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# THE ZOIST:

A JOURNAL

OF

## CEREBRAL PHYSIOLOGY & MESMERISM,

AND

AND

THEIR APPLICATIONS TO HUMAN WELFARE.

---

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

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VOL. XII.

APRIL, 1854, TO JANUARY, 1855.



LONDON :

HIPPOLYTE BAILLIERE, PUBLISHER,  
219, REGENT STREET;

PARIS : J. B. BAILLIERE, RUE DE L'ECOLE DU MEDICINE  
LEIPSIG : T. O. WEIGEL.

—  
MDCCLV.

LONDON:  
PRINTED BY WALTON AND MITCHELL, WARDOUR STREET, OXFORD STREET.

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# THE ZOIST.

No. XLV.

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APRIL, 1854.

---

I. *Table-moving, Rappings, and Spiritual Manifestations.*  
By J. W. JACKSON, Esq.

(Concluded from our last.)

But what is their possession? What is the essential character of that mental condition under which men and women, in nowise especially distinguished by extraordinary mental capacity in their usual state, become, nevertheless, capable of writing or dictating productions which with many pass for the veritable offspring of defunct genius? What was the condition, we ask in return, of the poor peasants who, as demoniacs in the middle ages, used to carry on a vigorous controversy with the learned ecclesiastics who acted as their exorcists? What was that condition of mind in which the poor ignorant persecuted Camisards of the Cevennes used to utter long and eloquent sermons in their sleep? a phenomenon re-developed in Sweden in our own day. What is the nature of that exaltation in the mental functions under which individuals in the trance life have in all ages been found capable of performing intellectual achievements to which they could afford no approximation in their usual condition of body and mind? As to the vivid and recurrent consciousness of a fictitious personality, the annals of every insane asylum will furnish abundant illustrations in point, while the experience of the electro-biologist is sufficient to show that, given a certain degree of susceptibility and a certain intensity of impression, you may develop not only an erroneous human, but even superinduce a false and foul brute, personality; so that not only shall a very simple citizen fancy himself Prince Albert, but, by a sad reverse, may afterwards

conceive himself a hound in the royal kennel! These high-wrought media are no doubt possessed, but it is by an idea, and not by a spirit. Our good friends of the union err in supposing a budding poet or essayist must of necessity be actually entered by the ghost of the man Shelley or Johnson, instead of being, as is really the case, possessed, or rather shall we say filled, by the spirit of his beautiful or thoughtful works. Alas for the Arcadian simplicity, which is ignorant of the great fact, that imitation is the condition of production for nineteen-twentieths of all our perishing literature—that an original is a Godsent but too seldom vouchsafed—and that, for many generations afterwards, the utmost which “marked capacity” of the “talent” order can accomplish, is but to act as an echo, ever growing fainter and fainter withal, till a fresh voice be revealed to the ears of a startled generation! We wish our possessed friends all possible success in transcribing fresh “Ravens” and “Queen Mabs,” and, indeed, new “Hamlets” and “Macbeths,” if such be attainable by any process of introverted self-consciousness: but would simply hint, that those who follow can never quite equal those who lead; and that the imitator must of necessity fall immeasurably short of the transcendent excellence of an original master. Of internal evidence as to their spiritual origin, these ghostly dictations contain not a particle—they, none of them, transcend in depths of thought, in grandeur of conception, or in elevation of sentiment, those magnificent and soul-inspiring productions which we have inherited from genius clothed in flesh. Neither does the rythm or rhyme tell of those celestial cadences which might be supposed to convey some faint reverberation of the faultless harmonies in which the angels express their delight and the seraphim embody their rapt adoration. The sages of the past have not become wiser, nor have the poets attained to an imagination more pure and exalted than when on earth. Their heavenly companionship has left no traces of its elevating and ennobling influence on their present communications, as compared with their previous productions. On the contrary, their excellence has rather become decadent, and their glory waxed dim, during their heavenly sojourn, so that it is better to converse with their works as mortal men, than with these their present revelations as departed spirits. These credentials, then, are wanting in all the essential evidences of their being more than simple human productions; as such, they carry with them no convincing demonstration of being anything more than the results of unaided human effort.

Ignorance of mesmeric facts, and of the results of spontaneous extacy in other ages, is manifestly observable throughout most of the statements and arguments both of the spiritualists and their opponents. The latter deny facts which nearly every age has witnessed, and which science is now perfectly competent to reproduce; and the latter, while admitting these extraordinary phenomena, are nevertheless, from want of acquaintance with their essential character, tempted to completely misinterpret them. There is plenty of fanatical zeal on either side, but a sad want of enlightenment on both. The entire movement is but a reproduction of what other epochs have frequently witnessed, namely, the birth of a faith by the misinterpretation of nature. The new creed in sober truth, with all its pompous pretensions of leading mankind to brighter anticipations in reference to immortality, is obviously founded on a palpable mistake as to facts connected with abnormal, or at all events, unusual, conditions of the corporeal system. In place of a grand revelation it is simply a nervous epidemic, the extravagancies of which have, as in many other notable instances on record, been inconceivably aggravated by the all-pervading impression on the minds both of the subjects and spectators that the phenomena developed were of a spiritual and miraculous, instead of a physiological and natural, order. The morbid susceptibility of highly sensitive organisms, with the effects thence resulting, has been mistaken for the direct intervention of spiritual agencies. This is a dangerous error, for the exalted faith of these enthusiasts, having risen to its present towering altitude under the factitious stimulation of thaumaturgic wonders, will be but too ready to collapse into fathomless doubt and disbelief, when the false proofs on which it has so exultingly rested shall have been removed by the simple process of a philosophic explanation of those manifestations, which have been deemed ghostly on the fallacious ground of their being rare. A faith so insecurely founded, and yet withal putting forth such arrogant claims to teach with authority on that mysterious subject, the immediate state of the departed, whereon the wisest have been contented to hold their opinions in the suspense of an expectant faith rather than in the confidence of a direct intuition or of a coercive logic—a faith so obviously based on ignorance of those very subjects of investigation to which its pretended wonders are so nearly allied, cannot fail, we say, to prove a fearfully misleading light to its votaries now, and one that, when it shall have been extinguished with all its claims to the preternatural by a more expansive philosophy, will, I fear, leave its deluded

devotees in the tenfold darkness of a recurrent, and to them overwhelming, scepticism.

I have now, for the purpose of completing our survey of the spiritual manifestations, to contemplate some of those extraordinary results which involve an apparent suspension or contradiction of the usual and known laws of nature, among which we are undoubtedly accustomed to think that of gravitation as among the most extensive in its sphere of operation and the best established by its ever present facts with philosophers. But alas, for established truths in these days of disquietude and disruption! It seems the spiritualists have set at utter defiance the universally received idea that everything terrestrial always gravitates towards the earth, and, in most sovereign contempt for this very respectable truism, have not only caused sundry grave pieces of household furniture to execute, untouched by human hands, most marvellous evolutions of the terpsichorean order—in which they have pirouetted about drawing rooms never before so defiled with the unseemly vanities of fashionable life—but, in addition to this, the originators and prime movers of all this domestic necromancy, not contented with this strange display of lightness of purpose in things, have also proceeded to the quite unjustifiable length of affording a similar exhibition of all want of gravity in their own proper persons. Thus, not only have tables been occasionally lifted into the air, and this, too, when loaded with the corporeal dignity of some comfortable senator, but the media have in a similar manner been projected into the atmosphere, and sustained there quite unassisted by any perceptible conveniences for such unusual exaltation. In addition to all this, we find that musical instruments no longer need the aid of a performer to give birth to their appropriate sounds, but, on the contrary, in a state of the most astounding instrumental independence, occasionally dash off into melodious strains so charming and withal mysterious that the renowned Paganini himself, were he alive, might despair of equalling such wild and delicious tones, even though he were in *propria persona* to execute his justly-famed “dance of witches.” Nay, deceased gentlemen, it seems, whose autographs on ‘Change, or in the ministerial bureau, were once potentially known, and the recollection of which is still so vividly preserved among survivors as to produce an instant recognition on its presentment—these venerable merchants and statesmen have, despite the absence of their former corporeal instruments, succeeded in grasping a pencil, and thus re-executed their usual sign-manual to the wonder and admiration of all subsequent beholders. Of a

very truth we are here verging on the borders of the magical ; and, lest your readers should suppose that I am testing the extent of their credulity by the gravity of my jokes, I will take the liberty of introducing them face to face with a worthy ex-senator of the Transatlantic republic, who can thus, being certainly of age, speak for himself.

It should be premised that the following extracts are from a letter by N. P. Tallmadge, late Senator of the United States. It was written to a lady, and contains a long and detailed narrative of his intercourse with the spirit of his deceased friend, the late Mr. John C. Calhoun, the celebrated American statesman. It is dated April 12th, 1852, and consequently presents us with the existing condition of "spiritualism in high places." I may add this letter appeared in the *New York Tribune* of March 23rd, was then copied into the *Spiritual Telegraph*, and has been subsequently published *in extenso* in this country, together with other correspondence by Mr. Tallmadge on the same subject, in the *National Quarterly Review* of Mr. Robert Owen, who has been recently converted to the Rappist faith, and with it to a belief in the existence and immortality of the soul.

"After the arrival of the Misses Fox in Washington city in February last, I called on them by appointment, and at once received a communication from Calhoun."

The communication is then given, after which the writer proceeds :—

"During the above communication of Calhoun, the table moved occasionally, perhaps a foot, first one way and then the other. After the communication closed, we all moved back from the table—from two to four feet, so that *no one touched the table*. Suddenly the table moved from the position it occupied, some three or four feet, rested a few moments, and then moved back to its original position. Then it again moved as far the other way, and returned to the place it started from. One side of the table was then raised, and stood for a few moments at an angle of about thirty-five degrees, and then again rested on the floor as usual."

"The table was a large, heavy, round table, at which ten or a dozen persons might be seated at dinner. *During all these movements no person touched the table, nor was any one near it.*" After this the spirit requested them to get another square table : this was accordingly done, when the writer again proceeds :

"The square table was of cherry, with four legs—a large-sized tea table. It was brought out and substituted for the round one, the leaves being raised. I took my seat on the

centre; the three ladies sat at the sides and end, their hands and arms resting upon it. This of course added to the weight to be raised; namely, my own weight, and the weight of the table. Two legs of the table were then raised about six inches from the floor, and then the other two were raised to a level of the first, *so that the whole table was suspended in the air about six inches above the floor.* While thus seated on it, I could find a gentle vibratory motion, as if floating in the atmosphere. After being thus suspended in the air for a few moments, the table was gently let down again to the floor.

“At a subsequent meeting, Calhoun directed me to bring three bells and a guitar: I brought them accordingly. The bells were of different sizes—the largest like a small-sized dinner bell. He directed a drawer to be put under the square table. I put under it a bureau drawer, bottom-side up. He directed the bells to be placed on the drawer. The three ladies and myself were seated at the table, with our hands and arms resting upon it. The bells commenced ringing in a sort of chime. Numerous raps were made, as if beating time to a march. The bells continued to ring, and to chime in with the beating of time. The time of the march was slow and solemn; it was beautiful and perfect; the most fastidious ear could find no discrepancy in it.

“The raps then ceased, and the bells rang violently for several minutes. A bell was then pressed on my foot, my ankle, and my knee. This was at different times repeated; knocks were made most vehemently against the under side of the table, so that a large tin candlestick was by every blow raised completely from the table by the concussion.

“Here the ringing of the bells ceased, and then I felt sensibly and distinctly the impression of a hand on my foot, ankle, and knee. These manifestations were several times repeated.

“I was then directed to put the guitar on the drawer. We were all seated as before, with our hands and arms resting on the table.

“The guitar was touched softly and gently, and gave forth sweet and delicious sounds, like the accompaniment to a beautiful and exquisite piece of music. It then played a sort of symphony, in much louder and bolder tones.”

The following is the writer's account of the mode in which he obtained the spiritual autograph of his deceased friend:—

“We met pursuant to appointment, took our seats at the table, our hands and arms resting on it as usual. I placed the paper with my silver cased pencil on the drawer, and said—‘My friend, I wish the sentence to be in your own



handwriting, so that your friends will recognize it. He replied, 'You will know the writing.' He then said, 'Have your mind on the spirit of John C. Calhoun.' I soon heard a rapid movement of the pencil on the paper, and a rustling of the paper, together with a movement of the drawer. I was then directed to look under the drawer. I looked, and found my pencil outside of the drawer, near my feet, but found no paper in the drawer where I placed it. On raising up the drawer, I discovered the paper all under it; the sheets were a little deranged, and, on examining, I found on the outside sheet these words—'I'm with you still.' This autograph was subsequently shown to several of Mr. Calhoun's friends, and at once recognized as his."

Have your readers borne with me during these lengthened, and we may truly say, terrible, extracts? I would not have subjected them to such an infliction, but it is so eminently characteristic throughout of the higher range of narratives now flooding America in ever increasing numbers. Judge Edmonds, to whom I have already alluded, has, it is said, without the aid of the Misses Fox, produced effects equally marvellous. I trust that all will now perceive the grievous absurdity of limiting our remarks on this subject to table-moving, or to the achievements of the media who have yet arrived in Britain. Wait till the hierophants of this modern magic appear in the European Babylon. Belgravia has been stirred from the repose of its fashionable sanctuaries already by the performances of those simple priestesses, who have come but as the precursors of those true thaumaturgic vestals, the Misses Fox, already, it is said, preparing for a descent this winter on that Californian realm for the celebrated—the west end during the season. And what is to become of excitable Paris, and mystic Germany, under such an influx of the unaccountable? Shall we be pardoned for asking what will be the result of all this, even to grave and decorous Scotland, should such things be achieved here in her Athenian capital, and subsequently throughout the length and breadth of her varied provinces? Is it to be wondered at that tens of thousands have been carried away by such a current into the gulph of a boundless fanaticism, where they become the easy victims of every fresh hallucination which may chance to be conceived in the brain of some powerful medium. Verily, the matter is of an aspect sufficiently important to attract the most serious attention of all who have the moral and intellectual well being of the community at heart, and who would not willingly permit this flood of superstition to come upon an utterly unprepared generation.

But to return to our attempted explanation of the foregoing phenomena. To what class of facts do they belong? and have we anything analogous to them in previous history? They are the results of the will power, and the records of the supposed preternatural in all ages and countries abound with narratives of similar manifestations. These, it must be admitted, are bold assertions: but let us to the proof. That the human organism can under certain conditions radiate a force, which, like that of the magnet in relation to iron, can attract or repel various substances, such as articles of furniture, &c., was clearly shewn in the case of Angelique Cottin, a young French glovemaker, aged fourteen, investigated by the veteran Arago, and reported upon by him to the Paris Academy of Sciences, at its sitting on the 16th of February, 1846. In this case, however, the movements were involuntary; but in the narrative of the disturbances at Mr. Mompesson's house in Tedworth, in the year 1661, we have equally astounding results produced by the will of an absent drummer, who, it seems, contrived to sustain a most harassing series of marches and other military harmonies upon a drum, then kept securely in the possession of Mr. M., who had taken possession of this martial instrument by way of punishing its errant master, who, in return, inflicted the most vexatious annoyances on the worthy gentleman. We have also somewhat similar results in the case of Frederica Hauffe, the celebrated seeress of Prevorst, whose voice has thus been heard in one locality while she was in another, and who also could produce raps and other sounds at a distance. In short, the records of all time show that men can, under certain circumstances, act as well as perceive at a distance. This seems indeed to be the positive phase of extatic manifestation, that in which there is not merely the receptive power in reference to impressions from remote objects, but also the still higher ability to ray forth a force upon them. It exhibits the clairvoyant percipient rising to the level of a reactive agency, proportionate to his recipient susceptibility. It is an exhibition of power comparatively unknown in these latter ages, but with which the thaumaturgists of antiquity were once familiar. It is the grand motor for all genuine magical phenomena of the physical order, and, however unpalatable to our savans, it is a power whose astounding effects they will yet have to humbly investigate. I believe, then, that the effects testified to by Mr. Tallmadge, although no doubt greatly exaggerated in the narrative, had a basis in fact, and were, in so far as they were actual, produced by spirits, but by spirits clothed with mortal garments like

ourselves. They were, in short, the result of the combined will of himself and party, the Misses Fox furnishing the principal motor, and Mr. T. the chief regulating or directing, power. It was a fine reproduction of those necromantic scenes by which Apollonius of Tyana and other masters of the occult so powerfully impressed their disciples in the olden time, when the usually latent energies of the human mind were effectually evolved by the prolonged and careful training of individuals endowed with organizations of the requisite susceptibility for such extraordinary feats.

Such an explanation will of course be laughed to scorn by all who are ignorant of or disbelievers in the higher range of mesmeric phenomena, or who are unread in the mystic lore of the occult sciences. Such individuals will at once deny the facts, however supported by apparently unexceptionable and continually increasing evidence. This is no doubt a source of safety, while the enchanters remain at a distance: but it is a circumstance not a little noteworthy, as attaching to these extraordinary displays of mental power, that precisely those who were the most firm in denying the facts when only supported by evidence, generally succumbed the most abjectly to a superstitious belief in the supernatural when the "incredible and impossible" phenomena were actually presented to their own senses. As we have before remarked, ignorance, so far from being a safeguard, is a snare. The adept is only potential as a preternatural wonder-worker among those who are unacquainted with his processes, and who consequently, overwhelmed by his results, sink at once and without further enquiry into a blind submission to his teachings. Were the narrative of Mr. Tallmadge the only one of the kind extant, I should be inclined to account for his experiences by attributing them solely to a biological condition of his system at the time he witnessed these portentous effects: but similar testimony is so continually borne by other and independent observers that such an explanation, however plausible, would, I feel assured, eventually prove untenable. Let it be distinctly recollected that we shall have to look such facts in the face, that their arrival here is only a question of time, and that a shallow philosophy of mere negation will prove utterly incompetent to save either its professors or the multitude from the consequences which have ever ensued under similar circumstances—namely, that those who pertinaciously deny the phenomena of nature as facts, are, on their undeniable presentment, compelled to receive them as miracles.

It appears that only in a very few instances have the

ghosts yet become either visible or vocal, under both which highly satisfactory forms of presentment, however, I suspect they will yet afflict or edify our transatlantic friends. The movement has obviously not yet attained to its culminating point; in short, the known limits of nature in the production of results have not yet been reached, and consequently there is still a considerable margin left for exaltation in the character of the phenomena. Neither apparently has the maximum of numerical progression been yet passed, for the rate of conversion seems to be rather increasing than diminishing, while there is obviously a growing confidence in the ultimate success of their creed, and a steadily advancing tendency to missionary enterprises on the part of the Rappists, anything but indicative of a failure in spirit or resources. They profess to aim at nothing less than the spiritual enlightenment of the whole world, and I doubt not that their "rise and progress" will be among the more important features of our age that history will have to narrate as circumstances characteristic of the nineteenth century.

I will now, for the purpose of concluding my remarks on this strange and truly portentous revival of heathen and mediæval superstition, endeavour to sum up and state as concisely as possible some of the objections which have been urged against the doctrines and practices of the rappists on moral and logical grounds, together with their advocacy and reply. Their opponents, then, have dwelt much on the fact, that the supposed spiritual interlocutors, who come to teach the simple inhabitants of earth with such paramount authority in reference to things celestial, have not, in the majority of instances, made themselves so far acquainted with things terrestrial as to maintain an accurate observance even of the simple rules of orthography, in rapping out their supra-mundane communications through the alphabet. While others exhibit such a sovereign contempt for the laws of syntax, and other recondite mysteries of grammar, as clearly to shew that Lindley Murray's labour of love was very nearly in vain, in so far at least as the progress of his ghostly pupils was concerned. Nay, what is still more astounding, it is found that certain illustrious literati, who certainly never were suspected of labouring under such deficiencies during life, have now, in their upward and onward progress from sphere to sphere, left so much of their mortal dross behind as to have actually become oblivious of some of the simplest principles of composition; and, while no doubt effectually mastering supernal lore, have apparently

forgotten, as probably beneath their regard, those manifold temporal attainments to which in some measure they doubtless owed their well-earned reputation with mortal men. Nay, the spirits of deceased *savans* have, it is said, on some notable occasions, displayed but a very superficial knowledge of the laws of the physical universe, and have replied to certain searching questions in a manner so vague and unsatisfactory as to indicate anything but a profounder and more accurate knowledge of nature than that which they possessed when denizens of this lower terraqueous realm. To all these rather grave and admitted objections it has been somewhat ingeniously replied, that the medium, as the name implies, is the instrument for transmitting all this spiritual knowledge—is the one channel through which it has to be passed—is in short the moral atmosphere through which alone such transcendent solar luminosity can reach our dull and corporeal senses, and so act upon our contracted and materialized minds. Now, suns may shine as brightly as they please, but envious clouds will nevertheless occasionally intervene, and obscure the radiance which is yet pouring with unmitigated effulgence behind them. So it is, say these easy and good-natured apologists, with the media; they, by their ignorance and incapacity, but too often obscure and stultify the lucid messages which they, as incompetent agents, transmit from the inhabitants of one sphere of being to those of another. It is not in short the spirits who are ignorant but their reporters, who, it seems, by an inversion of the process said to be employed in reference to a certain honourable house, so far from converting turgid nonsense, confused statements, and meaningless platitudes, into the readable expositions of sentiment contained in our newspapers, do, on the contrary, in the most culpable manner, confound, weaken, and utterly vitiate, the truly sublime and exalted communications of which they thus become the lamentably inefficient vehicles. Now all this may or may not be true, and its acceptance as a sufficient apology will of course depend to some extent on the calibre—we had almost determined to use the vulgar word “swallow”—of the minds to whom it may be addressed: but, accepted or rejected, we do not see how it can very greatly modify the estimate we are likely to form of the genuineness and authenticity as spiritual revelations of the communications yet received. If these heavenly messages, to a considerable extent, confessedly take their tone as high or low in sentiment, clear or confused in statement, correct and elegant or vulgar and contemptible in language, as the medium used chances to be

educated or the reverse, or, when highly susceptible to thought-reading, as the company assembled happens to be of a superior or inferior order of minds, what evidence have we, I say, that the whole seeming communication is anything more than a psychical echo of ideas already existing in, or of knowledge already attained to by, the mortal intelligences who constitute the circle or are *in rapport* with its members? Of the entire honesty of the narrators of these extraordinary transactions I do not for a moment doubt; but of their ignorance of mesmerism, or incapacity to apply its facts to the scientific elucidation of the phenomena now occurring in America, the entire literature of the rappers affords the most ample and convincing evidence.

But a still more formidable objection to receiving the teachings of such spirits as have thus far spoken through most of the existing media yet remains to be stated, and this is, that they are confessedly *liars*. The same spirit will sometimes contradict him or herself in statements respecting either this world or the next, and nothing is more common than for one ghostly interlocutor to declare that some other who has previously communicated is an untrustworthy and deceiving spirit! Nay, when one purporting to be Benjamin Franklin has uttered his "wise saws," it is no unusual thing for a second to announce himself as the veritable American sage, and forthwith declare that his predecessor was a shameless counterfeit! And there is somewhere in the States a select orthodox circle whose purer celestial visitants roundly assert that the spirits of all other circles are mere wonder-working devils, sent on earth with permission to undermine the faith and practice of all who are so foolish as to place trust in them! And already a multitudinous diversity of ridiculous tests are being had recourse to for the purpose of "trying the spirits" and discovering whether they be in truth what they represent themselves. Sundry recipes for detecting the bad and detaining the good spirits are also occasionally promulgated, together with many other absurdities, visible enough to those on the outside of these charmed enclosures, but seemingly quite invisible to all who are involved in this moral "dance of death." What does the reader think of the following admission by the Rev. Adin Ballou, one of the most eloquent and amiable advocates of the spirit theory who has yet written on the subject. "Responses have been made purporting to come from the spirits of persons deceased, giving their names, relationships to the living, and various communications, but afterwards it turned out that the persons *represented* as dead were alive in the

flesh." "In other (cases) low, uncouth, profane, obscene, and vulgar sentences of words were spelled out." After many similar admissions, the reverend writer concludes his strange paragraph thus:—"In fine, specimens of almost everything incoherent, contradictory, deceitful, and absurd have come from what purported to be spirits, in this class of manifestations." No wonder Mr. Ballou and his co-believers find it necessary to divide the spirits into *reliable* and *unreliable*.

Let us now look at some of the logical inconsequences and preposterous statements of our rapping friends. They tell us that in the next sphere of being every mind forms its own environment from habits of thought and action indulged in here, and that, nevertheless, each spirit is comparatively happy and essentially progressive. In plain language, they mean that every human being is at death translated to a sphere of existence in which he or she is rendered capable of gratifying all previous desires to the uttermost, without any of the moral or physical restraints which are happily interposed between desire and gratification; and that, nevertheless, amidst this unlimited indulgence there is moral progress. That with everything to tempt and nothing to restrain, with exhaustless facilities for pleasure and an utter incapacity for the experience of pain, natures utterly brutalized and degraded here can yet undergo an effective purification and edification of their entire moral and intellectual being there. Have these credulous people ever seen some grovelling creature, unfortunately endowed with that "open sesame,"—a well-filled purse, that is, with temporal and practical ability for extensive, although fortunately not unlimited, indulgence in the prevailing propensities of his nature; and have they not too often seen the sad result of this combination of circumstances, namely, human beastiality carried to its ultimate? Are the gamester, the drunkard, and the profligate, on the road to progress, when supplied with the means for recommencing their career and perpetrating their demoralizing actions, without death to awe or disease and poverty to restrain them? Alas! for the enunciation of amiable twaddle on subjects so serious!

That the delectable young ladies, who constitute so large a proportion of the more celebrated media in America, would make a very endurable hereafter by the realization of all the pretty desires, we can readily conceive. To pass the earlier stages of an eternal existence in tinting roses, reading novels, executing everlastingly new polkas, and at due intervals soothing the sublime sorrows or checking the amiable fro-

wardness of some immortal lap-dog, may perhaps seem very innocent, if not very ennobling, avocations for departed spirits. But—aye, we repeat that grave monosyllable—but, all earthly minds have not so limited their desires, so regulated their habits; and, if translated to immortality with all their present pursuits and proclivities, with all their customary associates and adjuncts, and endowed, moreover, with the fearful prerogative of an indefinite call for everything which a thoroughly sensualized mind could wish, I fear, such minds so conditioned, instead of steadily ascending to a higher, would inevitable descend to a lower, sphere. Moreover, what a palpable contradiction have we here; for, if the next sphere be in truth the analogue of this, then it must be so entirely and not partially. Why, if that too be a state of trial and tuition like this; why, we say, leave out the sombre analogues of our death, disease, disgrace, poverty, hunger, and the thousand other painful processes of discipline by which an erring humanity is providentially restrained within some limitation and the fearful tide of a world's depravity has boundaries set to its advance by One who can say with power to its consuming waves, thus far and no farther? Away, we say, to the priests of Brahma and Budha, whose painful transmigrations preach a sterner morality than this. Away to the Moslem Moollah, whose sensual heaven is at least reserved for the faithful of his creed. Does man indeed reap as he has sown? Then not on the downy beds of ease will the criminally voluptuous expiate their sins against the purity and weal of our common race. The creed that dares not avow those laws which are the unavoidable requirements, the inevitable necessity, of a moral universe, and substitutes in the place of this stern legislation the mawkish dreams of a maudlin sentimentality, stands thereby, in the face of the whole creation, a God-proclaimed falsity, a lie against the fundamental constitution of things, and will prove a snare to its votaries now, and be considered as a contemptible solecism in morals by every manly and right-minded generation hereafter. These pretended spiritual communications bear throughout the stamp and impress of minds which dare not look consequences in the face. In their puerile sketch of an ulterior condition of being, the pusillanimous wish has indeed proved father to the weak and pitiable thought. Talk of their descriptions of heavenly spheres as authentic delineations by their inhabitants! Why, one stroke from the pen of true genius, one terrible line from Dante, one sublime burst from Milton, were of more worth, for true grandeur and power of embodiment, than all the diffused feebleness



and strained inanity which have yet been riddled from the confused heap of conflicting trash thus palmed on the world as an authorized communication from celestial intelligences.

It now only remains, by way of completing our sketch of this strange movement, to inform the reader of those sources whence he may obtain access to facts and details that the nature and necessarily limited extent of the present communication would not permit of my introducing. The first work, then, to which I would recommend his attention, is *Sights and Sounds*, by Spicer, an English gentleman, who was in America during most of the excitement on the rapping, &c., and who has furnished us with a very readable narrative of "the mystery of the day," as he terms the spirit manifestations. The author advances no theory, and merely furnishes an historical sketch of the facts which had transpired from the commencement of the movement till he published his work. The volume also contains a slight sketch of similar manifestations at other periods, and is altogether a very pleasing production, not the less so, perhaps, for being obviously the work of an unpractised hand. The writer, in short, is no bookmaker; not in the slightest sense of the term "an author by profession." In his "Sequel," I am sorry to observe a certain waspish tendency towards his reviewers and opponents. Above all, he need not have hit quite so hard at *Mrs. Zoist*, seeing that the old lady, if such she be, has certainly done some good service in her day and generation to the cause of "truth against the world." When Mr. Spicer has had a few years more experience in the advocacy of an unpopular subject, he will know the full value of insensibility, whether natural or acquired. No man should attempt to disturb the hornets who has not the hide of a rhinoceros wherein to receive their stings!

The next work which should be read is, *The Philosophy of Mysterious Agents*, by E. C. Rogers, an American *savant*, who endeavours to account for the raps and their revelations, the self-movement of tables, and the independent performance of instruments, by automatic nervous action; cerebral when there is intelligence, ganglionic or spinal when there is none. The author has certainly favoured us with a most profoundly systematic development of his theory, and I would not advise any one to attempt a thorough perusal of this most learned exposition who is not a good *wader*. The fault of the hypothesis is like that of so many other ingenious elaborated conceptions, namely, that it proves too much, and, carried out to its ultimate, would prove, not only that the media and all clairvoyant subjects are automatic in their mental manifesta-

tions, but that so much of what we accomplish in the ordinary processes of life is "purely mechanical" that it would certainly be much the most convenient to consider ourselves as "mere machines," nervous spindles, set going by "appropriate mundane influences," in virtue of which, one man spins a *Paradise Lost*, and another sets it up in type! Admirable mechanisms both! Like many other earnest thinkers, Mr. Rogers rides his hobby a little too hard; but his book is so full, not only of many "wise saws," but also of many "modern (and we may add parenthetically, ancient) instances," that, despite much dry repetition, it certainly is an instructive, although I can scarcely add amusing, work.

To those who are desirous of knowing what the American pulpit has to say on the subject, I would recommend the Rev. Charles Beecher's (brother of Mrs. Beecher Stowe) *Review of the Spiritual Manifestations*. The author admits the facts, but denies that they are natural; and thus, assuming them to be supernatural, he endeavours to prove them demoniacal. The hypothesis is, "*spirits can only obtain access through prepared odylic conditions.*" When we state that Mr. Beecher thinks demons, by which he means the unblest spirits of the departed, may occasion blindness, deafness, &c., by depriving the rightful owner of these senses that they (the demons) may thereby furnish themselves with such faculties, the essential character of the work may be at once estimated. Such ideas are, no doubt, eminently suitable to the latitude of Tartary, but must, one would suppose, prove rather at a discount in New York and London. It is said that one extreme begets another, and that in this way the due equipoise of things is maintained. Perhaps this rather curious condemnation of the manifestations was thus evoked by the spiritual advocacy of the Rev. Adin Ballou, who, in entire reliance on their preternatural origin, has furnished us with a very pleasing exposition of these recent wonders. Of all the melancholy exhibitions attendant on this fanatical movement, we know of none more so than those furnished by these two clergymen. On the one hand, dark retrogressions into the black diablerie of the middle ages: quotations from Jamblicus to illustrate new facts in natural philosophy by referring them to the direct intervention of archones! On the other, an almost blind submission to the teachings of a few excitable clairvoyants, and a wild pursuit of truth by mystical lights which have already brought their followers to the verge of that abyss out of whose fathomless depths the grim shadows of Brahminism, Buddhism, and Rosicrucianism, and every other form of ex-

tatic tuition, have in all ages been emerging. Verily, it is a sad and serious thing to see men who have stood in Christian pulpits come to such a pass that they are fain to accept the guidance of heathen oracles for deliverance from the dilemmas on which, by their own misguided proclivities to the occult, they have needlessly fallen. We may safely leave the Reichenbachs and Gregorys, the Elliotsons and Esdailes, of our age, to do battle with the host of misunderstood phenomena. These men will in the end doubtless prevail to sift the facts from the fallacies, the true from the false; and I suspect that, when this shall have been accomplished, the world (embracing even our American cousins) will find that the *ghost*, which has occasioned so much disturbance, was, after all, only *mesmerism in disguise!* come in this Puck fashion to laugh at a generation which, having refused the sage clothed in wisdom and beneficence, was nevertheless but too happy to receive the fool clad in his motley and bells!

J. W. JACKSON.

Edinburgh.

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II. An account of "*Mesmerism proved True, and the Quarterly Reviewer reviewed.* By the Rev. Chauncy Hare Townshend, A.M., of Trinity Hall, Cambridge. London: Thomas Bosworth, 215, Regent Street. 1854." pp. 216.

THE name of Chauncy Hare Townshend is dear to all British mesmerists. In 1839, he published his work entitled, *Facts in Mesmerism, with reasons for a dispassionate inquiry into it.* At that time the storm was raging most violently against mesmerism. The Professors and Council of University College were absolutely rabid, having just forbidden the patients of the hospital to be any longer cured by mesmerism, although many had been pleasantly and beautifully cured by it; having pronounced mesmerism to be all delusion and collusion and too vile a thing for them to permit it in their scientific, pure, and refined establishment; and attempting to justify, to all they met, their ignorant and uncivilized proceedings and their contempt of him who had made their medical school what it never had been before and never has been since: the language of some of the professors was disgraceful. The medical journalists were at the height of their coarse abuse, and the whole medical profession storming in every town and village. Mr. Townshend displayed high rectitude and great moral courage. Few British mesmerists have

not read the *Facts in Mesmerism*. It reappeared in a second edition in 1844, Mr. Townshend having absolutely made a present of this edition to Mr. Baillière, the bookseller. The Rev. Mr. Sandby, in his admirable work, *Mesmerism and its Opponents*, p. 21, calls Mr. Townshend's volume a "philosophical book," and the character is amply deserved. It is a sound, solid production, evincing a thorough knowledge of the subject obtained from experience, and careful reflection upon this experience. The work abounds in proofs of mesmeric effects in cases where suggestion was as impossible as in the case of an eruption of Mount Vesuvius: but all which, like those in which *The Zoist* abounds, were entirely passed over, without a single allusion even to the work any more than to *The Zoist*, by these humble—most humble, highly informed—very highly informed, far sighted—very far sighted, modest—very modest, writers—*par nobile*—each *alter idem*, two writers in one, of the article in the *Quarterly Review*.

Mr. Townshend in his first pages shews that the review is begun in a bad spirit: and all the world will agree with him. One of the Reviewer's first assertions is impudent and false: "To the class of earnest and vigorous enquirers, (modest and unselfish B., and modest C., we suppose, to use letters only,) whom the true philosopher, whatever be his pursuit, welcomes as his most valuable coadjutors, the mesmerists and their allies have ever shewn a decided repugnance."

"This (says Mr. Townshend) is not the language of a humble lover of truth. To discredit one's antagonist is an easy way of knocking him down. But is the assertion true? I propose an amendment—'To the class of prejudiced and lax enquirers,' (amongst whom we may perhaps discover the Reviewer himself,) 'the mesmerists have ever shewn a decided repugnance.' There is, in fact, a class of pseudo-philosophers, of men of science falsely so called, who decline to enlarge the narrow boundaries of their limited experience by admitting any new principle into their vocabulary. Such men cannot step beyond the A B C of science. Routine is their existence. For them every new term is a bugbear. Yes, every new *term*—more than any new *fact*: for as long as they can refer new facts to old principles they seem to be content."—p. 4.

Mr. T. conceives that in biologizing, hypnotizing, &c., the one human being is exerting an occult influence upon the other by his will.

"His (the Reviewer's object) being to shew that the phenomena are self-evolved, methinks he had done wiser to have got rid of all extraneous preliminaries whatsoever. Nay, I cannot see how phenomena that are induced by *any* methods of which a human being

is the employer can apply to the present question. Whatever may be their quality, they have been originated, and are wielded, by the presence, the commands, the prescriptions of a human being. *There is the man in the room.* You cannot get rid of him. . . . Mr. Braid may have his doubts whether he should be obliged to the Reviewer who holds him up to praise on the ground that he had not originated his own wonders. The great Hypnotizers and Biologists of the day, stripped of their wand and laurel crown, may henceforth hide their heads. We need them not. It is the patients who do it all themselves! and yet, without the Hypnotist, or Biologist, the phenomena do *not* occur. Thus have we seen that the Reviewer's handle to his theory does not truly fit the occasion, just because of the *man in the room.*"—pp. 9, 11.

"Biology differs as much from Mesmerism as Judaism from Christianity—yet resembles it perhaps in about the same proportion. There *may be* the same agent, but there is a different development in each. And these two dissimilar reasons are equally potent in rendering Biology an unhappy illustration for the Reviewer. It cannot suit his purpose both because of likeness and unlikeness. The likeness, which consists in the human agency, and induction *ab extra*, renders it unfit to prop a Theory of Suggestion: the unlikeness, which consists in its adulteration and distortion, bars that through its sides a man should attack Mesmerism.

"One service at least the Reviewer has unconsciously rendered us. He has set the difference between Biology and Mesmerism in the strongest light. He has shewn that Biology has on it a broad stamp of suggestive influence which is wanting in Mesmerism: for it is precisely on these grounds that he has chosen the former as a weapon of attack against the latter. Patently, and on the surface, the Biologists (whatever be their *ultima ratio*) use Suggestion largely as a handle to their influence. But all this is the reverse of Mesmerism, or of the methods used by Mesmerists. Again I say, let any one visit the Mesmeric Hospital. Will he there witness the same things as in a biologic chamber? No! He will not see persons straining their eyes, or hear them told they cannot remember their names: he will behold real effects produced by quiet methods—patients recovering their sight, or the health of their nervous system, by the simple passes made in undemonstrative silence.

"Briefly—the object of the Biologist is to rouse Suggestion, and to work on Fancy; the object of the Mesmerist is to eliminate them both. The one does not care how mixed and impure are the phenomena which he elicits: the other carefully sequesters those facts which the accurate observer would wish to examine in their most rigid simplicity. To him, the effects of a pass made behind a patient's back, or attraction from a distance, are worth all the wonders in the world into which Imagination and Suggestion cannot but largely enter. So different indeed are Biology and Mesmerism that they will stand apart by mere definition. If the Mesmeric state be defined as a state induced by passes of the human hand (and indeed on the human hand alone a chapter might be written of which Bell

never dreamt), then is Biology plainly excluded from the same category."—pp. 40—42.

Mr. T. remarks on the impudence of the Reviewer in asserting that mesmerism is still doubted because mesmerists have not called in the assistance of their antagonists; that is, of himself and friends, who are ignorant of the subject. Oh the modesty of these youths who, as though those that had studied the subject long, laboriously, and conscientiously, wanted the help of the ignorant, conceited, and unscrupulous, say that they entertain the lowest opinion of the logical powers of the great bulk of the upholders of the mesmeric system and that they have never met with "a single believer in these higher mysteries who has exhibited the qualities of mind which would entitle his testimony to respect upon any other subject in which his feelings were interested." This is also the very language used constantly by those sworn allies, Messrs. Braid and Carpenter, in conversation.

"They undervalue us, and, like that amiable party whom the Psalmist depicts, cry out, 'It is we who ought to teach! Who is lord over us?' . . . The true philosopher smiles in silence at this extraordinary pride in a defect (ignorance); for it is not the European, but the Esquimaux, who glorifies himself because he has got a club foot."—pp. 53, 54.

Mr. T. exposes the vast ignorance of the facts of mesmerism in the Reviewer, and castigates and ridicules charmingly—though perhaps the sin is not ignorance but wilful and most unprincipled ignoring, which arises from the lowest and worst of feelings, certain ultimately to brand the writer indelibly for the contempt and scoff of society.

"Throughout the whole of this matter, it is not we," says Mr. T., "who are to be charged with negligent examination or ignorance of our subject, but it is our adversaries who err towards us by ignoring the amount of our knowledge and what we are really doing."—p. 60.

#### The Reviewer

"Declares, that 'the *rapport* was not discovered until long after the practice of the art had come into vogue, having been unknown to Mesmer and his immediate disciples.' Now Deleuze, a contemporary, if not immediate disciple, of Mesmer, (and Mesmer did not die till 1815,)\* discovered at a very early stage of Mesmeric

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\* Deleuze first began to study mesmerism practically in 1784, when two and thirty years old; and in 1813 published a work upon it that cost him twenty-five years of preparation by experience and reflexion. See Foissac's *Rapports et Discussions*, p. 243.—*Zoist*.

observation the existence of that peculiar sympathy and attraction which the subject has to the Mesmeriser, and which is technically called '*Rapport*.'”—p. 61.

We all know that this rapport continually comes out unexpectedly, in persons who never heard of it, and even in children. Yet the Reviewer coolly says that,—

“ ‘Several Mesmerisers have not been able, for some time, to detect the '*Rapport*,’ but ‘have obtained immediate evidence of it when once the idea had been put into their own minds and thence transferred into those of their subjects.’

“The words marked by me in italics are, as regards the interests of the Reviewer, perilous, and fraught with dangerous matter. We ask directly, *how?*—how is the idea transferred from one *mind* to another? Not always verbally I am sure. When I Mesmerised, many proofs presented themselves to me that '*Rapport*' existed without any thought of it on my part, or any previous knowledge of it on the part of my patient. I remember a remarkable instance when I Mesmerised a very talented man, Mr. Arthur Clough, author of some clever poems. He assured me, previously to the Mesmerising, that he knew nothing about Mesmerism, but was willing to try what it felt like.

“I had succeeded in inducing the sleep, when, so little was I thinking about '*Rapport*,’ I left my patient comfortably installed in an arm chair, and went into an adjoining room. Suddenly I heard a great kicking, and, going back, I found Mr. Clough in a most excited state, throwing himself about, seizing whatever was next him, and hurling cushions, &c., about the room. I found that the only means to calm him was to remain near him, and to make passes over him. When recovered, he said, ‘You must not go away from me. When you did just now, it made me feel very ill.

“As the reverse of the medal, I can say that I have also met with patients whom no Suggestion could persuade into '*Rapport*.’

“Though Mesmerised they went about the room freely, conversed with anybody; and, when asked if they felt uneasy on my leaving them, invariably answered, ‘Not at all!’”—pp. 62, 63.

The following assertion is most true, and the illustrations most interesting :—

“As one experienced in Mesmerism, I assert that it is the Subject who teaches the Mesmeriser, not the Mesmeriser who Suggests to the Subject. Sometimes indeed the latter astonishes him by new and unexpected phenomena, which lie wholly beyond his control. With regard to this very matter of *Rapport*, I can relate some singular caprices in Somnambulists, the development of which was spontaneous.

“Once I was trying the experiment of Mesmerising what is called ‘the chain’—meaning a row of persons, who sit holding each other’s hands, while the Mesmeriser performs passes before them all. Four persons, in this case, formed the chain. The two in the

middle were ladies who knew a good deal about Mesmerism; the two at the ends were a young lady and gentleman, who were altogether ignorant of Mesmerism. Yet these two were precisely the persons who were affected by the passes. In a short time, while the others remained unimpressed, they seemed to pass into profound coma. Soon a curious circumstance was observable. One of them began to stir as if passing into the sleep-waking state; immediately the other performed the same gesture. This occurred several times with reciprocal exactness. If the young man rubbed his brow, the lady (a cousin of mine) rubbed hers also. If the lady leant her head back, the young man leant his head back. This curious state of things I silently pointed out to the attention of the two wide-awake ladies, to whom I also signed that they should remain as they were; and then, standing so as to hide my doings from one of those who had passed into mutual *Rapport*, I performed a series of most interesting experiments—the more interesting from being wholly unexpected. I found I could, by only acting on one, influence the two simultaneously, just as if I held the wires of two puppets. If I attracted the arm, or leg, or head of the one, the corresponding arm, or leg, and the head of the other performed precisely the same motion. Nay, I could make their mouths open and shut at the same moment. See each other they could not, for they were both leaning back in their chairs, so that the two middle persons blocked them out from the view of each other. At length, the ladies who had remained awake got tired of their position and broke the chain, when instantly the simultaneous phenomena ceased.”—pp. 64, 65.

Mr. T. has no mercy upon the conceit of the superficial, flimsy Reviewer, for his refusal to be taught by those who only are qualified to teach him: and ridicules him in a way calculated to make him feel, did not his conceit—his enormous development of self-esteem, render him as insensible to the most exquisite ridicule as the thickness of the skin of the sagacious rhinoceros to a bullet from a Minie rifle.

“He (the Reviewer) advises all men (oyer! oyer!) ‘to receive none of these statements’ (such, namely, as disagree with the Reviewer’s opinions) ‘upon the unsupported testimony of believers.’ (Reviewer’s italics.)

“Yet, what other testimony would the man have? What other testimony *could* he have.

“Decidedly, he is from potatoe-land!

“Would he have the testimony of unbelievers? A curious testimony that would be—Something of that kind of witness which the Jews would bear to the truth of the Gospel!

“Our opponents, forsooth, want, in dealing with us, to be Judge and Jury both. Yet Wordsworth, not a lawyer, was called to decide on a legal literary question, and to pronounce, by internal



evidence of style, whether certain letters attributed to an author were genuine or not. He was heard on his own subject as a competent witness.

“And have we not competent witnesses to the purity of our facts ?

“Bear witness of the names of Archbishop Whately, of Dr. Elliotson, of a Sandby, a Gregory, an Esdaile, a Monckton Milnes. Surely these are sufficient to counterpoise the credit due to Doctors Holland, Carpenter, &c.; and, with such men as the above to conduct our experiments, we must consider the Reviewer's assertion, that we want ‘observers qualified for the task by habits of philosophic discrimination,’ to be as weak and inconclusive as his other statements respecting us. At least, Whately knows logic, and the Reviewer might read his admirable book on that subject to advantage. Every one of the Anti-Mesmerists may be considered as adherents to old exploded systems. They are ‘deceitful on the weights. They are altogether lighter than vanity itself.’ Their peculiar methods with us shew the weakness of their cause. The whole, with them, is gratuitous assumption and reasoning in a vicious circle. Their mouth-piece first takes for granted the incompetence of Mesmeric observers, then does away with the law which sets *any* observer of any sequence of facts above any non-observer of such facts, and then declines to receive the testimony of experimental believers, *because* he has pronounced them incompetent observers.”—pp. 71—73.

“‘There are many cases (says the Reviewer) of asserted Clairvoyance, to which, *if all that is stated of them be true* (my italics), none of these causes of fallacy apply.’ So then, we lie, do we? Alas, how little does the Reviewer know of the strictness with itself of an honest mind!

“We *dare not* deceive ourselves. We *dare not* lie. ‘C'est facile d'employer de pareils moyens; c'est difficile de s'y resoudre.’

“A Mesmeriser is not the dishonest thing which the Reviewer supposes. He is a human being, ready to be more severe with himself than anybody can be over him. He has had a work to do, compared with which, to convince the world, or even a Reviewer, is very nearly a worthless task. He has had to convince himself!

“And think you he will do this lightly ?

“Nay, but the human breast is severe in its requisitions. Though, sometimes, ‘what we wish to believe, Hope conceives may be true;’ yet, in the long run, what the heart wishes to believe, it guards against. To live, and be a lie to oneself, who could bear it? Fear not, then, reader, to trust the Mesmerist! For his own sake he will be—not, perhaps, a ‘*philosophical* investigator,’ but an honest one. He will not say (to use Carlyle's forcible thought on Religion) ‘Yes and no’—but ‘Yes or no.’ And in what does greater honesty consist? In believing the evidence of hourly experience, or, in denying to experimentalists the common trust reposed under the same circumstances in every human being?

“Had those ‘thorough-going believers,’ of whom the Reviewer

manifests such a horror, (and no wonder, for they are too thorough-going for him,) been dealt with fairly, the world would not have now to enquire into the question of human influence exercised without the subject being pre-warned or suggested.

"Very recently I witnessed a most conclusive experiment, under this head, at the house of Mr. L—, a gentleman residing at Geneva, who, having been cured by Mesmerism of a paralytic affection, is naturally interested in the subject.

"The Mesmeriser was a master carpenter of Geneva—one of a class which, often more intelligent than what is called the superior, is not unfrequently led to the study of new phenomena. The subject was a young dressmaker, whom Mr. D—, the carpenter, mesmerised for her health, which was rapidly improving under the influence. The young woman was soon thrown into sleep-waking, and the experiment regarding unsuggested influence was as follows:—

"The patient who did not mind the operator leaving her, and who conversed freely with everybody in the room, was left with part of Mr. L's family in the dining-room, while the Mesmeriser, with Mr. L—, myself, and others, went into the drawing-room, which was divided from the dining-room by folding-doors. These doors were shut—indeed, closely shut. Then, one of the party present with the Mesmeriser (myself) in the first place gave a silent signal, in the midst of our talking, which we did not interrupt: and instantly the Mesmeriser, as agreed, made a quiet pass of a beckoning nature towards the drawing-room. Instantly we heard the somnambulist rush at the folding-doors, which she forced open so suddenly, in the beginning of our experiment, that we feared she might hurt herself; and (different persons present repeating the experiment several times) left them, afterwards, (though still closed,) not so firmly fastened as before. The party in the other room, who had tried to engage the girl in conversation, and even to hold her back, declared that her sudden and instantaneous rush to the door, that *we* knew, but *they* did not, to be simultaneous with the Mesmeriser's pass, was something extraordinary and almost fearful.

"Such experiments as these have not been performed merely in private, but before the world. A millionth part of the evidence accumulated for Mesmerism would have sufficed to settle any other question.

"For months, Dr. Elliotson was shewing to the world a series of experiments with the Okeys, most rigidly conducted.

"I once had the pleasure of talking with Mrs. Somerville about those very experiments, and I asked her what she saw. 'Why,' she replied, 'I saw Dr. Elliotson standing on one side of a screen, and the Okeys on the other, where certainly they could not possibly see him; and, whatever the Doctor did, they did. If he moved his left arm, they moved their left arms; if he made a face, they made the same face, &c.' 'Well,' I asked, 'did not all this strike you as very extraordinary?' 'Why, no,' responded the lady. 'I own I did not trouble myself to think much about it, as I concluded it was a sort of trick.'

“So it is ever with us and our opponents. Shew them the most accurate experiments, they have two things to fall back upon—fraud or folly. There is either collusion or deplorable weakness.

“I may also add that I have had the two Okeys at my house for hours together—young women, whose sincerity, in spite of the trumped-up stories of their having confessed to imposition, &c., I never had the slightest reason to doubt; and I have fixed Elizabeth Okey, by the most slight and distant passes down her back, when she was talking or laughing or going to fetch anything, into the most statue-like rigidity, and into attitudes which, so arrested, had all the grace of a statue as well as the beauty of life. At the time, also, when Dr. Elliotson was shewing his most interesting experiments with these girls to half London, anybody was allowed, by trial, to convince himself of the effect upon them of sudden passes from a distance and behind their backs.

“Again, I was present at a mesmeric *séance* which took place at Lord L’s house in St. James’s Square, and in the course of which the strictest proofs of influence without suggestion were afforded to a scientific party, amongst whom was Dr. Arnott, and, (I think) Mr. Babbage.

“The subject was a maid of Lady L——, (neither Lord nor Lady L—— was present during the *séance*.) After the girl had entered into sleep-waking, the Mesmeriser, who was himself chosen by the committee of enquirers, stood behind her chair, which was studiously placed where there was no mirror opposite, or any means whereby the subject could be made aware of the Mesmeriser’s motions. The different doubters then handed silently to the Mesmeriser slips of paper, on which each had written, according to his fancy, what the Mesmeriser was to do. If it were written, ‘Raise your right arm!’ he raised it up—if, ‘Nod your head,’ he nodded it—if, ‘Lift up your left leg,’ he lifted up his left leg; and in no one single instance did the mesmerised girl fail to perform the same motion. But, as usual, what seemed too extraordinary to be believed was scarcely believed. ‘Curious coincidence,’ it appeared, was to do duty for the day. At last some one wrote, ‘Put out your tongue;’ and this was done on the part of the Mesmeriser, and so rapidly repeated by the patient, that all doubt seemed in a moment to be thawed out of the whole assembly, and a chorus of assent, and of applause, ran round the room.

“Another open demonstration, which took place about the same time as the foregoing, in London, was at the apartments of Mr. Monckton Milnes in Pall Mall. Mr. Stafford O’Brien, and many others amongst whom I was one, were present to witness the singular susceptibility of Mr. Christie, who at the slightest Mesmeric pass directed with intention towards himself, whether seen or unseen by him, fell into spasmodic convulsions of the most violent kind, during which, however, he never lost his consciousness. At the commencement of the experiments his eyes were so firmly closed through the action of the passes that he declared he could not open them,—then succeeded extraordinary contortions of the face, and, as the subject

was more worked upon, his whole body became convulsed. Of course, the great point for which we were convened was to prove 'Influence without Suggestion.' Accordingly, the operator was placed behind Mr. Christie, and at a considerable distance from him. Anybody could produce the effect. The experiment that seemed to strike every one the most was the following, in which I was the operator. Mr. Christie was placed with his back to the whole company, farther off from us than the middle of Mr. Monckton Milnes's large sitting-room—an apartment, I should guess, about thirty feet in length. I was placed, at the desire of the others, with my back to Mr. Christie, and close to the fire-place, which was at one end of the room. The experiment had a double end in view: namely, not only to ascertain 'Influence without Suggestion,' but also how far the Influence was capable of reflection from mirrors. I was therefore requested to direct at a particular signal, the single pass, which had been before sufficient to produce the desired effect, towards the figure of Mr. Christie reflected in a large looking-glass over the chimney-piece. I must observe that there was no mirror opposite or elsewhere in the room. Close to me was the deputy of the company, who was to give the signal for me to waive my hand. Every expedient was resorted to that might prevent any motion of mine from being a signal to my patient, even by the slight possible sound that the raising of my arm might make; and things were done to mystify Mr. Christie and to make me uncertain when the true signal might come. It was delayed for some little time, and no effect whatever was manifested. Mr. Christie stood always in the same position with his head parallel to the side walls and slightly bent down. Then the silent signal—the mere waiving of a hand—was given. I responded directly by one single slight and noiseless pass directed towards the glass, when instantly Mr. C. fell, as if shot, to the floor, and had an access of most violent convulsive movements, which lasted a considerable time. He was lifted up by two or three of the company and carried to the sofa, where the spasmodic action still continued till it seemed to wear itself out.

"Another person who was remarkably susceptible to the Influence conveyed by passes was Mr. Bush. In him, as if to baffle the suggestion-mongers, was this peculiarity. He was not affected by passes made in front of him for however long a time, but by passes made behind his back (often without his knowledge), and directed towards the neck, where the spinal marrow abuts upon the brain. Many persons will recollect that it was quite an amusement with those who loved to experimentalize, to put Mr. Bush to sleep without his knowledge or consent. So far from his being proud of this faculty of sensitiveness, I believe he was annoyed at it, and would, if he could, have suggested to himself utter resistance to those sly yet amicable tormentors who passed the drowsy spell upon him.

"Such openly demonstrated experiments ought to stand as so much ground gained to the Mesmerist. No such thing. All common rules are to be reversed in our case. What is once proved in other matters stands as a perpetual heir-loom to science. Not so as

regards Mesmerism. We may convince men nine hundred and ninety-nine times, but the thousandth time we are called upon to do the work all over again. What never was asked of any experimentalists before is demanded at our hands. We are called upon to live in a constant state of proof. This is all the harder because the prejudice, the impatience, the wrong conceptions, the unreasonable demands, of our adversaries really do render our task peculiarly difficult.”—pp. 73—80.

We must relate an instance of the common behaviour of our adversaries:—

“A clever, well-known divine, whom I will call Dr. W—, came, at his own request, to a *séance*, at which I was to mesmerise a patient remarkable for his power of reading and seeing objects by abnormal vision. Before the mesmerisation, nothing could be fairer than Dr. W—. I expounded to him somewhat of my theory, and he seemed pleased at the notion that some of the phenomena which he was about to see would bear on the subject of a vibratory ether; for, with regard to the theory of vibrations, Dr. W— was not only a very strong believer, but a powerful advocate in print. However, the result proved that he would believe in nobody’s vibrations but his own. Dr. W— continued in the candid mood until the critical moment, when the phenomena were before him. Then I, having mesmerised my patient, begged him to place his fingers himself on the patient’s eyes to ascertain that they were shut, (Dr. W— thought this the most satisfactory test,) at the same time warning him that the eye-balls would move beneath his finger, as they always do in Mesmeric patients, but authorizing him to use any degree of pressure short of injurious violence. He held his fingers pressed tightly down on the patient’s eyes, who then named every object held before him. Surely if Dr. W— did not hold down the eyelids to his satisfaction, it was his own fault, and he had nobody to blame but himself. Thus he let the experiments go on for two or three minutes, and then, in a highly excited manner, and trembling from vehemence, called out, ‘His eyes are *not* shut! It is all a trick and pretence!’

“Some persons present seemed annoyed at the manner of Dr. W—, and proposed bandaging the patient’s eyes with a black silk handkerchief, and then stuffing with cotton, declaring that they should be satisfied if, in that state, the patient named objects held directly before the bandage. To gratify them, I allowed the eyes to be so bandaged. But, in the meantime, Dr. W— had gone off from observing the phenomena at all, and had seated himself on a chair in a distant part of the room, where he turned performer himself. He got himself also bandaged, without cotton, and very loosely, and he was writhing about in order to get the bandage displaced and to have a peep at a card which some one held before him. Such is the influence of name, that nearly all the persons in the room deserted the Somnambulist and me, to look at the mountebank tricks of the Doctor. However, a few patient investigators of truth

remained near the Mesmerisee, and were amply rewarded by seeing some beautiful phenomena growing out of the very conduct that was meant to crush us. Though the Sleep-waker sat with closely-bandaged and wadded eyes and his back to the grimacing part of the company, he described everything they were doing with the most comic humour; and he asked, 'What in the world is that gentleman in the chair making such faces for, and what is he giving himself such trouble about? Tell him from me that the card he is trying to see is so and so'—at the same time naming the card correctly. Some of the persons composing our small group called out what had been done; but the Doctorites, absorbed in admiration of their chief's sagacity, took no heed; and, though I am not aware that the Doctor ever succeeded in seeing anything, yet, when he rose from his chair, and announced that he 'had discovered the whole imposition—that the pretended Somnambulist only did a clever trick by *sleight of eye*, which was equivalent to a conjuror's *sleight of hand*' (what true analogy!) 'and that, *though* he could not yet do the trick to the same perfection, he thought that by practice he *might*,'—when, I say, the Cambridge Doctor had so expressed himself, all his adherents seemed perfectly satisfied, and joined in a chorus of approbation. Then, though a few persons present entreated Dr. W—— to stay a little while longer, and to give the thing a *little* more patient attention, he quitted the room in a hurry, and (sad to say) all his tail made their exit with him.

"However, the room was none the worse for the emptying it had undergone. The true and patient observers of Nature were thus made manifest, and the half-dozen men of real candour who remained were rewarded for their steadfastness by witnessing a series of most satisfactory phenomena."—pp. 85—88.

We have heard from some who were present that the divine doctor was the humble, mild, and kind Dr. Whewell, of Trinity.

We have curious accounts of the antimesmeric behaviour of a doctor at Antwerp, of the late Mr. Shiel, and of some living *savans* of Geneva, and of the worthy Mr. H. of Lausanne, who pins his faith on Dr. Roget. We have interesting details of experiments upon the thought-reading of Mdlle. Prudence Bernard,\* and of the misconduct of the adversaries, who, as usual, behaved most irrationally and unfairly: of the mesmerisation of an idiot baby and of birds.

After pointing out the facility and duty of each person investigating mesmerism for himself, and the causes of our adversaries declining the test of personal experience, in a clear, decided, facetious, bantering, and yet severe manner,

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\* Said to be also a good clairvoyante, and now resident at No. 10, Great Castle Street, Oxford Street, with another very respectable French lady, who is a remarkably good mesmeriser.—*Zoist*.

he surveys the present state of public opinion upon the subject. He remarks, as Anti-Glorioso did in our last Number, which he did not see till long after his book was written, that the "*Review* admits facts which once were pooh-pooed with all possible ridicule:" and he holds up Mr. Braid, happy Mr. Braid! so befriended by the Reviewer, for us all to laugh at, as we do till our sides ache.

"Another advantage that the *Review* in the *Quarterly* has given us is, that we now have the *ultimatum* of our opponents. The enemy has not, indeed, become a friend, but is reduced to his last intrenchments. According to the Frenchman's mis-translation, "*voilà la dernière chemise*" of the Anti-Mesmerists. All that is now denied is the dynamic agent, and clairvoyance. We have, besides, at last, the hypothesis of our antagonists. They have long had ours. Our's was too much for them. Their's, alas, proves too little for us! But, at any rate, we know where we are. The ground is narrowed; the real question is fairly got at; the combat, hand-to-hand, may begin. Thus all that was meant for the destruction of Mesmerism ends to her advantage. Everything lends her a helping hand. Instead of being smothered under the feather-bed of Biology, she starts up refreshed. New discoveries give her new impetus; even turning-tables send her forward on her course; even Spirit-rapping knocks additional energy into her. The Article in the *Quarterly* itself stands as a landmark to her conquests, and a durable monument of her triumphs. And it is about her that the interest is grouped and concentrated. As amber embalms flies, she consecrates the trivialities even of a *Review*. Just as we read the memoirs of Sir Hudson Lowe only to get at everything about Napoleon, the world reads what comes out against Mesmerism only for Mesmerism's sake.

"Even our adversaries are only trying, *really*, to get out of their scrape, and to come gracefully to terms with us. They desire, as we *hope* (!) the Emperor of Russia does with regard to the Western Powers, after a few nominal victories, to conclude a treaty of peace. Denying that they stir, they are yet converging to our central point. They are on the turn."—pp. 118, 119.

He gives instances of the use of mesmerism in a severe case of abscess of the female breast, and in an injury to the hand of Sivori, who by mesmerism was enabled to perform at Geneva after being declared by the surgeons to be disabled in his wrist for ever.

He quotes Arago's account of Bailly, the astronomer, for the fact of the advance of mesmerism.

"The greater part of the phenomena, which are grouped about modern Somnambulism, were neither known nor enunciated in 1783. A Mesmeriser of our day says, assuredly, the least probable thing in the world, when he affirms that such or such artificial Somnam-

bulists can see every object in the profoundest darkness, can read through obstacles, and even without using their eyes. But these things have nothing to do with the matter which Lavoisier, Franklin, or Bailly investigated; they penetrate into an entirely new domain, of which those illustrious philosophers did not even suspect the existence.

“‘I cannot approve’ (proceeds Arago) ‘the tone of mind in which some of our men of science go to assist at Mesmeric experiments. *Doubt* is a proof of modesty, and is rarely prejudicial to the advance of knowledge. But we cannot say the same of *Incredulity*. Any one who pronounces the word “impossible!” except where mathematical certainties are concerned, is deficient in prudence. Caution is, above all, requisite where the animal organization is concerned. Our senses, notwithstanding twenty-four centuries of study and research, are far from being an exhausted subject.’” —pp. 129, 130.

The whole of Mr. T.’s section on the consideration of mesmerism itself is particularly beautiful and satisfactory. He points out the difference between supernatural and contranatural; gives a remarkable instance of intuitive knowledge of distant places not only on shore but at sea; remarks how formerly no epithet of vituperation was strong enough against the virtuous, blameless Apollonius, the Tyanean clairvoyant, who at Ephesus beheld the assassination of Domitian at Rome, and declared each step of it to those around him as it proceeded, crying out, “Strike the tyrant—strike:” “not like one who guessed at what was passing from seeing its image in a mirror, but from literally seeing it, and, as it were, promoting, it.” He refers to the influence of a dying person upon Elizabeth Okey, and a similar example in a gentleman at Brussels which rang with it.

We have next a copious detail of some mesmeric experiments just made at Lausanne by a Signor Regazzoni, an Italian gentleman of good family, in which experiments the mesmeric effects were precisely similar to many which hundreds must have witnessed in the cases of the Okeys, and sufficient to put to confusion those medical men who affected, in obedience to Mr. Wakley, to regard the two sisters as impostors, and in which suggestion was entirely out of the question. Some of Signor Regazzoni’s go further than those with the Okeys. The signatures of gentlemen who witnessed these decisive experiments are given.

Mr. T. contends strongly for a peculiar substance or mesmeric medium by which mesmeric effects are produced: and gives it the title of Zoogen.

He gives his testimony to the fact of two delicate ladies and two gentlemen, he twice being one, lifting a very tall



man by the points of their fingers, according to a well-known experiment.\* He states that Professor Agassiz told him,

“That at Neufchatel they use a man, gifted with the power of using the Divining Rod, whenever they want to dig a well in the neighbourhood, which is remarkably devoid of water. The Professor assured me that, for this purpose, he and a whole band of expectant persons have gone out to watch the motions of the rod which was held by the Diviner. Anxious to test the phenomenon, Professor Agassiz has caused diggings to be made where the rod did *not* turn; but never found water there: while, in a spot perhaps near the other, where the rod *did* turn, water was invariably discovered. Besides, as the Professor remarked, why does the rod turn in particular hands only? In his own the rod never turned, while in that of his friend and coadjutor, Mr. De Sorr, whose name is associated with that of Agassiz in the experiments upon glaciers, the rod turned readily to point out the existence of a spring.”—p. 183.

Although Mr. T. is well aware that tables are turned every day by unconscious muscular action, he gives many reasons for believing that they may be also turned by an occult power emanating from the nervous system of the operating party. There is nothing more unlikely in this than in motion induced by the electric power, which at one time was occult. It is refreshing to hear him, a clergyman, stigmatize the proceedings of the Rev. Messieurs Gillson and Godfrey, “bigotry and folly in the dark places,” and “silly blasphemy.” He considers that every instance of rapping is not an imposture, not disbelieving that there may be abnormal causes of sound: and he relates a striking account which is of a nature familiar to, and admitted by, all mesmerists, except the portion of the story relating to noises; and possibly these may be as true as the rest and capable of mesmeric explanation. He pronounces the Medium, *à priori*, to be “a most illogical animal—an ill-baptized being, that seems to have little connexion with the subject in hand,” and begs us to “observe how entirely the talking tables of Messrs. Gillson and Godfrey respond to the uncharitable and bigoted impulses of their own brains.” He is both powerful and facetious in exposing the fooleries of the *spirit*-rapping fraternity.

The whole book is delightful, but the latter portion still more delightful than the rest. The lover of truth, the highly educated and refined man, the gentleman, the careful and acute observer, the man of soundly reflecting brain, the wag, the despiser and castigatour of all narrowness in both scientific

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\* See *Zoist*, No. XXXVI.

views and moral feelings, are conspicuous in every page. Let every mesmerist buy the book : let everybody read it.

We will conclude with Mr. Townshend's conclusion :—

“ Let ‘ the incapable and presumptuous ’ write muddy essays on metaphysical powers, which are nothing *ad rem* : Mesmerism shall start a spirit as well as Suggestion. Let Quarterly, or any other Reviews, conclude their empty peal with ‘ Dominant Ideas, ’—we will give a cheer for Mesmerism instead.

“ Be of good courage, ye true-hearted ! The big awkward whale that has floundered into our seas is in its death-flurry, and all the foam and froth that it stirs up about it is but the lashing of its expiring tail.

“ And so, Reader, I bid you heartily farewell.”

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*Postscript to the above article.*

We have received the following :—

“ To the Editor of *The Zoist*.

“ Sir,—I have read with great interest the remarks in the last *Zoist* by Anti-Glorioso, on the article in the *Quarterly Review*, ‘ on Electro-Biology, Mesmerism, ’ &c., &c., and beg to say that he is perfectly right in supposing that Dr. Carpenter is the author of it : this I can substantiate. It is positively too bad for any man to puff himself as Dr. C. does in that article, and lug in Mr. Braid and his hypnotism in the way he does.

“ You are at liberty to publish this for the information of your readers if you think fit.

“ I am, Sir, yours truly,

“ H. HASTINGS, M.D.

“ Cheltenham, Feb. 27, 1854.”

Now *we* do not pronounce Dr. Carpenter to be the author of the review in the *Quarterly*, though he is the dear friend of the renowned Mr. Braid of Manchester. We trust he is not the author, because he is a bookseller's fag, and thus copiously supplies reviews, &c. ; and particularly because he is a teacher of young men in University College, having got up a course of lectures on forensic medicine that he reads annually to innocent young lads. For him to set such an example as the writer of the article in question sets morally and intellectually would be grievous in the sight of all good men. No, no, we cannot endure the thought that Dr. Carpenter is the man.

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*Second Postscript.*

We have raised our voice from the first against the folly and insanity of ascribing natural phenomena of any kind, and therefore against ascribing those alleged phenomena of the motion and sound of inanimate bodies through an occult living influence, if such table-moving and rapping, independent of muscular agency, be a fact, to supernatural means,—to the agency of spirits, good or evil. We have denounced these outrages upon common sense and upon piety in the strongest manner, and again and again. What would chemists say to a man or woman who ascribed the decomposition of a compound: what would electricians say to a man or woman who ascribed the electrical sparks and snaps: what would the astronomer say to a man or woman who ascribed the motion of a comet or any other heavenly body, the descent of an areolite or the appearance of the meteors which we behold in such numbers twice a year,—to the agency of spirits? They would call either a blockhead, for a blockhead he or she must be. We have also given examples, alas! too numerous, in our last Number, of insanity produced by these ignorant fancies: and now we have to record another in the person of a well-known authoress, who always had indulged in such superstitions and has of course adopted all the recent spirit fancies. She has gone stark mad and stark naked on the spirit-rapping. She was found the other day in the open street, as her mother bore her, except that she had a pocket handkerchief in one hand and a card in the other. She said the spirits had informed her that, if she walked out so prepared, she would be invisible. She is now in a madhouse.

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*Third Postscript.*

We must indulge our readers with a letter written by a medical man, a member of the Irvingite, or, as now proudly called, Catholic Apostolic, sect, against the humble and simple benevolence of a mesmeric charity:—

“I desire to record my testimony\* against a so-called Mesmeric Hospital, considering the same likely to be productive of much mischief in its locality.

“You may be aware that the Canaanites of old filled up the cup of their iniquity by having dealings with Satan and evil spirits, working under various forms, designated by the terms divination,

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\* Testimony! The poor creature cannot know the meaning of the word he uses.—*Zoist.*

soothsaying, enchantment, charming, witchcraft, sorcery, necromancy, &c. The persons using these curious arts and diabolical powers are called in Scripture charmers, witches, wizards, diviners, soothsayers, necromancers, consultants with familiar spirits, astrologers, &c. Satan is now coming in like a flood with all these his old works of power, either personally by his spirit or by his spirits, under a new nomenclature, viz., mesmerism, biology, clairvoyance, consulting with spirits of the departed, &c.

"The old works of Satan in *power* are now performed under these new names by the various persons who are in our day arranged under the general term '*Media*,' which term seems to comprehend mesmerists, biologists, &c., as well as consultants with the spirits of friends and distinguished persons departed.

"In this country, and in all Europe, all these workings of evil power are done under the title of '*science*,' '*falsely so called*;' but in America, where the ordinances of God are less respected, some of them, if not all, are done directly, openly, and confessedly by SPIRITS, without the guise of science to cover their works. In a pamphlet before me it is stated that in America there are thirty thousand persons recognized as the so-called '*MEDIA*,' or consultants of, and workers with, spirits, which at their bidding cause tables, chairs, &c., to move and dance about as they will. Europe abounds with these persons under various names; and, as the consultants with these '*Media*,' or evil workers, as well as the evil workers, render themselves an abomination to God, it is very clear that the nations of Christendom are thereby filling up the cup of *their* iniquity, and, like the Canaanites of old, are rapidly preparing themselves for the judgment of God by the sword.

"This brief statement will tend to shew you that I am very averse to the establishment of any hospital where these abominations are practised under the guise of science, and shall always raise my voice against the evil spiritual works that are therein done, by whatever name they are designated."

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### III. *Cures of Palsy, Deafness, Convulsions, apparent Consumption, Dropsy, Psoriasis, Inflammation of the Bowels, Measles.* By B. B. MORRISON, Esq.

"M. Henry, surgeon at Arnaville (Meurthe) established an electrical correspondence with M. Lapostolle by wires running between their villas. M. Henry wrote Oct. 31, 1836, to the Minister of Commerce, and published works respecting his telegraph, but was answered that the plan could not be applied on a large scale, and would not answer the expectations of the author. The latter was discouraged at this reply, and discontinued his experiments."—*L'Union Médicale*, quoted in the *Lancet*, August 6, 1853. The *Lancet* exclaims, "So much for the opinions of certain boards of art and manufactures!"\*

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\* We beg to remind Mr. Wakley of a passage in St. Luke's Gospel, chap. vi. 41, 42: "And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to

TO THE EDITOR OF THE ZOIST.

47 Great Brunswick Street, Dublin,  
February 9th, 1854.

SIR,—Should you consider the following cases of cures by mesmerism an acquisition to the pyramid of other stupendous ones now before the world, and fit for insertion in the invaluable *Zoist*, they are at your disposal. The parties named, in gratitude for their signal recovery, for the credit and reputation of our great science, and in the hope that other suffering fellow-creatures may be induced to submit to its healing influence, have kindly requested of me to send their names to you for publicity.

I. *Palsy.*

Mrs. Chappel, Royal Esplanade, had lost, on a sudden, the power of motion in the muscles of the whole body. She could neither move nor speak for eleven days. In addition to this, violent fever, with delirium, had supervened, together with most excruciating pains all through the frame, and great prostration of strength. After resorting to a variety of curative means, which left her exactly as they found her, she was induced to send for me and submit to mesmeric treatment. This lady, after four mesmerisations, was perfectly cured. She drank copiously of mesmerised water. Her father had died suddenly of a similar disease. The "eminent physicians" who were first in attendance pronounced her illness *mysterious*. When they were informed of her quick and permanent recovery, their eyes almost started from their sockets with amazement.

II. *Deafness.*

Sergeant Cartwright, Queen's Bays, Royal Barracks, had been deaf for seven years. His deafness had been produced by lying in a damp bed. He had consulted several eminent physicians with no benefit. I had mesmerised this man but three times, when he recovered his hearing perfectly. This is but one of 211 cases of deafness that I have cured by mesmerism alone during my practice, when all the resources of the old medical art had failed even to relieve.

III. *Convulsions.*

John Mark, Temple Street, aged *three weeks*, became sud-

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thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye."—*Zoist*.

denly convulsed from some unknown cause. He had been in this state 48 hours when I saw him. From the violence of the illness, his head and heels almost met, and the whole body was perfectly rigid. I made a few "passes" over him, when the rigidity gave way, and the body got into its natural position. He went into the mesmeric sleep at once. This was about two o'clock in the day. He slept till one o'clock that night, when he awoke for a second, and went to sleep again until twelve o'clock next day, and then awoke in perfect health, which he still enjoys.

#### IV. *Apparent Consumption.*

Mrs. Hursh, Temple Street, apparently, and said to be, in the last stage of consumption, having been ill nineteen consecutive weeks. She was attended by Dr. Foretooth. Her father and sister had died of consumption. She had gone through a severe and debilitating process of common medical treatment. On my arrival at her bed-side, the cough, pain of the side, sinking of the eyes, partial loss of voice, and great prostration of strength, indicated unmistakably that life was fast moving off. I mesmerised her once for an hour, and she felt herself a new being altogether; and I mesmerised her only a few times more, when all consumptive symptoms left her; and she felt every way well, except the weakness, which a nutritious diet soon removed. She is now quite well. I could send you a list of 40 cases of apparent and alleged consumption alone, nearly as far gone as the present, that I have cured by mesmerism.

Mr. James Morrissy, 23 Clarendon Street, has been cured of apparent consumption in its second stage by me. Dr. Peebles, of 26 Dorset Street, attended this man for ten weeks. He was unable to leave his bed. The disease was getting worse. He sent for me: was mesmerised five times; drank mesmerised water for three weeks; and is now quite well, and at work.

#### V. *Dropsy.*

John Smyth, Temple Street, aged two years and seven months, had been suffering from dropsy for fifteen months, and gone through medical treatment all this time in vain. When the doctors had done their best, or their worst, as the case might be, they gave him up as incurable. I was then summoned to attend. On examination, I found a flabby swelling of the parts affected, with a great increase in their temperature, a dryness and pallor of the skin, scanty secretion of urine, though he was drinking large quantities of liquids to extinguish thirst. There was a troublesome cough, and teasing

hiccup, which greatly distressed the little invalid, who required to be kept in an erect position for fear of being suffocated. I began to mesmerise him, and, until two hours had expired, no change appeared. Suddenly, the bowels began to act; there was a copious discharge of urine and sweat; and, after three quarters of an hour, the child felt better, called for something to eat, and slept well that night. Accordingly as his treatment progressed, all the bad symptoms began gradually to subside. I mesmerised this little fellow 114 times; gave him mesmerised water; put him on a prescribed regimen; and he is now quite well. He never went into the mesmeric sleep until his cure was entirely finished. This extraordinary cure in a child so young, and so far gone, has astonished all his friends. It is not long since I cured another boy aged twelve years of the same disease, after six physicians in consultation had pronounced him incurable: and the cure, indeed, astonished myself.

#### VI. *Skin Disease—Psoriasis.*

Miss M. Naylor, aged fifteen years, residing on Arbor Hill, had been afflicted for five years with this abominable scourge. Every mode of treatment which she had gone through had utterly failed in making the slightest impression on her fearful disease. From the effects of all the drugs she had taken, she was reduced to a mere skeleton, with all the incipient symptoms of consumption. This horrid disease had first made its appearance in the form of red itching patches: these became covered with small scurfy laminæ, or scales, which were easily rubbed off. Deep fissures had formed in many parts, such as the face, head, neck, &c. There was a fetid discharge from both ears, and her eyes were nearly blind. This young lady was mesmerised 180 times; drank mesmerised water; and observed a prescribed regimen. She slept profoundly every time. She is now perfectly cured. The eruption has entirely disappeared; the sight is perfectly restored; the fetid discharge from the ears all gone; and the skin, before so disgusting, is now transparently clear and fair, and of snowy whiteness. This young lady became clairvoyant; has told the hour to the very second, and predicted the sudden death of her grandmother in England two days previously. Being perfectly restored, she has returned to her father, Major Naylor, Queen's Bays, Royal Barracks.

#### VII. *Fearful Inflammation of the Bowels.*

Mrs. Naylor, wife of Major Naylor, and mother of the

above named young lady, had been using corrosive drugs, both externally and internally, for the cure of obstinate skin disease, without deriving any benefit. Inflammation of the bowels, to a most alarming extent had supervened; and, strange to say, three most eminent physicians, Drs. Durham, of Nahor's Quay, No. 23, Foretooth and Molagh of the Queen's Bays, Royal Barracks, (the English of this last name, which is pure Irish, is malediction,) who had been in constant attendance two days and nights, could not arrest its progress; and, when, in spite of drugs, all the premonitory symptoms of death were present, they left, saying that she would be a corpse in ten minutes. Kind providence would have it that one of her nurses at once recommended mesmerism, and said that, if had recourse to even *in articulo mortis*, it would most indubitably bring back life. Accordingly I was sent for; and, on my arrival, a lifeless patient, to all appearance, lay before me. I began the usual enquiries and examination in such cases. I could hear no breathing; could feel no pulse, nor heat in her frame. The body had a cadaverous appearance; the jaws were firmly locked; and the countenance throughout fearfully disfigured from the effects of the awful convulsions which had preceded her loss of all consciousness. The abdomen was enormously tumefied, and there was an obstinate constipation which, from the outset of the disease, had defied all the drastic means had recourse to, by the above-named three "most eminent" physicians.

With these encouraging symptoms, and in the presence of twelve other witnesses, who came to be present at her death, I began to impart to her the all-powerful and *seldom-failing* influence of mesmerism. In a few minutes the bowels gave way, the eyes, which had been closed in apparent death, opened, the palsied tongue moved, and in three quarters of an hour all was right again; and she, who had been to all appearance dead, sat up and began to speak. Language is totally inadequate to convey an idea of the amazement of the bystanders. The recovery of this lady by mesmerism was soon noised abroad; her three eminent physicians were amongst the first who ran to see if it could be true. Nothing could equal their surprise. They said that her recovery was miraculous; and, after a short pause, told her, as she felt so well, not to dip any deeper into mesmerism, as it was found that its repetition was debilitating and dangerous: especially the sleep. "Impossible," replied Major Naylor; "for, if what you say be true, my daughter, who has slept upwards of 180 times, must be more than dead. But she is all life,



and cured of her *psoriasis*." This silenced the three eminent physicians, who directly made their best bow, and withdrew, evidently disconcerted.

This lady was quite well, and went out in ten days time. She remains quite healthy up to this time. She did not go into the mesmeric sleep at all, and drank mesmerised water copiously. The three eminent physicians who attended first had, during this lady's convalescence, sent, and gone themselves, to induce her to take some little opening medicine; but she could not be prevailed upon to do so; and, in reply, said she did not require it; that mesmerism was all-sufficient. Major Naylor remarked that they merely wanted to see if she was *drug proof*. Whenever mesmerism is spoken of in the presence of these *great* physicians, they ludicrously toss up their aristocratic noses in such a manner as to impress all present that the very word itself conveys some disagreeable influence to their olfactories.

#### VIII. Measles.

Three days ago, I had been called to see Misses Fanny and Emily Barr, Barrack Street, aged three and five years, who were very sick in the measles. There was great fever, anxiety, restlessness, irregular convulsive movements of the limbs, and bleeding from the nostrils. Miss Fanny seemed entirely unconscious, and unable to recognize any one. I mesmerised these children only three times: when they were perfectly cured, as well in fact as if they had never had measles. These were the only cases of measles that I ever had an opportunity of treating by mesmerism during my ten years' practice of it.

#### IX. Epilepsy.

Charles Cavanagh, Esq., magistrate, Born's House, County of Carlow, and son to Lady Harriet Cavanagh, had been afflicted with epilepsy from his birth in an unusually severe and uncommon manner. He had travelled the wide world to get cured, but all in vain. He had been under the medical treatments of Sir Philip Crampton and Sir Henry Marsh of this city for three years, without receiving any benefit. He was accompanied by his mother to my residence, and, after some time, I succeeded in influencing him. I then dismissed him, with the assurance that he should be free from any attack until that day month, provided he attended me daily. This seemed to surprise both him and his mother, as he never passed a night since his birth without being attacked. At the end of the month he had a very slight attack, and none at all for two months more. This was three months altogether without being ill but once. The enemy of all good

would have it that he suddenly changed me for another mesmeriser, who had but a few weeks' experience and the little information received from a few lectures on mesmeric science. I wrote to both parties on the danger of submitting to another's cross influence in such a case, and stated that *death* in all its horrors would be the final consequence. But all to no effect. The convulsions returned in a most terrific manner, and bid defiance to empirical mesmerism. The man's countenance fell; gloom had overspread it; he went home almost insane, and next morning was found in his bed-chamber burned to death!!!

I remain, with respect and esteem,  
Your obedient servant,  
B. B. MORRISON.

PS.—I could add to these instances of mesmeric success a vast number of others; but the above will suffice just now for all intents and purposes.

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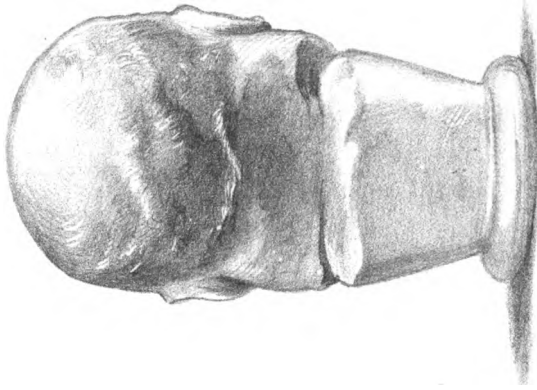
IV. *An account of the living and dead brain of the late Mr. Benjamin Robert Haydon, historical painter.* By JAMES STRATON, Esq., of Aberdeen, and some other gentlemen.

I. *Notes on the Cerebral Development, by James Straton, Esq.*

THE stucco cast sent me is obviously the first from a mould of the head taken after death: many of the hairs from the head are adhering to the cast. The mould seems to have been carefully taken. The top of the head had been bald, and the hair round the back and sides had been short, but not shaved. The mould had been made in three pieces, and the ridges of stucco on the cast where the pieces joined have been cut away. In doing so, the workman was quite justified by practice hitherto prevalent; but the practice is pernicious, and should be abandoned. When such a cast is taken for scientific purposes, no tool should touch it after leaving the mould: no scraping, rubbing, cutting, or smoothing, should be permitted. We must henceforth insist on having the most ample means of judging both of the excellencies and the defects of every specimen which we value.

The average dimensions of the stucco representing the brain and its coverings are full 7·4 inches long, 5·75 broad, and 3·85 high: the size is therefore 165 cubic inches. The stucco cast is generally larger than the head which it represents, in consequence (1) of the imperfect joining of the

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HEAD OF THE LATE MR HAYDON, THE PAINTER.

pieces of the mould, and (2) of the expansion of the stucco in the act of consolidating. I have frequently seen casts 12, 15, and 20, inches larger than the heads they represented, although first copies from the original mould; and I have also seen 30 inches of difference between two casts of the same head.

These are some of the particulars which have hitherto been overlooked, and we shall meet with others as we pass on: their importance will be obvious.

Taking it for granted that the moulding and casting were done with proper care and skill, I will estimate the excess in size of the cast as not more than 5 inches beyond that of the head represented, and consequently hold that the living organ would have measured 160 inches.

From the fine texture of the hair, and the sharp, well defined, features of the face, I infer that there was a considerable dash of the nervous in the constitution, or temperament, and therefore that the bones of the skull, the integument, and muscles, were thinner than the average to the extent of one-tenth of an inch on each of the three dimensions, length, breadth, and height.

Lest this appear fastidious precision, I will in a sentence or two shew its importance and necessity. Let A, B, and C, represent three males at maturity—that is, fifty years of age. Let each of the three heads be exactly the same size—say 150 cubic inches, being the average of the mature male head in this country. A is of highly nervous temperament, and the bone, skin, &c., covering the brain are the minimum thickness; B is highly lymphatic, and the coverings are the maximum thickness; C is an equally mixed temperament, having the coverings of the brain of average thickness. Now, after carefully measuring the thickness of the bones, muscles, and skin of a great number of cases after death, I am justified in stating as a near approximation to the truth, that, though all the three heads measure the same size externally, yet the sizes of the brains they enclose are very different. Let us bear in mind that it is the size of the *brain*, not of the head, which it is essential to obtain. The cases given stand thus:—

- A. Brain, 120 inches; bone, skin, &c., 30 inches; in all 150 inches.
- B. Brain, 80 inches; bone, skin, &c., 70 inches; in all 150 inches.
- C. Brain, 100 inches; bone, skin, &c., 50 inches; in all 150 inches.

From these we see that, whilst C is an average man in size of brain and mental power, B is only equal to the average boy of ten years old in these particulars, and A is far beyond

the average man at maturity, being quite up to the class of minds in which Haydon ranks. From these we see also that very much of the power which has hitherto been attributed to *quality* is really due to quantity, of brain; and, though doubtless something still remains attributable to quality, the influence is so little compared with quantity, that I have not yet been able to give *quality* a definite value, either plus or minus. So far as I have gone however all is certain, and greater precision is unquestionably possible if it be important. Nature has provided ample facilities, as I have elsewhere shewn,\* for determining the thickness of the bone, muscle, and integument in the living head, and the dead cranium can be easily measured at all points; but plaster casts of both heads and crania leave us very much in the dark on these particulars, and hence their greatly inferior value for the purposes of science.

After making the addition which seems to be warranted by the specified conditions to raise the skin, bone, &c., to the average thickness, we obtain a volume of head equal to 175, and, deducting 5 for expansion of stucco, as previously stated, we have 170 as the size to which the living brain corresponded. We can now specify Haydon's place in the scale of cerebral development and power, and compare him with the mass of men at his age.

Haydon was about 60 years old at death. The human brain attains its greatest development at 50 years of age, as I have formerly shewn (*Zoist*, January, 1851). At that age, the average size of the male head in this country is 150 cubic inches; the smallest (excluding idiots) is 110; and the largest (excluding a few extremely rare instances) is 190 inches. Mr. Haydon's place is therefore just half way between the average and the largest of his age and sex. This size of brain and concomitant mental power may be called full, ample, large indeed, but certainly not *great*, either as a whole or in any of its parts. About five of every hundred of his age and sex are quite his equal in this country, and as many are superior to him in cerebral development and power.

*Absolute and relative Size of the Head.*

Males at maturity: smallest, 110; average, 150; Haydon, 170; largest, 190.

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\* This paper would exceed all reasonable bounds for the pages of *The Zoist* were I to enter into particulars which I cannot in justice to the subject in hand avoid adverting to. I must therefore refer the reader to more ample details contained in an abstract of my researches which I have furnished to the Appendix of Dr. Symes's forthcoming translation of Gall's great work on the *Anatomy and Physiology of the Brain*.—J. S.

*Absolute and relative Development of the Cerebral Organs.*

| ORGANS.                       | 1       | 2        | 3         | 4         |
|-------------------------------|---------|----------|-----------|-----------|
|                               | Haydon. | Average. | Superior. | Inferior. |
| 1. Amativeness .....          | 155     | 160      | 155       | 180       |
| 2. Philoprogenitiveness ..... | 175     | 155      | 160       | 150       |
| 3. Concentrativeness .....    | 165     | 150      | 160       | 145       |
| 4. Adhesiveness .....         | 165     | 150      | 150       | 150       |
| 5. Combativeness .....        | 175     | 150      | 155       | 180       |
| 6. Destructiveness .....      | 180     | 150      | 155       | 190       |
| 7. Secretiveness .....        | 175     | 150      | 155       | 185       |
| 8. Acquisitiveness .....      | 175     | 155      | 165       | 180       |
| 9. Constructiveness .....     | 175     | 150      | 155       | 155       |
| 10. Self-esteem .....         | 170     | 160      | 160       | 155       |
| 11. Love of Approbation ..... | 165     | 145      | 150       | 135       |
| 12. Cautiousness .....        | 170     | 155      | 160       | 145       |
| 13. Benevolence .....         | 170     | 150      | 175       | 125       |
| 14. Veneration .....          | 170     | 150      | 175       | 135       |
| 15. Firmness .....            | 165     | 155      | 175       | 145       |
| 16. Conscientiousness .....   | 170     | 150      | 170       | 140       |
| 17. Hope .....                | 170     | 150      | 160       | 135       |
| 18. Wonder .....              | 170     | 150      | 160       | 135       |
| 19. Ideality .....            | 170     | 145      | 160       | 125       |
| 20. Wit .....                 | 170     | 140      | 160       | 125       |
| 21. Imitation .....           | 175     | 145      | 160       | 135       |
| 22. Individuality .....       | 165     | 150      | 170       | 145       |
| 23. Form .....                | 165     | 150      | 170       | 145       |
| 24. Size .....                | 175     | 150      | 170       | 145       |
| 25. Weight .....              | 180     | 150      | 170       | 145       |
| 26. Colour .....              | 175     | 145      | 160       | 140       |
| 27. Locality .....            | 175     | 150      | 170       | 145       |
| 28. Number .....              | 165     | 150      | 170       | 140       |
| 29. Order .....               | 155     | 145      | 165       | 135       |
| 30. Eventuality .....         | 155     | 150      | 170       | 140       |
| 31. Time .....                | 165     | 150      | 165       | 135       |
| 32. Tune .....                | 165     | 140      | 160       | 130       |
| 33. Language .....            | 170     | 150      | 170       | 140       |
| 34. Comparison .....          | 160     | 150      | 175       | 135       |
| 35. Causality .....           | 170     | 150      | 175       | 130       |

The development of each part or organ, as well as of the whole brain, was ascertained by measurement exclusively. There is no guesswork or "estimating by the eye and hand" according to the usual practice. The method of measuring cannot be described in a few lines: I must therefore again refer to Gall's Appendix. The principle on which the deve-

lopment of each organ is stated in the columns is simple, definite, and easily understood.

The size of the head,—the *development* of the whole being 170, as we have just seen, that number (170) is used to indicate the *development* of each organ which is in medium or equal balance proportion to the whole brain. If therefore all the organs were developed to an equal extent, they would all be in medium, or equal, balance proportion, and each number in column 1st (Haydon's) would be 170. We never find this, however, in any individual instance. It always happens that some of the organs are more, and of course others are less, than the equal balance development. Indeed, it seldom happens, particularly in the male head, that all parts are so near the equal balance development as in the present case. This is one of its marked peculiarities. Ten of the thirty-five organs are exactly the equal balance development,—170; fourteen are below (being 165, 160, and 155); and eleven are above, the medium proportion, being 175 and 180.

It will be noticed that the absolute or positive development (not *relative* only) of each part is shewn by the numbers referred to; and, in studying the organs either individually, or in groups, the absolute development, and the power which that development is capable of manifesting, is a point of first importance. If the development of any of the organs was stated as being 110, the individual would, in that faculty, have no more than the power of the average boy of six years, and would, consequently, be all but an idiot throughout the entire range of the function of that organ, whatever the training, health, and other circumstances might be. In columns 2, 3, and 4, average examples of males at the same age are shewn for comparison, as will be explained farther on. In column 4, it may be observed that many of the propensities are up to the maximum of the mature male (180 and 190): whilst the superior sentiments and reflective faculties barely equal those of the average lad of 12 to 15 years—namely 125 to 135.

In Haydon's development no organ is less than 155. He was therefore quite equal to the average man (shewn in column 2) in development and power, even in the most defective organ: whilst the most prominent (180) are far on to the maximum of his age and sex.

The next point to be noticed is the RELATIVE development of the various organs. This, as is well understood, determines the *tendency* of the individual. Here again two particulars have to be kept in view, (1) the direction of the tendency, and (2) its force or power. The direction of the tendency is determined by the functions of the respective organs, as to



lust, to avarice, to pride, to vanity, by the excess of certain organs, or the reverse by their deficiency. The power or force of the tendency is shewn by the difference between the absolute degrees of development of any two or more organs, as between 160 and 165, 170, or 180. When the difference is under 10, the tendency is only seen in testing circumstances, and by those who have ample opportunities of studying the character minutely. But when the difference amounts to 15, 20, or more, the power of the tendency becomes obvious to all, and forms the leading features of the individual character.

With these particulars in view, we are prepared to appreciate to some extent the capabilities and tendencies of the case in hand ; but, to aid us still farther in this, I have placed beside Mr. Haydon's development that of the average man,—including all classes of society,—of the same age in column 2nd ; the average of the superior or educated class of society, including doctors, lawyers, professors and teachers, artists, leading merchants and manufacturers, &c., in column 3rd ; and the 4th column shews the average of the most degraded of our nature, whom I have found in jails, asylums, hospitals, and phrenological museums.

I have followed the naming, numbering, and mapping of the cerebral organs shewn on the Edinburgh Bust and Mr. Combe's *System of Phrenology*, as being that most generally known in this country ; and I take it for granted, for the moment, that the localities and functions of the organs there specified are tolerably near the truth. But I must also avow my conviction that much of what has been done by others than Gall must be done anew, and with far more definite and positive evidence in view than has yet been collected. When the followers of that great man learn from his example to appreciate precision, and to enjoy the certainty, the calm satisfaction, which scrupulous accuracy in collecting, recording, and investigating evidence can alone give in this, as in every other department of science, they will first be amazed at the flimsy foundation of some parts of their faith, and then admire the unceasing toil with which Gall collected and sifted evidence, and the caution with which he drew conclusions from what would to many seem superfluous evidence. As I am impressed with these convictions, my remarks will be brief compared with what many "professing phrenologists" might be disposed to indulge in.

We have in the case before us a man far beyond the average of men in cerebral development, and mental power, but

also decidedly below a small per centage of the community in these particulars. Excluding the bulk of the people, the labouring classes, from the calculation, Haydon ranks quite up to and even slightly beyond the mass of the directing minds in the active business of life in this and other countries. In many departments of science and literature, art or eloquence, he was capable of rising far, very far beyond mediocrity: but in none was he capable of attaining the highest excellence.

The amount of power which he could manifest for a time on a subject engrossing his attention would be decidedly increased by the near approach to equal development of many of the cerebral organs. This is a peculiarity which I have long noticed in such cases. It is much more common in youth than in maturity, and much more common in females than in males. Who has not been at times astonished at the Herculean efforts, both of mind and body, put forth by females, when under the influence of some engrossing emotion,—a sense of duty, a labour of love, or a mission of mercy. All are like effects, and spring from like causes. From the general equality of the parts, the whole organism seems to act simultaneously with a unison, a harmony, not compatible with a greater inequality of the parts. It is on such individuals that circumstances exercise the greatest influence in forming the character. It is such individuals as these that manifest the greatest change of disposition when placed in changed circumstances. Haydon most closely resembled this class, and was in marked contrast to the classes represented by the 3rd and 4th columns of averages. In those of the third, the sentiments and intellect decidedly preponderate, and the individuals are seldom reduced to vice and depravity by the most adverse influences. In the 4th, the propensities greatly preponderate, and the victims are rarely rescued by the most favourable combination of circumstances.

In Haydon's development the first organ in the column arrests our notice. The cerebellum, the organ of Amativeness is usually from 5 to 15 above the medium of the male brain, and, in grovelling natures, it is often greatly in excess, as shewn in the 4th column. Haydon is not only below the medium of his development (170) in this part, but even a shade below the average man, (col. 2nd), being 155 to an average of 160. Licentiousness would not, therefore, be a besetting sin with him; and, if Haydon at any time joined in the fashionable nocturnal vices, we may fairly attribute the error more to the influence of associates, than to his own depravity. The other social organs are all unusually powerful for

a male brain. He must have been a home-loving man, a faithful husband, a doting father, and constant friend to those whose friendship was congenial to him.

All the lateral parts, *Combativeness*, *Destructiveness*, *Secretiveness*, *Acquisitiveness*, and *Constructiveness*, are slightly in preponderance. This is not usual at mature age, as may be seen by comparing his with the next two columns. The impulsive energy of this group must have been marked peculiarities of his character at every period of his life, but more so in youth than after his fiftieth year. *Self-esteem* and *Firmness* are rather less, and *Love of Approbation* decidedly greater than usual in the mature male brain of this size; he would hence be less proud, but more vain; less dogmatic, but more sensitive regarding the opinions of contemporaries, and the judgment of posterity, than our mature males generally are. The relative development of this group to the other parts of the brain is more that of the French, than either the English or Scotch, characteristic, and more that of the female than of the male in this country; equally active and more energetic, often wayward, and always impulsive, he could often appear to others as changeable and inconsistent. Conscious that he possessed high powers, yet suspicious that others might excel him, he could not avoid envy and jealousy. He could join in complimenting parties present, and in railing at them when absent. He could often promise and forget to perform, and frequently begin with enthusiastic ardour what he could not complete with patient perseverance.

The anterior parts of the coronal region, including the organs named *Benevolence*, *Veneration*, *Wonder*, *Ideality*, and one or two unknown organs, are beautifully expanded. It is not uncommon to see the two first named, the central organs, *Benevolence* and *Veneration*, beyond the medium proportion in all sizes of mature heads, but we very seldom see the lateral part of the group up to the equal balance development as in this instance.

Unfortunately our knowledge of the localities and functions of this important group of organs is still in the most unsatisfactory state. We find the part mapped out and named on the model busts, one way in Edinburgh, and another in London; one way in Paris, and another in New York. The organs named, and the functions assigned to them, must therefore be regarded as merely conjectural till additional evidence establish the truth. This much is certain, however, that the part in question is intimately connected with the love of the new, the improved, the excellent, the

beautiful, the perfect, the grand, the sublime, and the poetic in mind and matter. Equally certain is it that the part in question is defective in the young, compared with the adolescent and mature brain; defective in the low and grovelling, compared with the aspiring and refined; defective in the stationary and sinking savage, compared with the progressing and civilized in every quarter of the globe.

An ample development of the group referred to is undoubtedly indispensable to artistic, as to every other refined excellence, and Haydon was thus endowed to a very unusual extent. We can therefore fully believe that his ideals were vivid, exalted, grand, and varied; and that his anxiety to grasp, to imitate, and to embody his ideals in material expression, must have been intense for a time, till new objects, new scenes, new creations obtruded on his active imagination.

The anterior part of the brain, including the perceptive and reflective organs, covered by the lower half of the frontal bone is, viewed as a whole, scarcely up to the medium for the size of the brain; and if, instead of measuring the organs from the centre to the periphery,—from the medulla to the convoluted surface, as I do, we were to estimate this lobe from Constructiveness, or any point before the ear, as some maintain it should be done, then Haydon, instead of being nearly up to the superior average (col. 3) would barely reach the general average,—barely reach mediocrity as shewn in column 2nd.

This moderate development of the intellectual lobe is to me, who had some vague notions of his being a great man, an unexpected peculiarity. I have generally found that male brains of so large a size, well balanced otherwise, and actively engaged through life, have this part up to 175, 180, 190, and even higher at mature development. Of the artists whom I have examined, and who have attained a respectable place in their profession, there happens to be none below 160 in this part at thirty years of age. Three amateurs of my acquaintance who have reached a fair degree of excellence, two as painters and one in sculpture, by practice in the few leisure hours which extensive business engagements leave them, have the anterior lobe up to 190, 200, and 210 respectively. The mask of Canova, taken after death at an advanced age, when the whole brain had probably as usual diminished considerably from the mature dimensions, shews all parts of this lobe essential to the artist fully 190. For years past I have been in the habit of dissuading youths from adopting art as a profession except I was quite sure that the intellectual organs would exceed 160 ere they reached their thirtieth year; hold-

ing as I did that a lower degree of intellectual capability could not ensure them even a moderate living in the practice of their profession. It is quite possible, however, that I err to some extent in underrating the power of an intellectual development of 160. Fortunately the error, if it be so, is on the safe side. Certain I am, that, if Haydon, who scarcely averaged 170 in this part, achieved great things in art, there is a fair sprinkling of our living artists who, if their training has been equal or superior to Haydon's, are capable of achieving decidedly more than he did,—at least so far as artistic greatness is achieved by *intellectual* power.

Individuality, Form, Order, Eventuality, Comparison, and an unknown organ between Comparison and Benevolence, called Sympathy by Mr. Prideaux, and "Human Nature" by the Americans, are among the least of Haydon's intellectual organs,—ranging from 155 to 160. This is a development and power so little beyond mediocrity that their cultivation, up to a point of high excellence, must have been a work of so great labour that we may well doubt whether it was ever accomplished, and may take leave to ask whether the defects of development in these particulars are not obvious to well trained eyes in the most carefully executed of Haydon's works.

What these defects may altogether include I am not enough of an artist to say: but it appears to me that inappropriate forms, ungraceful and untrue drawing, particularly of objects in motion or action, vague and indefinite outlines, faulty composition, arrangement and classification, and trusting for effect to peculiar management of light and shade and tint and colour, instead of elaborating truth, grace, and beauty, by masterly manipulation, would be obvious parts of his defects. He would imagine more than he could delineate, and perceive excellence which he could not imitate; just as the imbecile and the infant, who cannot themselves speak, nevertheless understand quite well what others say. In many essential particulars his intellectual faculties were unable to embody by his hand the objects and forms in the action, spirit, grace, and beauty, which his mind could create. Did Haydon not mistake in the choice of his profession? At 20 years of age his cerebral development was 5 to 10 less in the lateral and posterior, and 20 less in the coronal and anterior parts (see my appendix to Dr. Symes's Gall) than at his death. At 20 years of age much greater chances of success, with equal labour and study, might have been safely predicated of him as a writer or speaker, an orator or actor, a preacher or a poet, than as a painter or sculptor. He would have had as much energy in

declamation as Father Gavazzi, with much more elegance and grace in his rhetoric and much more sound logic in his reasoning.

The most important particulars that can be added are the history, the education, the intellectual, and moral training, of Mr. Haydon, and the judgment of those fully competent to judge of his productions. Knowing as we now do what his brain was at maturity, and proximately what it had been at all previous periods of his life (*Zoist*, January, 1851, and more fully in the *Appendix to Gall*), we can recognize similar developments when we meet with them at any period of youth, and we desire to know what that development is and is not capable of achieving in art and in every other department, so that we may neither over nor underrate its powers. Haydon's must be an instructive example so far as it goes. What then were the excellencies, and what the defects of his works? In what did he succeed, in what did he fail?

I had written thus far in ignorance of Mr. Haydon's history, life, and labours, excepting the vague impressions, rather calculated to mislead than otherwise, which passing reports or newspaper notices had left on my mind. I had never met him, nor obtained a knowledge of his development, (a mask of the face is in most of the museums, but it is of little use,) to give interest in his doings. I intended to add nothing farther: but some acquaintances, who knew more of Mr. Haydon than I did, read my notes, and a friend pointed me to an excellent paper on the subject in the *Edinburgh Review* for October 1853. The writer seems to have studied the character attentively, and to appreciate his labours justly. We agree on many points, but the evidence of Haydon's insanity is, I fear, too strong to be resisted. Of course, to whatever extent, and for whatever length of time, that was the case, he is unsuitable for our present purpose. During a long period of his life, however, his exertions to rise in his profession and to raise it were every way admirable; but latterly his moral character in some particulars, his miserable life and deplorable death, are torturing to contemplate. We can only wonder that the crisis was delayed so long.

Mr. Haydon began to draw and resolved to be a painter at a very early age. His education and training with that view were unquestionably good. If not the best that might have been, yet, assuredly, much better than many great artists had access to. Let us glance at the results as reported by the writer in the *Review* just named.

“As it has been well observed, ‘failures detract little from the reputation of those who have done really great things;’ but it was

the misfortune of Haydon that he never did anything great enough to make us forget his failures. Often in describing what he means to do, he places a far finer picture before the mind's eye than his hands could realize. The sublime shapes which through his fancy in the hour of meditation when he sits down to his easel refuse to wait upon his summons. It is not that he could not give to these spirits a form; he could not give to forms a spirit to lift them to the height of his own conceptions." (p. 526.) "For in spite of the Elgin Marbles—in spite of his admirable theories of excellence—in spite of labour never spared, and perseverance never daunted—his picture of Dentatus, with many fine points, and energetic drawing, is violent, mannered, even in some parts caricatured." (p. 534.) "The Judgment of Solomon is certainly the best in composition and in colour; with less confusion in the arrangement, and less of exaggeration and effort in the individual forms than is usual with him. The vindictive sneer on the face of the wicked mother is too vulgar, too like that of a common female cheat; the draperies are heavy and ungraceful, and in texture like wet wool; but altogether it is a fine picture." (p. 536.) "The head of Lazarus—staring ghastly with awakening life—is finely conceived; the head and figure of Christ a failure—and worse—positively bad and mean. Wherever refined or purely intellectual feeling was required, Haydon has seldom succeeded. As in the expression of power he is almost always exaggerated, so in the expression of refinement he is almost always weak or vapid." (p. 548.) "In 1829 he painted a picture of Punch—a satire on human life—full of power and humorous expression in the heads, and with bits of charming colour and fine painting." (p. 554.) "The human face divine was always a trouble to Haydon when he could not do what he liked with it. It was remarked that in both his pictures of Napoleon and Wellington he had turned away the face." (p. 563.)

Perhaps the time is not come when Haydon's works can be fully judged of with stern impartiality: but the above remarks, touching matters of fact rather than of opinion or fancy, are not likely to be materially modified by lapse of time or change of taste. It does not appear then that the case of Haydon will justify any modification of the views I have stated,—that an intellectual development under 160, or even 170, is incompetent to either great or uniformly good productions in the highest walks of art; though it is unquestionably true that capabilities far below his are ample for many of the departments of art extensively demanded in every civilized country. For miniature, cabinet, and casket work, for engraving, decoration, and ornament, in which activity, not energy, minute manipulation, dexterity, and patient industry are required, cerebral developments ranging from 135,—the average female, to 150,—the average male, at maturity, with a fine constitution, and the anterior lobe slightly preponderating, are the best adapted. The impul-

sive energy of the large brain and preponderating lateral region render such as Haydon quite unsuited for these departments. A Haydon must either be great or nothing. If *he* failed, none but those more highly gifted by nature can entertain a rational hope of success. A "happy hit" or two in inspired moments may save from oblivion, cherish hope, inspire confidence, fire ambition, and—consign to misery for life. Such is the lesson of Haydon's history, as of many others before him; but few are so complete and so instructive as his.

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II. *The following remarks have been sent us by a Phrenological Artist, who knew Mr. Haydon well.*

The first time I saw Mr. Haydon was when he was contemplating the beauty and grandeur of the Elgin marbles in the British Museum. This first sight I had of him did not impress me in his favour, as he had put his body into a most pompous attitude in order to shew the public how a great genius would arrange his body and limbs for viewing works of high art. Previously to my first sight of Mr. Haydon, I had been informed that he was an artist of great genius, and that there was no historical painter who could be compared with him; but, on seeing him in such an affected attitude, I concluded that a very unjust estimate had been formed of him, and that he was a most vain and pompous person acting under the impulse of the organs of Love of Approbation and Self-esteem. These organs were his great moving power; and he could with ease make bold attacks upon other painters, caring not about the truth of his assertions, but only about the force of the blows he could inflict, having Destructiveness, Wit, and Language large. Adulation he was continually seeking, and would receive flattery from mere pretenders with as much satisfaction as he would from his superiors. This was an unfortunate weakness in him, and laid him open to much condemnation, though he could not act otherwise than as he was organized. Since his organs of Comparison, Eventuality, and Individuality were small, good sound sense could not be expected from him: and particularly, as he came from a vain stock (his father having an over and above share of vanity), and had been trained in vanity, we had no right to expect correct reason from him. His action, habits, speech, and his criticisms on art, were of a turbulent character. If we look to his professional qualities—his choice of subjects, we shall see a pre-



ference for violent action ; tranquil and peaceable subjects were not exciting enough for his active organs of Destructiveness and Secretiveness.

In his early career, when he produced his picture of Dentatus, he was pronounced to be a great genius ; but I could not help then concluding from his eccentricities that there was more of insanity than sanity in him. The subject was one of violence, and he gave Dentatus a most ferocious and slaughtering attitude, of commonplace character. His picture of Macbeth shewed considerable talent, and from it the hopes of the lovers of art were raised to a high pitch : but they were not realized. It had a murderous subject, and was the best he executed. Solomon's Judgment was the third picture he painted—another instance of his preference for violence. Sword and dagger subjects must have had charms for his contemplation. This picture is almost as good as the Macbeth ; but the story is not so well told, and there are several discrepancies in it : the wise man's legs are much too short—the mother's expression is too cold—the false woman does not express herself correctly—Solomon is devoid of the expression that the subject demands, he is too like a modern youth : but the executioner is more true, and is expressive of what he has to perform. This picture and Macbeth are by far the best pictures that Haydon painted. The next picture was Christ's entry into Jerusalem, and was much more defective than the previous two : but there were many parts of the figures well painted, though the subject was feebly treated. Such a peaceable subject must have ill suited his turbulent mind, and consequently could not be treated successfully. His other pictures—the Raising of Lazarus, &c., &c., are not worth mentioning, so inferior are they to the previous three : and the reason of this inferiority was the increase of his insanity. The unharmonious arrangement of his organization was the cause of the inconsistencies that pervaded his works ; and as he was so deficient in the organs of Individuality, Eventuality, and Comparison, it was out of his power to portray natural expression and action : and I have no doubt that he was not aware of this inability, but considered his artistical productions as perfection, from the small size of the requisite cerebral organs.

He was equally inconsistent in his actions as he was in his artistical labours. He cared not from whom he borrowed money, nor about returning it. He obtained it by very unworthy means, stating unwarrantable falsehoods in order to induce the unwary to part with their money for a month or two to save him from difficulties : but, after it was in his

possession, he never troubled himself about the poor artists who had lent him their all, and they had the greatest difficulty in getting their money back again.

I was always surprised on finding that others could not see his insanity, so painfully apparent as it was; and the more so when his works, which were as inconsistent as his mind, could be so easily compared with his habits, manners, and actions. But amidst his insane ways he possessed much cunning, and to the religious and moral he could appeal with a fervour that was sure to cajole them out of their sense and reason.

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III. *Some extracts from an article in the Quarterly Review for last September on his biography compiled by Mr. Tom Taylor from his autobiography and journals.*

“The last page of (Mr. Tom Taylor’s *Life of Benjamin Haydon, historical painter*) should have been the first. There we read that Benjamin Robert Haydon died on the 22nd of June, 1846, by ‘self-inflicted death,’ and that—

“‘The coroner’s jury found that the suicide was in an *unsound state of mind* when he committed the act.’—iii. 322.

“This is, we think, the key to his whole life—*le mot de l’énigme*—the explanation of a series of delusions, follies, eccentricities, and inconsistency, such as we believe were never before deliberately recorded—of wild talents mistaken and misapplied—of extravagant pretensions and feeble powers—of enthusiastic professions of piety and honour, shamelessly contradicted by a laxity of practice which can hardly be less severely characterized than as dishonesty and swindling. We can have no doubt that the mind was ‘unsound’—or, to adopt the vulgar but expressive metaphor, *cracked*—from the beginning. The main symptom was the early mistake of fancying that he was destined to be a great painter; while there was, on the contrary, hardly any vocation in which his cleverness, ardour, and perseverance would not probably have had better success. This misconception of his vocation, and the wayward eccentricities of style by which he endeavoured to conceal and supply the want of natural powers, brought on failure, disappointment, and distress. Then came mortified vanity, degrading want, and desperate old age—

“‘*Tristisque senectus,  
Et metus et maleuada fames et turpis egestas.*’

“Such a life has obviously no just claims to the distinction of a special biography, and one’s first impression is, *the less said about it the better*. He himself seems to have had misgivings that no one would be found to write it, and his characteristic vanity provided against such neglect by writing it himself. He left behind him his

'*Autobiography*'—a narrative of his life to 1820—which occupies the first of these volumes. 'This,' he desires in his will, 'may not be curtailed by an editor.' Whether this has been exactly obeyed the editor does not say; he hints, indeed, that it has been '*compressed*;' but more than enough remains; 'as to the rest of his life,' says the will, 'his journals will suffice.' These journals are twenty-six large folio volumes."

"Our wonder is that any person having the least personal regard for Haydon should have consented to the appearance of a work which does him no credit as an artist, and is positively disgraceful to him as a man. It will be pleaded that Haydon himself ordered the publication in his will. No doubt he did, but what was that but another symptom of his mental infirmity? The will was written but a few moments before the final act of insanity. Admitting, however, that he had throughout his life the same design, the same question will arise, Would it have been justifiable to have lent him a pistol or procured him poison to execute the suicide which he committed, merely because he were mad enough to desire it, and is it more justifiable to have helped his posthumous insanity to inflict suicide on his character?"

"It is both morally and physically curious to have from the patient himself so remarkable an example of the co-existence in the same mind of, as Dryden phrases it, 'wit and madness,' of sagacity and delusion, of a sound judgment on many subjects with a permanent and incorrigible aberration on one."

"We find—apart from his delusions about himself and his own style of art—no inconsiderable degree of acuteness and justice in his appreciation of artistical subjects, and particularly a great deal of critical and biographical observation and information on the works and private characters of his contemporaries, too often, no doubt, tinged with something of personal spleen and jealousy, but, on the whole, freer from such blots than we could have expected from the peculiar temper of the man, or from the general effect of professional rivalry. His natural disposition was to be kind and candid."

"Haydon, though incapable of producing even a tolerable portrait with his *pencil*, turns out to have had a great deal both of talent and taste in sketching with his *pen*. By dint of what may be called enthusiasm for art—but which would be more generally and justly characterized as impudence and importunity—he forced himself into communication with a number of the most eminent men of his day, not only in art, but in literature and politics; and by registering, as he did assiduously in his journals, what he saw and heard amongst them with an easy and off-hand cleverness, evident diligence, and general good faith, he has left us a collection of anecdotes very entertaining, and not without a certain importance as to the characters of several of the most remarkable personages of his time and ours."

"Haydon was born at Plymouth on the 25th of January, 1786," the son of a bookseller, and "was bound apprentice to his father's trade, for which it soon appeared that he had neither taste nor

*temper.*” “He was of a temperament that during his whole career created opposition where he would not otherwise have found it. By a series of accidents he was inoculated with a love of drawing. He probably had some hereditary turn—we cannot say taste—that way; for his grandfather was, if Northcote may be credited, an execrable amateur dauber. It happened too that one of his schoolmasters and two of his father’s apprentices and an Italian bookbinder in his employ had the same propensity:—

“‘The apprentices,’ he adds, ‘thought they were geniuses because they were idle. One, I remember, did nothing but draw and paint.’

“Haydon’s own turn for drawing seems to have been much like that of the apprentices—an excuse for being idle:—

“‘My father’s business realized a handsome income: I had nothing to do but to pursue his course, and independence was certain, but my repugnance to my work grew daily. I rose early, and wandered by the sea; sat up late, and *pondered on my ambition*. I hated my books, ledgers, &c. I hated standing behind the counter, and *insulted the customers*. I hated the town and the people in it.’

“One day, after insulting a customer, he flew out of the shop and never entered it again.

“‘Now what was to be done? Into the shop I would not go, and my father saw the absurdity of wishing it. He was a good, dear, fond father. We discussed my future prospects, and he asked me if it was not a pity to let such a fine property go to ruin? “I could not help it.” “Why?” “Because my whole frame convulsed when I thought of being a great painter.” “Who has put this stuff into your head?” “Nobody; I have always had it.” “You will live to repent it.” “Never; I would rather *die in the trial*.” Friends were called in; aunts consulted; uncles spoken to: my language was the same; my *detestation of business unaltered*; my resolution *no tortures of the rack* would have altered.’

About this time his eyes became inflamed, he was blind for six weeks, and the inflammation became chronic, so that he never perfectly recovered his sight. Yet this only exasperated his ambition and resolution to become a great painter. People said, “What folly! How can you think of being a painter? Why you can’t see.” “I can see enough,” was his reply, “and see or not see a painter I’ll be; and if I am a great one without seeing, I shall be the first.” *This he calls the stirring of the Divinity within him.*

“‘It is curious,’” he writes in his journal, “‘that my dim sight never occurred to me as an obstacle. Not a bit of it. I found that I could not *shoot* as I used to do: but it never struck me that I should not be able to *paint*.’”

The reviewer never saw one of his pictures without a strong impression that he had an eye even for form, but above all for colour, different from that of the rest of man-

kind. This seemed to depend on hereditary organization, for he tells us that, when on his arrival in London he waited on Northcote, the old gentleman,

“ ‘ Looked maliciously at me and said, ‘ I remember yeer vather, and yeer *grandvather* tu; he used tu peint.’ ” “ So I have heard, sir.” “ ‘ Ees; he peinted *an elephant once for a tiger*, and he asked my vather what colour the indzide of ’s ears was, and my vather told un, reddish, and your grandvather went home, and painted un a vine vermilion.’ ”

Before he left the country he bought two casts of the Discobolos and Apollo :—

“ ‘ I looked at them so long that I made my eyes ill again. I doated over them, I dreamt of them, and when well, *wandered about the town in listless agony* in search of books of art.’ ”

He found Reynolds’s lectures and a volume of anatomical drawings :—

“ ‘ The spark which had for years lain struggling to blaze now burst out for ever. I came down to breakfast with Reynolds under my arm, and opened my fixed intentions in a style of such energy that I demolished all arguments. My mother, regarding my looks, which probably were *more like those of a maniac than of a rational being*, burst into tears. My father was in a passion, and the whole house was in an uproar. Every body that called during the day was had up to bait me, but I attacked them *so fiercely* that they were glad to leave me to my own reflections. Affection for home was smothered, not extinguished, in me, I thought only of London—Sir Joshua—drawing—*dissection*—and *high art*.’ ”

“ One of his ideas of high art was, that a painter must be a practical anatomist; but of what use could anatomy be to one who never attained any certainty of copying even the external form of the living model? Of what avail was it to him to ‘*get by heart all the muscles of the body? How many heads to the deltoid?*’ [one of the humeral muscles.] *Where does it rise? Where is it inserted?* ” “ If he could have accurately copied that action from his model, he had all of the *deltoid* that was required for a representation of visible nature, which is the object of the painter. No one will deny that a knowledge of anatomy may enable an artist to *understand* better the *appearances* of his models, but we cannot see how it will advance the power of *imitating* them. Old Northcote and others, whom he talked to, told him plainly ‘it was of no use;’ that Sir Joshua, like most, if not all great painters, knew nothing about it.” But, being summoned home to his father’s death, “ ‘ he got bones and muscles from the surgeon of the hospital and was hard at work that very night.’ Well might his uncle, after seeing him stretched on the floor of his lodgings in London studying anatomical plates, report to his afflicted father, ‘Oh, he is mad—he is certainly mad.’ ”

“ We have dwelt the longer on these early proofs of an obstinate

irregularity of mind, first, because it grew with his growth, and is to be traced, we think, in every subsequent event and production of his artistic life, but still more, because they show that all the verbiage about *grand style and high art* with which he duped himself, and not a few followers, were really the self-excuses of a man who had neither eyes to see, nor judgment to appreciate, any more than he had a hand to copy the simple and unexaggerated aspects of nature."

After his professional career had begun,

"The insatiable pretensions, importunity, and ingratitude with which Haydon confesses that he harassed all his patrons, we might say his *patients*, must tend to disgust even the most benevolent from the indulgence of either taste or charity in that direction. There is, we think, no instance in which those whom Haydon applied to in his distress, high or low—and his audacity neither spared the highest nor his meanness the lowest—who did not help him kindly, liberally—many of them nobly; and there is not one towards whom these pages do not attest his flagrant ingratitude and injustice."

He thanked God that he never had a patron, as Jackson had in Lord Mulgrave,

"'And I would have shewn the door to any man who had offered me *such patronage*.' But within ten pages we find him in rapturous extasy at obtaining through the recommendation of that very Jackson, the patronage of that very Lord Mulgrave. 'This roused my spirits. I had got my first commission for a grand historical picture to set me going, as Lord Mulgrave had promised.' 'I was really become a public character.' And the whole of his after life was employed in shifts—sometimes very mean—to allure patrons, whom he as constantly disgusted by his incapacity, his arrogance, his worryings, and, in some instances, his extortion."

"The fate of his pictures painted before 1826, he himself was doomed to record in that year, when old Reinagle the artist asked him, 'Where is your Solomon, Mr. Haydon?' 'Hung up in a grocer's shop.' 'Where your Jerusalem?' 'In a ware room in Holborn.' 'Where your Lazarus?' 'In an upholsterer's shop in Mount Street.' 'And your Macbeth?' 'In Chancery.' 'Your Pharoah?' 'In an attic pledged!' 'My God! and your Crucifixion?' 'In a hayloft.' 'And Silenus?' 'Sold for half price.' And ten years later, 'an accomplished Frenchman came to my room to see my works, "I have none." "Where are they?" "My Solomon is rotting in a carpenter's shop—my Lazarus in a kitchen!" These bitter lessons had no effect on Haydon: and he persisted in pursuing the same ungrateful class of subjects in the same unpalatable style of execution, and went on believing, or at least asserting, to his dying hour, that this universal neglect arose from the hostility of individuals, and the bad taste of the public, and not from any demerit in the repudiated pictures."

He all at once resolved to turn portrait painter, notwithstanding his contempt for such art and a promise to Fuseli that he would never practise it, and had painted and exhibited and sold a successful historical piece, and had a commission from Lord Mulgrave for another—the Dentatus. He went down to Plymouth, painted his friends at fifteen guineas a head, and *execrable* as he confesses his portraits were,—

“ ‘Rapidly accumulated money, not probably because my efforts were thought successful, even by sitters, but more because *my friends* wished to give me a lift.’ ”

“ All that followed was delusion and deception, and, because he found that he could not paint reality at Plymouth, he hastened back to paint fiction, which he called *history*, in London.”

His Dentatus took him two years altogether, and fifteen months of uninterrupted labour. In October, 1808, when he was more than half way in the time occupied, we find the following entries in his journal :—

“ ‘1808, Oct., Tuesday. Determined to *obliterate my principal figure, and did so*: what time one loses from inexperience! I now am happy that it's over.

“ ‘Wednesday. Had Sam, *one of the Academy porters*—he sat, and I sketched in the whole of my figure much better.

“ ‘Friday. Put in the head of my hero.

“ ‘Saturday. *Dashed out my head* without a moment's hesitation.

“ ‘Monday. Painted the chest of my dying figure.

“ ‘Wednesday. The chest of my dying figure looked so *miserable* that I *rubbed it out*.

“ ‘November 17th. *My hero's head is finished*: but I see that it is not what I had determined on, and so *out it comes* to-morrow.

“ ‘Monday 21st. Expected a model that never came. Got a West Indian I picked up in the street: a fine head. *Took out my hero*.’

“ After the last rubbing out of his hero's head, he adds,

“ ‘*I have made up my mind that it shall be such as the GREATEST PAINTER THAT EVER WAS would have made it.*’ ”

Yet it is considered by the reviewer to be “an absurd chaos of vulgarity and distortion;” and, when, two years after its exhibition at the Royal Academy, he went to Lord Mulgrave to look after it, he heard that it had been “nailed up in its packing case and left in a stable.”

“ Before he began Solomon (considered by many to be his best picture), he had this dialogue with his friend, Mr. Prince Hoare,—

“ ‘What are you going to paint?’ ‘Solomon's Judgment.’ ‘*Rubens and Raffaele* have both tried it.’ ‘So much the better,’ I said, ‘*I'll tell the story better.*’

“ Even in the last months of his exhausted life, while he was expending the last dregs of whatever power he possessed in an almost

mechanical reproduction of his own Napoleon and Wellington, he stands before one of those manufactures and apostrophises himself in a burst of admiration.

“*What magic ! what fire ! what unerring hand and eye ! what fancy ! what power ! what a gift of God ! I bow and am grateful.*”

Yet “he was, it appears, a good husband, an affectionate father, and—a less ordinary merit—a kind and even fond step-father.”

“What he may have been in ordinary social life we know not, but the journals afford such innumerable instances of friends made and lost, and yet regained, and of dupes deceived and cheated, but who were still willing to be deceived and cheated to the last, that we cannot doubt that he must have had, under a decided air of vulgar arrogance, considerable plausibility, and even attraction—perhaps naturally—when he had a point to carry.”

“The most prominent features of his journals are the disgraceful manœuvres by which he endeavoured to escape from the pecuniary difficulties in which his folly and extravagance had ‘steeped him to the very lips.’” “Whenever it came to a question of payment, £ s. d. were only the symbols of Lies, Shifts, Dishonesty. He seems to have out-Sheridaned Sheridan.” “He lived in an agony of pecuniary difficulties, amounting, as he tells us over and over again, to *madness*, and that certainly was sufficient to have produced it in a sounder mind. He was in the company of bailiffs and in sponging houses oftener than we can reckon up: he was four times in prison, and twice passed through the Insolvent Court without having paid his creditors a penny; and he died at least £3000 in debt, and this after having received more benevolent patronage (which we distinguish from a mere purchasing patronage), more pecuniary assistance, more indulgence, more liberality, and in fact more charity than any artist that we have either read or heard of.”

“He had the unpardonable dishonesty of inducing some of the young and inexperienced pupils, whom his pretensions and *fanfaronades* had procured him, to sign bills, on which he raised money, leaving the poor youths and their families to get out of the scrape as best they could.”

“He declared war against the patrons, the connoisseurs, the Academy, and the whole artistic world.” He confesses in his diary that his friends advised him to be quiet, but that he was unmanageable, and that the idea of being a Luther or John Knox in art got the better of his reason.

“In the midst of all these wild and wayward extravagances, and these reiterated instances of culpable misconduct, we are at first startled and afterwards shocked at the introduction of frequent and energetic prayer,—shocked, we say, because these solemn addresses to God are grievously misplaced in such a journal, and are themselves conceived in a tone the very reverse of what a really devout spirit would have prompted.”

Here are specimens:—



“O, God, Thou who hast brought me to the point, bring me through that point. Grant, during the exhibition, nothing may happen to dull its success, but that it may go on in one continual stream of triumphant success to the last instant. O God! Thou knowest I am in the clutches of a villain: grant me the power entirely to get out of them, for Jesus Christ's sake. Amen. And subdue the evil disposition of that villain, so that I may extricate myself from his power without getting further into it. Grant me this for Christ's sake. Amen, with all my soul.”

“Perhaps God may punish me, as he did Napoleon, as an example, for pursuing a grand object with less regard to moral principle than became a Christian,—that is, raising money to get through, careless of the means of repaying; though I had reason to hope the aristocracy would have helped me, by purchasing, to keep my word.”

“He chooses to forget that the aristocracy, and the democracy too, had helped and helped him till he had wearied them with never-ending improvidence and never-mending incapacity; yet he pursued the same reckless course even when all reasonable hope was exhausted—everything was exhausted except his self-sufficiency and these wayward formulas of devotion.”

After toning down a cloud to his satisfaction one day, he writes,—

“To Pæan! and I fell on my knees, and thanked God, and bowed my forehead and touched the ground, &c. This is B. R. Haydon—the real man—may he live a thousand years! and here he sneezed. Lucky!”

His difficulties increased. He competed for designs to embellish the Houses of Parliament—and wrote in his journal,

“I trust in God, and we shall see who is most powerful—HE or the Royal Commission. We shall see!”

And he failed—“a total and humiliating failure.” He made an exhibition of his recent works: and this failed. His agony was dreadful—increased hourly.

“20th. O God, bless us all through the evils of this day. Amen.

“21st. Slept horribly. Prayed in sorrow, and got up in agitation.

“22nd. God forgive me. Amen.

Finis  
of

B. R. Haydon.

“Stretch me no longer on this rough world.”—*Lear*.

“End of the Twenty-sixth Volume.”

“To this Mr. Taylor adds,—

“This closing entry was made between half-past ten and a quarter to eleven on the morning of Monday the 22nd of June. Before eleven the hand that wrote it was stiff and cold in self-inflicted death.

On the Morning of that Monday, Haydon rose early and went out, returning, apparently fatigued, at nine. He then wrote. At ten he entered his painting-room, and soon after saw his wife, then dressing to visit a friend at Brixton, by her husband's special desire. He embraced her fervently, and returned to his painting-room. About a quarter to eleven his wife and daughter heard the report of fire-arms, but took little notice of it, as they supposed it to proceed from the troops then exercising in the park. Mrs Haydon went out. About an hour after, Miss Haydon entered the painting-room, and found her father stretched out dead before the easel on which stood his unfinished picture of Alfred and the first British Jury—his white hairs dabbled in blood—a half-opened razor, smeared with blood, at his side—near it a small pistol, recently discharged—in his throat a frightful gash, and a bullet-wound in his skull. A portrait of his wife stood on a smaller easel facing his large picture. On a table near was his Diary (open at the page of that last entry), his watch, a Prayer-book (open at the Gospel for the Sixth Sunday after the Epiphany), letters addressed to his wife and children, and this paper, [containing his will, &c.,] headed, 'Last thoughts of B. R. Haydon, half-past ten :—No man should use certain evil for probable good, however great the object. Evil is the prerogative of the Deity.'

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IV. *An account of the appearances after Haydon's death, with some reflections upon Phrenology and Phrenologists, by Dr. Elliotson.*

"Men ought to know that, from the *brain only* proceed pleasure and joy, and laughter and sport, as well as griefs, anxieties, sorrows, and weeping. By it we are wise especially, and understand, and see, and hear, and appreciate what is base and honourable, good and bad, pleasant and unpleasant, distinguishing them partly by habit, partly by their utility. By it we distinguish what is pleasurable, and what disagreeable, according to circumstances; and, by it, the same things do not please us in all circumstances. By it we are insane and delirious; experience terrors and fears, partly by night, partly by day; and sleeplessness, and ill-timed errors, and groundless cares; do not recognize those who are with us; lose our habits, and forget our experience. And all this we suffer from the brain if it is not healthy, &c.: wherefore I say, that the brain is the messenger and interpreter of intelligence and wisdom. But the *præcordia* have obtained the name of *φρένες* among the Greeks, by custom, not from fact and nature; and I know not what property they have of knowing and understanding, except that in sudden and great joy or sorrow they leap," &c.—HIPPOCRATES *on Epilepsy*.

I knew Mr. Haydon, from having been requested by him to visit some of his family in sickness, and I always cheerfully gave them my professional assistance. At the time of his suicide, Mr. Walter Bryant of the Edgware Road invited me, with great good feeling, to assist in the inspection of the body. It was a frightful sight to behold him on the floor

with a gun-shot wound in his head, a deep gash in each side of his throat, and a half-opened bloody razor at his side. The melancholy of the scene was increased by the strong marks of vanity in the arrangement of the death show—the body lying in his painting room, before an imperfect picture on his easel, a portrait of his wife placed opposite, and his diary open and just completed. When it is considered that a prayer book also lay open at the gospel for the sixth Sunday after the Epiphany, and there were affectionate letters addressed to his wife and children and a paper of directions, confessing distraction and wildly expressed insane vanity—"I have done nothing all my life that will render *me* fearful of appearing before the awful consciousness of my invisible God, or hesitate to explain my actions!"—and a hope that his worthy and *unworthy* creditors would forgive him,—the whole was harrowing and an epitome of his previous life. Imperfection in his art—inordinate vanity—selfishness—strong domestic affection—bitterness, moral unscrupulousness, which is surely unprincipledness—violence—only moderate intelligence, pharisaical airs, and superstition, characterized him. His religion was very different from genuine piety. It was the feeling and conduct which might be shewn towards a very powerful person who could inflict misery and grant him what he wished—grant that his son should get through the examination at Cambridge, that he might sell two of his pictures, and that people should flock to the exhibition of his pictures,—to effect which purpose he wrote also strong and vulgar puffs. Mr. Taylor accurately describes his prayers as "begging letters, in fact, dispatched to the Almighty," and adds that his faith "was not strong enough to induce a calm and steadfast waiting upon God's will."\*

The cerebral composition and organization of Haydon, with the circumstances in which he lived, explain his whole

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\* Mr. Taylor archly adds, as to his prayers, "that it must not be forgotten that the prayers of many eminently pious people, and indeed of whole churches and sects, are little more than this;" and, as to his faith, "neither, as it seems to me, is the faith of the most prayerful persons of this character," (vol. iii., p. 357.)

People desire public prayers and fasts against the cholera and other epidemics, but never against railway accidents, however thickly, epidemically, these may occur. All depend equally upon natural causes: but the causes of the latter are understood, and therefore praying against them is never thought of—but the companies are looked after.

Haydon believed in omens. "In driving along the cab-horse fell. Would any man believe this annoyed me? As an omen, the same thing happened before the Cartoon contest. Such are human beings. Napoleon's coach broke down on his return from Elba." "In putting in my letters for the private day, I let three parts fall on the pavement—about 300. Another fall! now for the truth of omens."—*Diary*, March 29, 31, 1846.

life, as they do those of every being from the cradle to the grave. His composition gave him a highly sanguine temperament, so that his colour was florid and his whole frame most excitable: and his brain partook of his general composition and nature. He walked fast, as thousands must have seen: I have heard that he ate fast: he talked fast; was sudden and quick in action, and dashed impetuously even in painting: he prayed very hard.

Let any ever so little acquainted with the true physiology of the brain, as discovered by Gall, look at his cast,\* and not read the whole character. The three lithographs were executed from a calotype kindly made for me from the cast by Mr. Barker, of North Crescent, Bedford Square. On looking at the front view, we are struck with the great size of the lateral organs—of violence (Destructiveness), cunning (Secretiveness), love of property (Acquisitiveness), and Constructiveness: the deficiency of the central organs of the forehead—those of talent for observation and comparison (Individuality and Eventuality, Comparison). The lateral view shews the enormous Love of Notoriety (vanity), and—the domestic group, Philoprogenitiveness, or love of offspring, Friendship, and probably an organ of Marriage,†—and the moderate development of the forehead. The back view exhibits the great breadth above the ears and the great size of Combativeness.

Thus the brain of Haydon, like every other when considered with full knowledge of cerebral physiology, confirms in the most ample manner the discoveries of Gall. What can scoffers at the true physiology of the brain reply? The history of Haydon's life is not made for the occasion: nor has the cast been got up for the occasion. They are both independent of us: and so were those of Rush, the Mannings, and all the others presented in *The Zoist* to the public. I have no hesitation to declare that every person who rejects Gall's physiology of the brain is totally ignorant of it, and incompetent to give an opinion. Those who reject it, after having formerly received it and upheld it, prove that they had accepted it upon no good grounds, but from mere feeling—imitation—credulity, and neglect of careful study of nature herself: and that their present is as worthless as their former opinion—that they are not sound and hardworking men—but

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\* I have placed the original cast in the Mesmeric Institute of London (36, Weymouth Street, Portland Place). Casci, the Italian, who took it for me, furnishes others at his house, No. 3, Harford Place, Drury Lane.

† From my own observation, I fancy, with Gall, that there are such a faculty and organ, and that they lie close to the love of offspring.

are led by feeling more than intellect. For phrenology is to a great extent a matter of fact, not of opinion; a science; but, like every other science, is still limited and imperfect.

Forty years have now elapsed since I first began to study phrenology, and not by books only but also by observation; and I have not passed a day without bestowing upon it some reflection and observation. The subject to which I have devoted all my adult life is the nature and treatment of diseases. Whatever else I have studied, anatomy, physiology—both at large and of the brain inclusively—chemistry, &c., &c., has been in subservience to the practice of medicine: and therefore in none but it have I attempted original observation and investigation. No person can be properly acquainted with the diseases of the nervous system who is not a phrenologist: and I have not seen any reason to change the conclusions to which I came almost forty years ago respecting the functions of various parts of the brain. I wrote in its favour in 1817, in the *Annals of Medicine and Surgery*—now a very scarce book, in my notes to every one of the five editions of my translation of *Blumenbach's Physiology*,\* in all my lectures, and in *The Zoist* from the very first number through the eleven years of its course. At this very moment I declare my conviction to be the same as ever—to be as strong as my conviction of anything which I know in astronomy, chemistry, or any other science, and to be fortified by the additional experience of every day which has passed. The reason of this is that I have admitted nothing which examination into nature did not satisfy me to be true. I read all that Spurzheim and other phrenologists advanced on discoveries unknown to Gall; but I never concluded that these were true because they were advanced. I soon saw the difference between Gall's statements and those of Dr. Spurzheim and others. Three and twenty years ago—

“I sent to Mr. Combe, for the *Phrenological Journal*, a paper read by me to the Phrenological Society of London, with a title to this effect, and bearing my name. In it I casually expressed my regret that Dr. S. had not followed Gall's plan of detailing the origin and progress of each of his discoveries of organs and of laying a body of individual instances in proof to his readers, but merely made an assertion; so that one was inclined to think that he had reasoned himself into the belief of faculties, and then considered where their organs were most likely to lie; not having first met with

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\* Each edition contained less and less by Blumenbach and more and more by myself, and the last contained so little by Blumenbach that I felt justified in calling the book by my own name. The first edition appeared in 1815.

the facts and extended his observations in consequence. Mr. Combe thought proper to strike this out of the paper without communication with me."—See my *Human Physiology*, p. 1162.

The dishonesty struck me as disgraceful—so wrong in itself, so injurious to the cause of truth, that I ceased from that moment to contribute to the *Journal* or to hold any intercourse with Mr. Combe.\* I saw that he was not a lover of truth but of party. No party on any subject have I ever belonged to in my life. I now boldly declare what I declared several years ago—that phrenology would have now been in a far better condition had neither Dr. Spurzheim nor Mr. Combe, nor any other of the Edinburgh party, written a word about it.† They caused a rapid increase of the number of phrenologists: but of superficial and unsound phrenologists. They have damaged phrenology from the day they each first wrote. They have not followed the example of the great founder of the science, whose labour to discover truth was immense, but have imagined, invented, and argued, but neglected careful observation of nature. Mr. Combe and his allies adopted what Dr. Spurzheim asserted, neglected Gall's writings, and to this wilful ignorance added cruel injustice to Gall. A great number of persons attended to phrenology, and saw sufficient truth to make them converts. They generally admitted all they read in the writings of Dr. Spurzheim, Mr. Combe, and their allies who supported the *Phrenological Journal*; making no distinction between what Gall asserted and what these very inferior men asserted; and not one in a thousand ever read the writings of Gall himself. They received all at once, in faith, indiscriminately, and would have equally admitted a few dozen more organs had these also been thrown in, regarding all as of course equally well founded

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\* "When I complained, his apology was that the Editor was answerable for everything in the *Journal*, and that differences among phrenologists were injurious; and that posterity would settle the respective merits of Gall and Dr. S. I replied, 1. That the paper professed to be a certain paper read at a certain place. If it was mutilated, it was not what it professed to be. 2. That, as it bore my name, the Editor was not responsible for its sentiments, as in the case of anonymous reviews in which everything is considered as the Editor's. 3. That when a phrenologist is wrong, the sooner his error is corrected the better: the more error spreads, the greater will be the difficulty when the time arrives, as it always must, for its correction: so as to Gall and Dr. S., if the present generation of their cotemporaries allow injustice to prevail, posterity will have a fine argument in our silence that all was right and Dr. S. what he pretended to be."—*Human Physiology*, p. 1162.

† In 1843 I wrote, "I have a firm conviction that, if Gall's 8vo. work had been translated, and neither Dr. S. nor Mr. Combe had published their works, phrenology would by this time have been far better appreciated and understood, and would many years ago have been received as extensively as it is at present."—*Human Physiology*, p. 1161.

on observation. Mr. Combe and his allies powerfully aided this by always mentioning in print and in public speeches that the two founders of phrenology were Gall and Spurzheim: while they knew that Gall was the sole founder; and if they did not know it, exhibited a most deplorable and discreditable ignorance.\* All this I have urged for many years: and it may be seen in print in those parts of the fifth edition of my *Physiology* that were printed in 1837 and 1843, pp. 376—389, 1147—1162, which portions, I trust, will set the world right upon these points for ever, and shew how thoroughly dishonest and unsatisfactory was Dr. Spurzheim, and how ignorant, dishonest, and unsatisfactory have been Mr. Combe and his allies.

I feel acutely and write strongly upon this matter, because phrenology has been put back thirty years by the Edinburgh phrenologists. They spread phrenology greatly, and at p. 403 I gave them great praise. They saw phrenology was true, and then boldly admitted it, and Spurzheim and Combe gained money in abundance by their writings. But, through the kind of converts whom they made, the race of phrenologists in Great Britain have been led into groundless opinions, and, as this is now growing evident, phrenology is being cast off by those who learnt it from Dr. Spurzheim and the Edinburgh school. I asserted in 1837 that, if Gall's works had been translated, and not a syllable written by Dr. Spurzheim, Mr. Combe, or the other Scotch phrenologists, phrenology would have been more rapidly advanced. I will add that it would have been admitted on solid grounds and now per-

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\* Mr. Combe, in the preface to his work entitled *Functions of the Cerebellum*, p. xxiv, coolly says "Drs. Gall and Spurzheim have the merit of having first taught the true anatomy and physiology of the brain." Now all the world know that Gall had promulgated his discoveries many years before Dr. Spurzheim was at all acquainted with one. Dr. Spurzheim was twenty years his junior, and learnt phrenology by attending Gall's lectures. In 1837 I wrote, "I am not acquainted with six persons whose native tongue is English, even among writers and lecturers on phrenology, who have not learned phrenology second-hand from Dr. S., or third-hand from Mr. Combe's writings, since these are in English, and comparatively short, while Gall's are in French, and of great extent. That the injustice done to Gall is such as to demand the pains I have taken, is proved by the custom among phrenological writers in the English language of speaking of the system of Gall and Spurzheim, of the founders of phrenology (for instance, *Edinburgh Phrenological Journal*, No. iv., p. 628; No. v., pp. 98, 110; No. vi., p. 186), and the habit of such writers of quoting from Dr. S.'s works passages which were written by Gall and are taken from his works (Mr. Combe, *Phrenology*, p. 100, also p. 3, 5, and 44). Nay, many of Dr. S.'s friends used always to declare that Gall had not given the philosophy of phrenology, but merely collected facts. At a public dinner given to Dr. S., Mr. Combe intentionally disparaged Gall by declaring that Dr. Spurzheim had infused philosophy and system into the facts brought to light by observation. *Edinburgh Phrenological Journal*, vol. v."—*Human Physiology*, p. 387.

manently established in this country, instead of being with most persons little more than an opinion or belief. I have never contended for the truth of all the organs discovered even by Gall. I am satisfied of the truth of a sufficient number to establish phrenology as a science.\* The truth of those alleged to be discovered by Dr. Spurzheim and others has yet to be established. This I have invariably said: and it delights me to find that Mr. Straton, who is perhaps the best phrenologist living, and has most laboriously made thousands of original examinations, and examined more heads than even Gall himself, and has the talent, the truthfulness, and love of pure science that with industry render a man a real philosopher, is of the same opinion.

“I must also avow my conviction that much of what has been done by others than Gall must be done anew, and with far more definite and positive evidence in view than has yet been collected. When the followers of that great man learn from his example to appreciate precision, and to enjoy the certainty, the calm satisfaction, which scrupulous accuracy in collecting, recording, and investigating evidence can alone give in this, as in every other department of science, they will first be amazed at the flimsy foundation of some parts of their faith, and then admire the unceasing toil with which Gall collected and sifted evidence, and the caution with which he drew conclusions from what would to many seem superfluous evidence.”—*Supra*, p. 45.

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\* “Gall does not pretend to have discovered the ultimate nature of all the fundamental faculties which he has pointed out. ‘I preferred,’ says he, ‘leaving something for those who come after me to do, rather than give them an opportunity to disprove what I had prematurely advanced.’ (*Fonctions du Cerveau*, t. v., p. 243.) Neither does he pretend to have enumerated all the fundamental faculties of the mind. ‘Probably,’ says he, ‘those who follow me in the career which I have opened, will discover some fundamental forces and some organs which have escaped my researches.’” (t. v., p. 406.)

“Constant strength of certain parts of the mind is accompanied by strong development of certain parts of the brain, and, consequently, of the skull, except in disease and old age; and deficient development of certain parts of the brain, and, consequently, of the skull, accompanied by deficient strength of certain parts of the mind.” “Inquirers, however, must not expect always to find the converse of the statement verified,—to find strength of development always attended by strength of certain parts of the mind; nor deficiency of the manifestations of certain parts of the mind always attended by deficient development. 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 manifestations of a part of the mind may arise from mere want of excitement, or from disease. The head may be large, generally or locally, from fluid, morbid growth of bone, &c.; or the brain, though the cause of the size, may be of bad quality from original fault of structure, from subsequent disease, or from old age. But the existence of disease is generally known, and old age must be evident. Again, defective manifestation of a part of the mind from mere want of excitement rarely occurs except in regard to the intellectual powers; for external circumstances almost always exist around sufficient for the play of the



It will be observed that every organ on which I rest the proof of phrenology in Haydon's head is one of those discovered by Gall. The same is the case with those spoken of by Mr. Straton, with the exception of Order, and the existence of such a faculty Gall had always thought probable. Mr. Straton, in a letter to me of March 4, this year, writes,

"All which Gall did is admirably done so far as it goes, and he did a most extraordinary quantity of labour for one man, shewing an example of industry, caution, care, and honesty, which is yet without a parallel in any of his successors. That he approximated the locality and the function of at least twenty of the cerebral organs, seems to me certain; but that considerable modifications as to the boundaries and centres, considerable additions of organs and subdivisions, and clearer definition of the functions, have still to be made, appears equally certain."

"In Spurzheim's doings among the organs I have no confidence whatever. It may be that I do him injustice in this particular. Mr. Combe repeatedly stated to me that Spurzheim introduced changes in the mapping when in America, so extensive that he (Mr. C.) could never understand them. He states the same sentiment at the close of a paper in an early volume of the *Phrenological Journal*.

"This 'unkindest cut of all' from an ardent admirer was fatal to confidence on my part, and his notions about estimating the size of the organs goes far to stamp him in my mind as a reckless theorizer. He tells us that *he* first drew attention to the *breadth* of the organs which Gall had neglected, and Mr. Combe insists upon that at great length, as well as the projection beyond points, lines, plains, &c. These particulars lay directly in my way: I was compelled to examine them, and must pronounce them puerile absurdities, refuted by the most marked cases in our collections. I am however disposed to think well of Spurzheim as a cerebral anatomist; but as to the organs, I think much more of Vimont of Paris than any other, excepting Gall. Vimont, you are aware, extends the list to 42, not

feelings. Thus, although any phrenologist may always without fear assert positively of the head from constant positive exhibitions of the mind, and always fearlessly assert negatively of the mind from negative exhibitions of the head; he would not assert respecting the mind from positive exhibitions of the head, nor respecting the head from negative exhibitions of the mind, without certain provisions, viz., that the size of the head depends upon healthy brain, and the deficiency of mind arises from no want of excitement, or from disease. Yet, in the far greater number of instances, the development of the head agrees with the mind. In the greater number of those in which it does not, the probability of the want of agreement is evident; and in the rest, the phrenologist cannot be wrong, because he will never assert from positive development of the head, nor from negative manifestation of the mind. Even in unsoundness of mind, the character generally agrees with the development; the parts of the mind that may remain sound, generally manifest themselves according to the development of the head; and those faculties which are diseased, are usually excited in proportion to the development of the corresponding parts of the head."—*Human Physiology*, pp. 373, 374.

including 4 or 5 said by others to exist. I am willing to admit the whole 47 or 48 as probable, but very few of them as finally settled in position, boundary, and function."

It is gratifying to find that what I expressed so many years ago to the astonishment and in the face of the Spurzheimite phrenologists is now corroborated by the man who is perhaps the most qualified to deliver an opinion.

"Such was Gall's philosophy that he told me that, although Dr. S.'s conduct had been such as to determine him never to see Dr. S. again, he was far more vexed at the speculative turn which Dr. S. gave to phrenology,—more vexed that, while he himself had adhered closely to observation, Dr. S. had introduced conjecture and inference from too few observations. Gall lamented to me this turn in the Edinburgh phrenologists; and so, strange to say, did Dr. S."—*Human Physiology*, p. 386.\*

Much as I rejoice in the opportunity of giving confirmation to Gall's philosophy by another head of a character whom no one will dispute, I should not have laid Haydon's head before the public had not a full exposure of the poor man been made to the public by the lamentable publication of his autobiography. When I took the cast I longed to lay it before the public, but refrained from delicacy to the deceased and to his family for whom I deeply felt. But now that his character is laid open to the world and I can mention nothing which is not already universally known, and give no opinion which is not already in print, I do not hesitate to discuss his development for the sake of phrenology. To do this is in fact a kindness to his memory. For it will prove to all that he was the "man Haydon" by inevitable laws of nature—that, as he did not make himself, nor a particle of his organization, so all his thoughts and actions resulted from the

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\* Some of those who profess adhering to *positive philosophy* often commit the same injurious error. I recollect that the late well-known Mr. Taylor of Norwich, who knew nothing of phrenology, told me that Gall had misplaced the organ of Music; and that its seat was behind the ear. He could give me no proof. All science is positive philosophy. If philosophy is not positive, it is not science, not the knowledge of nature, but speculation on nature, and, if not rather probable, is dreaming and may be absolute wildness. A friend writes to me:—"In the little volume just published by Lewes, giving a translation or epitome of Comte's recent labours, there is a chapter on cerebral physiology, in which Comte acknowledges that he is indebted to Gall for the first hints and even the general outline of what is there given. But he turns round and accuses Gall of having misplaced a number (I forget how many) of the cerebral organs. This conclusion Comte reaches from *theoretical* considerations: Constructiveness, for example, should have been near Adhesiveness instead of being forward in the anterior lobe. He seems to hold that Gall was at liberty to place the organs where he pleased, instead of looking where nature had placed them. If this is not a degree of ignorance of the first principles of positive science that would disgrace a first-form schoolboy, judge ye."

brain which he was and the position in which he was placed—resulted as inevitably as a tune does from a hand-organ—accordingly as this is constructed and circumstanced after it is constructed. Had his head resembled those of Oberlin and Jeannin,\* he would not have acted as he did. We shall perceive it our duty to pity him, and confess that with his organization and circumstances we should have thought and done all that he thought and did, and thus “pour contempt on all our pride.” “Father forgive them, for they know not what they do.” As to willing as we choose, that is, willing without a cause, that is impossible. Every thing, and the act of willing therefore like everything else, must have a cause which effects the willing by absolute necessity. When the organization and composition are bad, and when ordinary external circumstances do not produce proper and virtuous willing, even with good advice and training, we are obliged to give additional motives to the will by suitable conduct towards the erring individual and by what is called punishment; that is, we must give stronger consequences to their conduct than might naturally ensue. Every body should be spoken and written of, and treated while alive and when dead, exactly according to his deeds. Were this not done, the bad would be ten thousand times worse, and the good be afflicted and discouraged. As a dangerous or loathsome brute animal or vegetable must be guarded against and kept in its place, so must bad human beings, who are to be viewed as bad articles, though to be pitied for being so constituted. Thus the bad will be improved, and their neighbours protected; and thousands, who would be bad, be prevented from so turning out. By viewing conduct as the inevitable effect of certain causes, we shall learn to forgive our most bitter enemies, to feel pity towards them, and to be anxious to reform them; though we may also feel it right to avoid them, restrain them, and hold up their conduct to condemnation. This is the use of examining organizations and surrounding circumstances: this leads to true religion, whatever be the creed, and to a horror of malevolence.†

The good we should admire and love, and yet not regard them as really meritorious and real objects of applause, but as beings who ought to be thankful, who are, in religious language, debtors to grace. So in regard to ourselves, if we are stupid or wicked, we ought to despise ourselves as bad articles; and if we are clever, handsome, or virtuous, we ought to take no praise whatever, but be thankful and humble.

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\* See the engravings in No. II.

† See what a lady and I say on free-will, No. XII., p. 416.

A person vain of birth, rank (however high), beauty, talent, learning or riches acquired even by industry (for the spirit of industry is a gift), or virtue, is so far a weak fool.

In Haydon there was unfortunate composition as well as bad development. He was very florid, and subject to irregular gout, and his whole frame was very excitable, and his brain therefore so in common with every other part. All this he increased by drinking quantities of hot port-wine negus (and it was strongly sugared); and he really drank hard and was once intoxicated just before his death. An honest man in his straitened circumstances would not have spent a farthing in alcoholic drinks. Stimulants were poison to him. Even flesh food was improper for such a man. Had he been a strict water-drinker, he would have been less passionate and impetuous, less unhappy, and possibly been still alive. With his domestic affection he would, notwithstanding his innate excitability, not have played the tyrant so much over his wife and children, as he continually did, as well as over his servants.

The skull and the covering or membrane of the brain called *dura mater* were thick and dense, the membrane become like vellum and grown very firmly to the skull—all which appearances are common after chronic insanity and chronic vascular excitement of the brain. The membrane called arachnoid from its delicacy had become opaque upon the upper surface of the brain, and fluid had collected beneath it, and there were innumerable bloody dots throughout the substance of the brain—all which three appearances are noticed after both chronic and recent vascular excitement of the brain. His excitement had greatly increased latterly and his head had ached much. The arteries also of the brain bore the marks of long-standing disease. The large artery called basilar from lying at the base of the brain was to a great extent partly ossified, partly in the state called atheromatous.

Thus the innate morbid excitability of his head had gradually increased as life proceeded till at length the structures became diseased.

We found a gun-shot wound in the scalp at the lower and outer side of the right organ of the Love of Notoriety or Approbation,—of Vanity: and a pistol-ball had lain two or three inches from it under the scalp: a fine circular fracture of the external layer of the bone, with a little groove near it, from the bone being chipped, containing lead to about one-third of its length: and below this a much larger fracture of the inner layer of the bone, and the latter fractured portion

was driven down upon the brain and ragged, having wounded an artery and thus given rise to a clot of blood. We found also a gash in the neck on each side, beginning very shallow and far back; and the right gash beginning in two places, shewing that he had no sooner begun to cut than he shifted and lowered the razor and began again, for he had begun so high that the razor must have gone against the skull-bone; the second, the completed, cut on his right side was deeper at its origin than the corresponding part of the gash on the left side: the gash on each side grew deeper as it advanced forwards and downwards, wounding the external jugular vein, but not the internal jugular vein nor the carotid artery, and became again so shallow as to expose, but not wound, the windpipe. He cut so high as to have little chance of wounding the carotid artery, his study of anatomy availing him no more than it had done in his drawing. The right gash extended further forwards than the left, and became very shallow at its termination, wounding merely the skin. Of course he first fired the pistol, and, when it had failed to destroy him, cut his throat. There was a pool of blood at the door, another at the easel, and blood all along the floor between them. Whether he made the first gash at the easel, and, having gone from some cause to the door, returned to the easel and made the second; or whether he made the first gash, or even the second, at the door, or only the second at the easel, he managed to die at the easel before his unfinished picture, and thus give effect to the scene: and the second must have been that on the left side and made with the right hand, for in this hand a razor was found very tightly grasped—so tightly that the fingers continued rigidly bent after the razor had been forcibly drawn from them before the body was put into the coffin.\*

Haydon was unquestionably of unsound mind: insane in common language, but not insane in legal language, for no one could ever have had the right of confining or restraining him by force. Thousands who roam at large belong to his class, inflicting hourly misery upon their innocent wives and

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\* The account published in the third volume of Mr. Tom Taylor's book, professing to have been received from Mr. Bryant and myself, was drawn up by that gentleman from short badly written and unconnected notes, offered with the most friendly feeling to Mr. T. Taylor, and is so inaccurate that Mr. Bryant and myself are not answerable for it. A proof was sent to Mr. Bryant and one to myself with a notice that it was to be corrected instantly while the boy waited, as though it was sure to find us disengaged and required no reflection: and afterwards I found that much was added which was not in my proof. Why the whole was hurried so strangely I cannot say. I gave no opinion as to the effect of Haydon's singular use of spectacles, as I am said to have done.

children, and tormenting their more distant relatives and friends, and perhaps injuring their own means. They may have no delusion, or monomania of intellect, (though Haydon had the delusion of vanity,) but conduct themselves in an absurd and perhaps distressing manner. Should their conduct lead to no acts criminally injurious to themselves or others, we cannot restrain them; but, if it does lead to such acts, we are allowed to restrain them. If they are inaccessible to the motives which ordinarily influence mankind, we regard them as irresistibly impelled, and thus morally mad, and we so treat them: but, if this cannot be proved, they, having no delusion, are not considered mad but culpable. This inaccessibility to ordinary motives requires decided facts for its proof: and, where there is no delusion, it is sometimes doubtful. We may call them mad as soon as they have killed themselves, and are censured if we call them mad while they are alive.

V. *Mesmeric Cases.* By Dr. ESDAILE. Communicated through Dr. Elliotson.

"On the 7th I left town by express train to visit Mrs. Gwatkins at Plymouth," "the last relic left us of the Johnsonian-Burkeian period. She is in her eighty-ninth year," "niece to Sir Joshua Reynolds." "She said she came to Sir Joshua quite a little girl, and at the first grand party Dr. Johnson stayed, as he always did, after all were gone: and that she being afraid of hurting her new frock, went up stairs and put on another, and came down to sit with Dr. J. and Sir Joshua. Johnson thundered out at her, scolded her for her disrespect to him, in supposing he was not as worthy of her best frock as fine folks. He sent her crying to bed, and took a dislike to her ever after."

The old lady told him another anecdote of this coarse and self-sufficient man. "She had a goldfinch which she had left at home. Her brother and sister dropped water upon it from a great height for fun. The bird died from fright and turned black. She told Goldsmith, who was writing his *Animated Nature*. Goldsmith begged her to get the facts and he would allude to it. 'Sir,' roared out Johnson, 'if you do, you'll ruin yourself: for depend upon it *it's a lie.*'"

"She said that after Sir Joseph Banks and Dr. Solander came from their voyage, at a grand dinner at Sir Joshua's, Dr. Solander was relating that in Iceland he had seen a fowl boiled in a few minutes in the hot springs. Johnson broke up the whole party by roaring out, 'Sir, unless I saw it with my own eyes I would not believe it.' Nobody spoke after, and Banks and Solander rose and left the dining room."—*Mr. Tom Taylor's Life of Robert Haydon*, vol. iii., p. 313.

My dear Dr. Elliotson,—I propose to give you some cases in this letter illustrative of the curative effects of mesmerism in various complaints, in which medicine had been found useless, or held out no prospect of being of service. The practical mesmerist will find nothing new in my report, but it will help to shew what mesmerism *can* and *cannot* do.

You may remember that some time ago I consulted you

about my wife's health which had been constantly declining for more than a year. She suffered from intense periodic headaches, indigestion, pain in the sacrum, and complete prostration of strength; symptoms which medicine could not even relieve. I therefore called in a professional mesmeriser, and had her regularly mesmerised for three months, but with very little benefit for a long time. She only felt comforted, and missed the process when it was omitted. At last, her digestion began to improve, and she is now better than she has been for several years. As her sufferings arose from a nearly exhausted state of the nervous system, the consequence of a long residence in India, no rapid improvement could be reasonably expected from any curative measures whatever, and her improvement was so gradual that I cannot be confident of this not being a *post hoc* mesmeric cure. My wife's own impression is, that mesmerism husbanded her strength better than anything else could have done till time brought her relief: and I agree with her. But, that the following cases in my own family were *genuine mesmeric cures* in which no other agency was concerned, I feel quite confident. The patients were my sister-in-law and niece, whose nervous systems were only greatly disordered, but not exhausted, like my wife's, and their cases shew the rapid renovating power of mesmerism when the nervous system is capable of sudden reaction. My brother's wife had been suffering for more than a year from great nervous debility and irritability, accompanied with hysteria, great and constant pain in the neck and sacrum, sleeplessness, and fainting fits. I considered her state to be the result of rapid child-bearing and suckling, which had extraordinarily exhausted her brain and spinal marrow, and therefore very likely to be benefited by mesmerism. But, knowing her to have a secret dread and fear of mesmerism, I did not propose it to her, but trusted to being able to restore her health by the usual orthodox treatment. She was therefore put upon a tonic course of medicine and diet, with the occasional use of anti-spasmodics, for six months, and with considerable benefit at first; but this soon ceased, and she fell into a most distressing and alarming state, which medicine, as known to me, could not even alleviate, far less cure. She lost all appetite, her nights were sleepless, her head turned when she sat up in bed, and even turning in bed brought on violent palpitations. She could not look steadily at any object for a few moments without becoming giddy, and she was haunted with panic fears and a constant feeling of impending death, &c. In short, she appeared to be on the verge of falling into phrenzy or

brain fever, and I should like to know what were or are the resources of medicine in a case like this. Opium? Her uncle, a medical man of long experience, dared not give it her. It might paralyse the brain, but could never healthily subdue such a state of cerebral excitement. Antiphlogistic treatment? Bleeding, blistering, purging, or leeching, would have driven her permanently out of her senses, I felt convinced. Will our brethren of the "*ancien regime*" kindly inform me what I should have done? I confess that I should have been at my wit's end, but for mesmerism.

Things had become too serious now for the farther indulgence of mere fancies, and mesmerism as her last resource was recommended, and reluctantly submitted to. As she could not sit up or look at her mesmeriser without turning giddy, and the light was intolerable, she was mesmerised *lying in bed, with eyes closed, and in a darkened room*. She was soothed without going to sleep the first day. On the second day, she was entranced in a few minutes, slept well all night afterwards, and awoke feeling quite well. Her appetite and natural sleep returned from this date, and on the third day she walked to the top of a hill 500 feet high behind my house. The difficulty was to get her to believe that she could not be so soon cured of so long and severe a disease, and that it was therefore necessary to continue the treatment for a length of time. This her husband did, and she is now very well.

My niece, who was still weak from a late attack of measles, overexerted herself in attending upon my sister-in-law. She felt quite prostrated, and suffered from acute pain in the neck, and at the bottom of the spine. One of her legs became numb and nearly insensible, and she could not move without help. Mesmerism was prescribed for her also. She was easily put to sleep on the first trial, and awoke free from pain, and able to walk down stairs alone. Her natural sleep and appetite, which she had lost, returned, and weakness only remained, which was soon removed by a good appetite.

If any medicine could have done so much for these two ladies in so short a time, I have not been fortunate enough to meet with it in twenty years practice.

Mr. Craven, the person employed by me to mesmerise my relatives, has been prosecuting his art here with great success; and, as this must depend upon the judicious selection of the cases, I, although no longer practising my profession, have permitted him to bring his patients to me for my opinion regarding their suitability for exclusive mesmeric treatment.



The patients in the following cases were considered by me, more or less, proper subjects for mesmeric treatment, and the results are described by themselves:—

“Mr. Craven.

“12th December, 1853.

“My dear Sir,—I believe that throughout the whole of your practice as a mesmeric operator, you never had a case which combined such a number of complicated and deep-seated disorders as those under which I have suffered for the last quarter of a century. These disorders are, I am afraid, incurable by any human instrumentality: but, notwithstanding, I believe that in no case has the mesmeric influence been more strongly manifested. At the first operation, my whole system was most powerfully influenced: at the second, my right leg, which had been so completely paralysed for twenty years that I dragged it along like a dead weight, and could not move my toes, experiencing a strange, thrilling sensation through every part. After the third operation I was able to move my toes, and every subsequent day I received an increase of power, until after the ninth time, when all the muscular action was partially restored. For twenty-four years I had never been able to rise from a chair without laying hold of some object, or pressing my hands on the seat; but now I could rise up with ease from a low footstool, jump from the ground, and even hop a little on my lame leg. It is true that my many deep-seated disorders prevent me from reaping the benefit I otherwise might have had from the restored muscular action, but nevertheless it remains a fact, and thus demonstrates the power of mesmerism as a curative agent. I can also bear testimony to its soothing influences; for often have I been labouring under intense suffering at the beginning of an operation, and yet at its close I have risen free from all pain and uneasiness. Indeed, I am always soothed by it. I know, from long and painful experience, that I can get no medicine to relieve my sufferings so completely as is done by the mesmeric passes. I still continue to receive it daily: and, having reaped so much benefit from it myself, I feel it due to others to bear my humble testimony in its favour.

“Yours truly,

“\_\_\_\_\_”

“Mr. Craven.

“Perth, 31st August, 1853.

“Dear Sir,—I am happy to say I feel much benefited by your mesmeric operations. Previous to my applying to you, I had for several years slept very little; indeed, many a night had no sleep at all; had a continual noise in my head, and a throbbing sensation, and an unpleasant nervous feeling all over my system. After several mesmerisations, and frequent draughts of mesmerised water, I have slept well: the throbbing has quite gone, and the nervous feeling much abated. My health is very much improved since being under your treatment. Feeling grateful to you for these pleasant changes,

“I am, dear Sir, yours respectfully,

“\_\_\_\_\_”

“Mr. Craven.

November 14th, 1853.

“Dear Sir,—As so little is yet known of mesmerism as a curative power, it seems desirable that all who have derived benefit from it should bear testimony to its efficacy. I, for one, am happy to add my testimony in its favour. For the last ten or twelve years I have suffered greatly from indigestion, accompanied, as it often is, with alternations of feverish excitement, distressing lassitude, and a whole host of nervous feelings, which defied all my efforts to overcome. I tried all the well-known remedies, but the relief afforded was only temporary. Through the influence of kind friends, I was persuaded to go to Perth and try mesmerism. My faith was quickly strengthened, for I soon began to experience decided relief: a more healthy tone was given to the digestive powers, and an increase of life and vigour infused into the whole system. I had to leave Perth by the end of the second week—much too short a time for a case like mine—yet I still continue to feel decidedly better, and feel grateful to you as my mesmerist, for the benefit I received. I sincerely hope that you may be made the instrument, under a higher power, of greatly alleviating the sufferings of your fellow-men.

“I am, dear Sir, yours very truly,  
“— — —.”

“Mr. Craven.

“1st October, 1853.

“Dear Sir,—I think it right to state the result of your attendance on me. For nearly two years I suffered greatly from indigestion, loss of appetite, sleepless nights, palpitation of the heart, and general weakness, particularly of the back and limbs, and extreme languor. All the while I employed the best medical advice, without experiencing any benefit. I placed myself under your charge, having for a week previously discontinued the use of wine and medicine, that mesmerism might have a fair trial. During the first three weeks of August, you visited me every day, and, although I was not very susceptible to the mesmeric influence, I gradually got better under it. Appetite returned, the palpitation ceased. I now sleep soundly, and am in excellent health and spirits, and feel grateful to you, as the means, under God, of restoring me to health.

“I am, Sir, yours truly,  
“— — —.”

“Mr. Craven.

“Perth, 10th December, 1853.

“My dear Sir,—I think it my duty to bear testimony to the curative powers of mesmerism. About ten or eleven months ago, I was suddenly laid prostrate by disease. I consulted some of the ablest medical practitioners of the country, without experiencing much permanent benefit. Having heard of some of the cures you had effected by mesmerism, I felt anxious to try it, thinking it would do no harm, if it did no good. When you first visited me, in September last, I was afraid to walk, for I had no command of the ground with my left foot, seldom knowing whether it touched

the ground or not, besides having constant giddiness and lightness in my head, often accompanied with great pain; the nape of the neck was considerably swollen. The first time you mesmerised me, the afflicted side was very much influenced, and the pain removed. I began to improve daily—the swelling in the neck was reduced—I got more command over the leg, and soon began to walk with confidence—the swimming in the head became less frequent, and my general health improved. If I had pain from flatulence, &c., a few passes invariably removed it. I have now been at my employment for two months; and though, as inspector of the railway, I have to walk a number of miles every day, I seldom feel any inconvenience, but find myself daily gaining strength. With best thanks for your exertion in my behalf,

“I am, dear Sir, yours truly,  
“CHARLES HILTON.”

A most amusing change has come over the spirit of the Edinburgh medical editors. You may remember that about a year ago they would not admit a paper of mine on the *Anæsthetic and curative powers of Mesmerism*, although Dr. Simpson, one of the editors, had asked me to write it for the journal. I printed the rejected article, and dedicated it to the medical profession, and this elicited such an expression of feeling from various quarters, that the more liberal editors soon after felt themselves compelled to print a long paper by Mr. Braid on the *Curative powers of Hypnotism*. The only difference in our two articles was in the name; and, if I had known that *Mesmerism* was such a word of fear to an Edinburgh editor's ear, I would have changed the title of my paper to *The anæsthetic and curative effects of the Unknown Power*; being perfectly indifferent to what it was called, provided they would allow people to be benefited by it. The publication of Mr. Braid's paper gave mortal offence to some of the *ultra* obstructive editors, and both parties took to abusing each other virulently in their own journal. The quarrel has ended in a dissolution of partnership, it seems, and the assumption of the editorial dignity by the offending and too liberal (though anti-mesmeric) Dr. Bennett, who thus delivers himself in his last number, when speaking of the hypnotic and mesmeric phenomena. “It is surely incumbent upon medical practitioners to be as conversant with the subject as the well-informed patients they have to converse with. Above all, it is their duty to relieve pain, and cure diseases, and, if it can be shewn that this or that method of treatment can effect the one and accomplish the other, they are bound to give it a fair trial.” This is just what you have been preaching for the last twenty-five years, but, thank God!

we are all of one mind now. "Je suis Français,—vous etes Français,—nous sommes Français,—embrassons nous, cher Docteur Bennett."

Yours very sincerely,  
JAMES ESDAILE.

Fairmount, Perth, Dec. 16th, 1853.

VI. Review of "*Human Electricity: the means of its development, illustrated by experiments.*" By J. O. N. Rutter, F.R.A.S." By PHILALETHES.

"Je me convainquis, avec autant de certitude que de surprise, que si quelquefois les savans ont moins de prejugués que les autres hommes, ils tiennent, en revanche, encore plus fortement à ceux qu'ils ont."—ROUSSEAU, *Confessions*, vol. ii., p. 16.

"It has not been uncommon presumptuously to depreciate investigations arbitrarily characterized as 'purely theoretic,' forgetting that in the observation of a phenomenon, which shall, at first sight, appear isolated, may be concealed the germ of a great discovery."—HUMBOLDT'S *Cosmos*, vol. i., p. 36.

THE tone and spirit in which this book is written are admirable. There is a perfect absence of everything that could offend or generate an angry incredulity. Mr. Rutter simply offers a lucid exposition of his facts, leaving them, if it may be so said, to tell their own tale, and adding himself but few comments upon them, from the evident consciousness that sooner or later they must make their way with the public. And yet few men have been more unfairly treated than he has been. His statements have been misrepresented, and his experiments explained away, by those who have neither examined nor even seen his instruments and their operations; and some, who have seen them, have not allowed themselves the time for a fitting observation. But this unworthy treatment of himself and this neglect of the proper scientific conditions have not ruffled the philosophic temper of our author. He refers, indeed, to the arguments which have been employed against him, but in no disputatious or offended tone; to the assumptions of his sceptics he replies by fact; to their theories he opposes fresh phenomena. Whether those phenomena and facts will bear the test of further examination, time will shew. To some persons, and to no one more than to the writer of this article, they appear demonstrably esta-

\* "I became convinced, with as much certainty as surprise, that, if sometimes the learned have fewer prejudices than other men, they, in return, cling with greater tenacity to those they have."

blished ; to others the proof may yet remain inadequate ; but, whatever differences of opinion may still obtain as to the facts themselves, there can be no question that the book in which they are narrated invites perusal by the information which it conveys and the pleasant style in which it is put together.

Mr. Rutter is evidently a master of his subject. His scientific knowledge is considerable. This appears, not so much, indeed, by what he actually states, as from that which he incidentally lets fall from his pen. He has, we can see plainly enough, passed through a long novitiate of careful experimental observation ; and his qualifications, therefore, for being heard as a witness upon philosophic questions, are of the highest order. And yet, as is most generally the case with the real man of science, nothing can be more marked than the humility with which he expresses himself. He calls himself but a learner,—“ a learner,” he adds, “ for nearly forty years.”

“ This book, he says, “ is not intended for scientific readers. It contains very little which is not, or which ought not to be, known and easily understood, by those who make any reasonable pretensions to the study of natural philosophy ; especially that interesting, just now increasingly interesting, part of experimental investigation included under the comprehensive term—ELECTRICITY. It is possible that some few things in the following pages may be the means of suggesting an occasional thought, or of giving a different direction to those which already exist ; so that by turning old thoughts into new channels, the lines of divergence may be somewhat multiplied and perhaps greatly extended : whilst the common centre remains undisturbed.”

Again, he says :—

“ Nothing new or extraordinary is promised. All that is intended, or that will be attempted, is to put together, in a readable form, some curious, isolated, and, to some persons, probably unknown, facts relating to a subject which is not now for the first time attracting attention. . . . The difficulties, be their nature what it may, are not of my making. What some consider difficult is to me perfectly easy. Without any fanciful theory of my own to establish, my chief concern has been to make sure of the facts. These are plain and intelligible. *A great deal more, undoubtedly, remains to be done ;* but I see no necessity for being in a hurry.”—  
p. 5.

To a few of our readers, perhaps, Mr. Rutter's name, and the curious experiments which have been associated with it, may be but slightly or not at all known. It may, therefore, be convenient, if we offer a brief *resumé* of certain facts con-

nected with the subject. The nature of the present publication will by that means be better understood.

It has been alleged, for very many years, that, if a gold ring were suspended by a thread of about 8 inches long, which should be held between the thumb and forefinger of the right hand, very curious oscillations would result. In many cases, if held steadily, the ring, it was said, would begin to oscillate like a pendulum, and in a direction to and from the operator. The experiment was regarded as being rather childish—and was only introduced into a drawing room for amusement. In 1851, however, the subject assumed a more formal shape. In *Chambers' Edinburgh Journal* for March of that year, there appeared an account of certain experiments which had been shewn to Dr. Herbert Mayo by Herr Caspari. Mr. Rutter, of Black Rock, Brighton, having had his attention directed towards them, delivered a lecture upon these alleged facts, calling them "certain electrical phenomena in connexion with human physiology," and added also several illustrations, devised by himself, and which had not occurred to other operators. He soon became persuaded that the oscillations were not the effect of accident, and that the subject was not one of mere curiosity. Some great truth lay concealed at the bottom. Accordingly as the operator's hand was touched by a man or a woman, so would the ring rotate in opposite directions. Now what was the cause of this, for the oscillation appeared to be a real physical phenomenon? Suggestion was the answer, or rather unintentional direction on the part of the operator. Mr. Rutter doubted this; and therefore invented an instrument, to which he gave the name of Magnetoscope, by which he hoped to reduce the experiment to scientific precision. He considered that these movements, varying as they did in singular diversity according to the respective conditions, were dependent on what is analogous to magnetic or electric currents or influences; and he shortly afterwards published a small pamphlet, called *Magnetoid Currents, their forces and directions*, in which he gave a copious description of his own experiments, and the phenomena attendant upon them. An observation of the requisite conditions, he there said, was most essential. A little practice gave great command to the hand.

"A careful operator, with a steady hand, could always perform the experiments to his own satisfaction. There is a consciousness that the motions are involuntary, that is, perfectly independent of the hand as regards their directions." (p. 8.) "Other conditions being the same, each hand of both sexes is capable of producing the same kind of motions. There is, however, a deficiency of power in

the left hand. All persons do not possess the power in an equal degree; and *there are some who appear to be entirely without it.* It varies in the same person at different times, and seems to be closely connected with health; the effects of medicine, of anxiety, and of fatigue being easily discernible," &c. (p. 9.)

In short, great diversity of experiments was mentioned, which varied with various conditions: and the inevitable conclusion from the whole was (supposing these several experiments to be real and to be scientifically established) that something of a material character (called by certain writers a magnetic aura) did emanate from the human body, and did produce effects analogous to some that resulted from magnetic or electric influences.

The sensation produced by this pamphlet and by the experiments at Brighton was great. Considerable attention was paid to them for a time, and considerable opposition was consequently raised up to prevent their reception. We shall not disgust our readers with any narrative of the odious falsehoods and scurrility with which these purely scientific questions were assailed. It is sufficient to say that the sceptics presented their different explanations. The favourite hypothesis was of course that of mental expectation. It was alleged that the motion of the hand and the unconscious disposition of the mind were sufficient to cause the vibrations: that the apparatus was so arranged that the greatest sensible effect was produced by the smallest amount of imparted motion: and that dominant ideas directed the oscillations under the guidance of the muscles and of the visual sense.

It is, then, to establish the truthfulness of his own experiments, and to give still further information on the subject, that Mr. Rutter publishes his present work.

"Animal electricity in general," he says in his Preface, "and human electricity in particular, are established facts, as easily proved as that air and food and water are necessary to the sustentation of life. . . . I believe electricity to be operating within and around us, and exercising a powerful influence over our capabilities." "And my desire is to give such a connected view of the various branches of electricity, magnetism, and electro-magnetism, as shall enable the reader to understand their relations, and especially to judge correctly of some of the electrical phenomena of the human body." (Appendix, p. 35.)

The two first chapters contain sundry explanations which are needful to the general reader, with a description of what is meant by animal electricity. A good deal of scientific instruction is here conveyed in popular and intelligible lan-

guage, forming a judicious introduction to the demonstrations which follow next.

The third chapter illustrates the fact of the human body being electrical. Much curious information is here given,—but we have only room for a few extracts of obvious interest to those who study *The Zoist* and the effects of mesmerism.

“There seems to be something due (in the success of an experiment) to constitutional habits and temperament; so that in one person electricity is freely elicited, whilst in another, scarcely any evidence of it can be obtained.” (p. 34.)

“Equally interesting will be the examination of the electrical conditions of different persons and of the same persons at different times; bearing in mind that such experiments should, as far as practicable, be always conducted in the same room and under the same circumstances.” (p. 36.)

“There appear to be differences in the electrical habits of individuals, equally great as in their stature, complexion, colour of eyes, hair, and other peculiarities. It has been mentioned that when all conditions are, as nearly as possible, alike, there are some persons who can produce scarcely any sensible electrical effects by the friction of wax or glass.” (p. 42.)

“This (experiment) favours the opinion that the living organism is a source of electricity; that it is generated within the body, and is therefore a condition essential to healthful action among its several parts; its proper development being more closely bound up with our sensations and emotions, than ever we may have suspected. . . . It must be concluded that all substances, animate and inanimate, contain electricity. It is, in the largest sense of the term, an universal agent, occupying all the space in which we are immediately interested.” (p. 46)

The 4th, 5th, and 6th chapters relate to Magnetism, to Electro-Magnetism, and to Muscular and Nervous Electrical Currents. The connexion between some of these subjects and human electricity may not at first be very apparent: but the author shews that, without a correct notion of magnetism and of electro-magnetism, the most remarkable developments of electricity by the human body would be unintelligible. He gives us, therefore, a copious collection of facts and experiments, illustrating the subject, and forming, as it were, a foundation upon which he builds up his subsequent statements. The nature of our pages will not allow us to do more than recommend the reader to study these chapters carefully.

“Whatever,” says Mr. Rutter, “may be the identities or the diversities of electricity and magnetism, if they be one in principle whilst various in their manifestations, we have no difficulty in recognizing proofs of earnest coöperation. Thankful ought we to be that



we know and are able to do so much. Our knowledge or ignorance has much to do with our weal or woe."

In chapter vii. we arrive at the description of a new, a most important, and most ingenious instrument, which by its operations corroborates the fact, that there does exist a human electrical current. This instrument is called a Galvanoscope. If we attempted to offer a brief description of the apparatus, our description would be unintelligible, and for a fuller delineation we have really not the space. Let it be sufficient to say, that, by the hands of the operator being placed in two basins of water, in which are deposited two platinum plates connected by copper wires with a stand upon which a magnet is supported horizontally, an index is made to move. It should be said that the hands of the operator do not come in contact with the platinum or the wire, but are simply placed in the same basins with them. The effects are most striking and yet of the simplest character: but our columns can only afford room for a few of the author's remarks.

"Here is galvanic electricity eliminated by the muscles and nerves of the living body. Call it chemical, or animal or vital electricity, or by any other name we may choose, and all we do is to make distinctions where it is very difficult to detect any differences. . . . But it is not the *quantity* or *force* of the current in the living organism which is the chief object of our search. We want to know *if there be in the human body any electricity*, and if so, how it manifests itself, and whether its properties, so far as our instruments will enable us to examine them, are like or similar to those exhibited by the electricity of inorganic substances. Here is the proof; for which we have to thank the phenomena of electro-magnetism.

"The experiment with the galvanoscope, proving the existence of an electrical current, which manifests itself by the forcible contraction of the muscles of the hands and arms, has been repeated a great number of times by myself and other members of my family, and in my presence, by more than a hundred and sixty other persons. . . . There is no evidence, in anything I have witnessed, that the difference in the force of the current, as shewn by different persons, is any test of strength or muscular power. On the contrary, it has been found that persons possessing the greatest amount of muscle, both men and women, provided they be in good health, almost always manifest less electrical power as shewn in this way, than do others who have weaker bodies, but who seem to have a larger share of nervous sensibility. . . . From a great number of observations, on myself and others, I am led to believe that a healthy and vigorous person is unable to develop the electrical current as freely and forcibly as another with some accidental or con-

stitutional defect, even when it may not be sufficient to occasion pain, or other symptoms of ill health. Quite as much appears to depend upon the nerves as the muscles. . . . It may be that nerves are more sensitive conductors in some persons than in others, and in the same person, according to the state of health, at one time than another. . . . The galvanoscope is an exceedingly sensitive electrical apparatus. Taking into account the quickness with which it can be used, and the little risk there is of putting it out of order, it is perhaps more sensitive than any instrument previously made." (pp. 123—131.)

We cannot but compliment Mr. Rutter upon the ability which he has shewn in the construction and arrangement of this apparatus, and upon the patience and care which he has also exhibited in the prosecution of his experiments. The galvanoscope presents valuable corroborative testimony in regard to the truth of sundry physiological facts, and we have reason to thank our author for his coöperation and support.

Chapter the 8th contains a description of "Magnetoid Currents," (such as was given more at length in the original pamphlet by Mr. R.,) with the addition of some fresh and very important facts. These facts include, as it were, a reply to the objections of the unbeliever. There is also in the Appendix\* an answer to the article in the *Quarterly Review* that discussed the subject in so superficial a mode. We will examine the two together, falling, as they both do, under one head; and we shall be curious to see what efficient answer will be now attempted in reply to Mr. Rutter. It will be remembered that the objectors contended that the motions of the pendulum were produced by "pulsation," by "mechanical force," by "expectant attention," or the "will." It had also been said that the immobility of the magnetoscope was a necessary condition on Mr. Rutter's part, but that experience had proved that the pendulum could be made to vibrate. To this Mr. Rutter in the first place replies, that the—

"Immobility of the magnetoscope had never been insisted upon or even hinted at by him, as a necessary condition; and that he never attempted to make it immovable, because it is impossible to do so. That the pendulum can be moved *intentionally* in various directions, no one would ever think of denying. But though this is

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\* We take this opportunity of observing that there is a great deal of useful and curious matter in the Notes of the Appendix. The student in natural philosophy will find historical information, pleasantly given, respecting Galvani, Gilbert, Volta, Oersted, &c.; whilst for those who are more advanced in science there are some singular extracts from the *Philosophical Transactions*, &c.

said to be so easy, it had never been done in his presence, by the most skilful manipulators, without being instantly detected; as it has also been by other observers as quickly as by himself."

But, asks Mr. Rutter, if "definite movements" are so easily produced, either intentionally or involuntarily, that is, by expectant attention influencing the muscles, how will the following questions be answered? As these questions enter into the very pith and substance of the argument, we will place them *seriatim* before the reader for his careful consideration.\*

I. If these movements are so easily made, how is it that all who try to produce them, do not succeed? It is found in actual practice that, comparatively, a very small number only are able to produce these movements; and that others, many of whom are particularly anxious to do so, invariably fail. And, even among those who possess the power, there are differences in degree. There are differences in the same person at different periods, even of the same day, and which seem to be connected with the state of health, with the use of certain kinds of food, and with the effects of anxiety or of fatigue. How then is this, if the movements be so readily produced?

II. How is it that the movements or vibrations of the pendulum are brought so quickly to a *dead stop*? Is there a new law discovered in mechanical forces by which this is accomplished? or is the conducting power of the magnetoscope arrested, and are the currents checked? It is found that, if a *piece of ivory*† be held in the *left hand* of the operator, the motion of the pendulum will cease. This is a remarkable phenomenon. When the pendulum has acquired a certain momentum, either rotatory or oscillatory, *if left to itself*, it will occupy *seven or ten minutes* in coming to what might be considered a state of rest. If a piece of ivory be placed in the left hand of the operator, the pendulum is brought to a rest "in from *five to twenty seconds*." By what law is this effected?

III. Why does the pendulum move only in such a small number of directions, and, the conditions being the same, *always in the same directions*? An objector, who attempts to accomplish this, cannot effect a movement without being

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\* In reply, too, to an objection about the magnetoscope being constructed so as to produce the greatest effect by the smallest motion, Mr. R. mentions that other forms of apparatus have been made, in which the results are precisely the same.

† A feather, a dead fly, or a bone will equally bring the pendulum to a state of rest.

detected: how then is this uniformity of movements explained? The reader is referred to the eighth chapter, where a series of experiments, illustrative of this fact, is given.

IV. Why is Mr. Rutter able (and he has never failed, he says) to influence the magnetoscope through the hand of another person, and to produce precisely the same results as when his own thumb and finger are in contact with the instrument?

V. How does a crystal of quartz produce *specific* motions of the pendulum, *when the hand of the operator touches the crystal only*, and not the instrument? This is an important question, and refers to a fresh fact. If a crystal, held steadily between the thumb and finger of the right hand of the operator, be placed against the brass cap of the magnetoscope, certain definite motions of the pendulum will be produced. How is this explained? The hand of the operator is not placed on the brass cap, so as to secure a particular movement,—but a piece of quartz intervenes. Can this piece of quartz obtain a specific vibration,—or is it an auxiliary conductor of an electrical current?

VI. Mr. Rutter asks, in the last place, how is it that precisely *the same motions* are produced, when neither the crystal nor the hand of the operator *are in contact* with the magnetoscope? Mr. R. asserts that the power of a crystal is further shewn by placing it on a stand, entirely detached from the table which supports the magnetoscope, and in such a manner that it *shall only be very near to, but not in actual contact with*, the brass cap of the instrument. In this position, if the right hand of the operator be laid upon the crystal, whilst the pendulum is perfectly at rest, it will soon begin to move in one of the directions already indicated, according to the part of the crystal that is directed towards the instrument. If this fact be established, its importance is great: but we have seen nothing of it ourselves. At the same time we know that Mr. R. is a most conscientious and careful experimenter: and he himself adds that “these last-mentioned experiments require great care, quietness, and attention.” We shall be glad to learn that other experimenters have produced the same effects.

“Whatever,” says our author towards the close of the eighth chapter, “be the cause of the various motions of the pendulum, it is sufficient to have described some of the results of my own experience. Whether the motions be entirely electrical, or whether they be of a mixed character, partly dependent on vitality and partly on electricity, and which cannot be disassociated, is more than I will undertake to decide.”

We cannot venture to follow our author through the interesting subjects which he raises in his last chapter ; but we will present one important deduction, which he derives from the data and facts established in his preceding pages.

“That man possesses inherent electricity which is generated, not derived, and that it manifests itself in both forms, common and galvanic.”

To this deduction he adds these queries :—

“If electro-magnetism be a constant attendant upon electricity, are there not magnetic, as well as electric, currents always circulating in the human body? And if so, were some of the old writers very far wrong in their curious guesses about animal magnetism? Instead of some, and only a comparatively small number of, persons being sensitive to magnetism, is it not more wonderful that the number so affected is not greater?”

“Electricity being so closely associated with vitality, is it not probable that it exercises a powerful influence over the operations of mind? May not the brain\* be like a central telegraph-station—a medium of communication between the mental and the corporeal?”

In the additional Notes of the Appendix there are one or two remarks introduced, which we shall be glad to quote, or corroborate by a few observations of our own.

In a useful note upon mesmerism, our author explains how the term *magnetism* became first applied to the treatment ; because, as he observes, the phrase is apt to mislead those who are not acquainted with its origin. The influence of the loadstone, or of artificial magnets,† was generally supposed to pervade all substances and every form of animated being. The effects of magnetism on persons of peculiar temperament had been noticed long before the discovery of the more remarkable phenomena produced by the influence which, under certain conditions, one living being exercises over another. The first-mentioned phenomena, *i. e.*, those educed by artificial magnets, when exhibited in *animated* beings, were attributed to what was then called *animal* magnetism, to distinguish it from *mineral* and *vegetable* magnetism. After magnets ceased to be thus used, or rather were very rarely so employed, the name was retained, because it was believed that the effects of ordinary magnetism on sensitive

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\* In one of the Notes of the Appendix is the following most suggestive remark :—“I believe that there is in every human being a force which is very much under the control of the mind, and associated with the *action of the brain*, which in some respects resembles electric and electro-magnetic forces, *by operating at a distance, and passing through all kinds of interposed media.*”

† Schiller speaks of “*der Magnete hassen und lieben,*”—the antipathies and sympathies of the magnets.

persons were identical with those produced by the manipulatory processes invented by Mesmer. "But," adds Mr. Rutter, with the judicious reserve of a true man of science, not hastening beyond that which he can demonstrably prove,

"The most that with certainty can be said, on a subject so imperfectly understood, is this:—in mesmeric phenomena there are undoubtedly some remarkable analogies and resemblances to magnetism, or perhaps more strictly speaking, to electro-magnetism. These, however, are too feeble in their action, too quick in their movements, too delicate in their indications, to be examined by ordinary rules, or measured by any known instruments. Judged by their effects, they are not deficient in energy or activity; but it is the energy of a ray of light in painting a portrait, and the activity of a galvanic current in a telegraphic wire. In photography and in telegraphy we know that some unseen and powerful agent has been present with us; but this we know only by reason of its having done the work we had assigned it. So is it in the phenomena of mesmerism. They manifest themselves by their effects. We must be content, for the present, to confess that very little is known about their cause."

The illustration in the above passage strikes us as being very happy and correct; and the cautious language at the end is exactly what we approve. In fact, *The Zoist* has always discouraged the use of the term "animal magnetism," as being in itself the postulate of a theory, which, though built on most plausible data, is at present very far removed from being established. The name "mesmerism" carries with it no such inference, and is moreover an appropriate compliment to the memory of one most unjustly traduced in his lifetime.

In the same note there are some excellent remarks in regard to the firm hold which many old errors have taken in popular estimation. To a superficial observer nothing seems easier than to abolish such errors by a blow,—but they are not to be dealt with thus summarily.

"Taking any one of what are called popular superstitions, we shall be sure to discover in it a firm underlying stratum of truth. There may be more than we suspected of folly and of fancy; but when these are stripped off, there remains quite enough to puzzle the learned. Underneath a great deal of absurdity something really valuable is often concealed. It is much easier to prove that, than to explain how it came there."

It is greatly to be wished that opinions like these were more generally remembered and acted upon. Much odious misrepresentation and calumny would be thereby often spared. Even philosophers, who lecture at the Royal Institution, might profit by the instruction, and platform-polemics nearly

as much as the philosophers. We recollect with some satisfaction that Mr. Sandby in his work on mesmerism has devoted one very useful chapter to an examination of this topic.

“Whatever accumulation of falsehood has been superadded in the progress, the original fact, from which the pretended miracle (or popular superstition, as Mr. R. calls it) has taken its rise, has in general been a genuine and undoubted occurrence, for which a natural or secondary cause may be discovered. . . . Oftentimes the whole transaction has seemed, on mesmeric principles, nothing but a probable and natural chain of facts, and a charge of imposition would be wanton and unphilosophical.”\*

Justly therefore does Mr. R. remark, that it well deserves the attention of the philosopher, the physician, and the divine, each in his department, to separate the true from the false in matters of belief. A too palpable truism! and why the work is not oftener attempted, can only arise from the ignorance of the instructors themselves, or from the interest that they respectively feel in keeping up the delusion.

Certainly, after all that has been written upon it, we had hoped that the phantom of Satanic agency had been sufficiently exorcised, especially in regard to matters of a purely physical nature. Mr. Rutter apparently thinks otherwise; for he has introduced a few strictures on the subject. There is not, however, much that is new to be said about it: but we met the other day in Humboldt's *Cosmos* so very appropriate a passage, that we venture to transcribe part of it for the reader's instruction.

“We find amongst the most *savage* nations a secret and terror-mingled presentiment of the unity of natural forces, blending with the dim perception of an invisible and spiritual essence manifesting itself through these forces: . . . amongst nations *least advanced in civilization*, the imagination delights in strange and fantastic creations; . . . instead of examining, men content themselves with conjecturing, dogmatizing and interpreting supposed facts which have never been observed.”†

Humboldt then, in this passage, appears to be of opinion that the propensity to discover Satanic interference in whatever may be at variance with our ordinary experience arises from a semi-civilized condition of mind. The brain of the man who is thus panic-stricken, is evidently in an unhealthy or rather untutored state; and a remnant of the savage yet

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\* See chapter vii. of Sandby's *Mesmerism and its Opponents*, especially the cases of the Tyrolese Ecstatics, Maria Morl, and the Addolorata; and those of the Shepherdess of Cret, of the Bohemian Prophetess, of the Wesleyan Prophetess, and of the Witch of Paris.

† *Cosmos*, vol. i., p. 16.

adheres to him. He may indeed have passed through a certain curriculum of study at Oxford or Cambridge, and been crammed with the customary allotment of patristic and classic lore: but this by itself does not constitute education; for the tendencies of the wild man may yet be lurking in his organization uneradicated. This is what we may fairly infer from Humboldt's language: and really there is a good deal of propriety in the notion. Let us examine, for instance, the amusing account which appeared in the last number of *The Zoist* of the Anti-Satanic Meeting that was held at the Hanover Square Rooms, and of the unexpected way in which Mr. Nottage dispersed the half-civilized faction. A combination of fiery fanatics had met together to anathematize clairvoyance and table-moving; there they stood, raving and raging in the fiercest strains of pseudo-religious fervour, fulminating the most awful denunciations against those who differed from them, and adjuring Antichrist and Satan to go out from among them and leave the tables alone; when suddenly Mr. Nottage presents himself, and in his usual clear and intelligent way proposes to offer a few words. Terrified, as it were, at the prospect of too much light being let in upon them, the exorcists rise up together in holy wrath, thunder forth a short psalm at their very loudest pitch, and then rapidly make their exit out of the room by a back door! Did any body ever hear of a more ludicrous termination to a religious assembly! I can never read the account, but, bearing Humboldt's comments respecting uncivilized man in mind, I am driven to compare the above scene to an incident that Defoe mentions in his popular work. It will be remembered that some savages from a neighbouring island had landed near Crusoe's dwelling for the purpose of burning and eating poor Friday: there they were dancing round the victim with hideous contortions, and shouting forth incantations with a hungry zeal, when, on the appearance of the hero of the tale, like some being of a superior nature, the disappointed cannibals rushed to their canoes, howling in anger to their gods! Exactly similar was the result when Mr. Nottage,

" Like an eagle in a dove-cote,  
Fluttered the Volscians at Corioli:"

There was on their part the same savage appetite for burning and devouring mesmerisers and table-movers; there was the same semblance of sacred zeal in the blasphemous maledictions with which they denounced their intended victims: but, in a moment, a few plain words of good sense silenced their impieties, and acted like a charm; for out of the room fled



Messieurs Godfrey, Dibdin, Gillson, and Company, precisely like their sable-skinned brotherhood of the western hemisphere.

In regard, indeed, to table-moving itself, Mr. Rutter asks, is it a delusion, or is it a physical phenomenon, the cause of which is at present unknown? He thinks, like ourselves, that it is extremely difficult to understand how a table, which requires the united strength of two persons to move it only a few inches, can by a different process, that is, if the same persons touch it gently with the tips of their fingers, be moved several feet at a time.

“A recent attempt to prove that table-moving is the result of involuntary muscular force, by one (Professor Faraday) whose opinion on many other subjects is entitled to the utmost respect, is very generally acknowledged to have been unsuccessful. Neither the arguments nor the apparatus have settled the question.” (Appendix, p. 51.)

We quite agree with our author, and we have also thought in addition, that Professor Faraday ought to have been the last person to call these phenomena in question, since his own induced currents of electricity shew the *probability that all terrestrial substances are capable of assuming transitory magnetic relations*. The Professor has moreover himself said, that the “more he studies the subject, the more convinced he is of his own total ignorance of the nature of electricity.” This was very becoming language on his part: and we can only regret that he should have lost sight of it, when in his letter to the *Athenæum* respecting muscular movements, he should have spoken with such overweening self-satisfaction respecting the ignorance of others. If so many believe that table-moving may be effected, either wholly or in part, by the agency of electricity, it is, perhaps, because Professor Faraday's own lectures have “educated” us into the notion that electrical action is so universally diffused and so little understood.

In conclusion, then, we can honestly say, that we have perused Mr. Rutter's book with considerable satisfaction, and that we strongly recommend it to all who feel interest in the subject. But still more do we urge those, whose leisure may tempt them to visit Brighton, to call upon the intelligent author, and ask permission to see him repeat his experiments. It should, however, be said that Mr. R. is engaged in important avocations, and that his time is valuable: still he has always been ready to receive a conscientious inquirer with kindness and urbanity, and to devote himself with much

patience to an explanation of his apparatus. The *oculis subjecta fidelibus* will be of immense value in this instance.

We cannot close without making one general remark. The course of time has recently brought to our notice a series of phenomena, perfectly independent one of the other, having no connexion whatever in their origin, but all converging to one point, and all establishing the reality of some material emanation, or influence, or fluid, proceeding from the human body. Call it electric, magnetic, mesmeric, od, or what you will, the fact remains that something of some kind or other, imponderable, invisible,—but of active, and occasionally of powerful, effect, is transmitted from our animal frame.

I. There are those facts in mesmerism in which imagination can play no part, and which have been especially mentioned in Dr. Esdaile's last work, in Professor Gregory's Letter on the Theory of Imagination (*Zoist*, No. XXXVII.), in Mr. Sandby's review of Sir Henry Holland's book (*Zoist*, No. XL.), and in sundry other papers in this periodical.

II. There are Reichenbach's curious, and also carefully noted, experiments with his different sensitives, which have been published in his larger work, translated by Dr. Gregory and Dr. Ashburner, and again in Professor Gregory's three valuable contributions to the Eleventh Volume of *The Zoist*.

III. There are the singular facts of table-turning and hat-moving, even after liberal deductions are made for erroneous experiments.

IV. There are the phenomena produced by the galvanoscope and magnetoscope of Mr. Rutter.

Here, we repeat it, are these four perfectly independent, yet strongly connected facts, all tending and conducting to one common conclusion. Why, then, are they not accepted? To attribute them *all* to the miraculous powers of "suggestion," "expectant attention," or "dominant ideas," seems to be as unphilosophical as it is absurd. Rather should we say with Humboldt, in the second motto prefixed to this paper, that we see in this singular combination of accordant but distinct phenomena, "the germ of a great discovery concealed." But again we ask, why are they not studied, and admitted by the scientific magnates of the day? Much has been written respecting the latent causes of this incredulity, and of the disposition to depreciate our various phenomena: but we believe that Jean Jacques in his *Confessions* has, after all, come nearest to the truth. The *savans*, he says, make atonement for their freedom from the prejudices by which other men are swayed, by clinging with greater tenacity to those they themselves hold. This we believe to be the fact:

and thus, by a happy compensation, common mortals like ourselves are placed nearly upon a level with the popes and potentates of science. Such a doctrine, of course, is humiliating to them, but most consolatory to us: it proves that there is good in everything: and that even the follies of the wise with their prejudices and blunders are not without their use.

PHILALETHES.

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VII. *Cure of a very large Ganglion on the knee, thigh, and leg, by Mr. Capern, of St. John's Wood: and of a smaller Ganglion on the back of the hand, by Mr. William Lloyd, of the Society of Friends, Fulford, near York. Communicated by Dr. Elliotson.*

“Evidence of the most satisfactory character is next adduced to prove that it was a case of genuine cancer; and testimony equally satisfactory is advanced five years afterwards, to prove that the cancerous tumor had disappeared, and that the patient had been restored to health. But, to represent that the disease was cured by mesmerism or the passes of the hand over the part, as practised by Dr. Elliotson, and mesmerists in general, is to me truly marvellous. Seeing that, during the period the patient was under this treatment, it is mentioned, though but incidentally, as of no importance—so blind are men when under some favourite delusion—that the patient suffered by four several attacks of inflammation of the lungs and pleura; and which, with one exception, are all distinctly represented to have been successfully treated by bleeding and blistering: and as the exhibition of calomel to the extent of four doses is also mentioned in the treatment of the first case, it is fair to conclude, as this forms a part of the ordinary treatment of such cases, that it was employed in the treatment of the others also. Surely no person but a mesmerist could have failed to perceive, that in a disease purely of the blood, like cancer, thus withdrawing a quantity of the diseased blood, and in no sparing way, as it is mentioned that the patient was in the first instance bled to faintness, and drawing off some of the corrupted humours by blistering, and exciting at the same time the liver and purifying organs of the body by calomel, must have had something to do with the patient's recovery! And further, if in possession of a small amount of medical knowledge, such a person could not fail to notice, that these were the appropriate remedies for a painful tumor, whether seated in the breast or elsewhere. And he might further be disposed to concur with me in opinion, that these were the only really efficient means pursued on the occasion. Although he might not agree with me as the patient's hands and complexion had become *sallow* for some months before the attack,—(at least I infer so, seeing that it is mentioned that these symptoms, of a disordered liver, had existed for *many months*,) that these symptoms might stand, by virtue of the impurity of the blood which would ensue as a consequence of such disorder of the liver, in the character of a cause of the cancerous affection which subsequently occurred; or if not its cause absolutely, be otherwise intimately associated with its occurrence.” (p. 70.)

“Its unfortunate sufferers are not to be condemned to the tender mercies of the charlatan, who may profess to cure the disease by poisoning him with arsenic or aconite; nor to the *frivolity of the mesmerist*, who, if he do not kill the patient by poison, allows the disease to run its destructive career under the delusive hope of success in a treatment in which there can be no hope, to the neglect of those timely and more rational means, which every person of common sense

cannot by this time fail to perceive, consists, in divesting the blood of its cancerous impurities, and altering and improving its condition, and that of the general health."—"The Liver, the great purifying organ of the body, its importance to health; and the extreme frequency of its disorder: with the numerous derangements, both nervous and dyspeptic, its disorder gives rise to, fully explained, and their treatment. To which are added some observations on the cause and cure of Cancer. By Charles Searle, M.D., M.R.C.S.E., late of the E. I. C. Madras Establishment, and author of"—(nobody knows how many celebrated works). p. 74.

EVERY person knows that in joints there is a thick smooth fluid to facilitate the play of the bones upon each other. There are likewise scattered over the body little bags containing the same kind of fluid, lying chiefly under the leaders or tendons of the muscles, to facilitate, like friction wheels, the play of these chords. Their scientific name is *bursæ mucosæ*, or mucous bags. The fluid is called *synovia* by the learned, and joint-oil by the unlearned. It is not oil, but resembles white of egg. It is liable to accumulate in excess in both joints and *bursæ mucosæ* from any cause of irritation: and the irritation which produces the accumulation may amount to inflammation, or not rise near to this point or give any pain at all. Sudden cold, sudden mechanical violence, as a fall, a blow, a sprain; or slow mechanical injury, as continued or frequent pressure, causes it. It accumulates in the joints occasionally from merely an unhealthy disposition or damp situation. When the accumulation is in these bags, not in the joints, the distended bag is called a ganglion. Maid-servants frequently have one upon the knee from the circumstance of kneeling so much in scouring and thus irritating a large bursa situated there. Occasionally the bag inflames and matter is generated within it: occasionally the contents become solidified.

The common treatment is to bind something tight upon the part—to rub up and down upon it and round about it with liniments of all sorts, even with mercurial ointment, ointment of iodine or iodide of potassium or of both—to blister again and again—or to apply very irritating things after a blister and thus keep open a raw discharging surface—to puncture the swelling, or to strike it violently in the hope of bursting it under the skin, and then bind something tight upon it—to put in a seton—to cut the ganglion out—positively to amputate the limb. Some of these measures cause extreme suffering, and have occasionally excited violent inflammation and even ruined a joint, rendered amputation necessary, or absolutely destroyed life.

In the *Medical Times* for March 27, 1852, are the following cases:—

## "LONDON HOSPITAL.

"By NATHANIEL WARD, Esq., F.R.C.S.

*"Enlarged Bursa over the right and left Patella removed by excision.*

"A baker's wife, stout and fat, about 40 years old, came under my care, suffering considerable inconvenience from enlargement of the bursa over the right and left patella (knee-cap). The left bursa was larger than any I have had an opportunity of seeing. It measured round the base 12 inches; was prominent from the surface of the limb about 4 inches; contained a large quantity of fluid; was unadherent to the skin, the surface of which was red and inflamed, and very thin over the centre of the cyst. The patella could not be isolated from the bursa, but was overlapped by it, and apparently imbedded in its substance at the back part. There were considerable pain and tenderness on pressure; in fact, about three or four weeks before her admission, a severe attack of inflammation had come on in the bursa without any perceptible cause, leading to an increase in its volume. Prior to this attack she had never had any pain in it, and it had been gradually increasing for four or five years, the time that she first directed her attention to it.

"The bursa over the right patella measured round its base seven inches, was prominent from the surface to the extent of three inches, felt more dense than the left, but was adherent in a similar manner to the patella behind, overlapping its circumference. No symptoms of acute inflammation had at any time supervened in it. The walls felt very dense and no fluctuation was sensible to the touch. It had been observed growing about the same time as the left; and the woman before her marriage, about a year prior to admission into the hospital, had been a housemaid, and had had a great deal of kneeling.

"The patient was put on the middle diet of the hospital, and the left limb was placed on an inclined plane, and cold lotions kept constantly applied. A purgative was occasionally administered. This treatment was continued for nine days, at the end of which time the acute inflammation had subsided, accompanied with a slight diminution in the volume of the tumor, and a cessation of pain and tenderness on pressure. *An incision of an elliptical form was then made over the centre of the tumor, about  $4\frac{1}{2}$  inches long, and the bursa carefully dissected away from the structures with which it was in connexion.* It was found, as had been anticipated, firmly adherent to the capsular ligament and the patella, but, by keeping the edge of the knife turned towards the cyst, no difficulty was experienced in removing the bursa entire; no vessel required a ligature. The wound was brought together by sutures, and the knee-joint covered over with strips of wet linen and oiled-silk over them, and a straight splint was applied at the back of the knee-joint, and kept in place by a turn or two of a wet roller. A full opiate was given after the operation, and the limb was placed on the inclined plane. The patient passed a restless night. The knee-joint was dressed on the following day with strips of linen and oiled silk, and covered

over with a many-tailed bandage, which was more easy of application than the roller, as it could be put on without any disturbance to the limb. The patient went on very well for a day or two, when she had a severe bilious attack, which subsided under treatment in a few days. On the fourteenth day she complained of tenderness at the inner part of the knee. In this situation the integument looked puffy and red, and, on making gentle pressure on it, pus oozed out from the middle of the wound. From this time to the twentieth day, gentle pressure by a dossil of lint under the wet strips of linen was made, with much relief to the pain originally complained of, and, on the twenty-fifth day after the removal of the bursa, the cicatrix was complete, and the parts surrounding it involved in the operation were sound. *Three days after this, the right knee was operated on; the patient, before being removed to the theatre, having had the left knee kept straight by a splint bound on behind, in order to prevent any straining of the cicatrix, which could not at present be considered very firm.* The bursa was removed in a similar manner as the left, and the same precautions were had recourse to, inasmuch as it was found similarly adherent to the patella. The cicatrix was completed in one month, the same local applications having been had recourse to." (p. 319.)

*"Enlarged Bursa connected with the tendon of the semitendinosus.—Puncture.—Suppuration of the sac.—Cure.*

"Case 2.—A boy, aged 8 years, came under my care on account of a tumor in the popliteal region. It was convex on the surface, and pushed backward the skin to the extent of three-quarters of an inch; it measured two inches from above downwards, and about an inch transversely. There was a slight horizontal constriction in the centre. It was firm, elastic, and yielding on pressure, and was somewhat oval in outline. When the thigh was flexed, the tendon of the semitendinosus could be felt gliding obliquely over it, along its inner and lower part. The development of the tumor could not be traced to a blow, or any unusual strain; and his mother had only accidentally noticed it three months before his coming to the hospital. It had gradually increased since that time, but its growth was unattended with pain. As the boy was attending as an out-patient, it was not deemed prudent to puncture it, but *powerful counter-irritants* were applied at intervals during a fortnight, *without any benefit.* He was admitted into the hospital. A grooved needle was passed into the tumor, and the contents of the cyst emptied by firm pressure. The contained fluid resembled that usually met with in the bursæ about the wrist, but was somewhat more dense, and of a yellowish tinge. Firm pressure was immediately made by a large dossil of lint and a bandage, and the limb was confined in a straight thigh-splint. On the second day, a good deal of fever had come on, and the boy was sick, and complained of headache and thirst. The back part of the leg was hot and tender to the touch. He was ordered saline medicine, and an occasional purgative; the bandage was taken off the limb, and the leg was dressed with wet rags and

oiled silk. On the ninth day, there was considerable swelling in the popliteal space, and the surface of the skin was hot, red, and tender. Fluctuation was distinct. A free opening was made, and gave vent to three ounces of pus, mixed with a little venous-looking blood. The abscess kept on discharging for thirteen days, when a piece of lint which had been kept in the opening could no longer be introduced. The patient shortly after left the hospital, the back of the leg and thigh being protected with soap plaster and a bandage.

*“Bursa over the internal malleolus of the right foot.—Failure of puncture.—Excision.*

“Case 3.—A boy, aged 11, came under my care with a bursa tumor as large as half a walnut, situated over the internal malleolus. He perceived, about four months ago, a small painless swelling, which he could not refer to any injury; it had gradually increased in size. It appeared to have no connexion with the tibialis anticus.

“It was punctured with an exploring needle. The cyst was found extremely dense; and about a drachm of clear limpid fluid escaped, which was much thinner than that usually contained in similar cysts. The escape of the fluid diminished the volume of tumor but little. A compress, secured by a bandage tightly applied round a leg splint, was placed over the ankle. Four days after the puncture, the bursa was quite as large as it was originally, was very moveable, and gave the idea of being but loosely connected with the surrounding parts. An incision was made over it, and the bursa fully exposed to view. It was found very firmly adherent to the internal malleolus; the anterior three-fourths were consequently only removed, and the remainder left in contact with the bone. The wound was brought together with sutures and strapping, and over this warm-water dressing, and a splint and bandage were applied. For two days succeeding the removal of the bursa *great pain* continued. The wound had cicatrized on the twentieth day by the granulation process.” (pp. 319, 320.)

Mr. Capern has sent me the following account:—

*Mr. Capern's cure of very large Ganglion of the knee.*

Mrs. Julian, residing at No. 66, High Street, Marylebone, in the early part of November, 1851, began to feel considerable pain in her left knee, particularly after any exertion: and at the same time it gradually became swollen. Both the pain and swelling continued to increase, and in February she was unable to walk even across the street without great difficulty and suffering. She now called in Mr. Woollorton, a surgeon, residing in Seymour Place, New Road, who gave her homœopathic medicines and applied poultices. Still the pain and swelling increased, and he therefore called in Mr. Walne, a surgeon, residing at No. 72, Guildford Street, Russell Square. This gentleman visited her three times, and

advised vapour baths. The vapour baths did no good—still the pain and swelling increased: and at his last visit Mr. Walne said *he should propose to cut it away, only that such an operation would prove fatal; and that her leg must be amputated.* Dr. Quin was then called in also. He agreed with Mr. Walne that *to cut it away would be dangerous, and that nothing could save the limb.*

Mr. Woollorton then proposed mesmerism as the last resource, remarking that it would do no harm if it should do no good, and adding that he would watch its progress. Dr. Quin, on this suggestion, considered that mesmerism might produce benefit.

Mr. Woollorton himself applied to Mr. Capern on the third of April, 1852, and on the fifth accompanied him to the patient's house. The swelling extended more than 5 inches above the knee, more than 4 inches below it, and more than 16 inches in circumference. Mr. Capern began local mesmerism by slow straight passes, slightly touching the parts, and often not touching them at all, with his fingers, and breathing upon the knee. He sometimes began with a few passes before her face: and she then was a little drowsy.

*At the third visit the pain was greatly mitigated, and after the fourth nearly subdued: in fact, she had no pain at all unless she exerted herself. At the end of the first week the swelling was decidedly diminished: and at the end of the first fortnight she could walk a mile without pain or difficulty.*

After having been thus mesmerised daily for half an hour, and drinking mesmerised water daily, and applying this to the knee daily and always with relief, during *eight weeks*, she resolved, *as she was well*, to visit her friends in the country; and, when there, she on *several occasions walked five miles a day without any inconvenience.*

On the 3rd of June, 1852, a country surgeon, who doubted the power of mesmerism, was taken by her brother to see her, and confessed that, if he had attended her, he should have amputated the limb, and expressed his astonishment at the effect of mesmerism.

After her return to London she, in July, walked a great many miles one day, and at the same time took a violent cold, when immediately the knee swelled again and became painful. Mr. Capern recommenced mesmerising the part, and *in a fortnight she was as well as before.*

After staying in London for some months, she went to Jersey, and often strolled several miles a day over the rocky irregular part of the island, clambering as well as walking.



On her return to London, the knee was of its natural size and perfectly flexible, and her general health better than it had long been.

Several medical men saw her, and even those who were opposed to mesmerism confessed it was a wonderful cure.

Being quite well, she again forgot she had ever been ill, and thought that nothing would hurt her; and so continued to indulge her propensity to walk very long distances; and again caught a bad cold, and was very ill, in October, and the knee swelled a little again; but it was presently reduced to its natural size by Mr. Capern.

The remainder of the narrative I obtained from Mrs. Julian herself.

In February, 1843, she paid a visit to a friend at Croydon, while the fatal malarious fever was still in existence. She arrived in the evening, and went to bed in perfect health at eleven o'clock. At two o'clock she awoke with severe headache, vomiting, and pains all over her. The knee began to swell and to ache excruciatingly, and in six hours was as large as ever. Mr. Woollorton was sent for from London and prescribed homœopathic medicines and fomentations, but without the least advantage. She was conveyed home and the treatment continued, as well as mesmerism resumed. But with no advantage. Onwards the disease went. Indeed she found the passes over the knee aggravate her pain, and she could not bear them. Mr. Capern was at the time troubled with tooth-ache (forgetting that it might have been cured), had a cold, and was uncomfortable from different causes and in a great bustle in removing from the Mesmeric Infirmary to St. John's Wood, and mesmerised her knee too briefly and too seldom, not more than two or three times a week.

Mr. Walne saw her again, and, having always had too strong a contempt for mesmerism to make himself in the least acquainted with it, and having formerly sneered at it when Mr. Capern was mesmerising the limb and curing it after he had condemned it to amputation, now began by sneeringly saying, "*so pawing has not cured you,*" forgetting how often he must fail to cure his patients: and how often after he has cured them some carelessness brings back the disease. I presume that every medical man is anxious that all he says against mesmerism should be made public, in order that his light may shine before men and he may be known to posterity for at least one thing—his sagacity in discerning the absurdity and nothingness of mesmerism while we poor noodles are so stupid as to prize it. The antimesmerists

must rejoice that there is a *Zoist* to record their sayings and doings, and secure them fame for ages. The scoffers at the circulation of the blood, though their name was Legion, are all forgotten except a very small number, because they lived before the time of *The Zoist*. There was no *Zoist* in their day, as there is in ours.

“ Multi : sed omnes illacrimabiles  
Urgentur, ignotique longa  
Nocte, carent quia vate sacro.”

HORAT., *Carm.* iv. 9.

Oh happy, thrice happy, antimesmerists !

After his remark on pawing he could suggest nothing to cure poor Mrs. Julian, and said that, if the knee burst, the disease would run on and drain her till it brought her to the grave, unless the limb were amputated. Thus again he would have deprived her of her foot, leg, knee, and half her thigh.

All this time she was allowed to eat all she could : was plied with the strongest soups and bottled porter, &c.

However, nature had her way, and, in two months from the attack, burst the tumor in three places, giving vent to a copious discharge of fluids.

Mr. Capern was now in better health and less bustle, and mesmerised her daily with the invariable effect of soothing her greatly, so that she always looked forward with eagerness to his visit.

The passes were made downwards as far as the feet and then beyond the toes. But once she happened to have her shoe on, and Mr. Capern did not extend the passes beyond the back of the foot where the shoe began ; not carrying off as usual beyond the points of the toes. That night she woke up in great pain in the instep and foot, below where the passes that day had terminated : and the pain was still in the foot at his visit the next day. The same thing had formerly occurred in another case to Mr. Capern. On learning the circumstance, he begged her to take her shoe off, and he made the passes from the knee beyond the points of the toes, and the pain was completely dislodged from the instep and foot in two or three passes. This is a fact well known to mesmerisers and was observed by old Greatrakes.\*

He mesmerised it two months after the tumor burst, and under his operations the part became completely restored, ceasing to discharge instead of discharging till it destroyed her ; and she recovered so completely that her leg has not

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\* See *Zoist*, No. XI., p. 100.

required Mr. Walne to cut it off, but is quite as sound and as useful as ever it was in her life.

Three times was the disease completely cured by mesmerism, and violent external causes brought it back as they might inflammation of the lungs, rheumatism, or any other affection cured by ordinary medicines. It is to be regretted that mesmerism was not continued long after the disease was well. This should be a rule. On the fourth occasion it may be urged that nature effected the cure. But we must remember that every mesmerisation benefited the patient: and that the properties of mesmerism are to soothe and strengthen, and that ulcers are admirably cured by mesmerism, as the pages of *The Zoist* amply shew.\* The antimesmerists, moreover, had predicted a fatal termination with their remedies only, without amputation.

Mrs. Julian, so thoroughly convinced of the mighty curative power of mesmerism in her own person, felt anxious that others should participate in its blessings, and made a few good cures herself.

On paying a visit to her brother, she found he had been agonized by pain in his back for a fortnight; and in the time four medical men had seen him without affording him any relief. This was in Germany: and he had just come back to England.

Very soon a dull pain was felt in one knee for two days, and then in the night the pain suddenly arose to agony. She visited him while in this agony, found him unable to move his leg, mesmerised it at half-past 2 o'clock p.m. for half an hour, and he immediately walked down stairs. She mesmerised it again for half an hour when he was in bed: and the next morning he was perfectly well.

She cured also a case of neuralgia of the face at one sitting after a medical practitioner at Banbury had attended it in vain for four months. Another such case she did not cure, but always relieved the pain at the time, insomuch that the patient invariably went to sleep in the midst of the pain. Long perseverance would probably have effected a cure.

Mrs. Julian resides at present at No. 10, Richmond Villas, Seven Sisters' Road, near Holloway.

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\* Cures, and some very remarkable, of diseases of the knee only, will be found in Nos. V., pp. 84, 126; VI., p. 266; VII., p. 383; XX., p. 388; XXIV., p. 416; XXXIII., pp. 71, 92, 93; XXXVIII., p. 173.

*Cure of a Ganglion on the hand, by Mr. W. Lloyd.*

“Fulford, near York, 11th month, 17th, 1853.

“Very esteemed Friend, Dr. Elliotson,—Ellen Penty, aged about 16 years, daughter of John Penty of Naburn, had, for several years, a lump of the above description on the back of her right hand, near the wrist, which increased to about the size of half a walnut, when, as it appeared to be making progress, her father took her seven miles to a surgeon in very high repute, and resorted to for many miles round. He expressed strong confidence that he should cure it, furnished them with plaisters, and gave them directions in other particulars, all which were attended to, and the plaisters duly applied for seven or eight months; occasionally seeing him in the interim. At length, finding no benefit or any reduction in size, they discontinued the treatment; after which, as I happened to be at their house, at two or three different times, I applied a few mesmeric passes, which appearing to have a little effect in reducing the size, her mother was anxious it should be continued. I therefore attended to it every other day, and after a perseverance of eight or nine weeks, it entirely disappeared. The mesmeric sleep was not induced, nor was it attempted until the latter part of my attendance, when, by getting the patient as near the state of coma as I could, I thought the progress was facilitated thereby.

“I remain, sincerely, and respectfully thy friend,  
“WM. LLOYD.”

As the treatment was not continued for any time after the cure, and the poor girl of necessity used her hand as habitually, the disease gave signs of return.

“Fulford, 12th month, 4th, 1853.

“My dear Friend, Dr. Elliotson,—I feel bound in candour to inform thee, that Ellen Penty’s mother told me, the other day, that there are some symptoms of the return of the ganglion.

“With sincere regard, I remain thy Friend,  
“WM. LLOYD.”

I immediately begged Mr. Lloyd to recommence the treatment, and to rest assured that he would soon dissipate the swelling. He followed my directions.

“Fulford, 2nd month, 26th, 1854.

“My dear Friend, Dr. Elliotson,—I have now paid some further attention to the case of ganglion, and am glad to

report, that the *little* appearance of return has been for *some weeks* quite *dissipated*; so that I suppose the account may appear as at first narrated. Hoping thou art in good health and spirits,

“ I remain, sincerely, thy Friend,  
“ W. M. LLOYD.”

I wishing to know whether he made passes with contact or without, he sent the following answers to my enquiries:—

“ Fulford, 3rd month, 26th, 1854.

“ My dear Friend, Dr. Elliotson,—The cure remained perfect about ten days or a fortnight ago. *Generally* the passes were *without contact*, though I did sometimes stroke my thumb, *with contact*, down in the same direction, that is, from above the wrist, over the affected part, and off at the finger ends.

“ I also generally laid the ball of my thumb, with moderate pressure, on the ganglion, for about five minutes, more than less, exercising my best will and desire for its reduction; indeed *this concern* I endeavoured to maintain with every pass. Continuance of process, half an hour.

“ *No sleep* was produced nor attempted till towards the latter end of my attention to the case, when I thought the *state of quietude* produced, *facilitated* the reduction of the malady.

“ I remain, sincerely, thy Friend,  
“ W. M. LLOYD.”

The lightness of the contact when the passes were made with any, and the usual absence of contact while they were being made, prevents our opponents from ascribing the cures to friction.

In No. XI., p. 318, I have recorded the cure of two solid ganglions as large as a pea on the first and second joint of the middle finger of a patient of my own, by passes *without* contact for half an hour night and morning, made by her sister. A surgeon had previously *cut one away*, but the disease then reappeared in two places. The mesmeric cure has proved permanent now for nine years. Several particulars in the case make it worth perusal.

If friction did not effect these cures, Drs. Braid, Carpenter, and Holland, must ascribe them to dominant ideas, suggestion, and expectant attention, and ought to petition for the introduction of these into the next Pharmacopœia of the Royal College of Physicians.

I must now make a few remarks upon the motto. The

power of mesmerism in causing the dispersion of morbid increases—solid or fluid—is very great. The general expression of the medicinal power of mesmerism is, that it strengthens and soothes, and increases the restorative power of the living system—the *vis medicatrix nature*—to resist, bear up under, and to throw off disease, whatever be the kind—functional or structural, and in whatever organ situated. It may fail, as all other medicinal measures do hourly in the hands of all medical men: but it is by far the greatest, the gentlest, and pleasantest *addition* to our means of mitigation and cure ever granted to us, and surpasses all previous expectation and hope of medical progress. *The Zoist* teems with instances of its success in endless cases which fall under the physician: and the cures of ganglion, now presented to the public, (I wish I could say the medical public, but the profession will not in its pride bestow its attention for an instant upon one of them,) prove that it can effect what surgery does not, and in cases in which the surgical means—fruitlessly or successfully employed—are often severe and hazardous. I even had a patient with an unquestionably cancerous growth in the breast, sure to prove fatal even after a surgical operation. For the operation of removal by the knife is altogether useless, and the disease so uniformly returns in true cases, that I now regard an operation as a most improper practice, a discredit to the professional knowledge or the moral character of the surgeon. A true cancer always returns, and I have seen the disease return in dozens of cases, and in many after a second extirpation, and in some after a third, by the knife, and then destroy life, when the poor sufferer had submitted to this succession of cruelties. A tumor not cancerous, but called cancerous from ignorance or design, as is frequently the case, may of course never return. Though I had seen mesmerism dissipate two hard ganglions in the hand of one of my patients, I had not hoped that it would dissipate a gristly cancerous mass. Yet it did; and the exquisite case will be found in No. XXIII. But the writer of the pamphlet called *The Liver, &c.*, calculated to excite a smile in a well-informed medical man and to catch weak, dyspeptic, and nervous patients, insists upon it that the cure was effected quite independently of mesmerism. He is perfectly unknown to me, but does not hesitate to abuse me,—pronounces me **BLIND under a favourite DELUSION, FAILING TO PERCEIVE what none but a mesmerist could have failed to perceive,** and what I should have perceived, **even IF I HAD BEEN IN POSSESSION OF A SMALL AMOUNT OF MEDICAL KNOWLEDGE: says that the case ought not to have been trusted to me—at least**

not to the FRIVOLITY OF THE MESMERIST, who, if he does not kill the patient by poison allows the disease to run its destructive career under the delusive hope of success in a treatment in which there can be no hope, to the neglect of those timely and more rational means which EVERY PERSON OF COMMON SENSE, &c. Yet the patient did lose her cancer and died a year after of influenza, following a stroke of palsy. I never expressed a hope that the cancerous tendency in the system would be removed by mesmerism, nor say that this was in this case. The power of mesmerism is proved to extend only to the retardation and dissipation of an individual cancerous mass: and numerous are the cases in which I have seen the progress of the disease surprisingly retarded and the patients' health and comfort greatly maintained.

It so happened that, during the five years of the mesmeric treatment of my patient,\* she three times caught a violent cold, for which I thought it right to bleed her to the extent of a few ounces: the first time after she had been improving under mesmerism for eleven months, and the second time a year and three quarters after the first, the third time nine months after this; and never again during the two years she was afterwards mesmerised,—up to her perfect cure. Yet the cure is ascribed to these distant and brief little treatments of her chest, and not to the mesmerism, which was practised daily all the time, and with marked success; removing the pain, reducing the tumor, and recruiting her health, long before the first little bleeding. “*The first mesmerisation gave her a better night than usual,*” (p. 215)—“*the pain lessened so that her nights became greatly better, and her health and spirits improved, the sallowness of her complexion lessened,*” and all without medicine, or any thing but mesmerism. *In proportion as she was mesmerised she improved; and twice when mesmerism was neglected the cancer increased.* (pp. 218—227. She was never the better for the treatment which her chest required for a few days. I defy any person to prove a single case of cancer cured by bleeding or mercury, little or much: the disease would then be very manageable, and be cured almost invariably; and we should no longer speak of a cancer with horror. The most determined antimesmerists will laugh at poor Mr. Searle and Mr. Searle's poor book.

He resembles Mr. Wakley, who was so enraged at the cure as to assert that scores of cancers have been cured by pressure. I defied him to the proof.† Not one can be found.

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\* See *Zoist*, No. XXIII., pp. 213, 312.

† *Zoist*, No. XXIV., p. 421.

Five years have passed, and he has not noticed my defiance. Bleeding and mercury tend to act upon the system in cancer, and thus encourage the disease; and pressure causes intolerable suffering and cannot be continued, nor has ever yet cured a case. In the practice of what hospital or what surgeon are either bleeding, mercury, or pressure employed or thought of?

### VIII. *Mesmerism in Edinburgh.*

WE have the intense satisfaction of announcing the formation of a Mesmeric Institution in a place remarkable for a good sprinkling of worldly prudence and dark-age backwardness of opinion, in the midst of learning, intelligence, honesty, and manliness, which we all know to abound in it: and where the medical and clerical portion of society has signalized itself by the direst hostility to mesmerism.

### SCOTTISH CURATIVE MESMERIC ASSOCIATION.

#### NAMES OF OFFICE-BEARERS.

##### *President.*

WILLIAM GREGORY, Esq. M.D., F.R.S.E.,  
Professor of Chemistry in the University of Edinburgh.

##### *Vice-presidents.*

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| <p>General Sir Thomas Makdougall Brisbane, Bart., G.C.B., G.C.H., Corresponding Member of the Institute of France, President of the Royal Society of Edinburgh, LL.D. of Oxford, &amp;c., &amp;c.</p> | <p>Sir George Scott Douglas, Bart.<br/>Sir Walter C. Trevelyan, Bart.<br/>John C. Colquhoun, Esq., Advocate, Sheriff of Dumbartonshire.<br/>James Esdaile, Esq., M.D., H.E.I.C.S., late Presidency Surgeon of Calcutta.</p> |
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##### *Directors.*

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| <p>Dr. James Scott, F.R.S.E. Deputy Inspector of Hospitals and Fleets.<br/>William Neilson, Esq.<br/>Arthur Trevelyan, Esq.<br/>Alex. J. Ellis, Esq., B.A.<br/>Captain Davidson.</p> | <p>Alex. Melville Bell, Esq.<br/>A. G. Home, Esq. M.D.<br/>George Swinton, Esq.<br/>J. Howison, Esq.<br/>D. Brodie, Esq., M.D.</p> |
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##### *Consulting Physician.*

Dr. James Scott.

##### *Treasurer.*

Mr. J. Home Hay, John's Place, St. Leonard's.

##### *Corresponding Secretary.*

William Neilson, Esq., 1, North Charlotte Street.

##### *Secretary.*

Mr. James Cameron, Jun., 265, High Street.



*Acting Committee.*

(With power to add to their number.)

Messrs W. F. Vernon.  
 „ G. Plowman.  
 „ J. Home Hay.  
 „ G. Macdougall,  
 „ Wm. M'Crindle.  
 „ J. Bannerman.  
 „ W. Laing.  
 „ J. Cameron, Jun.

Messrs J. Swinton.  
 „ D. Lawson.  
 „ G. Mitchel.  
 „ John Baillie.  
 „ G. E. Burt.  
 „ David White.  
 „ Thos. Ramsay.

Drs. Elliotson and Engledue and Mr. Prideaux were elected honorary members of the association.

Dr. Gregory is in his proper place—at the head of the institution. His conduct, he being a professor in the University with such antimesmeric colleagues as Drs. Bennett, Simpson, Miller, and Christison, is beyond all praise.\* Let us bestow due honour upon Drs. Esdaile, James Scott, A. G. Home, and D. Brodie (whose name appears as the seconder of a motion at the meeting), and Mr. Swinton, who was once, we believe, a medical officer in India. Messrs. Jackson and Davey deserve great praise. Their strenuous, honest, intelligent, and wisely-conducted labours have assisted in revolutionizing the Scottish mind.

We understand that six and twenty gentlemen enrolled themselves as pupils of the association in order to confer the blessings of mesmerism. But where are the rest of the medical men of Edinburgh? where the rest of those who acknowledge the truth of mesmerism in private before mesmerists, but shrink before the despotism of the medical bodies and the blustering antimesmeric doctors?† The believing doctors are afraid of each other, and inveigh against it before its foes. Where is the Duke of Argyll, to whom Dr. Gregory so amiably dedicated his book on mesmerism? Where is the Earl of Eglinton, who so patronized the American electro-biology people—Stone and Darling? We fear these noblemen are indifferent to mesmerism and its healing powers, and regard all its effects as dependent upon imagination. Are such the effects upon them of electro-biology which once so enamoured them? Dr. Simpson could bustle about clairvoyance and offer a reward for a proof of it; but when something more certain and also permanently a

\* He also subscribes to the London Mesmeric Infirmary. Here is an example to English non-subscribing medical mesmerists.

† The conduct of Professors Miller, Simpson, and Bennett, and D. A. Wood, is fully detailed in No. XXV., p. 102; XXXV., pp. 296, 329, 334.

blessing to mankind in mesmerism is the point, he stirs not, for he can gain no silly applause. He is fond of empty professional popularity: but his wise course would have been the reverse of that which he has pursued. He knows mesmerism to be true: he acknowledged its truth years ago,\* and made experiments on it: and so he has lately with a patient in his own house, as a lady who witnessed this, and was his patient, has mentioned in London, and yet he laughs at it the next moment before sceptics.† And where are Mr. George Combe and his relatives, disciples, and coadjutors? And they would have us believe that they are friends of progress! Mr. Combe is worthy of his friend and countryman, Sir James Clark.

We have no space to detail the account of the meeting. We are told that 1500 persons were present: and we read in the report that the association

“Is wholly composed of pupils of Messrs. Jackson and Davey, who after receiving the requisite instruction from them determined to make a practical application of their knowledge in the attempted cure or alleviation of disease among their friends, neighbours, and the suffering poor around. For this purpose they determined to hold weekly meetings for mutual encouragement and advice, and at which reports of cases should be made and entered in the minutes. From these they select a few cases,” &c.

Here follow accounts of nine most successful cases.

There will be more public meetings in Edinburgh, and organized missions to the chief towns in Scotland.

We wish the association all success. It will succeed, but let its noble supporters remember that similar attempts in Dublin, Bristol, and Exeter have failed. The London institution flourishes more and more every day. We are here *all* perfectly disinterested: all work for it without reward: have no view to gain anything by it in even the most indirect manner, and are all deeply impressed with the grandeur of

\* No. XXXIV., p. 334.

† In No. XXXVIII., p. 225, we told our readers that a shilling would be well bestowed in the purchase of a pamphlet by Dr. Esdaile, entitled, *The introduction of Mesmerism as an Anæsthetic and Curative Agent into the hospitals of India*: 1852. It is replete with the most important and astounding facts, and controverts the ridiculous opinions of Drs. Simpson, Bennett, &c., that mesmerism operates by fixing attention and suggestion.

It was in part composed for the *Edinburgh Monthly Journal* at the request of Dr. Simpson. But this valiant accoucheur and his colleagues afterwards rejected it. Dr. Simpson merely acknowledged it in a complimentary note, and said that it was *not sufficiently practical* for him to publish! Why it was the most practical essay that could be written, and Dr. Simpson knew this. He ought to blush *for ever*. The fifth and sixth pages tell a sad tale of him.

mesmeric truths and the duty of applying their mighty remedial powers to suffering man. We believe that this is the case also with the Scotch Association. The strength of the Scotch character is shewn in all parts of the globe and in all departments of life. The supporters of the association, acting solely from love of enlightenment and benevolence, will establish it firmly.

In London, the committee meet once a week, admit and discharge patients, and hear a detail by the secretary of the daily mesmerisation of each patient, its duration and effects, and the weekly results. Without this plan no regularity or reality can be ensured. No phenomena are aimed at or encouraged: no show is made or allowed: no other treatment is mixed with the mesmeric: no clairvoyants are employed. The whole proceeds in the most beautiful manner. All will depend upon the secretary or general superintendent. The London Infirmary is eminently fortunate in this respect. Mr. Gardiner is an excellent man, benevolent and conscientious and calm, and devoted to mesmerism as a remedy, and always at his post. Let a sense of simple duty actuate our Scottish brethren, as it will, and their institution will not fail.

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#### BOOKS RECEIVED.

*The Autobiography of Elizabeth Squirrel, of Shottishan, and selections from her writings: together with an examination and defence of her statements relative to her sufferings, blindness, deafness, entire abstinence from food and drink during twenty-five weeks, and other extraordinary phenomena: and facts and opinions illustrative and suggestive.* By one of her Watchers. London: Simpkin and Marshall, Stationers' Hall Court: 1853.

We hope to notice this in our next.

*A practical investigation into the truth of Clairvoyance: containing revelations of the fate of Sir John Franklin, and some enquiry into the mysterious rappings of the present day.* By an Unprejudiced Observer. London: Bailiere, 219, Regent Street: 1854.

This publication is without a name. Anonymous testimony will not be received by the world, though true. We entreat the writer to affix his name if he loves his cause.

*Cronaca del Magnetismo Animale, redatta dal D. Giuseppe Terzaghi.* Volume Secundo. Milano: 1854.

We have not received the First Volume. The present contains a translation of the last Report of the London Mesmeric Infirmary: and of Dr. Esdaille's protest and petition to the American Congress: and several interesting original communications. The Editor appears a man of honour, learning, and courage. Mesmerism is rapidly spreading all over the civilized earth.

*Mesmerism proved True, and the Quarterly Reviewer reviewed.* By the Rev. Chauncy Hare Townshend, of Trinity Hall, Cambridge. Bosworth, Regent Street: 1854.

This we have reviewed at length in Article II.

*Human Electricity: the means of its development, illustrated by experiments, with additional notes.* By J. O. N. Rutter, F.R.A.S. Parker and Son, West Strand: 1854.

This also is noticed by us at full length in Article VI.

*The Principle of Health transferable.* By George Barth. Bailliere: 1853.

*Observations on the Dentition of the Lilliputian Aztecs.* By Dr. Robert Reid, Dentist to the Merchant Maiden Hospital, Edinburgh. Reprinted from the *Monthly Journal of Medical Science*, for February, 1854.

On first seeing these interesting young human beings, Dr. Reid conceived that they were not of the same race. The boy's nose was prominent, his eyes brilliant and protruding, his brow retreating, his hair silky. The girl's facial angle is entirely different, her eyes smaller, her hair curling and even crisp. Thus he appears of Asiatic, and she of African origin. The breadth and roundness of her upper dental-arch resemble that of the negro. From the teeth Dr. Reid judges the boy to be twelve years old; the girl eight. Professor Owen came to the same opinion of their ages from general considerations.

*On the British Tritons.* By John Higginbottom, F.R.S. From the *Annals and Magazine of Natural History*, for December, 1853: London.

*Gymnastics: an essential branch of National Education, both public and private: the only remedy to improve the present physical condition of man.* By Captain Chiosso, Professor of Gymnastics at University College School. London: Walton and Maberly, Upper Gower Street: 1854.

This is a very interesting sound book: deserving to be read by all who have the charge of the young. Gymnastics should always form part of education: and perhaps some will agree with us on being informed that "at Buckingham Palace gymnastic exercise is resorted to very regularly and perseveringly by the whole Royal Family down to the very infant."

*The British Journal of Homœopathy.* January, 1854. Aylott and Co., Paternoster Row.

*Truths maintained.* By James Biden, Monckton House, Anglesea, Hants, Author of the *True Church*. Aylott and Co., Paternoster Row: 1854.

#### NOTICES TO CORRESPONDENTS.

The great press of matter has occasioned us to postpone some communications.

J. S., D.B., and others.—We are authorized to state that the plates for Dr. Symes's translation of Gall are now completed, and, the letter-press being in the hands of the printers, the publication of this important work, which has been so long delayed from unavoidable circumstances, will be proceeded with forthwith.

We return our warmest thanks to Mr. Janson for his advertisement of *The Zoist* in the *Phonotypic Examiner* and the *Western Times*, and for his distribution of many numbers of it.

# THE ZOIST.

No. XLVI.

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JULY, 1854.

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I. *An account of the perfectly painless and successful removal of a female breast in Mesmeric Sleep-waking at the London Mesmeric Infirmary by W. J. Tubbs, Esq., of Upwell, on April 26, 1854: with accounts of other instances of the same fact, and a list of operations performed equally without pain through the innocent and gentle agency of Mesmerism.* By Dr. ELLIOTSON.

"I desire to record my testimony against the so-called *Mesmeric Hospital*, considering the same likely to be productive of much mischief in its locality."

"The Canaanites of old filled up the cup of their iniquity by having dealings with Satan and evil spirits."

"Satan is now coming in like a flood with all these his old works of power, either personally by his spirit or by his spirits under a new nomenclature, viz., *mesmerism*, biology, clairvoyance, consulting with spirits of the departed, &c.

"The old works of Satan in power are now performed" (*painless removals of female breasts?*) "under these new names by the various persons who are in our day arranged under the general term '*Media*,'" (*good Mr. Tubbs little thinks he is a Medium!*) "which term seems to comprehend *mesmerists*, biologists, &c., as well as consultants with the spirits of friends and distinguished persons departed.

"In this country, and in all Europe, all *these workings of evil power* are done under the title of 'science,' 'falsely so called;' but in America, where the ordinances of God are less respected, some of them, if not all, are done directly, openly, and confessedly by spirits without the guise of science to cover their works."

"It is very clear that the nations of Christendom are filling up the cup of their iniquity, and, like the Canaanites of old, are rapidly preparing themselves for the judgment of God by the sword.

"This brief statement will tend to shew you that I am very averse to the establishment of *any hospital where these abominations are practised* under the guise of science, and shall always raise my voice against the *evil spiritual works that are therein done*, by whatever name designated. June 13, 1853."—*Protest of an Irvingite Surgeon against allowing the beneficent Mesmeric Infirmary to remain in Fitzroy Square* (see *Zoist*, No. XLV., pp. 33, 34).

ON the 25th of last April, a most respectable married woman, the mother of four little children, named Flowerday, a pa-

tient of Mr. Tubbs, of Upwell, Cambridgeshire, arrived with her husband from that village at the Mesmeric Infirmary, No. 36, Weymouth Street, Portland Place. The following morning Mr. Tubbs arrived, accompanied by a surgical friend, Mr. Burman of Wisbeach.

Mr. Tubbs had previously written to say that he was about to remove the diseased breast of one of his female patients in the mesmeric state of insensibility to pain, and that, if the Committee of the Mesmeric Infirmary were agreeable to his doing it within the walls of the Institution, he would be happy to send her up and perform the operation in their presence.

One of the rules of the Infirmary is, "that the medical officers of the Institution shall be unlimited in number: and that all regularly licensed medical gentlemen, being governors of this Institution, may be appointed medical officers of the Infirmary by the Committee, and, as such, may attend at the Infirmary, during the hours of business fixed by the Committee, to mesmerise any patients recommended by themselves or by another governor, who may express a wish in writing to the Committee that such patient shall be under the care of that particular medical officer."

Accordingly Mr. Tubbs's courageous offer was accepted, and on this occasion a bed-room occupied by one of the Secretary's family was kindly given up by him for the reception of Mr. and Mrs. Flowerday, though the charity is not rich enough to receive in-patients.

Mr. Flowerday is a gardener, and Mrs. Flowerday is 30 years of age, has been married nine years, and is the mother of four children, the youngest three years old. Since the birth of the youngest she has been subject to ague, which prevails at Upwell, and to periodical menorrhagia, usually lasting ten days. She has also been subject to severe colds with cough and a degree of asthma. The affection of the breast was first noticed by her two years ago: but she had not consulted Mr. Tubbs for it more than a month.

Ever since these periodical losses began, she had been subject to attacks of severe fainting.

Mr. Tubbs, as soon as he examined the breast, condemned it to removal, and began mesmerising her: and at the first attempt he induced sleep-waking and insensibility to pain in forty minutes. He continued to mesmerise her daily, indeed often twice a day, for an hour or more, till she left home; allowing her to be altogether from one to three hours in the sleep-waking every time. He soon found her quite fit for the operation, but various little circumstances

in London caused us to defer the visit of Mr. Tubbs and his patient to us for a while.

On the 26th of April, everything was prepared for the operation at the Infirmary, in the room at the left-hand side on the first floor, in which the female patients are mesmerised. The instruments, bandages, &c., were placed in the back part of the room, upon a table behind one of the two folding doors—the door which was nearest the entrance into the front part of the room from the stairs—so that, when the patient came into the room at a quarter past two o'clock, she saw none of them. She was placed in a chair in the midst of the room, well supported by cushions. There were present eight members of the Committee, two medical subscribers who had been invited, and a friend of Mr. Amor admitted at the request of this gentleman, the Secretary, the Matron, and three mesmerisers, besides Mr. Tubbs and his friend, Mr. Burman, who always kindly assists at Mr. Tubbs's operations.

Mr. Tubbs induced sleep-waking in nine minutes by holding her hands and staring into her eyes. After a time her eyelids quivered and her eyes converged and turned upwards; and, in nine minutes from the first, her eyes closed and her head drooped, as she reclined in her chair. Mr. Tubbs then ceased to hold first one hand and then the other; and each dropped powerless into her lap. The left hand was allowed to lie where it fell; the right hand and arm were held up and aside by Mr. Burman, that they might be out of the operator's way. She was quite insensible to pain from mechanical violence; but, we were told, could hear, and speak in a very gentle voice, swallow and walk, though unable to open her eyes. The table with all the articles for the operation was moved from behind the folding door to the side of the operator, and the door folded back. To maintain the soundness of the sleep-waking, the Secretary, standing behind her, at Mr. Tubbs's request, made slow passes during the whole of the operation over her head from before backwards. Mr. Tubbs sat down before her, opened her dress, took his knife, and made a deep cut at the highest and inner part of the right breast, carrying it elliptically downwards. The attention of all was breathless. Familiar as I am with all the phenomena of mesmerism, I confess that I looked with deep anxiety and deep astonishment at the knife passing slowly down, making a deep frightful gash five inches in length into the beautiful white and plump breast of a young woman, and at her placid countenance and breathing, with every expression of a sweet and undisturbed sleep. Another

similar incision was made on the outer side of the breast, joining the first at its beginning and its termination. He then cut out all the breast between them, and, putting his fingers into the wound in all directions to ascertain if any diseased part remained, he found a small lump, and deliberately cut it away. There was scarcely any loss of blood. Five needles armed with ligatures were passed through the edges of the incision, the two ends of each ligature were drawn and tied together, and strips of adhesive plaster and a bandage applied, the patient's dress was adjusted, the table moved away again into the back room, and the folding door brought forward again before it, so that no sign remained anywhere of what had been done. During the *whole* of the operation, which was performed with unusual slowness to prevent the assertion that it was performed too rapidly for her to have suffered much, not a sound escaped the patient; she sat perfectly still, silent, and relaxed, like any one in the sweetest sleep—not a part quivered or twitched; her lips were relaxed and motionless; and, in order further to shew that she exerted no effort to restrain herself while the gashes were making, I moved the ends of her fingers backwards and forwards, in complete relaxation, with the tip of one of my fingers. There was no holding or catching of her breath: all was the relaxation and placidity of complete repose. In fact, her countenance, which is extremely good, expressed the height of composure: and she was not subjected to restraint of any kind.

Before she was mesmerised I felt her pulse, and it was 60; after she was sent off Mr. Tubbs found it 54; and her face became flushed a little. At the latter part of the operation, after the incisions were made, and while the ligatures were being applied, I observed her grow pale, and I felt her pulse. It was too rapid, feeble, and irregular for me to count; and, finding that one of her habitual attacks of fainting was seizing her, I poured out a glass of wine, mixed it with water in a tumbler, and put it to her lips. She began to sip it, and slowly finished it. Her pulse and colour returned.

Mr. Tubbs, after waiting a little and addressing the company upon the most marvellous, the most important, and the most blessed sight which we had witnessed, proceeded to awake her, and succeeded in less than a minute by transverse passes before her.

She looked around like one awaking from sleep; and, on being asked how she felt, replied, "Very well." Mr. Tubbs then asked her if she thought the operation had been performed. She said she did not know, and asked if it had



been. Not receiving an answer, she looked at the company and her own bosom, and, observing all to be as when she sat down, seemed bewildered, as though from Mr. Tubbs's manner she fancied it had been performed, and yet she could not believe it had. She was now informed of the fact, and was very thankful. On being asked whether she had felt anything, she answered, "Nothing;" and to the question—what was the last thing she recollected, she replied to Mr. Tubbs, "Your sending me to sleep, Sir, and the last thing I saw was your eyes."

It was proposed to carry her to bed, but she unaffectedly declined, and deliberately walked up two pairs of stairs, got into bed, and was sent back into her mesmeric trance by a few downward passes before her face.

Before Mrs. Flowerday was awakened, Mr. Tubbs asked her how she was. She replied in a low gentle tone, "Comfortable," and said no more, having apparently been unconscious of what had passed: and I observed, in every subsequent sleep-waking, that she took no notice of anything that was done to her; being evidently exceedingly torpid. Had she made this reply after waking, and said as she did that she had felt nothing, it would not have been satisfactory, because she might have forgotten that she had suffered: just as persons, after the effect of chloroform is over, prove nothing when they declare that they had felt no pain although they might have roared and resisted during the operation. Surgeons always declare that such patients felt nothing: whereas in all probability they felt acutely, but forgot all on waking. This was the conviction of the late Mr. Humphrey, Q.C., who declared to me that he was persuaded that he had felt acutely in an operation performed upon him. A single groan or twitch from a mesmerised patient would cause surgeons to declare that he felt pain; and, if he said that he had not felt, to brand him as an impostor. I unfortunately asked Mrs. Flowerday no questions, intending to ask them in her next mesmeric sleep, as the circumstances of one sleep-waking are usually remembered in another. But in her I subsequently found that there is no recollection in one sleep-waking of the occurrences of a preceding one.

All those who were present unhesitatingly signed the following declaration: "We, the undersigned, witnessed the removal of Mrs. Flowerday's breast by Mr. W. J. Tubbs, of Upwell, Cambridgeshire, to-day, at the Mesmeric Infirmary, No. 36, Weymouth Street, and are perfectly satisfied that she suffered not the slightest pain, as indeed she herself declared on being awakened out of her mesmeric trance, and

that she had no idea of the operation having been performed. After the operation she walked up two pairs of stairs to bed. John Elliotson, Conduit Street; E. S. Symes, M.D., Bourdon House, Berkeley Square; A. Kiste, 37, Maddox Street; R. Goff, 21, Kensington Gore; John Amor, 135, New Bond Street; Smith Burman, Surgeon, Wisbeach; F. C. Beard, Surgeon, 44, Welbeck Street; M. E. Bagnold, Lieut.-Col., 14, Upper Hamilton Terrace, St. John's Wood; T. W. Shaw, Kensington; W. Underwood, 1, Vere Street, Cavendish Square; T. Purland, Surgeon-Dentist, 7, Mortimer Street; W. Fisher, 18, Euston Place, Euston Square; C. Mayhew, 33, Alfred Street; E. Sherborn, Matron; T. Gardiner, Resident Secretary."

In a letter which I received a week afterwards from Mr. Tubbs, he writes, "My firm conviction is she did not feel the knife. Had it been under chloroform I should have taken it out in half the time: but I was determined to do it coolly, though I must admit I was rather nervous when I made my first cut down to the pectoral muscle. It was indeed an anxious moment; but, when I did not perceive a quiver, I gained confidence and took the cutting coolly. Mr. Burman\* has candidly acknowledged he never saw so good a case under chloroform. Will you not agree with me that it would have been a dangerous case for chloroform? *I believe she would have died.*"

I also firmly believe that chloroform would have killed her,—such was the fainting which seized her while the wound was being sewn up. The poor woman was subject to ague and asthma, and fits of fainting, had a cough, and was weakened by her periodical losses.

Mr. Tubbs in another letter writes:—"—— amputated under chloroform at —— (not far from Upwell) just before Mrs. Flowerday's operation: the patient died twelve hours after the operation: it was nothing but the action of chloroform at the first instant. The knife had no sooner made the first cut than the patient's face turned pale, the lips blue, and respiration almost ceased. —— had the limb off as quickly as possible. I had to command the circulation. The patient was laid down, pressure on the chest was made, cold water applied to the head and face: and animation returned. Stimulants were given, but the patient remained exhausted,

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\* Mr. Burman operates a great deal, but always under chloroform: not yet daring to face the prejudices against mesmerism. As he is a good man, I trust he will now imitate his friend Tubbs. The interest he has taken in this case, and his kindness and indifference to trouble, place him very high in my esteem.

and death closed the scene in twelve hours. After this I would not let Mrs. Flowerday take chloroform :\* but urged her being mesmerised."

Had that patient died at once, the death would have been ascribed to fright and shock, or to chloroform and fright and shock ; like one that occurred in the month of May in a London hospital in an operation like that of Mrs. Flowerday.

Many indeed are the deaths from chloroform unregistered, unpublished, and spoken not of by the surgeon, because fortunately for him the death does not occur at the time of the operation, but, as in this example, twelve, or twenty-four hours, or possibly two, three, or several days, subsequently, so that some other cause can be given for the poisoning.

Mrs. Flowerday never suffered an ache or pain afterwards. A slight bleeding occurred in an hour, but soon ceased of itself. She was sent into the mesmeric sleep by a single pass night and morning, and allowed to remain in it a couple of hours. She ate and slept well as if no operation had been performed : her pulse was always at the natural standard : her tongue quite clean and moist : her bowels were regular. The catamenia came at the proper time, four days after the operation, but were less profuse than usual, and ceased in four days. The wound healed rapidly and perfectly. She left the Infirmary for Upwell on the 31st of May, quite well, and might have left ten days before with safety. On the 29th of May (a very wet day), she without asking permission walked to London Bridge, went by the train to Sydenham, and, after walking about and looking at the Crystal Palace, returned in the evening : all the better she said for the trip.

She would have returned much earlier, but that, unfortunately, at the end of a week, she walked down stairs and sat in the large room where the operation had been performed, and put on a thinner shawl than she was accustomed to wear. These errors brought on a severe cold fit of her age, running at the nose, quick breathing, cough, and feverishness. By keeping her in bed, lowering her flesh diet to slops, and mesmerising her chest well while she was in the mesmeric sleep, all presently subsided.

She did not take a particle of medicine while in the Infirmary.

Dr. Symes was so good as to superintend the management of the case after the operation.

A report of the operation appeared in the *Examiner*, the *Morning Herald*, and *Sun* : and was copied into the *Times*,

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\* Mr. Tubbs has operated very many times under chloroform.—J. E.

*Standard, Globe, and Morning Advertiser* daily papers, and numerous Sunday and provincial papers, as well as into *Galignani* and other foreign journals. The newspaper press did its duty fearlessly.

A great impression has been made throughout the country, and indeed the Continent: and hundreds of thousands of converts have been made to mesmerism.

Mrs. Flowerday is a very nice person, with every mark of the exemplary wife, mother, and friend. She has pleased all of us. Mr. Tubbs once wrote to me, "She bears an excellent character, shews a mild contented disposition in all her domestic duties, and is satisfied with whatever we have done for her."

While Mrs. Flowerday remained in the Infirmary, I ascertained that she did not remember in one sleep-waking what occurred in another. This is the only example of the kind I have met with.

She heard nothing in her sleep-waking that was done or said, unless when she was addressed and the speaker was quite close to her. She exhibited no other phenomena. Whereas her husband, who is as susceptible as herself, and has had a sound tight tooth extracted and a seton inserted without sensation, becomes extremely rigid when in sleep-waking, exhibits attraction and repulsion, and mesmeric excitement of distinct cerebral organs. He was first mesmerised for severe and daily epilepsy, of which he has been cured now for above two years.

I one day, before she left London, made an experiment to learn whether, besides not feeling pain in her mesmeric state from mechanical causes, she was not ignorant also of everything that was going on. I raised her arms and let them drop: and pinched the skin of one hand so severely as to leave a mark. She of course gave no sign of feeling. When I asked her what I had been doing, she gently and slowly replied, "Nothing that I know of, Sir." In fact, I saw that she was ignorant of the whole, and I believe she was unconscious of the whole steps of the operation, from undressing to the readjustment of her dress.

I will mention a little circumstance which may be striking to those who are unacquainted with the powers of mesmerism. When new strips of plaster were to be applied to the bosom five days after the operation, the old strips were of course removed; and it happened that an end of one of them did not peel off with perfect facility like the rest, but adhered a little closely. At the moment when it came off, she slightly screwed her lips together and sucked the air through with a

little sound, just as we do on occasion of a sudden smart. This shewed what her sensibility was in her ordinary waking state, and what agony she would have felt without mesmerism during the operation. All was natural and unaffected. Nobody was present but Dr. Symes and myself, the Secretary and the Matron: and we made no remark. As it cannot be said that she was only a resolute woman, able to disguise pain: so neither can it be said that she was a woman in whom pain could not be produced. Yet, in the case of the painless amputation in Nottinghamshire read at the Royal Medical and Chirurgical Society, this was suggested by those who unwisely made the Society regard the poor man as a vile impostor—by Sir Benjamin Brodie and Mr. Coulson, surgeon of St. Mary's Hospital; by Mr. Blake and Mr. Alcock, young surgeons, Dr. Marshall Hall and Dr. Truman—all now I know not where; and by Mr. Liston and Mr. Bransby Cooper, dead and buried, while the poor man remains still a living proof of the blessed truth of mesmerism: notwithstanding it had been stated by the authors of the paper—Mr. Topham, barrister (now Lieut.-Col. Topham of Her Majesty's Body Guard), and by Mr. Ward, the operator—that the man's agony was intense in the waking state on the least motion being given to his leg.

And yet this beautiful affair was but a repetition of what was done six and twenty years ago in Paris by the well-known surgeon, M. Jules Cloquet, who, as well as the mesmeriser, Dr. Chapelain, is still alive.

*Painless removal of a breast in Paris.*

“Madame Plantin, aged 64, living at No. 151, Rue Saint-Denis, consulted M. Cloquet, April 8th, 1829, respecting an open cancer which had existed for several years in her right breast, and which was complicated with a considerable enlargement of the axillary ganglions. M. Chapelain, her physician, who had mesmerised her for some months, with the view of dissipating the disease, could effect only a profound sleep, in which sensation appeared suspended, but intellect remained perfect. He suggested to M. Cloquet to operate upon her in the mesmeric sleep-waking. M. Cloquet, having judged the operation indispensable, consented, and it was fixed for the following Sunday, April 2nd. The previous two days she was mesmerised several times by Dr. Chapelain, who prevailed upon her when in the state of sleep-waking to bear the operation without fear, and brought her even to converse about it calmly; although, when she was awake, she could not listen to the proposal for horror.

“On the day fixed, M. Cloquet arrived at half-past ten in the morning, and found the lady dressed in an arm-chair, in the attitude

of a person calmly asleep. She had returned about an hour from mass, which she habitually attended at that time of the day. Dr. Chapelain had thrown her into the mesmeric sleep on her return. She spoke with perfect calmness of the operation which she was about to undergo. All being ready, she undressed herself, and sat upon a common chair.

“Dr. Chapelain supported her right arm. The left was allowed to hang at her side. M. Pailloux, internal student of the Hospital Saint-Louis, had the charge of presenting the instruments and applying the ligatures. The first incision was begun at the arm-pit, and carried above the breast as far as the inner side of the nipple. The second was begun at the same point, and carried under the breast till it met the first. M. Cloquet dissected out the enlarged ganglions with care, on account of their proximity to the axillary arteries, and removed the breast. The operation lasted ten or twelve minutes.

“*During all this time, the patient conversed calmly with the operator, and gave not the least sign of sensibility; no movement occurred in the limbs or FEATURES, no change in the RESPIRATION or VOICE, no emotion EVEN IN THE PULSE, was discernible; this patient remained uninterruptedly in the same state of automatic indifference and passiveness, (état d'abandon et d'impassibilité automatiques, or, as Mr. Topham says of his patient, 'uncontrolled, in perfect stillness and repose,' 'like a statue!')* in which she was some minutes before the operation. *There was no necessity to restrain her, we had only to support her.* A ligature was applied to the lateral thoracic artery, which was opened in removing the ganglions. The wound was closed with sticking plaster and dressed, and the patient was put to bed, still in the same state of sleep-waking; and was left in this state for eight and forty hours. An hour after the operation a slight hæmorrhage occurred, which proved of no importance.

“The first dressing was removed on Tuesday the 14th; the wound was washed and dressed afresh; the patient shewed no sign of pain; the pulse was undisturbed. After this dressing, Dr. Chapelain awoke the patient, whose sleep-waking had lasted from one hour before the operation, *i. e.*, two days. The lady seemed to have *no idea, no conception, of what had passed*; but, on learning that she had been operated upon, and seeing her children around her, she experienced a very strong emotion, to which the mesmeriser put an end by immediately sending her to sleep again.”

“I have extracted the case of the lady from the highly-favourable report, in 1831, of the Committee appointed by the French Academy of Medicine to report upon mesmerism, and to be found in Dr. Foissac's excellent work.\* The Committee continues thus:—

““The Committee see in this case *the most evident proof of the suspension of sensibility during sleep-waking, and declare that,*

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\* “*Rapports et Discussions de l'Académie Royale de Médecine sur le Magnétisme Animal.* 1833. p. 156.”

though they did not witness the case, they find it so *stamped with the character of truth*, it has been attested and reported to them by so good an observer who had communicated it to the surgical section, that they do not fear to present it to you as a *most unquestionable proof* of the state of torpor and stupefaction produced by mesmerism.'”\*

People, and especially medical men, have always been talking of the condemnation of mesmerism by French Commissions, omitting the fact that the last French Committee, —in 1831,—was highly favourable to mesmerism.

Be it remembered that, when the account of the painless amputation in Nottinghamshire had been read in the Royal Medical and Chirurgical Society, Dr. Copland rose in a rage and “*would allow no trace to remain that such a paper had been read,*” and declared that “the fact was unworthy of their consideration because pain is a wise provision of nature, and *patients ought to suffer pain* while their surgeon is operating: they are all the better for it, and recover better.”† The truth is, that the most painful operations are not better recovered from than the least painful, and that *all* the operations performed in the mesmeric state have been well recovered from: many better than in ordinary circumstances.‡

#### *Painless removal of a Breast in America.*

Another removal of a breast during mesmeric insensibility took place in America in 1845. The patient was Mrs. Clark, wife of Mr. Jesse Clark, of Columbia County, Georgia; the operator, Dr. L. A. Ducas, Professor of Physiology in the Medical College of Georgia, who detailed it in the *Southern Medical and Surgical Journal*, published in Augusta City. Several eminent physicians were present. On consulting Dr. Ducas, she mentioned that,—

“She had been advised by Mr. Kenrick to be mesmerised; but as she knew nothing about it, she would ask my advice, and would abide by it. To which I replied that there were several well-authenticated cases on record, in which surgical operations had been performed, under mesmeric influence, without the consciousness of the patient; that I would be happy to test the subject in her case;

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\* *Numerous Cases of Surgical Operations without Pain in the Mesmeric State; with remarks upon the opposition of many members of the Royal Medical and Chirurgical Society and others to the reception of the inestimable blessings of Mesmerism.* By John Elliotson, M.D., Cantab., F.R.S. p. 78, &c.

† See *Zoist*, No. XIII., pp. 3, 4. Also my *Numerous Cases*, p. 59. A Mr. Garlick of Halifax wrote the same nonsense in the newspapers. No. XVI., p. 601.

‡ *Zoist*, No. XIII.

and that I would endeavour to mesmerise her, instead of operating as had been proposed, on the day following."

Mesmerism was accordingly performed by Mr. Kenrick on the 4th of January, and she went to sleep and became insensible to pain. The process was repeated daily.

"On the 9th January, I invited Professor Ford to be present, and after pricking and pinching strongly the patient without evidence of pain, the mesmeriser was requested to leave the room, when we exposed the breast, handled it roughly in examining the tumor, and readjusted the dress, without the consciousness of the patient. We then held to her nostrils a vial of strong spirits of hartshorn, which she breathed freely for a minute or two, without the least indication of sensation, unless the fact that she swallowed once be regarded as such, instead of a mere reflex action. On the 11th of January, in the presence of Professors Ford and Mead, in addition to the usual tests, I made with my pocket knife an incision about two inches in length, and half an inch in depth, into the patient's leg, without indication of sensation.

"Fully satisfied now of our power to induce total insensibility, I determined to operate upon her the next day at noon, but carefully concealed any such design from the patient and her friends, who did not expect its performance until several days later.

"On the 20th January, at twenty minutes past 11 a.m., Mrs. Clark was put to sleep in forty-five seconds, without touch or pass of any kind, the facility with which the mesmeric influence was produced having gradually increased at each sitting. At 12 o'clock a.m., in the presence of Professors Ford, Mead, Garvin, and Newton, and Dr. Halsee, the patient being in a profound sleep, I prepared her dress for the operation, and requested my professional brothers to note her pulse, respiration, complexion, countenance, &c., before, during, and after the amputation in order to detect any evidence of pain, or modification of the functions. As Mr. Kenrick had never witnessed a surgical operation, he feared he might lose his self-possession, and requested to be blindfolded, which was done. He now seated himself on the couch near the patient, and held her hand in his during the operation. This was accomplished by two elliptical incisions about eight inches in length, comprehending between them the nipple and a considerable portion of the skin; after which the integuments were dissected up in the usual manner, and the entire mamma removed. It weighed sixteen ounces. The wound was then left open about three quarters of an hour, in order to secure the bleeding vessels, six of which were ligated. The ordinary dressing was applied, and all appearances of blood carefully removed, so that they might not be seen by the patient when aroused. The amount of hæmorrhage was rather more than is usual in such cases.

"During the operation the patient gave no indication whatever of sensibility, nor was any of the functions observed by those present modified in the least degree. She remained in the same sound and quiet sleep as before the use of the knife. Subsequently the pectoral



muscle, which had been laid bare, was twice or thrice seen to contract when touched with the sponge in removing the blood. About 15 minutes after the operation, a tremulous action was perceived in the lower jaw, which was instantaneously arrested by the application of the mesmeriser's hand to the patient's head. This phenomenon recurred in about ten minutes after, and was again in the same manner requited. Professor Ford, who counted the pulse and respiration, states that before any preparation was made for the operation, the pulse was 96, and the respiration 16 per minute; that after removing the patient to arrange her dress for the operation, and just before this was commenced, the pulse was 98, and the respiration 17; that immediately after the detachment of the breast, the pulse was 96—respiration not counted; and that after the final adjustment of the bandages and dress, which required the patient to rise and move about, the pulse was 98 and the respiration 16. All present concur in stating that neither the placid countenance of the patient, nor the peculiar natural blush of the cheeks, experienced any change whatever during the whole process; that she continued in the same profound and quiet sleep, in which she was before noted, and that, had they not been aware of what was being done, they would not have suspected it from any indications furnished by the patient's condition.

“The patient having been permitted to sleep on about half an hour after the final arrangement of her dress, the mesmeriser made passes over the seat of the operation in order to lessen its sensibility, and aroused her in the usual manner, when she engaged in cheerful conversation with Mr. Kenrick and myself, as though she had no suspicion of what had taken place. I then introduced to her the gentlemen, who had placed themselves so as not to be seen by her on awakening, and observed that I had invited them to come in during her sleep, in order that we might fully test her insensibility preparatory to the operation. After a few minutes of conversation, I asked her when she would like to have the operation performed? To which she replied, ‘The sooner the better,’ as she was anxious to get home. I added, ‘Do you really think that I could remove your entire breast when asleep without your knowledge?’ Answer—‘Why, doctor, the fact is, that from the various experiments I am told you have made on me, I really do not know what to think of it.’ ‘Well, madam, suppose I were to perform the operation one of these days, and to inform you of it when you would awake, would you believe me, and could you control your feelings on finding that it had been done?’ Answer—‘I could not suppose that you would deceive me, and of course I would be very glad, but would try not to give way to my feelings.’ ‘Have you perceived since your arrival here, or do you now perceive, any change in the ordinary sensations of the affected breast?’ ‘No, sir, it feels about as it has done for some time back.’

“About a quarter of an hour having elapsed since she awoke, I then told her that as we found her in a proper state for the operation, I had performed it, and that the breast was now removed. She

expressed her incredulity—said I was certainly jesting, as it was impossible that it could have been without her knowing it at the time, or feeling anything of it now. She became convinced only on carrying her hand to the part and finding that the breast was no longer there. She remained apparently unmoved for a few moments, when, her friends approaching to congratulate her, her face became flushed, and she wept unaffectedly for some time. The wound healed by the first intention.

“In laying the above narrative before the profession, it is due to the cause of truth to state, that it has been submitted to all the physicians at the operation, and that I am authorized by them to say that it accords in every particular with their own observations so far as they were present. I should also add, that having no other object in view than the establishment of the fact that a surgical operation may be performed under such circumstances without the consciousness of the patient, I have designedly avoided any mention of the various and interesting mesmeric phenomena manifested prior and subsequently to the operation. These have been carefully and judiciously recorded by Mr. Kenrick, whose well-directed zeal has enabled him to collect a body of highly important facts from a field unfortunately explored too exclusively in ignorance and charlatanism.

“Augusta, Ga., 1st Feb., 1845.”\*

*Painless removal of the same disease on its return.*

The disease returned in May: formed a distinct tumor, which increased rapidly, became painful, and was attended by slow fever. The same gentlemen mesmerised and operated: and the affair is detailed by him in the same journal, for September, 1845.

“I now requested Mr. Kenrick to ascertain whether he could still mesmerise her, and, if she were susceptible, to repeat the operation in a few days, so that we might test her sensibility in that state. Mrs. C. was readily put into the mesmeric state, and found to be entirely insensible during its continuance. Deeming it unnecessary to repeat the tests, I determined to operate on the 13th June, several days sooner than was expected by either herself or her friends. The operation was performed in presence of Professors L. D. Ford and Jos. A. Eve, Drs. L. Kennon and J. F. Hammond, the Rev. Mr. Alfred Ford, and Mr. F. J. Martin. The patient was mesmerised at 9 o'clock a.m., and the extirpation effected at about 10 o'clock, by making a semilunar incision along a portion of the circumference of the tumor, turning over a flap, and dissecting away the indurated mass and surrounding tissues, making up the volume of a hen's egg.

“During the operation, Mr. Kenrick, being blindfolded to avoid the unpleasant spectacle, sat by the patient, with her hands in his. Mr. K. avers that *Mrs. C. evinced no uneasiness by grasping his*

\* *Zoist*, No. XI., p. 380.

*hands, that her fingers did not twitch, and in short, that her hands remained perfectly passive.* Professor Ford, whom I had requested to note the *pulse and respiratory act* particularly, informs me that there was *no appreciable change in their character and frequency before, during, and after the operation.* The *countenance of the patient and the hue of her cheeks presented no change whatever, nor was there the least indication of sensibility detected during or subsequently to the operation,* by those who were present and anxiously watching the result. There was neither twitching of the pectoral muscle when touched with the sponge, nor tremor of the lower jaw. Indeed *the patient slept on as quietly as an undisturbed infant, through the entire operation.*

“The wound was left open about half an hour, a small vessel ligated and the ordinary dressing applied. The patient was permitted to sleep on, and awoke spontaneously at a quarter-past one o'clock p.m. in the presence of Dr. Ford, the Rev. Mr. Ford, Mr. Kenrick, and myself. Dr. Kennon arrived a moment afterwards. She appeared entirely unconscious of what had been done, and was much surprised as well as gratified on being informed that the operation was over. She stated that she *had not suspected our design, and had no recollection of having experienced the least uneasiness during her nap.*

“I will add on this occasion, as I did on reporting the former case, that the above statement has been submitted to all the professional gentlemen, and that they fully concur in its accuracy.”\*

At the end of the article by myself which contains the account of this and other painless operations performed in France at Cherbourg, where a painless amputation had been effected a little previously, I terminated some facts and reflections in these words:—

“Yes! sixteen years elapsed, as far as I know, before the great fact at Paris of Dr. Chapelain's production of painlessness under M. Cloquet's operation was imitated in France: and then it was imitated in a remote province. Not one of the great operations which have been performed in England has been performed in London, or our other cities, where there are schools, great hospitals, and redoubtable surgeons. The first amputation was performed in the village of Wellow, at a hospital supported by a few wealthy families, and possessing but twelve beds;—the others at the watering place of Torquay; in the country town of Leicester, a place of no medical or surgical reputation; and at some place called Alyth, in Perthshire, not in Edinburgh or Glasgow: and all these by men whom Sir Benjamin Brodie, Mr. Keate, Mr. Key, and the rest of our metropolitan surgeons, regard as humble and obscure individuals. Indeed no surgical operation beyond extraction of teeth, the introduction of setons, and bleeding, has yet been performed in London, Edinburgh, or any other British city; and these have been per-

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

formed at the instance of the few known individuals who have subjected themselves to the persecution of the medical profession. The other amputations, removal of tumors, &c., have been performed in our colonies, eastern and western, or in the country which was our colony till nobly wrested from our unjust domination. This is a sad tale to tell."

This paragraph I wrote in April, 1846: and every word of it holds good now in 1854. How enlightened, how noble minded, how courageous, how benevolent and conscientious, does Mr. Tubbs stand forth above the surgeons of our towns and cities and the metropolis, some of them making thousands a year, some of them authors, and, forsooth, teachers of the rising generation at the various medical schools! Mr. Tubbs practises all the branches of his profession in a little obscure village among the fens of Cambridgeshire.

On February the 28th of the same year Dr. (Sir John) Forbes wickedly wrote in the *Athenæum*, "It is well known that the most striking and attractive delusions of recent times are homœopathy and mesmerism."

Dr. Esdaile removed two breasts painlessly in India: one in 1846, the other in 1849:—

*Painless removal of a breast in India.*

"November 9th. Doahmony, a peasant woman, aged 50, has come from Benares to get an immense scirrhus tumor of the right breast removed. It commenced two years ago, and is moveable, hard, and elastic; there is no enlargement of the axillary glands, and she does not look in very bad health.

"On the 7th day of mesmerising, she was entranced, her arms were partially cataleptic, and she was insensible to pricking. Next day, she was again put to sleep, and two-thirds of the tumor removed without her moving or appearing to feel it. She then awoke up, and appeared to recover her senses before the operation was finished. No manual restraint was used during the excision of the mass, but she became very violent immediately after, and required to be forcibly held down while the arteries were being tied.

"The breast weighed 7 pounds.

"December 29th. Discharged at her own request, her friends having come for her from Benares. The sore is nearly healed."

Two thirds were *certainly* removed without sensation: the remaining third most probably without sensation, though the patient woke up. For mesmerised, like chloroformed, persons sometimes feel no pain though they are awake. Mr. Case, of Fareham, related the following instance in *The Zoist*, No. V., p. 107:—

“Sarah Pink, aged 20, was mesmerised with an intention of having a tooth removed.

“Effects were produced in about twenty minutes; among which there was an entire insensibility. She answered questions readily; but, after doing so for about a quarter of an hour, she suddenly awoke.

“She was mesmerised again the next day with equal effect: but, after conversing for about ten minutes, she again suddenly awoke.

“Long-continued attempts were made on the day following to mesmerise her, but without producing any effect; and then she determined to have her tooth extracted,—this was immediately done. As soon as it was out, she arose hastily from her chair, and declared that she had felt *no pain whatever* during the operation, and this she *again and again positively repeated*. Nor did she certainly *express* any sense of pain; though on the occasion of a former operation without mesmerisation, her expressions of pain were *quite excessive* and *vehement*.”

Some patients who have been operated upon under chloroform have assured me that, though they felt no pain at all, they were otherwise wide awake and observed all the steps of the operation. Dr. (Sir John) Forbes, being in high excitement as soon as the news of the anæsthetic power of the dangerous inhalation of ether arrived in England (all for the benefit of suffering human nature, no doubt, as his conduct in reference to the anæsthetic blessings of mesmerism had shewn!), and hoping to damage for ever the utility of the anæsthetic power of invariably innocent mesmerism, published in the *Times* of Dec. 28, 1846, (such a hurry was he in,) an article which he was preparing for his own journal; and in it he related that one patient

“Knew what the operator was doing, perceived him, for example, take hold of the tooth and draw it out, felt the grating of the instruments, but still felt no pain.”

Had this occurred under mesmerism the patient would have been vilified as an impostor by Messrs. Forbes, Wakley, Brodie, and all the profession.

Various effects of mesmerism, rigidity of one part or other, for example, occasionally remain after a person is awake again: and so may anæsthesia, local or general. A remarkable example of this was published by Dr. Esdaile, and will be found in the Thirteenth Number of *The Zoist*, p. 41. The insensibility to pain lasted a short time after a Hindoo was awake.

“*Application of strong acid.*—‘Aug. 8th. Gendo, a Hindoo woman, aged 50. There is a large sloughing ulcer covering all the right temple. She was mesmerised at 10 o’clock, and at half-past 11 I applied muriatic acid (there being no nitric acid in store) freely to

the whole surface, *without her shewing any sensibility*: she awoke twenty minutes after, and knew nothing about it.”

“Aug. 13th. Dr. Finch” (editor of the *Calcutta Medical Journal*, and bound therefore to look as sagacious as Wakley, Forbes, and the other medical editors of England) “freely applied muriatic acid (such as is furnished by the Company’s Dispensary) to the sore covering the whole right temple of the woman Gendo, who was mesmerised in their presence by one of the hospital attendants, without her shewing *the smallest degree of consciousness*; and it was with great difficulty that I awoke her, after they had failed to do so. On coming to her senses, she declared that she knew nothing about it.”

“Aug. 18th. The woman Gendo next fell under his observation. The ulcer on this woman’s temple was covered with muriatic acid by Dr. Finch on the 11th instant, with the results already related. Dr. Bedford asked leave to apply the acid to her when awake; and whatever I might think of such a proposal, I consented. The end of the glass-stopper wetted with the acid was applied once or twice, and the woman for a few seconds shewed none of the instinctive movements of acute pain. There could be no mistake about it—she was found out, and I confess that I felt considerably obfuscated, and not relieved from my thick-coming fancies by Dr. B. suggesting that ‘*she was probably a naturally insensible person.*’ I began to think the arch-deceiver was at the bottom of it after all; and that having set a snare and delusion for me, he was now laughing at my beard. Then again, I thought of complaining to the Medical Board against the Apothecary-General for furnishing such asses’ milk as mineral acids for the public service—when lo! I was roused from my trance of bewilderment by hearing the woman complain, that we had ‘put pepper on her head;’ and her actions corresponded with such an idea, for she sat up shewing that she was in great pain, and immediately after declared her head was on fire; got out of bed, and walked distractedly about the room in great agony. I ordered her head to be fomented to soothe her; Dr. B. saying, that ‘he had done more than he intended.’ The defective sensibility that had nearly compromised my mesmeric surgical operations, and the honesty of my patients and the Company’s acids, was simply a film of insensible lymph that adhered to the surface of the sore, and protected, for a moment, the nerves below. As the most effectual means of assuaging the poor woman’s sufferings, I desired the Durwan, who is her mesmeriser, to endeavour to throw her into the trance; this he succeeded in doing, and I took the occasion to pare off some tubercles around the sore that prevented it from healing; she moved a little, and put her hand to her ear; but immediately after became quite tranquil. In about half an hour I awoke her with very great difficulty, that Dr. B. might see her awake, and hear her first words; which were, that she knew nothing about what we were talking of, she had even forgotten\* being burned.”

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\* On this curious point see my facts in No. XII., p. 476.—J. E.

As no manual restraint was required after the woman Doahmony awoke while the remaining third of the breast was being cut away, and, as she became so violent afterwards, I have no doubt that the insensibility to pain lasted some seconds after she woke—till the removal was completed. Sensibility then returned, and her shrieks while the arteries were tying shewed how strong it was. Means ought to have been taken during the operation to maintain her sleep, and, when she awoke, to induce it afresh.

*Painless removal of another breast in India.*

“The second patient was a young woman of 23, one of whose mammæ was so large that it rested on her thigh when she sat up. The disease commenced only a year ago, and this rapid growth produced the following singular results. The tumor, larger than a man’s head, was attached to the body by an isthmus, a foot long, and it was evident that the mammary gland, or true breast, had left the chest altogether and was lodged in the tumor. Dr. Esdaile, before proceeding to operate, pointed this out to the spectators, and thus accounted for it. He supposed that the mass was a fatty tumor that had involved the mammary gland, which however had not become diseased nor contracted adhesions to the neighbouring parts, but by the sudden and great growth of the tumor he believed that the mammary gland had been loosened from its natural connections, and, as the skin was lengthened by the depending weight, it altogether left the body, and was lodged in the centre of the tumor at the distance of a foot from the chest. This woman was so sensitive to the mesmeric influence, that she was fit to be operated upon the first day, in a quarter of an hour. Her picture was taken in the trance the second day, and yesterday the tumor was removed without the slightest disturbance of the body from head to foot; and at the end of an hour, when our informant left the hospital, she was still sleeping as tranquilly as a healthy child.

“The tumor weighed 10 lbs., and when cut open was found to correspond very exactly with Dr. Esdaile’s theoretic description of it. The mammary gland was enclosed in the centre of a fatty mass, and quite healthy in structure, but considerably enlarged.”\*

In April, 1839, Dr. James Johnson wrote thus in his *Medical and Chirurgical Review*:—

“Where is this celebrated *science*?” “The brief career and tragic tale of animal magnetism may exercise a beneficial influence on our profession, which, alas! has proved itself—at least a portion of it—to be credulous as the ignorant African or the benighted Hindoo! Half a century hence, when the periodicals of this time are pored over by some book-worm of that day, the investigator will rub his eyes and wipe his spectacles, on turning to the pages of the *Lancet* and *Gazette* for 1838. He will scarcely believe that men,

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\* *Zoist*, No. XVIII., p. 179; No. XXX., p. 191.

whose names, too, may go down the stream of time, with credit and honour, in other respects, should have been so infatuated as to give a moment's credence to such outrageous ravings as those of animal magnetism. . . . But he will learn with satisfaction that an *overwhelming majority of the profession set their faces against the imposture and scouted the credulity of their deluded brethren*. The lesson has been placed on record, that such delusions cannot be participated in, or even countenanced with impunity. It is quite unnecessary to advert to the disastrous consequences which have followed in the train of this momentary mania! They will serve as a beacon to prevent the shipwreck of others."

In my pamphlet upon *Surgical Operations performed without Pain in the Mesmeric State* that was published in 1843, I gave the details of the amputation of the leg in Nottinghamshire, and of the fury with which the Royal Medical and Chirurgical Society scouted it, declaring the poor patient an impostor trained for the purpose by mesmerists, and not allowing the account to appear in their records, nor even a minute that such an account had been read before them : and I gave equal details of every operation performed up to that period.

"They were Cloquet's removal of a breast, in France—the first mesmeric painless operation recorded, we believe ; the insertion of a seton in Elizabeth Okey's neck, in University College Hospital ; the division of the ham strings, by Dr. Engledue ; the extraction of teeth ; an operation on the jaw ; and the amputation of the Nottinghamshire peasant's leg.

"Cloquet's case was totally disregarded by himself and all other surgeons. The first operation rendered painless in Great Britain by mesmerism was the insertion of the seton in Elizabeth Okey ; the second was Dr. Engledue's. In the pamphlet was recorded also the opening of an abscess : and the removal of a large wart."

*The Zoist* came into existence at the same time with my pamphlet, and the following are the painless operations which it has recorded.

1844.

#### Venesections.

Extractions of teeth, some of which were performed in America before the insertion of the seton into Elizabeth Okey's neck, so that America followed France, and preceded England, in painless surgical operations : a remarkable instance of a woman in whom the mesmeric process, conducted by Mr. Case, surgeon, at Fareham, Hants, induced no other effect than that she felt no pain while the tooth was extracted : a patient similarly circumstanced in University



College Hospital, London, was declared by the ignorant to have shammed (No. V., p. 108).

Establishment of setons and issues.

Excisions of tumors.

Openings of abscesses.

Four amputations.

An operation for squinting.

The painless cutting down upon the length of a nail and extracting a splinter.

1845.

Five painless amputations.

Three removals of tumors.

Removal of a breast.

Removal of a polypus from the nose.

Forcible extension of a contracted cicatrix or scar.

Paring an ulcer of a heel.

Deep incisions into abscesses.

Several extractions of teeth.

1846.

Six amputations.

Twenty-one removals of tumors: some weighing 30 lbs.; one 40 lbs.; and one 112 lbs.

Cutting out a nail.

Application of strong acid to a sore.

Application of red-hot iron to a sore.

Many applications of caustic to the eye.

Removal of an enlarged testis—two cases.

Removal of preputium.

Removal of breast—two cases.

Paring sores—four cases.

Tapping—two cases.

Opening abscesses, &c.

Operations, consisting in simple incisions, or for fistula—eleven cases.

Injecting hydrocele—five cases.

Operation for cataract.

Removal of excrescence—two cases.

Tearing adhesions asunder.

Extending a contracted knee.

Extractions of teeth, numerous.

Introduction of setons.

Dividing the tendon of the heel.

Prevention of pain in reducing prolapsed intestine.

1847.

Removal of a breast.  
Eight removals of tumors: one 40 lbs., and another 100 lbs. in weight.  
Opening of a whitlow.  
Cutting down upon and tying an artery.  
Extractions of teeth.

1848.

Thirty-four removals of tumors, some of very great size and weight.  
Amputation of a great toe.  
For hydrocele.  
Lithotomy.  
Extractions of teeth.  
Removal of scirrhus testis—two cases.  
The application of strong nitric acid to a sore.  
Ditto of caustic to a sore.  
Painless parturition—two cases.

1849.

Ten removals of tumors—some very large.  
Removal of a malignant tumor of the eye, and subsequent application of strong nitric acid to the wound.  
Application of strong nitric acid to a sore.  
Reports in one half year, of THIRTY-ONE capital operations: and in the next, of THIRTY-ONE.  
In one place we read that after 100 *capital* operations in the mesmeric insensibility, only two patients died within a month—one from *cholera*, and the other of *lock-jaw*.

1850.

Bursting a ganglion by a blow.  
The application of caustic to an inflamed eye.  
The making an issue—two cases.  
Venesection.  
Teeth extractions.  
Almost painless parturition.  
Painless removal of a breast.

1851.

The removal of a very painful wart.  
Many extractions of teeth.  
Painless parturition.  
Dr. Esdaile had now left India: and no one like him rose

up to compensate for the depravity, I use the word advisedly, of the medical profession, who strenuously withheld the blessing of mesmerism from the inhabitants of India.

1852.

Painless removal of a large tumor.  
Twenty-nine painless operations in India.  
Numerous teeth extractions.

1853.

Teeth extractions.

Endless, though small, surgical operations have been performed without pain, but not recorded.

Mr. H. S. Thompson informed me the other day that he once extracted a tooth, and once opened a very large boil, besides the whitlow in 1847. The whitlow was so tender in the waking state as not to bear the least touch : yet Mr. Thompson entranced the poor girl in a few minutes at the first attempt and opened it with a penknife without her knowledge. Last week, Dr. Mitchelson mentioned to me that, though he had never witnessed mesmerism, he once tried it and instantly succeeded so as to lance a breast without pain. Mr. Townshend relates the fact in his last work :—

“ A poor woman had an abscess of the breast, to attend which Dr. M—— was called in. The complaint was of the worst kind. The patient could not bear the diseased part to be touched ever so lightly : yet a speedy operation was essential. Dr. M——, from circumstances in the patient’s constitution, had fears of chloroform, and opiates were out of the question. In this dilemma, suddenly it struck the Doctor, that he might try to mesmerise the patient. Having merely gained her consent to make passes over her, which he said would do her good, he proceeded, without further ‘ suggestion,’ to the work.

“ Where Nature requires the mesmeric sleep, it is not slow to come. In ten minutes, the poor woman was in the deepest trance : and then and there, Dr. M—— lanced the breast, handled it without exciting the least sensation, and, to use his own expression, ‘ Squeezed it like an orange.’ When the patient was awoke, she would not, till she had ocular and palpable demonstration, believe that an operation had been performed.

“ The next day, in furtherance of the cure, Dr. M—— wished to mesmerise the patient again—but, mark the sequel. The woman had, in the meantime, learned from a neighbour that she had been ‘ mesmerised!’—that the soothing and simple operation of hand-waving, whereby she had been made to sleep, was that horrid, wicked thing called ‘ mesmerism ’—that witchcraft, of which the patient had

heard always with trembling. In fine, her husband forbade any further application of the beneficial 'gift of God.' '\*

DEATHS FROM CHLOROFORM.

In No. XXVIII. (January, 1850) I recorded all the published deaths with which I was acquainted from ether and chloroform, mentioning the operation, the time, and place. Far more must have occurred, because when the death takes place several days afterwards, the patient gradually sinking, it is not spoken of as the effect of the poison. It is amusing to notice the strange views of medical men on this point. A London lecturer on midwifery, Dr. Barnes, gives a case in the *Lancet* for July 3, 1850; p. 50, of one of these unrecorded deaths from chloroform:—"A lady underwent amputation of the breast from chloroform. She was utterly unconscious of the operation, but the shock was too manifest to be mistaken. The energies of life were fatally struck; the pulse ebbed away hour by hour: on the sixth day she was dead. What did chloroform effect here? It saved the patient the perception of pain, the mental shock. The blow had been struck at the heart."

Can any one doubt that no bodily shock, but poisonous chloroform, killed the patient? Such cases are continually occurring in which the operation could occasion no shock, as it was the extraction of a tooth, the removal of a little pile, &c.: whereas when, not chloroform, but mesmerism, has been employed, tumors weighing from ten to above a hundred pounds have been cut away again and again, and never has an instance of death taken place.

From ether there had been published since 1847 EIGHT.

From chloroform, EIGHTEEN.

I will now record the subsequent deaths which I find in the medical journals. But will first detail three accounts of the prevention through mesmerism of deaths from chloroform. The first two are by M. Ricord, the celebrated Parisian surgeon.

"CASE 1.—The patient who furnishes the subject of my first case, was a woman of about 26, from whom I was about to remove some growths of no great size. She was previously chloroformed, to which she only submitted after repeated entreaties, for she appeared to be excessively timid.

"The anæsthetic effect of the chloroform was very rapid, for after a few respirations she appeared asleep; the sponge was removed, and I commenced excising the growths, but had scarcely

\* *Mesmerism proved True, &c.*, p. 117.

given two or three cuts, when one of my assistant-surgeons told me that the pulse appeared to be failing. I now saw, in fact, that the beating of the heart was suspended, that all respiratory movements had ceased, and that the lips were livid, and hung down. The limbs were completely relaxed, and the paleness of the face showed that the patient was in that state of syncope which is the herald of death. All the remedies indicated in such a case were forthwith employed, as cold currents of air, sprinkling cold water on the face, tickling the nostrils, &c. Artificial respiration, by pressure on the walls of the chest, was tried.

"The syncope continued, and death seemed close at hand. I began to be uneasy, and determined to try direct insufflation. I applied my mouth to that of the patient. After some inspirations the dying woman gave a sigh, her chest heaved, the face resumed its normal colour, the heart and pulse commenced beating in an appreciable manner, and the eyes opened; respiration had again brought into play all the functions of life, and the return of sensation was evidenced by a smile. The patient was saved, and we escaped with a fright.

"CASE 2.—The second time that I experienced the dangers of chloroform was with a patient under my care in the Southern Hospital (Hôpital du Midi). He was a young man whose case required circumcision. As this operation is generally painful enough, he asked me to send him to sleep with the chloroform. A sponge impregnated with it was given him to respire from: the action was very rapid, without any appearance of preceding excitement, and the patient was soon plunged into total insensibility. I performed the operation, but when it was concluded, the patient did not recover his consciousness, and remained in a state of alarming stillness. The pulse gradually sank; the heart ceased to beat; all the sphincters were relaxed, and his cadaverous face seemed to testify that death was near.

"All the means I have indicated in the preceding case were tried, but without avail, and it became necessary to have recourse to direct insufflation, which had already so well succeeded in one case. Success crowned my efforts, and the patient recovered."\*

The third case is by Mr. Bleeck, surgeon, of Warminster.

"On July 3rd of last year, I removed a large scirrhus breast from a strong stout woman, Mrs. K——, aged 42, the wife of a plumber, of this town. It was her wish that she should be put under the influence of chloroform, which was accordingly done. For several minutes her system resisted the influence of the remedy, and it was not till three drachms were used, and the vapour concentrated by placing a fold of lint over the back of the inhaler, that she was rendered unconscious.

"The removal of the breast occupied about four minutes, during

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\* *Lancet*, Feb. 16, 1850; p. 208.

which she showed not the slightest consciousness of pain, or of what was going on; just as the last incision was completed, she slipped from the chair in which she was sitting, and from the grasp of an athletic woman who was holding her, and fell apparently dead upon the floor; her face was of a deadly pallid and livid colour, and her lips, lobes of the ears, and finger-nails, of a deep purple hue; her eyes were fixed, pupils rather dilated; irides motionless; her limbs relaxed and perfectly still; no pulse to be felt at the wrist or carotids; and on placing my ear upon her chest, not the slightest sound of the heart's action or respiratory murmur was audible. The window was thrown open, and cold water, ammonia, &c., called for. I immediately perceived that all these would avail nothing, when it occurred to me that artificial respiration, by direct insufflation,—in the way, indeed, in which I have always used it for resuscitating still-born children, and which I learnt from my midwifery preceptor, the late Dr. Hugh Ley,—might possibly save her. Intervening a single fold of my pocket handkerchief, I placed my lips within hers, and breathed strongly into her mouth, at the same time closing her nostrils with the thumb and forefinger of my left hand, and pressing her larynx towards the spinal column with my right fingers and thumb, so as in some degree to close the œsophagus. At the fourth inspiration she gave a slight convulsive gasp, and this was soon followed by other and more regular respiratory efforts; her pulse returned, and her countenance soon resumed its natural colour, and I had the delightful relief to see her revive. After a few minutes, I proceeded to remove a diseased gland from the axilla; at this she cried out a little; though it was evident that the anæsthetic influence of the chloroform was still to a degree kept up, yet she was quite conscious of what was being done. . . . We all looked on the woman as irrecoverably dead, and were as much surprised as gratified to see her restored.”\*

A fourth case at Paris is given in the *Lancet* for Sept. 10, 1854.

The air which saved these patients after fresh air had failed was foul air: but it was air from the body, and therefore mesmerised. The superiority of animal heat, that is, of warmth from a living body over warmth from inanimate substances, was acknowledged by Sydenham. I beg to refer to my paper on the subject in *Zoist*, No. XXIII., p. 259.†

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\* *Lancet*, March 2, 1850; p. 283.

† After quoting the Bible for the ancient prevalence of this opinion, I added, “Far more infants die among those brought up by hand than among the suckled. The child before birth exists in living mesmeric substances, and is nourished by living mesmerised fluids. After birth the place provided for it is its mother's warm mesmerising bosom, and its nourishment is her warm mesmerised milk: and, whatever warmth and nourishment it may have without vital influence from both these sources, it usually droops.” See also my *Human Physiology*, p. 957.

*Deaths.*

Strong man—amputation of a finger-stump. Guy's Hospital. *Lancet*, July 6, 1850.

A baker. Stepney Union House. *Medical Times*, May 24, 1851.

A Mulatto on board the Hospital Thames Ship, the *Dreadnought*—removal of testes. *Lancet*, July 12, 1851.

Woman, 27 years old—obstructed rectum in cancer of the uterus. Chipping Norton. *Medical Times*, Dec. 6, 1851.

Lady, 36 years old—extraction of teeth. Strasburg. *Lancet*, Aug. 30, 1851.

[Dr. Crisp stated in the Medical Society of London, that he had read of 20 deaths from chloroform—the majority in young and sound individuals, and at the second inhalation.

Dr. Theophilus Thompson truly said that after chloroform many have declared “they have not recovered their full powers of mind and body for weeks and even for months.”

Dr. Chowne had seen most disastrous consequences; not merely immediate, but serious mental disorders.—*Medical Times*, March 6, 1852.]

Man, 23 years of age—aneurysm by anastomosis. St. Bartholomew's Hospital. *Lancet*, March 20, 1853.

A soldier—some operation. Bruges; and  
Two more deaths unreported. Dr. Richardson in Medical Society of London. *Medical Times*, March 6, 1852.

A soldier, 27 years old—aneurysm of bone. Avignon. *Lancet*, Aug. 14, 1852.

Gentleman, 73 years old—lithotrity. *Medical Times*, Oct. 6, 1852.

A cattle-dealer—application of caustic to ulcers. Earl Town, Newcastle. *Lancet*, Oct. 23, 1852.

Man—fistula. Australia, Melbourne. *Medical Times*, Nov. 20, 1852.

Factory operative—malignant tumor on right leg. Newton Moor, near Hyde. *Lancet*, Jan. 1, 1853.

Woman, 28 years old—application of nitric acid to sores. University College Hospital. *Lancet*, March 26, 1853.

A young man, 24 years old—tumor on the chest. Paris. *Lancet*, June 4, 1853.

Man—prolapsus ani (had aneurysm of the aorta). Hôtel de Pitié, Paris. *Lancet*, June 18, 1853.

Strong man, 25 years old—tumor in cheek. Orleans. *Medical Times*, July 9, 1853.

- Man—operation for stricture. Edinburgh Infirmary. *Medical Times*, Oct. 15, 1853.
- Woman, 40 years old—strangulated umbilical hernia. University College Hospital. *Lancet*, Oct. 29, 1853.
- Woman, 22 years old—tumor in pudendum. St. Bartholomew's Hospital. *Ditto*, ditto.
- Woman—removal of left breast. Sheffield. *Medical Times*, March 4, 1854.
- Woman, 40 years old—uterine polypus. Paris. *Lancet*, April 29, 1854.
- Woman, 37 years old—disease of left breast. St. George's Hospital. *Lancet*, May 14, 1854.
- Young man, 18 years old—phimosis. Lock Hospital. *Ditto*, ditto.
- Woman—cancer of breast. *Association Journal*, May 26, 1854.

Probably this list presents a fraction only of the deaths which have occurred in the period. I chance to know of two more: the one mentioned by Mr. Tubbs at p. 118, and one which took place lately in a fine youth at Lausanne. He required a tooth to be extracted. His father, a doctor, insisted upon his inhaling chloroform. The poor lad implored his father not to insist upon it. The father did insist: the boy inhaled the chloroform, and died on the spot. A friend of mine heard the dismal toll of the bell sounding on the banks of the lake of Geneva.

On Nov. 12th of last year, p. 504, Mr. Spencer Wells, the editor of the *Medical Times*, closes an article on such deaths in these words:—"In the meantime, these recent deaths should teach us to continue researches for some anæsthetic agent which may confer upon mankind all the advantages derivable from chloroform without its dangers." Why then not quote the magnificent multitude in *The Zoist* of instances of operations rendered painless by mesmerism? He well knows why: and Mr. Churchill, his employer, well knows why. He thus speaks of mesmerism:—

"'The Sophistry of Empiricism, pp. 84. London: 1853.' The book is a very good one;" "it is calculated to open the eyes of many victims to the chicanery which it exposes and denounces." "It attacks quackery *en masse*, and groups together mesmerism, with its subdivisions of phreno-mesmerism and clairvoyance, homœopathy, hydropathy, Coffinism, &c." "We are not in despair for the cause of legitimate medicine, which will still triumph when the absurdities of quackery are consigned to the shadows and the oblivion of the past." —*Medical Times*, July 23, 1853; p. 97.



I can unhappily still, in 1854, repeat what I wrote in January, 1850:—

“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*.” “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 know to be truths, and truths surpassing all other natural truths in both philosophical and practical importance—truths concerned with life, nay, with sentiment, moral, and intellectual nature, with the cure of diseases, even the most afflicting, and with the alleviation, removal, and prevention of pain.”

Let me repeat what I wrote at the end of the fatal lists drawn up by me in that number of *The Zoist*:—

“I read 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.”†

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II. An account of the “*Autobiography of Elizabeth Squirrell, together with an examination and defence of her statements relative to her sufferings, blindness, deafness, entire abstinence from food and drink during twenty-five weeks, and other extraordinary phenomena, &c.* By one of her Watchers.”

“Formerly such accounts would have been regarded as incredible, and as exceeding the bounds of possibility: but such conjectures can be of no avail against historical facts repeatedly attested and undeniably proved. Now that men are better acquainted with the wonderful flexibility of human organization, and with those marvellous powers which slumber concealed within it, they are less disposed to form light and hasty decisions on phenomena of this description.”—*Philosophy of History*. By Frederick Von Schlegel; p. 186.

WE see no reason to call in question the leading points narrated in this publication. The history is certainly peculiar, and the alleged facts are of a singular nature: still somewhat similar cases have been met with before, abnormal and perplexing as they doubtless are. It is of course easy to get rid of such a difficulty, as is presented in this work, by

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\* *Zoist*, No. XVI., p. 376. We were among the first to announce the anæsthetic powers of ether.

† *Zoist*, No. XVII., p. 44; XVIII., p. 187; XXII., p. 210. Mr. Liston, Professors Millar and Simpson, No. XXV., p. 102.

imputing credulity and imposture to those who have been mixed up in the events described; but the arcana of physiology are not learnt after the best manner by such rapid conclusions. We shall act more wisely and more humanely, if we rather devote some time to a study of the case,—even though our settled notions of belief may be somewhat disturbed by the result.

Elizabeth Squirrel, the subject of this work, was born at Shottisham, near Woodbridge, Suffolk, in 1838. At a very early age, her health seems to have given way. When she was only two years old, her right eye was affected by cataract, and the sight was gradually lost. At three years of age she was attacked by severe inflammation, which left her in a most debilitated state. When she was seven, she suddenly became very ill and was unable to leave home, many symptoms of consumption supervening. However, she recovered to a degree, and was able to attend school, though irregularly. At ten she was very tall for her age. Soon after she was eleven, a severe attack of illness came on, which, after slight intermissions at first, assumed a permanent form and continued for three years. Spinal weakness, fits of nervous hysteria and of epilepsy, pains in her back, and at the top of the brain, heaviness over the eyebrows, spasmodic contractions, paralysis, and palpitations of the heart, formed part of what she suffered. Her first medical attendant pronounced her case to be hopeless. The second agreed with him that her case was too much for their skill, and that they had never seen anything like it before. The third, in addition, thought that she had amaurosis, and would probably lose the sight of the remaining eye. As all the three medical men failed in procuring for her any effectual remedy, the parents were advised to place Elizabeth in the Ipswich Hospital: there she remained six weeks, but returned home weaker than she went in. She soon became rapidly worse, and her end seemed to be approaching fast.

“I had been home,” she tells us in her autobiography, “little more than a week before I quite lost the power to swallow mechanically. I was eating a baked apple, when I suddenly felt the muscles of my throat contract, and they would not permit me to receive the apple. We were greatly alarmed, and means were resorted to expel the rigidity, but to no purpose: disease raged on, and in less than ten days my jaws became immoveably closed. Here was new cause for alarm: but I had only partly passed through my ordeal of suffering. Of course, I could partake of no food by an ordinary process: all the nourishment I received was from the insertion of liquids through my teeth, some of which the absorbents

took up. Weeks passed over, and to the astonishment of all I still survived. For the first twelve weeks that I had the misfortune to crave food, I was rapacious; and yet was unable to take a morsel. At one time this craving was so importunate, that, as by impulse, I would rub food against my teeth, in hopes to extract some particle of its nutriment."

Her sight, she says, soon became materially affected: her hearing too was very defective and lessened exceedingly in a day or two, till suddenly, as by a stroke, she became perfectly blind,—in addition to the loss of the senses of hearing and of smelling, and to the inability of separating her teeth. She continued in a state of lock-jaw for twenty-one weeks: at the end of which she gave indications of a revival of the flexibility of her jaws, and soon had the ability to open them, though with much pain. Her mouth and tongue were covered with small festering sores, and in places flayed. It was quite painful to receive nourishment or even to moisten her glands. For five weeks of the time during which she craved food, her sufferings had been so great, that she could only endure them by being in perpetual motion, and her parents kept her so by rocking her on her couch. After that the craving for food ceased, she lay for a whole month in a kind of cataleptic fit, as rigid as if she had been a corpse, and unable even to have her head turned upon the pillow.

She remained, in short, in a state of lethargy or half consciousness, till, at the end of twenty-one weeks, she was relieved from the contraction of her jaws. She was of course at that time exceedingly weak and emaciated, and loathed solid food, and could only receive into her stomach fluid, and that only of one kind, milk boiled and sweetened with sugar. As the summer advanced, she revived very much: but with the autumn, she made no progress: and at the approach of winter she relapsed considerably, and gave symptoms of deeply-rooted disease: she still subsisted only on milk, taking it in her mouth and ejecting it again, except what might have passed imperceptibly down, for nothing could pass the cesophagus by a muscular action.

During the winter she expectorated daily, and cast up at times large quantities of blood, suffering acute pains in the lungs and liver. In the spring, however, she was greatly relieved by an inflammatory gathering upon her chest, which at first was of an intense heat, and extremely painful. But as it subsided, her sufferings lessened, and she appeared better. But though this relieved her pain, it was but the forerunner of an unaccountable phenomenon, viz., that of long abstinence from food and drink: for as this gathering

left her, she gradually lost the desire to take, and finally abstained from, all nourishment (she tells us) *for twenty-five weeks*, during nearly all of which time the ordinary secretions ceased entirely.

She then tells us, that during this long abstinence she never felt the natural sensations of hunger or thirst; that this painful protuberance on her chest had been succeeded by an icy coldness which kept increasing; and that though the lower extremities were very attenuated, and the abdomen quite collapsed, she was on the whole not so emaciated as might have been expected, but retained much of her former vigor, and even looked blooming, though delicate. Neither was there the slightest excoriation.

She continued, then, as we have before stated, in this deplorable condition for twenty-five weeks. About the end of that period mesmerism was strongly recommended to her, and its application was adopted, and her system was soon very powerfully affected by it, and a change produced. Miss Squirrell also considered that she derived benefit from homœopathic treatment. She first began to experience an internal warmth, and a sort of energy about the stomach; and after a time she felt a desire to moisten her mouth. By dint of repeated persuasions she attempted to take part of the yolk of an egg well beaten with milk: but this induced spasmodic fits of sickness and severe suffering. Gradually, however, she mastered her repugnance, and was able to swallow a few mouthfuls. Sago became her chief article of diet: and of fruit she soon became excessively fond. By degrees her health improved; still she was not sensible of any improvement in her physical powers; she could neither sit unsupported, nor walk nor stand. Neither was she able to see or to hear: and of the food that she took into her mouth, she obtained the liquid, and rejected the residue. Still, she says herself, that though she continued to have no feeling of thirst and no desire to drink, and that when she took food, it was rather from a sense of faintness than from a sensation of hunger, nevertheless her condition was greatly ameliorated by her increased power of endurance consequent on the nourishment she received.

The editor adds in a note, that since the autobiographical account was written, Elizabeth Squirrell had undergone considerable change. She had been able to take a larger amount and a greater variety of food; and the nutritive system had greatly improved; but she had gained little or no strength in the lower part of her body, being still without power even to sit up in bed.

On the 3rd of May, 1853, she first expressed herself as thirsty; and on the 15th she first partook of bread food; but still without the power to swallow. We have no details of later date that can be relied on; but we understand that the patient has rather improved in health and strength than otherwise, though the main features of her illness remain much the same.

Now, waiving, for the present, the consideration of sundry collateral topics introduced into the autobiographical narrative, and of certain other alleged and most marvellous facts appended to it, let us first ask, how much of the above story is true? That Elizabeth Squirrel had been for a very long time seriously ill, there can be no doubt. She had been under the care of several medical men, both in the Ipswich Hospital and out of it, without deriving any benefit. Her sufferings and sickness are, then, a patent fact: but this alleged abstinence from all food for twenty-five long weeks is a different question. Let us first examine into the possibility or probability of such an event before we enter upon the other points in her story.

In the first place, the editor of this book mentions that there are several cases of a similar nature on record, which circumstance increases the probability of the truth of the one in question. Dr. George Moore, in his work on the *Use of the Body in relation to the Mind*, says,—

“Notwithstanding the detection of many fasting impostors, we are bound to confess that the power of continuing a long period without food is not incompatible with what we know of vital possibility. Dr. Willan attended a patient who took only a little water, flavoured with orange-juice, for sixty-one days; but more marvellous still, cases of abstinence from solid food, for ten, fifteen, or eighteen years, are unimpeachably testified.” (p. 311.)

In the *Transactions of the Royal Philosophical Society of London for the year 1777*, Sir John Pringle communicates the case of Janet MacLeod, which in many of its features bears a remarkable resemblance to that before us. Dr. Good in his writings has referred to this case as meriting particular attention.

In the *London Encyclopædia*, published in 1829, under the article “Abstinence,” several cases of a similar character are recorded, with the names of the authorities appended,—viz., Petrus de Abano, Joubertus, Krantzius, and Hildanus. Silvius mentions three cases, one of a young woman in Spain, one in Narbonne, and one in Germany. All these writers, it should be added, belong to a date far back: but several

more modern instances are subjoined, viz., that of Gilbert Jackson of Scotland, in 1716; that of John Ferguson, in 1724; that of Mary Thomas of Wales, in 1770, related by Pennant; and that of a country-girl, in Osnaburck, in 1798, who for nearly four years abstained from all food and drink. This last case is related by the celebrated Hufeland. We can also refer our readers to Elliotson's *Physiology*, pp. 53, 54, &c. :—

“If abstinence,” he says, “is not forced upon the system, but is absolutely a part of disease, it may, like suspension of respiration in morbid states of insensibility,\* and like immense doses of powerful medicines in various diseased states, be borne with wonderful indifference; and this occurs chiefly among females. But the most extraordinary case that I recollect, stated upon unquestionable authority, is that of a young Scotchwoman, who laboured under an anomalous nervous affection, and, excepting that on two occasions she swallowed some water, received no nourishment whatever for eight years. She passed urine enough twice a week to wet a shilling, and for three years had no intestinal evacuation. (*Phil. Trans.*, vol. lxxvii.) In a remarkable instance of imperfect abstinence during fifty years, the woman voided a little feculent matter like a piece of roll-tobacco, or a globule of sheep's dung, but once a year, and that always in March, for sixteen years. (*Edinb. Med. and Phys. Essays*, vol. vi.) It would be interesting to examine the changes induced in the air by the lungs and skin of such patients.

“Pouteau mentions the case of one of his patients, a young lady thirteen years of age, who was affected with convulsions and insensibility at a certain period, generally every day, sometimes not quite so often, and great irritability of stomach, lived eighteen months,

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\* “An example of the impunity with which a long exclusion of air may be borne, when the system is in a morbid nervous state, may appear to advantage by the side of similar illustrations of the deprivation of food. ‘The story of Ann Green,’ says the Rev. Mr. Derham, ‘executed at Oxford, Dec. 14, 1650, is still well remembered among the seniors there: she was hang'd by the Neck near half an Hour, some of her Friends thumping her on the Breast, others hanging with all their Weight upon her Legs, sometimes lifting her up and then pulling her down again with a sudden Jirk, thereby the sooner to dispatch her out of her Pain, as the printed Account of her informs us. After she was in her Coffin, being observ'd to breathe, a lusty Fellow stamp'd with all his Force on her Breast and Stomach, to put her out of Pain. But, by the Assistance of Dr. Peity, Dr. Willis, Dr. Bathurst, and Dr. Clark, she was again brought to Life. I myself saw her many Years after, between which Time and the Date of her Execution she had, as I am inform'd, borne several Children.’ (*Physico-Theology*, p. 156.) Her *nervous insensibility* appears from another writer, who states that ‘she neither remembered how the fetters were knocked off, how she went out of prison, when she was turned off the ladder, whether any psalm was sung or not, nor was she sensible of any pain that she could remember. What is most remarkable is, that she came to herself as if she had awakened out of a sleep, not recovering the use of her speech by slow degrees, but in a manner altogether, beginning to speak just where she left off on the gallows.’ (*Plott's History of Oxford*.)”

and grew more than two inches and a half, on syrup of capillaire and cold water. Here, the abstinence was not part of the disease, but the extraordinary state of the system enabled it to bear the abstinence. (*Œuvres Posthumes*, t. i., p. 27.)\*

“For every example of extraordinary abstinence among females we have a counterpart in voraciousness among males. When the appetite is so great, it is seldom nice; and not only all animals in all states are devoured, but glass, flints, metals, sand, wood, &c. A Frenchman, named Tarare, and described by Drs. Percy and Laurent, in some measure from their own observation, will form a good contrast to the Scotch girl. When a lad, he once swallowed a large basket of apples, after some person had agreed to pay for them; and at another time a quantity of flints, corks, and similar substances. The colic frequently compelled him to apply at the Hôtel Dieu,” &c.

It would appear, then, from the above collection of instances, that the power of continuing a long period without food is not incompatible with what we know of vital possibility. The case of Elizabeth Squirrell is very far from being the first of the kind on record. However inexplicable may have been her alleged condition upon any physiological principle with which we are acquainted, still similar facts have been encountered, and their reality established upon evidence

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\* Dr. Coltelli, an Italian physician now in London, has mentioned to us a case of long sleep which occurred in Italy about twenty years ago, and the account of which is detailed in the monthly *Annali di Medicina di Milano*.

“The patient was a young woman about 20 years old, of extremely nervous temperament, with very variable health from her infancy, and whose female function had been irregular and imperfect. After some vexations she became weaker and was seized with paroxysms of trembling that lasted many hours. She was treated with opiates: dyspepsia took place, and in a short time she lost all appetite, and was unable to chew or swallow any kind of solid food. Afterwards every function became as inactive as can be conceived: she fell into a state of *stupor*, or something like sleep, that lasted for *nearly three years*. In all this time she lay constantly in bed without motion or speech, and many functions were suspended—menstruation, secretions, digestion, &c. She was like a dead body, and life only shewed itself by slow breathing and by the pulse. The latter was also slow and small, but rather equal in the beats. The sleep all this time was never completely broken; but every day, and sometimes only every other day, before sunset, she moved the muscles of the face and of the arms, and inarticulately pronounced some words, asking for *water*. This was supplied to her lips by a sponge or other similar means. A few ounces a day were sufficient, and this was the *only substance* which entered into her body during the whole time of the phenomena. The drowsy state passed away after some sudden changes in the weather; when she was able to speak. She was however incapable of explaining whether she suffered or not, and she had no recollection of what had passed in her or about her. After her recovery, her general health became better than before the lethargic state had commenced. In my opinion the disease presented by Elizabeth Squirrell last year has some analogy with this.

“The natural winter sleep of hibernating animals which pass so long a time without injury, sleeping and taking no food or drink, throws light upon those states which in the human being are morbid.”

of an unimpeachable character. Here, therefore, one difficulty—and a most important one—is surmounted: and it now remains to be considered whether there can be adduced in this particular case adequate testimony in favour of its credibility. Irrespective of the statement of the girl herself, and of her parents and friends, have we the corroborative evidence of competent and conscientious persons, upon whose affirmations reliance can be placed?

It seems that three separate and systematic “watchings” of the case were instituted: the results of which were as follows. The first watch was carried on by two females for eight days. They declare that they prosecuted their duty most vigilantly; that the child took not the smallest quantity of food and drink; and that there was no secretion from the kidneys or bowels; and that they were perfectly satisfied with the result. The second watch was not so satisfactory, and gave rise to a great deal of excitement. It was appointed to take charge of the case for eight days, but terminated in five days, in consequence of some circumstances which were considered as evidence of fraud. But there was no proof whatever that the child took either food or drink. The members of the watch seem to have quarrelled with each other; and their differences broke up their attendance. The third watch however, was the important one, and extended over a period of *fourteen days*. This watch originated at the request of the parents; it consisted of a number of respectable persons,—three of whom were women, one acting as nurse; and this book, containing the history of the case, was written by one of the watchers. At the commencement of the watch a thorough search was made of the bed on which the child was lying, and of all its appendages, and during the examination she was removed to another bed. The parents were not allowed to enter the room during the whole period of the watch; and the bed was examined daily by the females in attendance. We have the testimonies and letters of the several watchers appended: all seem perfectly satisfied with the result; and we can scarcely conceive how a stricter scrutiny could be established, or more decisive evidence be obtained in favour of the case. The names and residences of twelve watchers are given: their attendance was afforded at considerable inconvenience to themselves: they had no motive nor interest in the matter; and we must regard their testimony as conclusive.

There is one very curious fact connected with her condition, which this young girl mentions in her narrative.

“As soon as I refrained from touching any food or liquid with



my lips, I felt, as it were, an instinctive need of water in some way; and all through my abstinence I was frequently applying it to my face, hands and arms; and it has been calculated that upon an average I absorbed four ounces each day by its application. . . . I would appear sometimes as if overcome with exhaustion, and on water being brought I would use it, and feel instantly exhilarated and renovated. . . . But afterwards, from the time that I began to take nourishment I had no desire but rather a repugnance to water, except for the ordinary purposes of cleansing."

This fact strongly corresponds with a statement which the editor of this book quotes from Carpenter's *Physiology*, proving thereby the close analogy that exists between all these cases.

"It is a fact now well established that when the amount of fluid in the body has been greatly reduced, absorption of water through the skin may take place to a considerable amount. There is a case recorded by Dr. Currie of a patient who suffered under obstruction of the gullet of such a kind that no nutriment, either solid or fluid, could be received into the stomach, and who was supported for some weeks by immersion of his body in milk and water, and by the introduction of food into the lower end of the intestines."

There are also other cases of a somewhat analogous nature recorded in medical journals; which tend to make it appear possible that the occasional use of fluid is sufficient to sustain life during protracted abstinence from food; and in the case of Elizabeth Squirrell, there is no doubt she imbibed a considerable quantity of fluid, though not by the ordinary channel.

There is another fact, recorded in these pages, so characteristic of the medical profession, that we cannot forbear from referring to it. It may probably be asked, What did the gentlemen of the faculty, resident in the district, say to this case? What part did they take in the inquiry? What opinions did they promulgate as to its reality? Our author says,

"A nobleman in the neighbourhood, who felt an interest in the case, and who wished to arrive at a knowledge of its facts, offered to defray the expences of a medical investigation. This challenge was communicated to the physicians of Ipswich by a gentleman of high respectability, in a letter to the Editor of the *Ipswich Journal* signed "Charitas." The proposal was, that any physician in Ipswich, or all in consultation, should attend the case and make their report; and that their professional fees and every other expense should be paid. To this no public reply was made, but a letter from one of the physicians was addressed to "Charitas," in which he expressed his willingness to attend Elizabeth Squirrell professionally; *he was immediately requested to do so, and to call in any*

of his medical brethren. A letter, however, was shortly after received by "Charitas" from this gentleman, in which he said that having consulted with other members of the profession, and finding they were not disposed to attend the case, he wished also to decline doing so; and here the matter ended."

How thoroughly professional! and how consistent with all that their brethren elsewhere have done in regard to mesmerism! They trembled at the approach of truth, and hid their faces under the shelter of a safe and ignominious ignorance. The men of Ipswich, says the author, saw a disagreeable something looming in the distance as the penalty of inquiry; and so inquiry must be abandoned, and truth neglected, and the unhappy patient live on a victim to slander and misrepresentation. We feel ashamed at recording such cowardice on the part of educated men; but it must be remembered that to "*be just and fear not*" is no portion of the instruction that is given in our present medical schools.

The exaltation of the faculties, which is so frequently attendant on cases of fasting and abstinence, and in cases of peculiar disease, has been strikingly developed in this instance.

The brain of Elizabeth Squirrell exhibited a precocious condition, and some of her senses displayed a most abnormal acuteness. Her letters, and some miscellaneous writings in prose and verse, which are introduced into the volume, together with her autobiographical narrative, are extraordinary productions, when we take her age into consideration. In her mesmerised state, too, she responded in a convincing manner to experiments made with the magnet, crystal, silver and gold; and shewed the magnetic attraction and sympathy very clearly, and amongst other phenomena she exhibited at times a kind of partial clairvoyance.

We now arrive at a point in this history which has done more to prevent its reception in the world than all the above perplexing statements of abstinence and fasting,—that is, the professed communication of Elizabeth Squirrell with the spirit-world. The writer of this book says, that she is perfectly sincere in her professions, he has no doubt. Her prevailing impression is, that she is attended by a guardian angel. "I am no fanatic," she says, "this is not the working of an over-heated brain. I see these things; I do not imagine them,—I see them." But an intercourse with the invisible world is not the most difficult or mysterious part in the story; by far the strangest point is the alleged ringing or pealing of a glass without contact. The glass, it should be added, is an ordinary half-sized tumbler: and we will now give the girl's own account of the matter.

"I had had in the morning of the day in which it was first heard a choice rose brought to me, and being anxious to preserve it from decay, I requested a young friend who assisted in nursing me to fetch me a tumbler of water, that I might place it in. After a few hours the rose faded, and I wanted more water. The glass was emptied and left standing by my side. Towards evening, as my mother was leaving the room, she heard a sound as if I were touching the glass with something soft—producing a clear soft tone. She came to my side and inquired if I had touched the glass: I replied in the negative, upon which she listened with breathless attention, and in less than two minutes she distinctly heard it again twice or thrice. Convinced now that no earthly agent or hand was in communication with the glass, she was at liberty to attribute it to other and supernatural causes. Certain it is that I knew that it was rung by an invisible agency, and connected with my intercourse with spirits. . . . I had indisputable evidence here that a guardian spirit was hovering over, and did act upon that material object in order to make us aware of its presence, or to rescue me from what must, without doubt, have soon occasioned my death."

Miss Squirrell then gives an account of the comfort and delight which she experiences from these spiritual visitations. The visions produced in her, she says, calmness and self-possession. The author mentions that at times a most ecstatic smile played upon her countenance, she seemed indescribably happy, and said, "O! if you had seen that beautiful angelic form." She would continue in this state of ecstasy for an hour, and during that time her pains appeared to leave her. In short, the ringing of the glass and the presence of the guardian angel were her solace and happiness during her long and severe trial.

Now in examining these two points, it is clear that we must make a broad distinction between them. Though apparently connected together, and most especially so by Elizabeth Squirrell herself, the alleged visitation of spirits, and the fact of the ringing of the glass are two independent and separate things. They may indeed be both the product of cerebral disease, but otherwise there is no necessary connection between them. And we therefore do not agree with the patient when she says, that whoever believes the one (the sounding of the tumbler) cannot reject the other (her intercourse with spirits).

We think that we have a very intelligible clue to the latter point, afforded by the autobiography itself. Elizabeth there tells us that from her very earliest age she possessed a contemplative, serious, and imaginative mind. When she was only six years old, she lost one of her best friends.

"The dear girl was her chosen confidante, and the heroine of

her tales. The keen anguish with which she looked on, as they deposited her spiritless remains in their last narrow home, will never be effaced from her memory." . . . "I returned from her interment wondering: I sat down musingly: I fanned my retentive faculties to give me back our moments spent together: I glanced over her life. Was her conduct such as would mould her for a better life in the glorious *spirit-land*? Was her spirit one of light? I thought how differently must her spirit appear divested of its earthly garb. I wished to be with her, and *I have often, as I walked alone, spoken to her, calling her by her once familiar name.* It is true I have received no response; but the *echo* of her radiant being upon my soul has sufficed me."

The reader who remembers that these imaginary conversations took place when the little girl was only in her seventh year, will perceive that a very natural foundation was being laid for her subsequent intercourse with spirit-land.

Again she tells us that she *loved much*, when she was quite a child, to *gaze on the bodies of the departed*; and while so doing, feelings the most strangely delightful would pervade her mind. Some of her most *exquisite moments* were those which she spent with the dead, or when she visited their graves. She felt quite assured too that death had a *visible form* to the eyes of the departing. Her reading also was of one particular character. She cared little for play or childish amusements: but was delighted with Bunyan's unrivalled dream; and after the perusal of Fox's *Martyrs*, the sufferings of the victims were too much for her sensitive imagination, and made her at night, the subject of painful nervous attacks.

The death of her grandfather, the good and pious old pastor of the Baptist chapel, seems also to have produced a strong effect. He died before she had terminated her seventh year; and his spiritual dialogues with her evidently wrought a lasting impression.

When she was only eleven, she says that she endeavoured to inhale the atmosphere of abstruse subjects, and was 'fond' of reading about the *invisible world*, the *nature and work of angels*, and other kindred topics. And at this age, she says that "she cherished the possibility of man holding intercourse with spirits. It was an intuitive conviction.

"I distinctly believed spirits to communicate with man, and that space only intervened between our place and their state, where spirits were nearly connected with and were able to exert an influence over men and matter; and during my state, at the time of which I am now speaking, *I more than ever desired to be the medium of some communication of the kind.*"

And there are other passages of the same character in the autobiography and in her journals.

Here, then, we possess a simple key to this part of the mystery. A young girl in a most sickly and delicate condition of body, for years confined to her bed or sofa, from her earliest childhood of a reflective and serious cast of mind, adopts the strong persuasion that spirits are commissioned to visit and guard the human race; and therefore, feeling that angels "of every virtue must be around her," she desires most intensely to be the medium of communication between them and this world. Her wishes, therefore, and habits of thought and conversation go all together, and unite continuously on the same topic; and when we add to this confession from her own pen two facts which are mentioned by an experienced phrenologist, viz., that Veneration and the powers of Ideality and Marvellousness are the most prominently developed organs in her head, we obtain most interesting confirmation of a scientific character for our conclusions. We see at once how this cerebral illusion has by degrees taken growth. It is not necessary, as some persons imagine, that in order to have this state induced, the brain of the patient should be worked up into a feverish or overheated condition, or that she should be living in a species of diseased excitement. Such a notion is a mistake. Experience shews that these delusions are consistent with the greatest calmness and self-possession. Constant contemplation and mental abstraction, or in other words, the continuous dwelling of the mind, on one favorite topic, especially when the person is very young and very ill, and also left much to herself and her own day dreams, will bestow a quasi-reality upon anything. There is no creed, however strange,—there is no creation of the fancy, however extravagant, respecting which a firm belief cannot be generated if it be made the besetting subject of reading, of study, of conversation, of thought. In such a case, the solitary invalid can bring herself to see, to hear, and to imagine anything. This is a physiological fact, which all experience establishes. The brain becomes morbidly influenced, but is not thereby necessarily over-excited or inflamed. A deceptive serenity may systematically prevail: and it is this very serenity which imposes upon the patient and her friends, and conducts them into an involuntary error on the subject of spiritual manifestations,—as has been in this instance the case with Elizabeth Squirrel.

It is really a curious physiological fact, when we consider the very opposite results upon the human brain, which this inordinately indulged love of communication with the so-

called spirit world, is apt to induce. With some persons, especially if they have been long the victims of ill health or ill usage, and have drunk largely from the cup of earthly sorrow, this fancied converse with ideal beings has a soothing and consolatory effect. A tranquillized feeling of happiness is imparted to them for the moment, and they forget their pains and their afflictions during the supposed presence of their beloved associates. Such for example was the case with this poor suffering girl at Ipswich. But these instances are rare and most exceptional, and certainly not to be quoted as examples for encouragement. When they do occur, the effects perhaps may be said to be innocuous in great degree to the parties themselves, whatever may be their tendencies to those around them; but innocuous or not, these cases form, as we have said, an exception. With a large proportion of these devotees to spiritual conferences, the results are most prejudicial, and in some instances dangerous and deplorable: and we therefore feel it a solemn duty to take every occasion of warning our readers upon the subject. The brains of many persons, who persevere in this apparently intoxicating pursuit, become in a short time as much inflamed and overthrown as if they were under the influence of opium or inebriating drinks. Their thoughts are so engrossed by this new absorbing topic, that they cease to be rational and companionable on any other. Such a feverish action is introduced into their system, that some of the worst passions and feelings, which had been perhaps latent in them for years, become developed or drawn out. They become often coarse, offensive, intractable and intolerant, and deeming themselves privileged personages are careless of the feelings of their friends, and neglectful of the usages of society: and if they do not always end in being inmates of an asylum, are in too many instances slenderly removed from a state in which admission would be desirable. We speak advisedly and also sorrowfully, when we speak thus strongly; some sad instances have lately come to our knowledge: and we shall therefore never lose an opportunity of lifting up our voices against this melancholy though now popular delusion. We are well aware that in taking this course we shall offend many whom it would grieve us to lose, and subject ourselves and some of our friends (who are not responsible for our facts or our opinions) to vulgar letters and flippant and pitiful expostulations: for this we are prepared. *The Zoist* was not established to speak smooth things and propagate deceits, but on all and every occasion to tell the truth, and the whole truth, and to "shame the doctors and the devil."

To return, however, to Elizabeth Squirrell, we repeat that we possess in her case an adequate solution as to the origin and nature of her spiritual intercourse; and that there is no reason why she should be taxed with imposture or deception in the matter: but in the next place, what are we disposed to affirm in regard to the ringing of the glass, which we mentioned above? This, it will be seen, is a distinct question, and one far more difficult: and here, therefore, we must proceed with every caution. First, is the thing true? In other words, is it a fact, that a tumbler, without being touched, has at different and repeated periods given forth sounds in the presence of this sick girl? We must admit, that the evidence in favour of the fact, as stated in this book, is very valid and trustworthy, if it be not absolutely conclusive, which we do not say that it is not. The ringing has been heard by several impartial and independent persons, by visitors, by sceptics, by parties who had gone specially to the house to sift, and if need be, to expose the trick or misconception. More than forty persons have heard it. One gentleman of unimpeachable veracity has heard it upwards of fifty times. The writer of the book has heard it on several occasions, and felt certain, he says, that the sound proceeded from the glass without the agency of the child or her parents. Other watchers make the same declaration. Any one was at liberty to handle the glass, to place it upon books, or hold the girl's hands at the time. Some persons thought that an instrument was concealed in the room or under the bed-clothes, which caused the sound: but investigations soon disposed of that notion. The glass, it should be added, stood on a table near the girl's bed; and she says towards the close of her biography, that the last time it was heard was about six weeks back (at the time she was writing) and that it had not sounded since. We cannot, of course, affirm anything ourselves as to the competency, or caution, or veracity of the witnesses: we are merely judging of the evidence as exhibited in the book: still it appears to be a case in which common sense aided by honesty of purpose would be equal to the making all needful examination; and as every proper precaution appears to have been employed, we cannot reject the account as too monstrous for consideration.

This ringing of the glass is certainly very analogous to some of the stories which have been reported in regard to table-rappings, apart from the assumed intervention of spirits. Upon these table-rappings our opinions are known. We have detected gross and impudent imposture on the part of the Medium, and we have exposed the vulgarities and ridicu-

lous ignorance of the incorporeal representatives of those, who in this life were highly educated and intellectual: but we have never denied the possibility that there might be occasionally evolved some material agent or force of an invisible nature. Upon this subject, while we are not ashamed to confess that we know next to nothing, our language has from the first been studiously cautious and undogmatic. In our earliest paper on this topic, while we denounced the mendacious trickery of the spiritual part of the business, we expressly added, that "on real electric phenomena we gave no opinion."\* And to this view of the question, we still adhere. We admit, with certain writers, that several most extraordinary occurrences are recorded on trustworthy evidence, which are only explicable on some theory of an external force proceeding from the human organism, but we must wait for further information and evidence, before we can venture on an hypothesis. Our readers are aware, that it is not our custom to exhibit a politic circumspection, when we see our way and are sure of our facts; and they will therefore appreciate our present reserve in a question on this difficulty. At the same time, we are not unwilling to entertain the subject, and invite the opinions of our friends. The Rev. Mr. Townshend, who is entitled to be regarded as an authority, has in his recent admirable work, observed, that for certain

"Singular noises there have been found abnormal reasons. In Hibbert on *Apparitions*, it is allowed that many of the mysterious noises in old houses, such as rappings, bell-rings, sounds like people walking about, and even displacements of furniture, incontestably proceed from the disengagement of gases from the bodies of the dying or the dead. . . . In a book called *Bealing's Bells*, to which the Quaker poet, Bernard Barton, has given the sign manual of his belief in some excellent verses, are some very curious accounts of bells, which, untouched by hands, have rung unaccountably from the chambers of sick persons. If we apply these things to the solution of spirit-rapping, we shall be immediately struck by observing that the mediums are often persons of disordered health and unstrung nerves, (circumstances of their constitution which listening for spirits is not likely to improve), and hence we may conjecture that some irregular disengagement of zoogen from their system causes these abnormal rappings. . . . Furthermore, rappings of abnormal character may be both heard and created, *under the influence of mere temporary indisposition*, by those who have no belief in spirit-rapping. Two instances of this kind have come under my cognizance. . . . And the readers of the *Seherin Von Prevorst* will

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\* Our express words were: "we write of that only which we have witnessed: on real electric phenomena we give no opinion."—*Zoist*, Vol. XI., p. 96.



remember proofs being given of the power of the somnambulist, rendered so by sickness, to produce by will and cerebral action effects like rapping. . . . These facts aid our thesis, that there is some connexion between the restless state of the brain and the rappings—and that cerebral excitement produces in rare instances, abnormal and audible effects.”\*

The author of this work, too, upon E. Squirrell, refers to sundry other instances of this character, especially to the well-known case of Angelique Cotton, which was investigated by M. Arago. This ringing of the bell, therefore, evidently falls under the same head: and what strengthens the resemblance is the fact mentioned by E. Squirrell herself, that the sound ceased about the time that her health began to improve under the mesmeric treatment. This statement evidently accords with the opinion propounded by Mr. Townshend. At any rate we confess that at present we see no other rational explanation of the phenomenon, and that a *prima facie* case is established in its favour, unless indeed we adopt the monstrous alternative that “all men are liars,” and that no evidence, however competent or numerous, is to be received in contradiction to our own limited and partial experience.†

We cannot close our account of this curious history without adverting to that extract from one of the most philosophical writers of our age, which we have placed at the head of this article. Frederick Von Schlegel is there referring to the facts, so well-known in India, of the abstraction or mental absorption which is accomplished by the Yogis. The Indian Yogi is a hermit or penitent who, abstracted in mystic or intellectual contemplation, remains often for years fixed immovably to a single spot. Such a phenomenon, says he, is most strange, and appears totally incredible and almost impossible, although it has been repeatedly attested by eye-witnesses, and is a well ascertained historical fact. In the Indian forests and deserts, and in the neighbourhood of holy places of pilgrimage, there are many hundreds of these hermits. Now, adds Schlegel, the reports, as to what these hermits do and suffer, would be rejected upon *a priori* reasoning, as facts exceeding the bounds of possibility; but such conjectures can be of no avail now, since men are better acquainted with the wonderful flexibility of human organization. We know, says he, the marvellous powers which slumber concealed within it. We know it well, we may ourselves

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\* See *Mesmerism Proved True*, by the Rev. C. Hare Townshend, p. 197, &c.

† In *Cardan's Life*, just published, there is an account of some noises and rappings, which agrees with what is suggested above. Vol. i., p. 162.

add, and we may apply the language of the philosophic German to the case, which we have been just examining, of Elizabeth Squirrell. But alas! though we say that we know it well,—how few practically remember it! If an unusual phenomenon presents itself in a neighbourhood, a cry of imposture and of knavery is at once raised. A system of cruel persecution is permitted to prevail. Those, who by their profession ought to understand the real nature of the event, and by their acquaintance with physiology could throw light upon the subject, stand aloof in nervous timidity, and with the modern Esculapian discretion affect a total ignorance of the details. Alas! if they would but examine,—and if they would but speak, what human misery might they obviate. A poor girl, for example, in humble circumstances, is visited by a severe and lengthened affliction. The trial of herself and of her parents is more than usually painful. The phenomena, attendant upon the trial, add to the misery, and yet at the same time increase the interest of the case. A storm of indignation and of passion gathers round the cottage. The victim of disease is punished for the anomalies of nature. Her parents, members for several years of the Baptist church, are *expelled*, contrary to all practice and all justice, from the congregation, without any intimation of the proceedings and without any opportunity of defence. Their trade, too, and their very means of subsistence are withdrawn from them,—and their lives,—and the life of the helpless bedridden sufferer are placed in danger by the threats of the deluded populace. Those, who by their attendance on the sick girl, might have silenced the cry and stopped the persecution, connive with secret satisfaction at what goes on. Though it was proposed to them, that their professional fees should be paid, and every expense defrayed, if they would but attend the case and make a report, they decline to do good on such conditions. Better that the poor girl should suffer and her parents be ruined, than that their practice and position should be placed in jeopardy. What might the public answer, if they told the truth, and recommended mercy! And yet these are the men, who claim for themselves a monopoly in the art of healing, and who call out for penalties and for acts of parliament, against those who presume to dispense with certain items of their *Pharmacopœia*, and to deviate from the canons of their college. These are the men, who though they dare not enter in themselves, endeavour to lock the door of nature against those who do. A mesmeriser in their vocabulary is only another term for heretic or quack; and though such heretics may not now be burned, they may at least be

blackened to their heart's content. And such, we understand, was the humane fashion with which the practitioners of the district responded to the proposal presented to them. We blush while we quote the tale. But though these priests and Levites of the medical temple passed over to the other side, when they were told that a fellow-creature was left, as it were, half-dead; there were sundry good Samaritans in the vicinity who visited their neglected sister in her affliction, pouring oil and wine into her wounds. Foremost of these was the Rev. Mr. Norton, incumbent of an adjoining parish, who acted the true part of a Christian minister, and was regular in his attendance at Shottisham for many weeks, giving the poor girl the comfort of his sympathy and support. We fancy, too, that he published a small pamphlet on the subject, which however, we have not had the advantage of seeing. Many other friends and neighbours also did their utmost to stem the tide of persecution that set in against this unfortunate family. Some benevolent ladies from a distance were frequent in their visits. And among those, who in the latter stage of the proceedings interested themselves in the case, may be mentioned, as we understand, the Rev. Mr. Cobbold, Rector of Wortham, Suffolk,—the well-known author of many popular works,—and who has also, it is said, been successful in several remarkable cures by mesmerism, with the history of which, it is much to be regretted that he does not favour the world. By the aid of some of these kind friends, the family was enabled to remove from Shottisham to Ipswich: and the father procured some fresh means of employment. How the poor sick girl has been latterly proceeding, we do not know, and should be glad to learn. The last reliable intelligence that we received was as far back as February last, at which time no particular change in the case had taken place.

We ought to add that the author of this little book has executed his task very admirably. He exhibits an extensive range of reading, and much general and special knowledge of the subject. He calls himself "one of the watchers;" but it is to be regretted that he has not given his name, which would have added strength to his statement, and silenced the calumny of the malignant. Perhaps his name may be well-known in that part of Suffolk, where the events, which he narrates, took place: but it is not known to us; and its omission detracts from the value of a work, which in so many respects is full and satisfactory.

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III. *Great benefit of Mesmerism in a case of Indigestion, Debility of Brain, and generally impaired health: and in one of "flow of blood to the head."* By JOHN RAWE, Esq., of Hampstead, late of Cornwall.\* Communicated by Dr. Elliotson.

“ ——— Street, London,  
“ Oct. 23, 1853.

“ Dear Sir,—I beg to thank you for your kindness in lending me *The Zoist*, which I have read with a mingled feeling of pleasure and surprise.

“ The cases stated, shew that there is, as *I have always thought*, much good in mesmerism, and that it is a powerful agent in tranquillizing *nervous* irritation and excitement, and apparently exercises a powerfully sedative effect; consequently must be a very valuable adjunct to more active treatment, directed to the suppression and removal of the various morbid phenomena producing these protean *nervous anomalies*. ‘*Sublatâ causâ, tollitur effectus,*’ is a motto I should be happy to see more fully appreciated by my professional brethren; if so, many fatal issues, or perhaps, what is far worse, the maimed, crippled, enervated, paralytic, and apoplectic conditions of half our fellow-creatures, would be obviated. The practice is symptomatical, that is, to mask or remove the symptom or effect, and to suffer the cause to exist—vertigos, coughs, diarrhoeas, &c., &c., are all thus treated. *Mesmerism is not curative of any disease*—useful in many disorders (an essential distinction to be observed), and invaluable in some, and, like homœopathy, hydropathy, and all the violent *abstruse theories* of the present delirious age, have all their advantages when rationally used and not abused.

“ I have long known, revered and admired Dr. Elliotson, who was the pet of the profession, and still I do so: no man living has a better head or better heart; no one, the former better furnished, or the latter moved by more honourable, benevolent, gentlemanly impulses; and my sincere regret is, that so much excellence should be *tarnished by so fanatical an adherence to mesmerism*.

“ Apologizing for intruding these remarks upon you,

“ I am, dear Sir,

“ Yours obliged,

“ — — —.”†

It is probable that the number of those who thoroughly disbelieve mesmerism is comparatively small; although, amongst public opponents, some still supply the place of argument by a repetition of the old tale, that the science is nothing more than collusion and delusion. The charge of fraud and collusion, if it ever had any foundation in truth, could have applied only to scenes got up by certain itinerant and mercenary lecturers, whose day happily is passed. The assertion

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\* See Mr. Rawe's valuable papers in Nos. XXXII., XXXIII., XXXV., XXXIX. In the latter he exposes Mr. Druitt.

† Letter written to Mr. Rawe by a London general practitioner; who, living in the heart of London, is so ignorant of mesmerism as to feel surprise for the first time at the contents of *The Zoist* at the end of 1853, and not to know that diseases, not disorders (as he chooses to distinguish them), are cured by mesmerism—ulcers, enlargements, deposits (causing blindness if in the substances of the eye), and other structural affections, and inveterate skin diseases, &c., and that its use is not limited to affections of the nervous system, but extends to every point of the animal frame, and that it not only assuages but cures. He could not spend his time better than in reading *The Zoist* carefully through.—J. ELLIOTSON.

of delusion may not be quite so easily disposed of, for, if we consider the imperfection of human knowledge, and the circumstance that the discoveries of one generation overturn many of the conclusions of the preceding, it may be argued that much which is considered science may be delusion. But, if mesmerism is a delusion, it is such a one as a philanthropist would wish long to continue. Hundreds of diseased and suffering persons, many after having exhausted every other means of cure, *believe* themselves restored to health by mesmerism. I can imagine German mystics holding that disease is only an idea, and its cure an illusion; but sober-minded people will always believe the contrary.

My observations refer to simple or curative mesmerism, judiciously practised; and, in bringing forward two instances of its utility, these introductory remarks were suggested to my mind by a recollection of the thorough conviction of its value that the two individuals felt, and have moreover shewn by their advocacy of it.

#### *I. Indigestion, Debility of Brain, and generally Impaired Health.*

Mr. William Trevail, after an apprenticeship to a draper, went into a large house of business at Bath. The confinement and the close atmosphere of the shop undermined a naturally weak constitution, and he had to lodge out of the town and take medicine. Subsequently he relinquished business, and sought the best medical advice. But, all failing, he went to stay in the country with his brother-in-law, Mr. Treleven, of Kestle, about a mile and a half from my house. In his occasional friendly visits to me, I learned that he had all his life had weak digestion, had gradually got worse, and become correspondently weak. The stomach would now retain only a very few articles of diet, and his ailment made him exceedingly nervous and irresolute, so that to go into a room where there were two or three persons required a great effort. He was fond of reading, but of late his brain always felt so clouded that study was impossible. His rest by night was very bad.

Mr. Trevail at this time knew very little of mesmerism, and I considered his long-standing ailment would, if curable at all, require a length of time that I was not able to bestow: but I offered to make a few trials. In these, his eyes would close in a few minutes and a light slumber follow, sometimes amounting to total unconsciousness. *After every sitting he felt his head clear and his nerves braced, and at least one good night's rest followed.* He availed himself of this treatment

a great many times, and evidently gained in general health; so that it was a fair presumption that an unbroken course of it, and caution on the part of the patient, would have brought about as high a degree of health as his constitution admitted of.

Mr. Trevail had been advised to try *homœopathy* under a physician at Plymouth, and accordingly went there, I think, for *three months*. But, receiving *no benefit*, he took a journey to nearly the opposite extremity of England, to a celebrated *hydropathic* establishment. The baths, combined with the bracing air of the hills, for *some months*, failed to produce any apparent improvement. The nervous excitability still afflicted him, and he used sometimes to tell his companions that he would rather have one such mesmerising as he used to get in Cornwall than half a score baths. Experience had made him an advocate of mesmerism, and his frequent remarks set several of the inmates on trying their hands at it. I afterwards learned that one sufferer from epilepsy thought of paying me a visit.

After Mr. Trevail's return, he used frequently to call and get a mesmeric nap, attended with the same results as before. The failure of all else that had been resorted to enhanced his estimate of mesmerism, the beneficial effect of which was evident. To have been systematically taken in hand would have required not only regular mesmerisation, but a regulation of his daily life, for a little fatigue or indiscretion in diet always threw back the work of days; and in this respect he was, *like the majority of invalids*, very foolish. On the whole he improved, and often expressed gratitude for what I had done. My friend is a member of the religious body of Methodists, and is a worthy example of unostentatious and genuine piety. Being a local preacher on their plan, he was desirous of attending to his appointment whenever his strength permitted, and would at times come to me previously with the view of being enabled to go through the duty. He came one day after having gone as a hearer to a morning service, where he had found his head in so confused a state that, after a vain attempt to attend to the sermon, he had given it up. He had a sitting, and the next day informed me that at the evening service he was quite clear and comfortable.

Ultimately Mr. Trevail gained sufficient health, partly I suppose through mesmerism, and partly through country air, to engage in business, and has now continued in it between one and two years.

II. "*Flow of blood to the head.*"

In the summer of 1850, Mr. Trevail repeatedly urged me to mesmerise his brother-in-law, who was subject to painful attacks of disease. But, considering the latter, from all I then knew, to be a very unsuitable subject for the influence, I always declined. My notions at that time as to the characteristics of persons who were susceptible subjects were derived from books and conversation; and I have observed that almost every one, if he knows nothing more, can tell you all about the sort of persons who are good subjects, and the reverse. The individual proposed as a patient was Mr. Treleaven before mentioned, a respectable farmer, aged about 40. In person he is of a very robust frame, and an active country life keeps him in a muscular condition, without being fat: his weight is eleven stone: he has a well-developed head, and a countenance expressive of firmness of character: his hair is black and curly.

Mr. Treleaven had ascertained that I was going to visit an ailing neighbour, and went to the house before I arrived. Finding him so desirous, I at once offered to try what could be done. I will here describe the symptoms of his very peculiar disorder.

For the last *eight* years he had been subject to what was called a "flow of blood to the head." Theories of life and disease have been very numerous, some persons regarding the animal body as an electrifying machine, others as a galvanic battery. Not being a thorough convert to either doctrine, I will describe the interesting phenomena of the present case without any colouring of my own.

In the sub-acute state, there was a slight sensation of fulness in the left side of the gastric region of the abdomen, and a dull pain in the back of the head and neck on the right side, with a feeling of heat in these parts. The occurrence of hot weather, or his remaining in a warm room, increased the symptoms, and added a sensation as though a fluid were passing up through the tissues at the back of the neck. The use of alcoholic liquors and the attitude of stooping were also injurious. If the disorder increased, the voice became husky, and he felt, when walking, a giddiness as though the upper part of the skull were lifting up. When suffering to this extent, or even less, Mr. Treleaven was in constant danger of a much more severe attack; which had at times happened. If he were a scientific man, I have no doubt that he would be able to make his sensations more comprehensible: but, from frequent conversations with him, I gather that the first occurrence in a bad attack was com-

parable to a sudden *flash*, to use his own word, from the uneasy part in the side to the back of the head, followed by a sensation of burning heat in the body, with pain in the head, and he was impelled to rise into the erect position from an intolerable feeling of oppression which threatened to overpower him.

During the several years that Mr. Treleaven had been subject to this complaint, he had the advice of *six* different medical men; and was *almost continually under some treatment*. In no instance was the benefit more than palliative. But, for the last twelvemonths he had found *no benefit at all*, although his doctor had tried the *most heroic practice*. *Strong doses* of medicine, *venesection to a very unusual extent*, with diet little else than *bread and water*, had failed to subdue his disease: but had made him otherwise unwell.

The history of the other members of his family shewed that the worst consequences were to be apprehended. Not many years since they were a family of eight brothers and sisters, and it had been remarked that rarely could so many fine grown persons be seen in one family: yet two *only are now alive*. I believe two died of decline, but the relatives I have conversed with, as well as Mr. Treleaven himself, consider that the diseases of which several of them died were *essentially the same* as his own. The *father died suddenly in a fit*.

The first mesmerisation was on the 16th of September, 1850, at the house where he met me as before stated. The eyes closed in twenty minutes and a light doze followed. The sitting occupied about three quarters of an hour, and at the conclusion he found himself free from pain. He had, however, not suffered acutely on that day.

On the next day at my house, sleep was produced in ten minutes: powerful tractive passes were then used for a considerable time from the back of the head and neck over the shoulders and arms, and some general passes from head to foot. He afterwards described the singular impression made by the tractive passes. Those made towards the left seemed to move something from the back of the head in that direction. It was not the sensation, described by some patients, of quicksilver or cold water trickling down: but he compared it to a compact body, drawn gradually on, and dissipated at the shoulder and down the arm. What may be considered more strange is, that the track along which the imagined removal took place *was sore to the external touch*, and this for more than a day afterwards. At the *next* interview, two days afterwards, he came in high spirits, feeling *much* better:



had felt *little pain*, and *none* at all in the *head*. The operation was repeated three times a week, and never failed, when there was pain in any part, to drive it away.

Repetition made him rather more susceptible, and the sleep was tolerably sound. In *three weeks* he considered himself *cured*, but I continued the treatment about a month longer. *Medicine was entirely discontinued*, and, I believe, *dietetic substances disregarded*. Mr. Treleaven is a temperate man, but business transactions in the country are almost invariably accompanied by a glass of beer or grog, and when, on a fair or market day, a person has to make bargains or settlements with several parties, he sometimes takes more than his judgment approves. This he experienced some weeks after our last meeting, and he came to me with uneasy feelings in the side and head: but these were entirely removed by two sittings. He came to be mesmerised seven or eight times in the next three months, on the first appearance of any symptom of his old disorder. One sitting only was had on each occasion. These visits ceased about the end of March, 1851.

The summer had always been the most trying season to him, but this year the month of August arrived before he felt anything amiss, and I have no doubt that a sitting or two then would have kept him right. Yet, although he felt the premonitory symptoms, he allowed the calls of business, and the notion that he could at any time get relieved, to lead him to procrastinate for several weeks, and that in the hottest season of the year. He afterwards saw his error.

One evening, just at his bed-time, having a feeling of oppression, he went out in the cool air and took a short walk to shake it off, and then retired to bed. Shortly afterwards, one of his fearful attacks came on. I received a message from Mrs. Treleaven, hoping I would go over at once, as her husband was very ill. I complied. I told her that the only proper course in any serious attack of illness was to send for the medical man first, and that I was sorry they had not done so now, as I had a great objection to have anything to do with such cases unless under professional sanction. Her reply was, "I wanted to send for the doctor, but my husband overruled it: he said, 'Send for Mr. Rawe first: I have tried all: if mesmerism does not relieve me nothing will: whatever happens let all the blame be on me.'"

On going into his bed-room, I found him supporting himself in the standing position, and appearing as nearly faint as it was possible for a person to be and keep up: his

voice was almost inaudible : and he said he thought he should not be able to sit or remain still to be mesmerised. After a little while it was decided to make the attempt. On his being seated, I at once commenced making *gentle* passes down in front. His countenance was white, the respiration quick and feeble, the surface cold, with sweat standing on the face ; the pulse almost as small as a thread.

While sitting before him and endeavouring to give timely aid to the depressed powers of life, I anxiously watched for any change which might appear. After a little time, it was evident that a gradual improvement was going on, the pulse became little a stronger, and the countenance a little less death-like ; and I observed the process until, at the end of three quarters of an hour, the heart beat as usual, and the blood had fully returned to the cheeks. He now felt nothing to complain of, but had not sufficient confidence in the permanency of the improvement to venture to retire to bed at once. I staid half an hour longer, and, as nothing appeared amiss, I left. The next forenoon he walked over to me at Lemaile to have a sitting ; had passed a good night, and was free from pain. He was enthusiastic about mesmerism ; contrasting his experience in this attack with former ones treated in the ordinary way, after which he was generally unwell for a fortnight at least.

He closed his remarks with this very reasonable conclusion :—"The doctors ought to know about this : you ought to make my case known to the great men at the head of the profession." Poor man ! he had no idea of the task he proposed for me.

After this time he had a few sittings ; but the occurrence of any symptom of the complaint became *much less frequent* through the year 1852, and *last year there was none at all*. On my deciding to remove with my family to the neighbourhood of the metropolis, he was much concerned. I promised to give him a good mesmerising on my visits to Cornwall, probably two or three times a year.

When at Christmas last I bade him adieu, he said, "I can never repay you for what you have done for me. I consider that I owe my life to mesmerism : but for that, I believe I should have gone as my brothers and sisters have. I shall always be glad to testify to it in any way that you may wish."

JOHN RAWE.

Chesnut Cottage, Haverstock Hill, Hampstead,  
March 11th, 1854.

## NOTE BY DR. ELLIOTSON.

These two cases are invaluable. The first is one such as medical men have always in abundance under their care, trying first one drug and plan of diet and general management, and then another: and most frequently with unsatisfactory results, except that such are very profitable to the practitioner. The family or habitual medical adviser has such a patient under his care often and long, and is wearied with the everlasting complainings: and others are continually consulted or tried for longer or shorter periods. The amount of drugs taken in these cases is prodigious: and trading writers of books on indigestion and nervous complaints, like those who write on gout and rheumatism, and those who write on urinary affections and cutaneous diseases and affections of the chest, reap a plentiful harvest by advertising their books with their names incessantly, and thus catching the eye of unfortunate valetudinarians, as the advertising tailors and other tradesmen so well know how to catch customers. The advertisement of medical books on common disorders is a *genteel* and cunning way of imitating Messieurs Moses, Solomon, Mechi, Hyam, Savory, and others, who legitimately advertise as tradesmen, and in a direct and open manner for customers, who are *their* patients. Some of these medical authors succeed in getting passages from their books that are the most likely to excite the attention of unfortunate persons with dyspeptic, nervous, gouty, rheumatic, urinary, cutaneous, and chest affections, inserted from time to time into both the London and provincial newspapers. Writers on individual diseases are thought to know the most about them: but generally know nothing more of them than the rest of the profession, and are often moreover less acquainted with general practical medical science and the powers and general proper administration of remedies—a knowledge of all which is indispensable to the treatment of individual diseases.

The second case, though pronounced by the medical practitioner to be flow of blood to the head, was evidently in the attack witnessed by Mr. Rawe a fit of exhaustion of nervous energy, and calculated to be injured by all debilitating means. Ammonia, and not the lancet, was at least at that time the suitable remedy. Innumerable persons have been destroyed in all kinds of diseases by bleeding and other debilitating means; and innumerable persons, though not killed, been made worse or uncured, in neuralgic seizures, mistaken for inflammation; in giddiness, drowsiness, throb-

bing, heat, palsy, pains and other affections of the head, &c., ascribed to determination and congestion of blood, when they are dependent upon debility, and congestion is the effect of the nervous affection. The distinction is often easy: but often requires a very careful consideration of all the present symptoms and all the previous history of the patient, and a thorough knowledge of the varieties of the same disease. The sacrifice of human life by this ignorance must have been enormous. But now medical men run into the opposite extreme, and lose lives, or cause diseases to become protracted or not be cured at all, by not bleeding when they ought—

“Dum vitant stulti vitia, in contraria currunt.”

When called to a celebrated writer a few years ago, I found he had been labouring many days under inflammation of the bowels, and been treated with merely a little rhubarb and similar things without advantage. His state was highly dangerous, and I gave it as my opinion that he would certainly die if not bled, and might even if he were bled. The practitioner remarked that he had not bled a patient for *two* years, and that the gentleman was very bulky. I replied that I would wait and regulate the quantity and take all the responsibility upon myself. The practitioner most courteously yielded to my wishes and bled the patient. I allowed no more blood to flow after the pulse was slightly affected. It proved to be in a highly inflammatory state, as I foretold. The patient was at once relieved, and with suitable medicines and diet from that moment advanced to perfect health. I myself had a very violent inflammation in my chest during last November. Nothing controlled it: and I one night begged a medical friend to bleed me. About twenty ounces were removed, and from that moment I recovered. In March I had a second still severer attack. I went on without relief for some time, and then begged the same friend to bleed me one evening. The loss of less than a pint was required on this occasion, and the results were all the same as before—immediate relief and perfect cure; and I took not a particle of medicine. I had never been so ill in my life as each time before I was bled. On casually mentioning this to a surgeon of St. Bartholomew's Hospital, he said that he was sure that no other person was bled in London on the day when I was bled. Perhaps he was right, for such are the extremes of the practice of medicine, and it is the same with surgery. Some years ago, patients were bled for almost everything: and people feared that they should not

continue in health unless they were bled twice a year. The surgeries of country practitioners were filled at *spring* and *fall* with healthy persons attending to be bled.

But in bleeding *not a drop* more should be taken away than is required for the purpose: the age and powers of the patient should be considered: and his internal sensations, as ringing in the ears, giddiness, confusion, dimness of sight, faintness, nausea, and debility, inquired into every few moments: and the pulse constantly felt, that the least diminution of strength or quickness, or irregularity, or increased quickness of it, may be noticed, as well as any relief in the pain or in other symptoms. If any of these effects takes place, the flow should be arrested: and if they cease, and the original state of things returns, and the patient is not relieved, the blood should be allowed to flow again, and according to the same rules. Sometimes none of these things occurs and there is no relief: and yet the quantity of blood taken is as great as we think the patient can with propriety lose. Here the flow should be arrested. The effects enumerated, few or more, occasionally begin after the arm is bound up, and thus relief is not obtained immediately, but still obtained. The patient should be bled in the upright position, because the loss of less blood in the sitting or standing position produces all the effects described than if the patient lies; and to remove the faintness, &c., we have then in general merely to lay him down. We should always endeavour to accomplish our purpose without the loss of one drop more than is absolutely required: and thus will seldom be under the necessity of bleeding a second time, or at any rate a third. All this I anxiously inculcated when I first even began to lecture in St. Thomas's Hospital, between twenty and thirty years ago, and I protested against the enormous and repeated bleedings practised by some through inattention to these rules. It is shocking to read the deluges of blood that some writers boast of having perpetrated in curing their patients. Many I am sure feel the effects of great loss of blood long and perhaps for life, and not unfrequently have some disease induced which shortens their life considerably.

So with drugs. Not a particle more should be taken than is necessary to relieve or cure the patient. The aim should be to benefit the patient with the smallest number of grains or drops: and it is still better if we attain our object without any drugs at all—by diet and general management alone. Yet the sound practitioner, who aims at this, will augment his doses steadily, and continuously, till he obtains the good which he desires, or sees that by going on he

shall produce a threatening of some effects which he does not desire. In the latter case, he will instantly reduce the dose or omit the medicine altogether for a time.

If it is wrong to give one grain or drop, or half a grain or drop, more than indispensable, it is equally wrong to give up a medicine till it has been taken in such quantities and for such a period as to have proved that the system has felt its power. The sound practitioner will appear to the ignorant sometimes to give doses ridiculously small, and sometimes doses preposterously large. He will not boast of giving large doses or small doses, but aim at giving the proper dose.

Some positively have a fixed dose for each medicine. When iodide of potassium, one of the most useful medicines ever discovered, was first used thirty years ago, Sir ——, being unluckily prejudiced against it as he is now against mesmerism, frightened some of my patients and for a time deterred them from its use, though they afterwards saw he was wrong. When its use became established, he and Dr. C——— never gave more than two grains for a dose, and told all patients and practitioners that this was the largest dose which was proper. Now there can be no fixed dose of any medicine: the effect of every medicine, and not the quantity, should be considered. Sometimes a quarter of a grain, nay an eighth, of this very medicine, is the utmost quantity borne: and sometimes no result is obtained from less than very many grains. I have explained to patients, and always successfully, this common sense view of the administration of this and other drugs, and they have always seen the error of this dictum of Sir —— and Dr. C———. Indeed it is now happily disregarded. I recollect that one day I met Dr. C——— in consultation upon one case and the late Dr. H—— upon another—both gentlemen being physicians of St. ——'s Hospital and teaching the same pupils. In each case, iodide of potassium was agreed upon as the medicine. Dr. C——— said he always gave, as did Sir ——, two grains of it and never more, even if it produced no effect. Dr. H—— said he always began with ten grains. Now to begin with a large dose was as improper as to continue at one fixed small dose. Yet both these gentlemen passed as very sensible men.

While many practitioners give medicines in inefficient doses, others relinquish them before they, on account of the smallness of the dose or the short period of their administration, have done any good: and thus are changing their prescriptions incessantly: and the patient fancies he has tried everything, whereas he has really tried nothing, and has lost

all his time. One of the physicians at University College Hospital, who was not over educated or wise, but violently opposed mesmerism, declaring that he had never seen it and had always turned his eyes away from my patients while they were being mesmerised in the wards, generally made a full sweep at every visit or two of all the drugs he had prescribed at the previous visit. When prescriptions are continually changed, either the practitioner is usually prescribing foolishly, or is baffled at any rate: though of course sometimes changes in the symptoms require such changes of medicines.

The public have no conception of the absurd mode in which medicines are administered by men who have an abundance of practice, or of the oceans of liquid physic and mountains of pills and powders which are swallowed without having, either through being unfit for the case or improper in the doses or shortness of the period of administration, the smallest chance of benefiting the patient. Sir Benjamin Brodie twenty years ago in consultation remarked to me how badly medicines are in general prescribed, adding that very few prescribed them so properly as I did. Yet I am sure I never prescribe them otherwise than as the very *humblest common* sense suggests,—such common sense as every person, one would suppose, is endowed with.

Till very lately, it was the custom to give cathartics as improperly as to bleed; to give them when they were, like bleeding, absolutely injurious, or to give them too violently or often, a pill and black draught being the staple of many practitioners in all ailments: and in chronic cases to worry the bowels incessantly with them when nature ought to be left alone: just as some persons spoil a good horse by incessantly whipping or spurring it, and a poor dear child by incessantly punishing it so as to deprive nature of a chance. It is by no means requisite that the bowels of every person should act every twenty-four hours; nor, because they are sluggish, that aperients should be given, and time not be allowed to nature, who, if trusted, will generally in a day or two or more do her duty. This error I have always protested against.

Another prevalent folly has been to prescribe mercury on all occasions of giving an aperient. This is one of the best of medicines, but not required on every occasion of an aperient being proper. Yet till lately (and too generally at present it is the case), every prescription for an aperient pill contained mercury, when some simple aperient, with no drug calculated to get into the system as well as to act on the bowels, was required.

For thirty years the liver was the favourite organ; all diseases were referred to it, all treatment was directed to it.\* Of late years the kidneys have had an equal run, and I am sick of hearing about renal diseases and albuminous urine, which are serving at present to shew the folly and weakness of too many medical men, and to answer the purpose of too many of those whose ways are those of quacks. Above twenty years ago I steadily opposed the doctrine which sprung up, that albumen in the urine indicated structural disease of the kidney. I kept my ground firmly, because I rested on careful observation: and now this fancy is given up. But disease of the kidney is continually declared to exist when the result proves that it did not exist. If it really exists as one item in a list of affections, then are the rest continually declared to depend upon it, and important diseases of other organs slighted, and it is set up as the great enemy for attack, although in structural disease of the kidney medicine can in general do little or nothing and frequently is most mischievously employed. How long this nephromania will last I cannot guess. The mesmero-phobia will soon be beaten.

Every practitioner, he who has for some reason or other a name among titled and fashionable people for whom he is prescribing from morning to night, and he who prescribes for the inhabitants of the humblest streets or villages, should be fully acquainted with the transcendent assuaging and curative powers of mesmerism, instead of running wild with the follies which I have now pointed out. He would then be ten thousand times more useful to the community than he is at present. I speak literally and advisedly. Whatever be the disease, acute or chronic, occurring in the infant or the adult, in whatever part of the body, mesmerism in an immense number of cases will render the most powerful, the most blessed assistance. It can interfere with no other treatment and can do no harm. But it is too frequently employed with little chance of doing good. Some persons expect to be cured of a disease, perhaps of long standing, at one sitting. Some, who are not so ignorant, are yet so impatient that, if they are not presently relieved, they give it up. Some, while going through a course of it, do the most unwise things from time to time and frustrate its operations. And then again

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\* I often think of the following lines in Lord Byron's *Don Juan*, suggested by the medical mania which prevailed even upwards of thirty years ago:—

“ So that all mischiefs spring up from this entrail  
Like earthquakes from the hidden fire called central.”



there are many very bad mesmerisers. Some talk while they mesmerise ; whereas they and the patients, and every body in the room, should observe perfect silence, and there should be nothing to distract the attention of either patient or operator. Some mesmerisers are listless : get up from time to time for some silly purpose or other, or look about the room, or give other signs of want of earnestness : whereas the mesmeriser should never take his eyes off his patient or intermit his work, but go steadily and uninterruptedly on, slowly and intently. Some make passes too quickly and jerk their hands at every pass or snap their fingers or do some other mountebankery ; whereas all should be simplicity and sobriety. Some labour hard, strain, and puff and blow : but there is *no occasion for the least muscular effort*, and the more gently and easily the arms and hands are used the better ; provided the attention is never taken off the patient—who, on his part, should be quiet and still, and keep his attention fixed on the mesmeriser, and keep his eyes wide open, unless this requires an effort. If local mesmerism is proper, there should still be no muscular effort ; the hands and tips of the fingers should be passed slowly and very lightly upon the parts : and absolute contact is not always indispensable.\*

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\* See observations on mesmerisers in No. XXVIII., p. 389 :—“ 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, have taken the

IV. *More insanity from Spirit-rapping fancies.*  
By Dr. ELLIOTSON.

“ — the stars,  
Which in thy cradle beamed so brightly sweet,  
Were gods to the *distempered* playfulness  
Of thy *untutored* infancy : the trees,  
The grass, the clouds, the mountains, and the sea,  
All living things that walk, swim, creep, or fly,  
Were gods : the sun had homage, and the moon  
Her worshipper. Then thou becamest a boy  
More daring in thy *phrenzies* : every shape,  
Monstrous or vast, or beautifully wild,  
Which from sensation's relics, fancy culls :  
The *spirits of the air*, the *shuddering ghost*,  
The genii of the elements, the powers  
That give a shape to nature's varied works,  
Had life and place in the *corrupt belief*  
Of thy *blind heart*.”

SHELLEY.

THE ZOIST has done its duty (as in every matter it always has fearlessly, and I trust always will) in exposing the ig-

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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 forbid 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 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.”

norance and preposterous absurdity of those poor creatures who believe in spirit-rappings and spirit-table-movings. The abettors of this pernicious folly are all very angry at being considered imperfectly educated and weak: and, the more angry they are, the better for themselves and others. In the last Number (XLV., p. 33) was this passage:—

“We have also given examples, alas! too numerous, in our last Number, of insanity produced by these ignorant fancies: and now we have to record another in the person of a well-known authoress, who always had indulged in such superstitions and has of course adopted all the recent spirit fancies. She has gone stark mad and stark naked on the spirit-rapping. She was found the other day in the open street, as her mother bore her, except that she had a pocket handkerchief in one hand and a card in the other. She said the spirits had informed her that, if she walked out so prepared, she would be invisible. She is now in a madhouse.”

Two more instances have since occurred within my own knowledge. A member of a trading firm called upon me in great concern to say that the wife of one of their workmen had gone mad upon the subject of spirit-rapping. She and her husband had read poor old Mr. Robert Owen's silly accounts of his interviews with the spirit of His Royal Highness the Duke of Kent, who still enjoys his aristocratic rank and observes his earthly punctuality, and I dare say his other earthly habits (“still punctual, your Royal Highness!”); and with other spirits; and had dwelt upon the trash till, probably out of compliment to her sagacity, spirits began to visit her also. In superstition woman usually leads the way; and begins before her husband or brothers, or father or sons; and, after their conversion, is the support of the folly. The ancient heathen temples were crowded with women, and Strabo says that the props of the priests were the women. The evil spirit is represented to have known that Eve would listen to him more easily than Adam, and that she could bring Adam round to her way of thinking. Men are educated badly enough in the highest and in the humblest seminaries; but women infinitely worse. Little sound, solid and elevating, knowledge is taught. The nonsense which, instead of the positive and grand facts of nature, is inculcated into the young, is appalling. The higher orders are even worse off in this respect than the humble. A wise woman is a noble being: but I should prefer death to having a superstitious, silly wife; and, if I had children, would prefer seeing them lie dead to their being trained up in pernicious, idiotic absurdities, which no pains might afterwards eradicate.

To learn singing and playing on instruments is not edu-

cation: the acquisition of languages and literature is not education: the knowledge of any science or art is not education. Each of these things is excellent and worth learning, but, alone, does not secure the expansion of the intelligence, nor give a grasp of intellect, or noble aspiration. Extensive views of all the truths of nature, inanimate, living, intellectual, and moral, are indispensable to sound education, and a far, very far, higher and different moral training than that which prevails in the titled and aristocratic world, in the middle-class world, the political world, the religious world, or in the scientific world, in all which miserable views and miserable conduct meet our eyes at every turn. As to the education afforded by mere mathematics, allow me to quote Mr. Dugald Stewart:—"In the course of my own experience I have never met with a *mere mathematician* who was not *credulous to a fault*, not only with respect to human testimony but credulous also in matters of opinion, and prone on all subjects which he had not carefully studied to repose too much faith in illustrious and consecrated names."\*

The wife was at the time of the introduction of these distempered fancies into her head a beautiful and clever woman, and had been up to that time an excellent wife and mother. After reading Mr. Owen's pamphlet she began to have consultations with spirits; heard them rapping at all hours day and night; neglected her poor little children, and at length became so violent and mischievous that her relatives came forward and insisted upon placing her in the lunatic asylum at Brixton. This was above two months ago, and she is still there, totally unfit to be taken out. But, before this necessary step was taken, she had brought over her weak husband to her own folly, and, though he goes to work, where he had worked four years—from the origin of the establishment—he has communications with spirits, hears them rap around him, has grown "as pale as a ghost," to use the words of my informant, and sometimes has no sleep all night through the visits and conversations of the spirits. He says they have told him to go to the chief constable of St. Pancras and get his wife out, and that money is coming to him from Australia: sometimes he sees his wife coming in at the door and she talks to him.

This unhappy pair have several little children.

Such histories it is melancholy to think upon: and accursed are all those who disseminate these worse than absurd, these wicked, doctrines.

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\* *Moral Philosophy*, vol. iii., p. 280.

I know more than one family in whom the youthful daughters have seen the absurdity of their parents, and confessed at last to others that they amused themselves by pretending that the spirits rapped answers and moved tables. It is a lamentable state of things when children lose respect for their parents, and it is shocking when they sport with the folly of their father and mother. I heard of an instance in which a mother was constantly talking about and trying the spirits instead of performing her maternal duties, and so excited and worn down was one of her children that disease took an easy hold of it, and probably prejudiced and inefficient treatment soon carried off the poor thing. A magistrate in a distant country is said on good authority to have consulted the spirits before he passed judgment upon a culprit: and a medical man in this country to consult the spirits before he prescribes. We are all bound to denounce this abomination.

But, Gentlemen Editors, I have a crow to pluck with you. You ought to be ready to give the name and address in private of the parties of whom you write. But in your account of the lady who went into the streets stark mad and stark naked through her spirits, you make no such offer to your readers. The consequence of which is, that, as you do not mention the lady's age nor even her country, whether England, Scotland, Ireland, or Wales, a lady has been fixed upon, and has fixed upon herself, who perhaps never was mad for an instant in her life, nor ever listened to spirits commanding her to sacrifice her modesty for the good of her soul; and poor I, though I did not write one word of the description, have been fixed upon and abused as if I were the real culprit. First came a letter from Mrs. de Morgan, giving me her unasked-for opinion, and containing the following passages, which, in justice to Mrs. Crowe, and to shew you what my sufferings under such remonstrances must be, I am bound to send you for publication.

"I cannot help expressing my regret to you that an article should have a place in *The Zoist* calculated to give much pain to the subject of it—my friend, Mrs. Crowe, who is no doubt the person referred to. This lady had, it is true, an attack of cerebral congestion about five weeks ago, in consequence of want of attention to her health. She was looking out for a lodging—got her meals ill cooked, or did not get them regularly—had a young and heedless servant, who did not perceive the feverish attack coming on, and in consequence was seriously delirious for two days. The attack was removed by a very simple dose of medicine; but in the meantime, some of her friends believing her to be permanently insane, had her brought up by a

night train to Hanwell. Dr. Conolly soon saw that she was not a fit inmate for his place, and assisted her in extricating herself. She is now in a lodging at the west end of London, where I saw and had a long talk with her a fortnight since. She was twice at the play the week before last. You have probably heard all this already, but I send it on the chance."

When any one falls into a passion from some vexation, there is congestion of the brain, but that is not the cause of the fury. If the lady of *The Zoist* went naked into the streets, exposing her exquisite and hitherto unseen and unappreciated beauties of shape and hue, she must to my poor apprehension have been mad,

" — true madness,  
What is it but to be nothing else than mad ?"

and very fit for Dr. ———, who, perhaps, sent her away, whoever she was, both because she was *no longer* mad and moreover was *very disagreeably disagreeable*.

But the great letter to me is from Mrs. Crowe herself.

" Dr. Wilson's, Great Malvern,  
" May 3rd.

" Sir,—I think before you inserted that 'unmanly' paragraph (as the *Daily News* justly calls it) in *The Zoist*, which has been thence copied into the newspapers, you should have taken the trouble to ascertain the truth of the statement.

" A little enquiry would have enabled you to learn that I was not mad about spirit-rapping or anything else; but that I had been since the 26th of February, and was still, very ill, and that when the magazine was published, I was residing in London for the benefit of medical advice, and had been so since the 14th of March. Since during the whole of my stay in London, I was in the daily habit of visiting, and being visited by, many of your acquaintance, the fact would have been easily ascertained.

"The world has been ready enough to call you mad for your heterodox beliefs, and if I did believe in the spirits it would be no proof of madness: as it happens, my judgment is yet suspended on the subject; but as I happened to be investigating the phenomena at the time I was taken ill, in the aberration of mind that accompanied the illness I fancied myself haunted by spirits.

" I did not know till a few days since that you had done me this friendly turn. I should have thought your own experience would have made you more just and merciful to others: I have always been indignant at the persecution you have sustained; but since you are so ready and eager to persecute others, you thoroughly deserve what you have met with.

" CATHERINE CROWE."

Now I really had no desire to make enquiries of Mrs. Crowe's friends: nor was I aware that I knew even one of

them. I recollect the good lady at an evening party at Mrs. Milner Gibson's, and at another at Mrs. Monckton Milnes's; and perhaps at one or two others, but where I forget. People go to evening parties continually who can hardly be said to have any acquaintance with those whom they thus visit. I should never have thought of enquiring of either lady about her: and till now I was not aware that she was acquainted with Mrs. de Morgan, even should their investigations and convictions be identical. I really know nothing more of Mrs. Crowe than that I am informed she wrote a book of which I never read nor am likely to read a line, and which I never saw. Why should the world fancy that Mrs. Crowe was the lady?

Your sole object was evidently to stay this plague: and I will aid you to the utmost of my poor power.

Who Mrs. Crowe's friend in the office of the *Daily News* is, I am not aware. But this is certain, that the *Daily News* some months ago did not refrain from publishing a list of persons, with their names and residences, who had gone mad through spirit-rapping.\*

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\* "The wife of Michael Catt, of Decker Township, Indiana, was shot on Monday last by her daughter-in-law, who was much excited on supernatural objects at the time.

"Mr. Orville Hatch, of Franklin, Connecticut, has become insane, having devoted considerable attention to the subject of spiritual rappings. Mr. Hatch is a farmer, and has been instrumental in introducing many important improvements in agriculture.

"Mr. Barber, a deacon in one of the churches (Congregational) in Warwick, has become insane, in consequence of surrendering himself to the 'spiritual-rapping' delusion. His wife and other members of the family are in a similar state.

"Mr. B. Peabody hung himself in a barn in Grafton, Lovain county, on Friday last. He was an amiable, intelligent, and respected young man, and became so absorbed in rappings as to unbalance his mind. His case is but one of a long list of insane, made so by modern rappings and spiritualism.

"The annual report of the Ohio Lunatic Asylum discloses the fact, that there are no fewer than 26 persons (13 men and 13 women) who have found their way there by means of the spiritual rappings.

"Samuel Dole, of Warlington county, Ohio, was made insane by the spirit-rappings, and became possessed with the idea that he must offer, like Abraham, a sacrifice to the Supreme. He accordingly proceeded to cut off one of his own feet, which he succeeded in doing in a very scientific manner, and with heroic determination. His family, fearing that some other of his limbs might be demanded in a like cause, had him conveyed to the lunatic asylum.

"A young woman was removed to the asylum at Utica this week, having become insane in consequence of witnessing some 'spiritual' experiments in Massachusetts. She is now wild with madness.

"Mr. Christopher Snevely, a very worthy and industrious citizen of Harrisburg, Pennsylvania, has become insane in consequence of attending to 'spiritual manifestations,' and has been conveyed to the Pennsylvania Lunatic Asylum, and is now a raving maniac.

"Ebenezer Pope, of Milton, hung himself on the 14th instant; cause, 'spi-

I hope she will give the results to the scientific world of her investigations into this recondite and doubtful matter of true science: and when she writes to me again will not aim at surpassing the very pretty little bit of Christianity which closes her epistle.

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V. *Report of the Fifth Annual Meeting of the Mesmeric Infirmary of London.*

THIS Meeting was held on the 7th of June, at Willis's Rooms, King Street, St. James's.

On the motion of JOHN FRERE, Esq., one of the magistrates for Middlesex, RICHARD MONCKTON MILNES, Esq., M.P., took the chair.

Mr. MILNES opened the Meeting by stating, that his conviction of the truth and value of mesmerism was grounded upon attentive observation, and had existed for nearly twenty years. He pointed out the opposition which the greatest discoveries had always met with and the great antiquity of many, mesmerism among the rest, that were thought to be of late date, but had really at their origin been suppressed through the opposition and intolerance of mankind. He had been a subscriber to the Infirmary from the beginning, and was pleased that the hope expressed by him at the first meeting that no exhibition of phenomena would be allowed had been fulfilled: and he commended the Rev. Mr Townshend's recent answer to the *Quarterly Review*, entitled *Mesmerism proved True, or, the Quarterly Reviewer Reviewed*.

Dr. ELLIOTSON then read the Report of the Committee.

"At the last General Meeting we had to announce a difficulty which had unexpectedly come upon us. Although we had never received in-patients nor intended to receive any, and therefore could never treat patients with fevers or any infectious diseases, some few of the gentlemen of Fitzroy Square became so excited by our presence that they met together, stirred up the rest, and got up an address to the ground-landlord, requesting him to remove us lest we should endanger the health of themselves, their wives, and their

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ritual rappings.' He was one of the select men, and leaves a family to mourn over his terrible delusion.

"We regret to announce that a lady of Northampton, Massachussets, a lady too of great beauty, loveliness, and intelligence, the mother of six children, has become raving mad through the influence of 'spiritual manifestations.' She was conveyed to the Battleborough Insane Hospital, on Wednesday, in such a state of excitement that it took two attendants to hold her. These instances are multiplying with fearful rapidity in every quarter of the country. Some of the most sane, too, out of the madhouse, talk like madmen."



little ones. We informed them repeatedly of their error: but in vain. They persisted in their misrepresentations. They also urged that there would be unsightly collections of patients at our door, although our door was not in the Square, but in an adjoining street. We replied that there never could be a crowd, because our patients did not come all at one hour, but came, one or two only at a time, every half hour between ten and four o'clock, each having his fixed period for coming, and each leaving the house separately. We made this reply: but also in vain. They farther contended that no house in *that* Square ought to be other than a private residence; notwithstanding that there are absolutely shops, or club-houses, or public institutions, in many squares inhabited by the highest nobility—in St. James's Square, in Cavendish Square, and in Hanover Square—and notwithstanding that an open surgery or doctor's shop was kept by the medical inhabitant of the opposite corner of Fitzroy Square, into which, in exact correspondence with our door which was not in the Square but in Grafton Street, was a door in the side street, into and from which poor persons were passing at pleasure all day long with bottles or with sores that required dressing: whereas we give no physic, dress no sores, and present no appearance different from what is presented by the rest of the Square. In private their complaint was that Fitzroy Square, and even the very house we had taken, had borne so unfavourable a name, and the surrounding streets still had so unfavourable a name, that the Square could not afford the least loss of respectability; could not afford to suffer the degradation of having one of its houses devoted to silent deeds of sympathy and the removal of suffering.

“The Committee did not feel justified in spending any of the Society's slender funds upon the uncertainty of the law, and therefore resolved to submit. Happily we were able to let the house to a solid and respectable tenant for the whole term of our lease, and at the same rent which we paid for it. We found a house with a sufficient number of rooms; not quite so large, but perfectly adapted to the purposes of the Institution, at the west end of town, in an infinitely better district, and in a highly respectable street, which is known to every body, very accessible, and in the midst of streets composed of the most distinguished residences. We took a lease of No. 36, Weymouth Street for 14 years, at a rent of £120 per annum, including a coach-house and stables, which yield to the Infirmary £12 a year, and we paid a premium of

£130. We have done it up, and find it everything that we require.

“We have a new Secretary in the room of the worthy Mr. Capern, who has set up as a private mesmeriser. Mr. Gardiner has proved himself devoted to the cause of mesmerism and the well-doing of the Infirmary. His unwearied attention to his duties, his undeviating kindness to the patients, his firmness in keeping all things in order, his mildness, conscientiousness, and disinterestedness, are admirable. He and his family reside in the house, and one of his eldest daughters has taken some of our female and very young patients as an amateur. Both he and this daughter felt uncomfortable till we consented to their becoming annual subscribers, although his salary is only the same which we gave to our first Secretary—Mr. Buckland, when we opened the Institution, not knowing whether we should be able to carry it on, and when the labour was light.

“The progress which the knowledge and the conviction of the truth of mesmerism has made since the last meeting is immense: we might say that its truth is universally admitted. The few who, for consistency, still pretended not to believe it, say but little, and their chief opposition is in ascribing the phenomena to imagination, suggestion, and dominant ideas; passing over in silence, shortsightedly as well as dishonestly, the innumerable facts recorded, and occurring daily, in which there can be no imagination, no suggestion, no dominant ideas; passing over in silence the innumerable splendid mesmeric cures of all kinds of diseases and the alleviation of distress and agony, as well as the prevention of pain from the knife, the corroding caustics, and hot irons of the surgeon. As the folly of denying the truth of mesmerism may now be considered to have passed away, so will the absurd explanations of its genuine effects; and the wickedness—the *wickedness*—of ignoring in the medical journals and other medical writings, and in the lectures delivered in the medical schools, must soon be given up in very despair and shame.

“Since the last annual meeting we have had 27 donations and 25 new annual subscribers. Many of the new donors and subscribers are, like many of former years, inhabitants of distant parts of the country; some inhabitants of Ireland, Scotland, and Wales; and even a native physician at Milan has become a subscriber to those sufferers in London who cannot procure the blessings of mesmerism in ordinary hospitals, dispensaries, and infirmaries;—knowing the small-

ness of our means, and are, no doubt, anxious to support what is a great standing fact which proves the existence and reality and utility of mesmerism and is open to the observation of all who choose to visit it.

“We cannot help regretting that some mesmerists who openly declare their convictions, some who have even mesmerised with effect, nay, some who have published *cures and* written in its favour, still hold aloof from us, notwithstanding that earnest applications have been made to them for assistance which they are well able to afford. Some of even wealth, high station, and rank, whose request to witness mesmeric phenomena has always been accorded by mesmerists, and who have expressed their conviction and delight, do not yet contribute their mite. If this is a sad view of human nature, there is on the other hand a cheering view in witnessing the little contributions of some who can ill afford to part with money, but feel a deep concern, in some instances through gratitude, in our holy cause.

“We must be pardoned for expressing our sorrow at another circumstance: our subscriptions are of course all due in advance—but, as in every other charity, too many subscribers are still in arrear.

“Through some unfortunate circumstances, with which your Committee had no connection, the donation boxes were not distributed so early by very many months as they ought to have been; and consequently our advantages from this source are not what they should have amounted to. In future the Committee will look to this matter themselves. We entreat the friends of mesmerism to take boxes, whether they are able to subscribe to us or not. Those young ladies especially, who are always seeking to promote the universal welfare, might assist us powerfully in this respect and solicit aid on every occasion. The Secretary will be happy to furnish boxes and to send for them back before the meeting in 1855.

“Everything proceeds in our institution with steadiness, earnestness, seriousness and propriety. We challenge the closest scrutiny by all our foes. The Committee meet regularly once a week, receiving a report of the daily treatment, and of the weekly result, in every case.

“Medical effects are our only aim. Phenomena occurring spontaneously we are obliged to witness, and are not unwilling that others should witness, while the individual patient is being mesmerised. But we make no display of them; we have no exhibitions. Although we know clairvoyance to be a truth, we never employ it, since it is often in fault, and what appears to be reality is occasionally delirious wan-

dering only, or absolute pretence in order to impose upon the credulous. Still in an undoubted and exquisite case, the instruction of clairvoyance may be of importance: but such cases are too rare to render it proper to allow clairvoyance to be attended to, without special permission from the Committee after grave examination into the facts of a case.

“Above all we keep clear of supernaturalism. We are cultivators of *natural* knowledge, as every candidate is told by the president on his admission into the Royal Society; and we allow nothing that is termed spirit-rapping or spirit-table-turning; although we express no opinion upon the subject, nor as to whether a power, hitherto overlooked, exists in us and other animals of causing movements in inanimate bodies independently of mechanical impulse, and a power in some conditions of the system of causing certain sounds.

“We have treated 237 patients during the last twelve months. There were 39 on hand at the beginning of it, we have 43 in hand at present, and there have been 198 fresh patients. Our removal from Fitzroy Square caused both expense and a great interruption to the good which we were effecting. Patients who lived near, and especially those who lived on the other side of our former house, were in many instances unable to reach our present locality; and, from our tenant absolutely refusing to allow a board near the door or a paper in the window for the purpose of indicating our new residence till he inhabited the house, many persons, both poor and rich, were unable to understand where we had gone. Without the great activity, intelligence, and endurance of inconveniences and annoyances, possessed by our Secretary, the business of the charity must have been suspended for a much longer time than it was.

42 cases have been cured.

9 are all but cured.

64 improved to a greater or less extent.

43 are still under treatment.

“Nearly all the rest of the patients attended but a short time—far too short for improvement to have been possible; some attended only two or three times, some even only once. For mesmerism is conceived of by a large number of people as a magical remedy, curing at once if it does cure; and not worth being continued beyond a day or two, nor capable of doing good, unless sleep or some peculiar effect is produced; whereas it often requires long perseverance, and often simply cures without any other effect. It is to be remembered that the greater number of our patients come to us after other treatment has failed and when other is not likely to succeed.

A large number have been under several medical men, been in more medical institutions than one, and gone through long and not unfrequently severe treatment in the way of strong and disgusting drugs and severe external applications, to which some of the medical profession had rather that their patients should be subjected, even with little or no chance of benefit, than be treated by our mild and easy, nay, agreeable, method, with great probability of cure or alleviation. Let them not blame their journalists too severely for keeping them in the dark and wilfully ignoring our facts. The journalists, and their employers the proprietors, know what will please the profession and procure customers. Nineteen purchasers of the *Lancet* out of twenty, said its editor to one of us sixteen years ago, are against mesmerism. The editor's course was therefore clear.

"The cases which come to us are thus for the most part intractable in their natures, and an exceedingly small number are recent, short in their character, or readily removed, even by nature herself, as is the fact with the majority of those complaints for which persons take physic.

"The meeting will be gratified by hearing a few specimens of the remedial power of mesmerism. The following are rapid cures of rheumatism :—

"Elizabeth Chittle, 59 years of age, residing at 94, John-street, Tottenham Court Road, had acute rheumatism eleven years ago, and ever since had continually suffered severely from the disease, in her hips, knees, ankles, arms, hands and head, more or less indeed in all her joints; been confined for months together; and under the care of many medical men. She went to the infirmary on August the 9th with the aid of a stick, both maimed and lame. She was mesmerised by Miss Job, one of our unpaid mesmerisers. On the 16th she was very much better, and on the 23rd so much improved and delighted, that she said she could jump out of the window for joy and she walked without her stick. On the 3rd of September she was perfectly well.

"William Clarke, aged 35, living at Stanmore, was seized with acute rheumatism five years before; and for two years was unable to work. The first year he was perfectly helpless, and afterwards walked with a crutch and a stick; but during the second year he could do no work. After remaining a year at home at Spawford, in Yorkshire, whither he had been sent after the first year, he began to work, but he got wet and caught cold in August, 1852, and from that period had no use of his legs, not being able to raise them from the ground, but obliged, when seated in a chair and wishing to

move them, to employ his hands for this purpose. He was sent to us by the Rev. H. Hill, of Stanmore, for the only probable chance of benefit, and crawled into the Infirmary on two sticks, with difficulty drawing one leg after the other. He was mesmerised by Mr. Coney, one of our unpaid mesmerisers, for the first time on September the 7th. On the 20th there was relief and general improvement; on the 27th he could walk with a stick tolerably well; on the 12th of October, he could walk without crutch or stick, and returned thanks in person to the Committee for such a blessing as mesmerism.

“As we have no in-patients, Mr. Hill obtained a resting place for him while in London, at that useful institution in Rose Street, Soho, called the House of Charity.

“Elizabeth Clifford, aged 46, living at 13, Marsham Square, Westminster, had laboured under rheumatic gout every three or four months for the previous two years. She tried various practitioners; and, being seized in the Charter House Square Hospital, where she was in order to undergo an operation, with one of her severe attacks, was told it was the best thing which could have happened to her. *She* fancied otherwise, and took all sorts of medicine in vain. She came to us on the 26th of October. William Fisher mesmerised her, and she was considerably relieved at the first sitting, and on the 13th was well and presented herself to the Committee to express her gratitude.

“William James Young, aged 43, and living at No. 33, Park Street, Dorset Square, had for three years experienced attacks of rheumatism in his hands. Each attack was worse than the preceding. The pain almost destroyed his sleep. He had taken no medicine, but applied mustard poultices and blisters, though without any relief.

“He was perfectly cured by William Fisher in five sittings.

“Miss M——, aged 46, residing in Rutland Street, Hampstead Road, had been afflicted eight years with frequent attacks of severe pain in the hips, knees, and shoulders, as well as other parts. She had been under various practitioners, and gone through courses of violent medicine, not only without relief, but with the effect of weakening her digestive organs and of other evils. Miss Brunning mesmerised her on September the 17th: by the 20th she was much relieved, and completely cured by the 30th. This lady was a paying patient.

“The following are rapid cures of neuralgic pains:—

“Miss W——, a paying patient, aged 25 years, was ex-

ceedingly nervous, and suffered such pain and sense of weight in the head, that she had but little sleep. She suffered likewise from constipation and indigestion. Mr. Gardiner began mesmerising her on the 6th of September. She was much relieved at the very first sitting, and lost all her symptoms in a week.

“Mr. F—, of Hammersmith, also a paying patient, aged 20, had been tormented with neuralgia of the face and jaw for three months and had taken ordinary and homœopathic medicines in vain. William Fisher mesmerised him the first time, without any relief, on the 27th of September. By October the 1st he was much relieved, and by the 3rd entirely liberated from his sufferings, and he expressed great thankfulness for his cure.

“Caroline Bryant, aged 44, living at 18A, Cleveland Street, Fitzroy Square, was seized in July, 1852, with agonizing pain in the left shoulder that increased considerably and extended down the arm, accompanied by numbness and a pricking sensation at the ends of the fingers, so that she dropped everything and at length lost the use of her thumb and fingers. She suffered thus for a year, finding no means of relief, and feared that she should quite lose the use of her hand and arm. Miss Job began to mesmerise her on the 12th of September. By the 20th she was much relieved, and by the 11th of October perfectly cured, and she returned thanks to the Committee on the 13th, saying that she could then go through a day’s washing—a thing which she had been unable to do for a twelvemonth.

“Mary Ann Lickfold, aged 40, and living at No. 3, Marshall Street, Golden Square, applied to a homœopathic institution seven years ago, on account of an eruption, a horrid sensation of dryness in the throat and mouth, a sensation of a hair on the tongue, and extreme nervousness. These symptoms subsided in some measure; but were soon succeeded by others. She could not sleep, took a fancy that her bed was unsuited for her, and by its reclining position occasioned her nervousness and her pains in the loins. She procured a new bed, but without any advantage. She grew worse and worse. She found great difficulty in walking with the support of a friend to the institution. William Fisher began to mesmerise her on the 29th of September. On the 12th of October her pain was less and her health improved considerably: on January the 9th her improvement had been so rapid that she walked down to the Infirmary; and on February the 14th she was perfectly restored to health, and attended to thank the Committee.

“The following cure of distressing nervous affection is full of interest. George Keene, aged 38, living at No. 14, Newman Terrace, Kentish Town, had for 14 years, and chiefly in the spring, been affected with indigestion and lowness of spirits, so that he was anxious to die and meditated self-destruction. He believed that he never should be well again; that a curse was upon all he did; that all around him were happy, but that everything he did was sure to turn out badly. He fancied that people were watching him and he had endless wretched fancies. He took immense quantities of all kinds of medicines in vain: and his teeth were frequently loose; through them, as he conceived. He applied at the Infirmary on February the 23rd, and was mesmerised by Mr. Gardiner. By March the 7th he was much improved in spirits and general health; on the 21st began to think he should be cured: and by the 16th of April he was quite well; and he put five shillings into the poor box of the Infirmary.

“The only other cure of a nervous affection that we will mention is very remarkable and was thought to be accompanied by ovarian disease. Mary Ann Lee, 40 years old, and living at No. 28, Norfolk Street, Middlesex Hospital, applied on the 8th of August, on account, she said, of ovarian tumor. About twelve years previously she noticed an enlargement of her body. She applied to at least as many as twenty medical men, but with no advantage. She continued to increase: suffering great discomfort, and sometimes felt as if she would be suffocated. One told her that she had internal ulcers; two pronounced her case to be ovarian dropsy, and declared that a surgical operation would be required. We could not find any distinct ovarian tumor, but there was clearly intense hysteria and enlargement of the abdomen, chiefly on the left side. She looked very ill and evidently suffered greatly. William Fisher mesmerised her, and by the 29th of the month she had improved in general health and was reduced in size. By the 8th of November she measured six inches less around the body. On February the 28th, was steadily advancing towards a cure and in excellent spirits. On the 18th of April she ailed nothing, and had all the appearance of health—after suffering in spite of medicine for upwards of *twelve years*. Whether there was ovarian disease or not, the medical members of the Committee have seen very great benefit from mesmerism in ovarian disease.

“We must trespass upon the time of the meeting to detail a remarkable cure of a disease of the shoulder, the same as what in other situations is called hip disease and white swelling of the knee. A little boy, named Joseph William



Stephens, 11 years old, living with his parents at No. 65, High Street, Marylebone, was sent on the 11th of March to Dr. Elliotson, by the Rev. Mr. Sandham, with a note requesting his advice for the little fellow. For three months the left shoulder had ached, and been so tender that not the slightest touch could be borne, and the lad was compelled to keep it constantly raised, because the weight and dragging of the arm were insupportable. This was thought to be only a bad habit by his family, and he was continually scolded as children often are when they are ill and not believed. But Mr. Sandham, on hearing the account and questioning the lad, determined at once to procure a medical opinion. He could not lie on that side for the tenderness. The disease had come on slowly without any known cause. He looked delicate. As the joint was a little misshapen, Dr. Elliotson examined it carefully and ascertained that there was no fracture or displacement; but he sent the boy to his neighbour Mr. Fergusson, Professor of Surgery in King's College, for the favour of that gentleman's opinion before he treated it as a chronic inflammation. Mr. Fergusson kindly wrote back that he could discover nothing beyond slow inflammation, and advised a small blister to be applied once a week; and cod liver to be administered, as the boy was thin. Since it seemed desirable to lessen the tenderness as soon as possible, Dr. Elliotson ordered four leeches to be applied immediately, and at the end of a week, before the blistering was begun; and he prescribed the cod liver oil. At the expiration of the week, four leeches were applied again, but there was no improvement. Being unwilling to subject the child to pain, and knowing how doubtful is the use of common means in these cases, Dr. Elliotson entreated the mother to take him to the Mesmeric Infirmary, near to which she lived, and to trust to mesmerism. Mr. Gardiner began to mesmerise the shoulder upon the 22nd of March. By the 30th, that is, after eight mesmerisations, the pain and tenderness were considerably relieved. On the 6th of April the pain was removed from the shoulder to the chest. On May the 13th he could move the shoulder in all directions, allow it to hang down, and bear it to be pressed upon and the arm to be moved in all directions by another person. The cod liver oil had been discontinued when the bottle in hand was finished. No medicine was taken, nor anything applied externally.

“This case is both instructive and beautiful. It exemplifies the fact, that mesmerism is useful in other than nervous affections, and cures inflammation: and it exhibits the cure of a disease which threatened to produce devastation of the

shoulder joint, suppuration, exfoliation, and all the sad results of scrofulous disease of joints. After the cure, Dr. Elliotson sent the patient to Mr. Fergusson, who kindly wrote back, that it was 'indeed highly gratifying to see such a favourable change in a case which looked so alarming.' The cure was in truth rapid; and, if ordinary means had succeeded, their operation would have been very slow, and the boy's health perhaps impaired.

"Besides cures, striking for their rapidity or for their accomplishment after ordinary measures, long carried on, and perhaps disagreeable and painful, had failed, we have witnessed in the Infirmary a surgical operation, which in ordinary circumstances is agonizing, performed without the slightest pain and recovered from as if nothing had been gone through. Mr. Tubbs, a surgeon in Cambridgeshire, one of our earliest and very liberal subscribers, who for many years has practised mesmerism even to his own serious injury, and honestly published in *The Zoist* astonishing cures,—wrote up to say that he was about to remove a female breast in the mesmeric state of insensibility to pain, and would perform the operation in our Infirmary, if we were agreeable to it. As so public a proof of the power and utility of mesmerism in the metropolis, where no hospital surgeon has ever operated under mesmerism or employed it, seemed likely to produce a decided conviction in the minds of society at large, and through this conviction to improve the conduct of the medical profession, we availed ourselves of Mr. Tubbs's courageous offer, and the operation was performed in the presence of those members of the Committee who attend regularly, and of two medical gentlemen invited, and of a friend of Mr. Amor, who are not on our Committee. Never was success more complete. The effect upon the public mind in this country and abroad has fulfilled our hopes: and the conviction of the truth of mesmerism has made a gigantic stride. Yet the fact was no more than had been done in some hundreds of cases during the last five and twenty, and especially the last ten, years: and full accounts of these cases have been regularly published in *The Zoist* and in other mesmeric works. But the medical profession have up to this moment sternly refused to open these books, or acknowledge the existence of their contents. A work by Dr. Esdaile, containing the most astounding relations of very numerous and terrific operations performed successfully by him at Calcutta publicly, without pain or the knowledge of the patient, lies as waste paper on the pub-

lisher's shelves, although almost any of those formidable operations, if performed by Sir Benjamin Brodie, Sir Astley Cooper, Mr. Liston, or other popular surgeons, even with pain, and the severest pain, would have been trumpeted in the medical journals all over the land. What makes this the more disgraceful to the medical profession is that so numerous are the deaths from chloroform (to say nothing of the few or more temporary ill effects) that the editor of the *Medical Times* wrote even in last November, 'These recent deaths should teach us to continue researches for some anæsthetic agent which may confer upon mankind all the advantages derivable from chloroform without its dangers.'\*

"But the good time is now coming: and the noble examples of Dr. Esdaile and Mr. Tubbs will have their effect even in the lifetime of those gentlemen.

"Our change of residence interfered lamentably during a part of the last twelvemonths with our proceedings: lessening the number of our patients, of our visitors, and of our new subscribers. But we never before were so well circumstanced as at present in any respect—situation, administration, or public consideration: and we trust that we shall assist powerfully in accomplishing an universal and complete recognition of the incalculable blessings which mesmerism can bestow. We have no desire to depreciate the value of well-established medicines or methods of treatment. In private those of us belonging to the medical profession employ them fully. But we know that numerous diseases are incurable by ordinary measures, though invariably repeated in such diseases without a shadow of hope: we know that ordinary measures hourly fail in diseases which really are more or less amenable to treatment: and we know that many of our most useful means are attended by inconvenience or even great annoyance and suffering. On the other hand, we know that mesmerism will cure some diseases in which all other means fail: that it will generally coöperate with established means and render cures more easy: that it will cure some diseases quite as well as ordinary measures, and with this advantage, that it neither annoys nor torments, and that it is perfectly safe and harmless. It makes an approach to an universal remedy: for it soothes and strengthens, and powerfully and pleasantly assists nature in her efforts to throw off disease. We wish to see it employed in almost every case, whatever other suitable measures may be (and very properly) adopted. If mothers habitually mesmerised their

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\* See above, p. 140.—*Zoist*.

children when ill, great good would be the result. It is equally adapted for local and for general use. But it requires to be performed seriously, calmly, silently, slowly, regularly, and perseveringly.

“Those who cannot procure mesmerism in their family or by friends, and who cannot afford the expense of a professional mesmeriser, are mesmerised in private rooms at the Infirmary for five shillings a week : and all who may wish to learn to mesmerise are welcome to be taught gratuitously, if they bring good certificates of respectability and engage to attend regularly.

“We will not trouble the Meeting with the details of our finances : a statement lies upon the table, and will be printed with the report of the Meeting.

“We earnestly entreat our friends to procure us all the donors and subscribers whom they can, and to point out to those subscribers who are in arrears the great importance and duty of paying their subscriptions regularly.

“The accounts have been very kindly and carefully audited by Mr. THEODOSIUS PURLAND and Mr. JAMES SALMON” (their statement will be found at p. 195).

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The following resolutions were moved, seconded, and carried unanimously.

THOMAS COLLEY GRATTAN, Esq., moved, and ASHURST MAJENDIE, Esq., F.R.S., seconded,—“That the Report be received and adopted.”

GEORGE S. NOTTAGE, Esq., moved, and the Rev. C. K. PAUL, of Eton College, seconded,—“That T. A. Shaw, Esq., Theodosius Purland, Esq., Surgeon-dentist, of Mortimer Street, M. TATHAM, Esq., and FREDERICK CARR BEARD, Esq., Surgeon, of Welbeck Street, be elected members of the Committee in the room of Dr. Ashburner, Lieut.-Col. Topham, Capt. the Hon. W. F. Scarlett, who have not been able to attend more than once, and C. Underwood, Esq., resigned.”

The Rev. GEORGE SANDBY moved, and Lieut.-Colonel TOPHAM seconded,—“That the manner in which the Infirmary is conducted, and the benefits derived from it, render it a highly valuable institution, deserving of the support of all who know the truth of mesmerism, or who have obtained relief for themselves or their friends through its aid.”

(In the course of his address Mr. Sandby remarked that it was lamentable to think what numbers there were who

knew the value of mesmerism, and yet shrank from joining their ranks. There was one class of persons whom he had often met; people of rank and intelligence, who inquired into the facts of mesmerism with interest, and were struck with admiration at its results, and went away, deeply and powerfully impressed, proclaiming at once their faith in its truth; but, meeting afterwards some medical friend, who asked with a sneer, can you really believe all this? were afraid to confess their convictions and speak their mind. These parties, therefore, declined to join the society from cowardice of heart and want of moral courage: they made a pope of their apothecary,—adopting his dicta as infallible, though in their innermost feelings they knew that he was wrong. He was ashamed of such social poltroonery. There was a second class still worse than the first. People of property and distinction who had themselves been benefited by mesmerism; who had seen members of their own family cured by its aid; and who therefore publicly acknowledged its truth, and spoke out about its power. Why did not they unite in assisting the Infirmary? Their refusal did not arise from moral cowardice, as in the former instances, but from some niggardly feelings: they had been benefited themselves,—but from too great a love of money declined to help their poorer brethren by subscribing to our Institution, through the means of which what had already been done to themselves might now be done to others. There was a third class, still worse than the other two. Those who had promised us help, and put down their names as subscribers; and on the faith of whose word we had embarked in our undertaking and incurred considerable expense, but who now fell back from their pledges, and left us to encounter all the difficulty and the risk. He was sorry, and he was ashamed, to refer to such things, but the truth had better be mentioned and no facts kept back. Yet, if this was the unworthy neglect and desertion which the Infirmary received from so many of whom better things might be expected, it was delightful to state that there was a hearty and truth-loving support from an increasing number of sincere friends. For many who lived at a distance in the country,—and whose pecuniary means were limited,—medical men, too, who had to encounter the opposing scorn of professional brethren, had cheerfully assisted with us in upholding the good cause and in subscribing towards its support. With the help of such cordial, honest and admirable friends, he had no fear but that the Institution would flourish: and that many, who now held aloof, would soon be compelled by the force of public opinion

to lend their aid. Mr. Sandby concluded by calling upon all the friends of mesmerism to render their best support to the Infirmary.)

Capt. HUDSON moved, and T. A. SHAW, Esq., seconded,—“That the progress of mesmerism in different parts of the kingdom continues to be most satisfactory, and offers every encouragement to its friends to persevere in its support.”

(Capt. Hudson is the active and successful apostle of mesmerism in the north of England, and some of the cures which he related will be found in the next article. His speech was full of energy and ability, and made a great impression.)

W. J. TUBBS, Esq., moved a vote of thanks to the Chairman.

(Great interest was excited by the appearance of the operator in the case of painless removal of a breast.)

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*Note by The Zoist.*

An anonymous lady has written to us expressing her astonishment that the existence of the Ladies' Committee was not communicated to the General Meeting in the Report. Why is she astonished? The President, Vice-Presidents, and Treasurer were not alluded to. The world was told last year and the year before that there is a Ladies' Committee, and the fact is universally known. This Committee is mentioned on the first page of all the reports; and in the two last reports was declared to meet weekly, and one of its members to visit daily. The names of all the members of it are always printed, like those of the Gentlemen's Committee, on the second page. Changes in the latter Committee are always announced, for one-third vacate their office annually: but each lady continues in office as long as she pleases, and is not subjected to re-election.

Our anonymous fair friend also regrets that the public was not informed that the Institution has a *resident* Matron. But the public was told so last year, and there stands the *important* fact in the Report published in *The Zoist* of last July, p. 205. And after all, is it not amusing to think the matter worth any notice! For there are in the house neither patients nor mesmerisers before ten o'clock, nor after four o'clock, when all mesmerism is over: and there is no servant kept. The grown-up daughters of the Secretary reside with him in the house (see above, p. 182).

Some ladies on the Committee will smile at our correspondent, if she advises them to remonstrate with the Gentlemen's Committee on these points.

We are happy to hear from her that she thinks it probable that the member of the Ladies' Committee, who is said to have stopped the Secretary when he was very properly preparing, as a matter of course, to send out the boxes again (see p. 183), will make good the loss which the Charity has thus sustained, of at least £17:5:6½. The contents last year were £27:13:3: this year they are only £10:7:8¼.

*The Treasurer in account with the London Mesmeric Infirmary.*

Cr.

|   | 1853.            |       | 1854.                                       |                  |
|---|------------------|-------|---|------------------|
|   | £                | s. d. | £   | s. d.            |
| June 6th. To Balance at Union Bank .....    | 347              | 7 9   |   |                  |
| 1854.                                       |                  |       |   |                  |
| June 7th. To Annual Subscriptions .....     | 198              | 3 0   | By Salaries of Secretary and Mesmerisers .. | 295 9 1          |
| Donations .....                             | 74               | 0 6   | Rent .....                                  | 115 10 9         |
| Sale of Crystals .....                      | 1                | 2 6   | Rates and Taxes .....                       | 20 0 8           |
| Donations per Boxes in Hall 3 13 1½         |                  |       | Expenses of Removal, Fittings, House        |                  |
| Ditto Patients' Room .....                  | 0 18 1½          |       | Expenses, including Painting, &c. ..        | 50 15 3          |
| Ditto Ladies' penny collect-                |                  |       | Stationery, Printing, and Advertisements    | 27 16 9          |
| ing ditto .....                             | 5 16 5½          |       | Law Expenses on Lease, including £130       |                  |
|   |                  |       | premium for new house .....                 | 136 3 2          |
| Rents per Mr. Baume's gift .....            | 10               | 7 8   | Furniture, including a bill of £7 7s. for   |                  |
| Payments by paying-patients .....           | 33               | 7 6   | Blinds, &c., at Fitzroy Square .....        | 24 11 1          |
| Interest:—                                  |                  |       | Insurance per Mr. Baume and others on       |                  |
| On Exchequer Bills .....                    | 10               | 7 7   | £1000 .....                                 | 2 5 0            |
| Per Bankers .....                           | 2                | 17 7  | Surgeons' journeys, and other expenses      |                  |
|   |                  |       | attending the operation on Mrs. Flower-     |                  |
| Valuation of Fixtures, Fitzroy Square ..... | 13               | 5 2   | day's breast .....                          | 8 9 8            |
|   | 6                | 6 0   | Balance at Union Bank .....                 | 48 8 8           |
|   | <u>£729 10 1</u> |       |   | <u>£729 10 1</u> |

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1854. THEODOSIUS PURLAND, } Auditors.  
JAMES SALMON, }

VI. *Relief given and cures effected in Palsy, Weakness of Knees, Contraction of a Foot and of a Leg, Deafness, Head-ache, Rheumatism, Shaking Palsy, Debility, Palsy, Spinal Affection, and Delirium*, by Capt. Hudson during his visit to Sheffield the last few months.

“The *British and Foreign* died a natural death. The *Medico-Chirurgical* has also expired. The *Medical Gazette*, whose special mission it was to crush ourselves, died of dulness and debility: the *Medical Times* of stupidity and infamy. A hybrid spectral illusion, commemorating the joint names of these two departed journals, and putting on as its only hope, our outward form and semblance, is all that now remains.”—LANCET. Editorial Article, January 1st, 1854, on its rivals in abuse of mesmerism.

#### *Palsy.*

MARY ANN Millington, of Furnival Street, who had been subject to fits, and was thrice seized with paralysis, which gradually affected her mental as well as physical powers, has been restored: “has perfect command of her arms and legs: and her right leg and side, which were contracted, are all right now, and she can walk with ease and freedom.”

#### *Weakness of Knees.*

Joseph Martin, 153, Trafalgar Street, “suffered from weakness in the knees, which knocked together. Can now walk quite firmly.”

#### *Contraction of a Foot.*

Mrs. Wood, of Shipley, belonging to the Society of Friends, had had “a contraction in her foot, and had suffered much pain for more than seven years; had been attended by many skilful medical men, and was an out-patient at the Huddersfield Infirmary, until the foot became so painful that she could neither walk on it nor bear it on the ground, and amputation was recommended.” Can now walk with a stick and expects soon to throw that aside. “She was able to put her foot to the ground the first time the Captain mesmerised her.”

#### *Deafness.*

Amelia Hutton, of Milton Street, “had long suffered from deafness, but is now able to hear quickly.”

#### *Contraction of Leg.*

Isabella Lee, of 11, Low Street, Park, “when a little girl, had a fall which injured her knee and contracted her leg more than four inches. Since she has been mesmerised the contraction is reduced, and she can now set her foot flat on the ground, bearing the whole weight of her body on that one leg: a thing which she had not done for more than twenty-four years.”



*Pain of Head and Back.*

Caroline Brookfield, 45, Green Lane, "had been afflicted twelve years with severe pain in her head and back—had been under some medical men, and three times in the Sheffield Infirmary—but was no better till mesmerised by Capt. Hudson. After three weeks of treatment she was cured."

*Rheumatism.*

P. Hepworth, of Ecclesall, near Sheffield, previously to being mesmerised by Capt. Hudson, "suffered from weak and swollen knees—in 1844 was an out-patient at the Sheffield Infirmary six months, but received no benefit—had had advice of several eminent physicians—had been under the homœopathic treatment; but still was no better. She is now able to kneel, which she had not done for ten years—has but little pain and expects to receive further benefit."

*Rheumatism.*

George Allen, infant-school-master, Park, Sheffield, "had suffered for above six years in his left hand from swollen wrist and tied knuckles, brought on by rheumatic pains. After being mesmerised by Capt. Hudson was set at liberty and freed from pain."

*Shaking Palsy.*

John England, of Wellington Street, "has been cured by Capt. Hudson, of shaking of the hand, having been affected about five years."

*Rheumatism.*

John Chapman, Fir View, "has received a cure of rheumatism in his ankle, of twelve months' standing, at the hands of Capt. Hudson."

*Palsy.*

Jane Peacock, 51, Victoria Street, "became paralyzed in her hands in 1846. One medical man was of opinion that the cause was a spinal affection, a second that it was a nervous disorder, and a third that it was rheumatism—had had many blisters and leeches—was attended by several medical gentlemen at Manchester, and had tried sea air and many other remedies in vain. Since she has been under Capt. Hudson's care her fingers have become moveable, and her hands and arms have received strength and plumpness, so that she can now open her hands, and hopes that in a short time she will have the full use of them."

*Spinal affection.*

William Hawbey, of Arundel Street, "who for fourteen

years had received sick pay from the Masons' Sick Society, on account of a spinal disease, is now restored by Capt. Hudson, and has ceased to receive pay from the society by order of the committee."

*Palsy.*

"Joseph Dickenson was afflicted three years with paralysis in his left side, and was deranged in his mind—is now cured, and able to work."

*Debility.*

"Sophia Brown, of High Flats, had been afflicted with debility and confined to her house and bed for nine years : and one of her medical attendants, after examining her, said that if they lifted her off the bed she would immediately die. She can now get up, and has been taken out in a gig."

*Rheumatism.*

"Joseph Laycock, of Gate Field, had suffered severely for twelve months from rheumatism—had had advice from different medical men, but all things were of no effect till he applied to Capt. Hudson. Since then he has been able to walk with perfect ease without his stick."

*Delirium.*

On Thursday, May 18th, W. S., of Sheffield, (who previously had been unwell,) began to shew signs of delirium, arising, it was thought, from too close application to business ; he got worse during the night, and the next morning was in a high state of fever, frequently starting up in affright, and did not know any one about him, not even his own family ; his friends called in a physician, who at once declared him to be in a brain fever, ordered twelve or fourteen leeches to his temples immediately, recommended two or three strong men to be got into his room, saying that they would be needed, as he would soon be raging mad ; and after writing a prescription went away. As the doctor was leaving, Capt. Hudson, who had previously been requested to see him, entered the room, advanced cautiously to the bedside, made a few passes unperceived by the patient at first, and in about five minutes had him in a deep sleep, from which he awoke in about two and a half hours, calm and sufficiently composed to suffer the leeches to be applied : he rapidly recovered with four or five times mesmerising, and a few days in the country have restored him to perfect health, both of body and mind. It may be as well to state that only a little of the medicine ordered was given, as it evidently was not required. His family and friends beg to return their grateful thanks to Capt. Hudson, as having been the means, under Divine Pro-

vidence, of restoring their dear relative to health, and saving them the expense and inconvenience of a long and severe affliction.

E. Dickenson,  
A. Walton.

“I have seen Mr. S——, and am happy to testify in Capt. Hudson’s behalf, that the effect produced through him is most astonishing and gratifying. The case was a desperate one and the cure apparently most effectual.”

J. F. Witty,  
Incumbent of St. Matthew’s, Sheffield.

VII. An account of “*Spiritualism*, by John W. Edmonds and George T. Dexter, M.D.: with an Appendix by Nathaniel P. Tallmadge, late U.S. senator and governor of Wisconsin. New York: Partridge and Brittan.”

“We are so wise: we have women politicians, children metaphysicians: every silly fellow can square a circle, make perpetual motions, find the philosopher’s stone, interpret apocalypsis, make new theorems, a new system of the world, new logic, new philosophy, &c. *Nostra utique regio*, saith Petronius, *our country is so full of deified spirits, divine souls, that you may sooner find a god than a man amongst us*: we think so well of ourselves, and that is an ample testimony of much folly.”—BURTON’S *Anatomy of Melancholy*, vol. i., p. 61.\*

THIS work by the celebrated Judge Edmonds and his friends is among the newest and most celebrated of that peculiar class of productions, to which the recent “rapping” movement in America has given birth. The greater part of the volume—a goodly octavo of 505 pages, is occupied with what purports to be communications from the spirits of Swedenborg and Bacon, delivered generally in Judge Edmonds’s house, but through the instrumentality of Dr. Dexter as a writing medium. The supposed revelations of the Baron, who, in section first, enters somewhat abruptly on the scene, with the magniloquent announcement, “In the name of God I am Sweedenborg,” (with the double e,) may be curtly described as a confused mass of maudlin mysticism, of which the simplest neophyte of the New Jerusalem Church would be ashamed to acknowledge the authorship. As to “Francis of Verulam,” his condition is indeed most pitiable, for the utmost effort of his gigantic intellect, liberated from the thralldom of matter, and rejoicing in all the glorious expansiveness of the spirit-sphere, eventuates simply in the production of scientifico-theological twaddle. His former depth

\* We have supplied this motto, as we do nearly all.—*Zoist*.

of thought and terseness of expression, his unapproachable grandeur of conception and pregnant brevity of style, have sunk into the watery platitudes and vapoury commonplaces of a vulgar stump-orator on Yankee progress. Andrew Jackson Davis is readable, and Adin Ballou is amusing, but Judge Edmonds, Governor Tallmadge, and Dr. Dexter are only wearisome. Not only have they contrived to most outrageously caricature the two distinguished men whose supposed spirits sustain the principal interlocutors and dissertationists throughout the work, but, what is certainly not a little extraordinary, these presumed spiritual communications, purporting to come from such exalted supernal sources, and delivered through the instrumentality of such dignified terrestrial agents, are, either as literary essays or philosophic dissertations, inferior both in style and matter to the already published productions of many other media of far less notability and pretension. Indeed, weakness amounting to pitiable inaptitude and confusion, which sets every attempt at logical sequence in the development of ideas at defiance, characterizes nearly every page of this wretched conglomeration of shallow philosophy and contradictory theology. With God, heaven, and man in his temporal and eternal relationships, as the subject-matter of their disquisitions, there is, with the exception of the Judge's own analogical visions, scarcely a true poetical idea in the whole volume. How, on such sublime and exalted topics as God's paternity and man's immortality, well-bred and highly-educated individuals, like those whose names grace the title-page of this strange book, could contrive to be so intolerably prosy, is in itself a marvel not the least difficult of solution. It would seem that, utterly devoid of invention, with the idealistic and creative powers of the human mind at the lowest possible ebb, a matter-of-fact transference of the dull routine of ordinary life in time to the spheres of eternity was all which their utmost efforts at conception, in reference to man's ulterior destiny, could accomplish. In this desperate endeavour to realize the detail of existence "beyond the veil," the convulsive throes of their incompetent imaginations end only in birthing the miserably ridiculous. Here, for instance, is a specimen of spirit-life supposed to be described by Swedenborg:—"We occupy earth tangible, positive earth—as much as your earth; but the advanced state of both spirit and locality renders it unnecessary for us to labour much to obtain food for the support of our bodies. Then again the earth brings forth spontaneously most of the food required for our bodies. And I would say, the advanced spirits do not require as much food

as those who are below them." A little farther on he says: "We have trees—real trees and flowers, and mountains and rivers, and rocks, and everything material." Of some spirits not so favourably circumstanced as the above, we are told: "They do not sing, write, or enjoy life in any way, except the delight they may have in tormenting those around. They toil for sustenance, and as their land is sandy and no sunlight, there must be great labour to enable the earth to bring forth enough to sustain them." Alas! say we, for men not "born poets," who nevertheless experience, as in the present instance, an irresistible vocation to the prophetic office: for their desperately spasmodic efforts after the sublime end only in the absurd. Woe to him who, mistaking the artificial exaltation of a stilt for the true growth of gigantic stature, fancies his display of the grotesque to be commanding, and thus in place of inspiring awe evokes only contempt.

Of course, in a work of such extent, and on such subjects, composed too by men, who, whatever may be their special weakness on this point, are undoubtedly gentlemen and scholars, some passages of a very superior character occasionally intervene, and break the dull monotony of the commonplace by the rare scintillation of a thought somewhat beyond the average. But, even in these more favourable paragraphs, the reader at all acquainted with either Swedenborgian or rapping literature cannot fail to detect the source of these borrowed and oftentimes distorted conceptions. In the utter absence of all originality and force, in the total want of invigorating freshness and power, we have seldom read a volume which more thoroughly disappointed us: for, from the prestige of its authors, and the expectations excited by previous announcements of the forthcoming work, we had prepared ourselves for some rather startling display of extatic exaltation. We anticipated the pleasure of witnessing minds, naturally powerful, and assisted by all the aids of education and experience, developing their usually latent resources under the excitement of at least partial clairvoyance. But, in place of this, we are treated only with the ordinary routine of rapping communications, in which the mediocre individuality of the medium, Dr. Dexter, is everywhere unmistakably apparent.

In addition to several hundred pages of such solemn nonsense and pretentious trash, as we have just described, where blasphemy as an effect, with insanity as a cause, meet one at every step, there is an introduction by the Judge and another by Dr. Dexter, giving an account of their individual experiences, and consequently affording us a glimpse of the processes

by which they became media. By this it appears they were both inducted by visiting circles, and consequently may be placed in the category of sympathetic extatics. We could have wished more from the Judge and less from the Doctor: but the spirits we suppose will select their own vehicles, and from their decision there is no appeal. The Judge's Visions have a slight dash of Bunyan in them, and if selected and collected might make perhaps an endurable pamphlet. There is also an appendix by Governor Tallmadge, whom we have introduced to the reader's notice in our former paper on the rappings,\* in which are letters and some other communications from artists, from which it appears that some of the gentle brethren of the easel have become media; and, like our own gifted but unfortunate Blake, have commenced drawing from their own visions. One of these sketches accompanies the present volume, and we apprehend that such productions will constitute about the most endurable things to which the present phase of popular superstition will give birth.

We perceive that Mr. Edmonds's late title of "Judge" has been omitted from the title-page of this work on spiritualism. And we also find from the *Spiritual Telegraph*, and other periodicals of the rapping body, that this distinguished functionary has deemed it expedient to vacate his exalted official position. On this fact, a great cry of "persecution," has of course been raised by his co-believers, who declare that he has been virtually deprived of his Judgeship in consequence of his public profession of the rapping faith and his additional avowal of personal mediumship. But we really do not wonder that a great law-officer of the state, in whose hands the lives, fortunes, and reputations of his fellow-citizens, are placed, in full dependence not only on his integrity, but also his soundness of judgment, should be deemed partially unqualified for his very onerous and responsible duties, when, as in the case under consideration, he fancies that he has, ever and anon, interviews with and communications from the spirits of those wretched criminals who have been executed under his sentence. The following scene is, we apprehend, sufficient under this point, and will amply justify the more rational portion of the American public in their determination to relieve the Hon. Mr. Edmonds of his judicial labours.

After considerable difficulty in getting a refractory spirit to tell his name, the Judge at last said—

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\* See *Zoist* for April, pp. 5—7.

“*Judge.*—‘It is in the name of God I demand it. It (the spirit in the body of the medium) looked at me, and then, after something of a pause, said, in a gentle voice,’—

“*Spirit.*—‘Yes; I must tell my name.’

“*Judge.*—‘Well, what is it?’

“*Spirit.*—‘Tom Jones.’

“*Judge.*—‘You are fooling me, I want your true name, not a fictitious one.’

“*Spirit.*—‘My true name, is Jones.’

“*Judge.*—‘Are you then the spirit of one who was tried before me for murder, was condemned to death by me, and executed?’

“*Spirit.*—‘Yes; I am he, Judge: Oh! forgive me, forgive me!’”

And so this strange colloquy proceeds through two additional pages. Now, to say nothing of the want of taste and feeling evinced in publishing such a scene, let us only glance at it in its relation to Mr. Edmonds's presumed qualification for the efficient discharge of his most important duties. Here is a high legal functionary, liable to what he supposes visitations, not only from the dead in general, but from those to whose coerced departure from this sublunary sphere he was mainly instrumental. Now let us conceive him on the eve of another court day, when a second case of murder or other capital crime is to be tried before him, receiving one of these spiritual visitations, with a broad hint from the departed as to the guilt or innocence of the prisoner. Where, let us ask, would then be his usual acuteness in sifting evidences, his impartiality in addressing the jury, or his unbiassed sense of justice in passing the sentence? Considering the influence which a judge must exercise over the fate of the criminals, the results to the latter, in case the visions of the presiding chief magistrate should chance to have been unfavourable, are frightful to contemplate. As to Dr. Dexter, his patients may perhaps still retain their confidence in his prescriptions: but we must confess to some fears lest a sly suggestion from the higher powers should some day interfere with either his diagnosis or his treatment. As to *ex-governor* Tallmadge, this venerable gentleman, having altogether surceased from his exalted duties, has doubtless a prescriptive right to indulge himself in such lucubrations as may most effectively conduce to the comfort of his declining years. Perhaps, however, were he once more to seek a seat in the high council of his nation, he might find that a belief in habitual spiritual intercourse would not be considered by electors gene-

rally as the most favourable of his qualifications for their suffrages.

Altogether this work has only confirmed us in the estimate we had previously formed of the limited scientific knowledge, the superficial thought, and feeble imagination of the rappers. It is true they dilate on "progress" with the intensity and perseverance of monomaniacs. But, has it never occurred to them that, in certain exceptional cases, whether of individuals, sects, or nations, there may be *regress*? If not, we think the sooner they study the laws of imitation, misapprehension, and other phenomena of mental enfeeblement, the better. This book, which some of their most distinguished converts have given to the world, would, but for their names, and the blind zeal of their party, have been at once recognized for what it is,—a second-hand echo of works previously published on the same subject,—themselves but a ridiculous compound of the misapprehended spiritualism of Swedenborg and the misapplied principles of the *Vestiges*.

We cannot indeed conclude this short notice of a volume, remarkable alike for the social distinction of its authors, and the mediocre character of its contents; for the pomposity of its pretensions, and the futility of its results; without here again specially remarking, as in our former article on the rappings, on the palpable ignorance of the American spiritualists in reference to all the higher phenomena of mesmerism. This Judge Edmonds tells us in his Introduction. "Much to my surprise, I received a communication pointed directly to two trains of thought in my mind,—one that had been there for some twenty-five years, and another that had been there some two or three months, but neither of which had I ever uttered, or even hinted at, to mortal man or woman." He says, farther on, "I must confess this staggered me: and, the more I thought upon it, the more inexplicable it seemed. I procured books on mesmerism, to see if I could find a solution, but still the fact—the fact was there!" Aye, to be sure it was,—a fact in thought-reading, with which every competent mesmerist in England is familiar, either by personal experience or by reading. A fact which, however beautiful and interesting as a natural phenomenon, has, it seems, been tortured by ignorance into the service of superstition; and thus, instead of proving an aid to enlightenment, has been, as far as possible, converted into an obstacle to the progress of the human mind. As to the books which the learned jurist consulted, as they are not named, we of course cannot pretend to estimate their character. But, judging by



the utter darkness in which they left the mind of the distinguished student, we should suppose they must have been more remarkable for bulk than quality, and, as Sheridan said of a certain author, were less luminous than voluminous! The *fact*, as the learned Judge is fond of such "stubborn things," is simply this,—that he and Governor Tallmadge became involved in the more recondite results of clairvoyance, while their minds were utterly unprepared for it; and hence they were "staggered," where better informed persons would have been simply interested. We have heard much of the scholastic attainments of the accomplished authors of the work before us, and we doubted not that in this respect report has spoken truly. But Latin and Greek, though once supposed to be more than a match for Satan when incarnated in some wretched demoniac, are now found to be perfectly incompetent to the solution of the simplest fact in nature. Thus even in England we have the melancholy example of Rev. BB.AA. and MM.AA. anathematizing investigations into the laws of God's universe, as processes for consulting the devil. The spirituality of the rappers, and the diablerie of the ultra-orthodox, are each but the lamentable and pitiable result of ignorance; and this, too, ignorance of that much despised but most glorious science, MESMERISM.

J. W. JACKSON.

Edinburgh, June, 1854.

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VIII. *Cures effected by Mr. George Plowman, a Missionary—Neuralgia, Rheumatism, Locked-jaw, Tooth-ache, Ring-worm, Bad Leg, Inflamed Breast, Blindness, and Debility.* Communicated by Dr. Elliotson.

"There is every reason to believe that homœopathists, allopathists\*, MESMERISTS, mountebanks, extortioners, *et id genus omne*, are at present increasing in numbers, and the public, singularly deficient in this matter in judgment and discrimination, are preyed upon on all sides, and cheated and plundered to an alarming extent."—Mr. WAKLEY, *Lancet*, October 15, 1853.

"The MESMERIC DELUSION was at its height in France, in 1788."—*Ibid.*, December 17, 1853.

16 Buccleugh Street, Edinburgh,

Dr. Elliotson.

May 27th, 1854.

DEAR SIR,—As I have derived much instruction and encouragement from reading various accounts of cures given in

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\* Why Mr. Wakley where are your brains? All medical men who are not homœopathists are allopathists. Old Monsieur Jourdain, in the *Bourgeois Gentilhomme*, did not know that what is not poetry is prose: and you do not know that

*The Zoist*, would you do me the favour to find a place in its most valuable pages for the following cases of cures effected by the application of mesmerism. I should like to have them inserted for two reasons:—First, in the hope that it may be the means of leading some of my brethren and fellow-labourers in the Gospel, whose daily work brings them into contact with the diseased, to think seriously of the advantage of mesmerism to the sick poor, who, it may be, have not the means of employing other medical aid, and who on that account must be often very ill attended, and when a few passes might entirely free the sufferer from all pain. I am aware that in many instances there is a feeling amongst the patrons and managers of religious institutions, that, if their agents were to spend their time in paying attention to the body, their minds would become secularized and unfitted for attending to the higher and nobler work of healing the soul. As an individual, I have no sympathy with any such idea. The religion that ignores the body whilst it manifests great love and zeal for the soul is at best but pure sentimentalism,—a system founded in ignorance,—one not built on the truth. “The servant is not greater than his Lord,” who, although He was engaged during His ministry on earth in the great and noble work of reconciling men unto God, did not, on account of that, forget to do good to the body; nay, the body often received His first attention. He cured the body, that He might the more easily get at the mind. Secondly, To let your readers know that in Edinburgh there is something being done to alleviate suffering. I may mention that I am a member of the Scottish Curative Mesmeric Association. My attention was at first called to study this subject by hearing the Messrs. Davey and Jackson lecture on it. I was led from that to join their classes, where I received the necessary instructions, for the treatment of various kinds of disease. It is now about twelve months since I began to practise mesmerism for the cure of disease, during which time I have applied it to above one hundred patients, the greater portion of whom have been cured, and all, with the exception of three or four, have derived great benefit from it. I have employed it in all kinds of disease where I had an opportunity of doing so.

*Neuralgia.*

Miss F. N——, Mirth Street, Edinburgh, had been, for

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all givers of medicines who are not homoeopaths are allopaths, and therefore say that the public is preyed upon, cheated, and plundered by the ordinary members of the medical profession.—*Zoist*.

upwards of twenty years, subject to attacks of most excruciating pains in the stomach. She had passed through the hands of many of the medical men in this city, without deriving any benefit. The only relief she obtained when these attacks came on her was from stretching herself at full length before a large fire. I offered to mesmerise her. At first she did not agree to this, but did so afterwards. I made passes all over the body, and excited Hope phreno-mesmerically. I also made local passes in contact over the seat of the pain, for the first six or eight sittings. Although taken away at the time, the pain returned with greater severity than before. Then it began to lessen in severity and frequency, until it entirely left her. Her general health and strength became very much improved under the treatment. I found the free use of mesmerised water to be of great service in this case.

*Locked-jaw.*

Widow I——, Old Newington House, Edinburgh. The jaw had been four days locked before I was called in. At the time I first saw her, she was rigid all over the body, and suffering from extreme pain, especially in the head. At the first sitting, the rigidity of the limbs and body was removed, and the pain in the head was much relieved. After the second sitting, she was able to drink a cup of tea, and eat a rice biscuit, although she had been without food for five days previously. I continued to mesmerise her twice a day for four or five days; and once a day for about a week longer; at the end of which time she was able to be out of bed and to masticate her food with perfect ease. All that medical skill could devise had been done for her before I was asked to see her. This cure, I may remark, was effected without the induction of sleep.

*Swollen Breast.*

Mrs. I. R——, Craighside House, Edinburgh, was suffering from a swollen breast, which gave her great pain. On a former occasion, she had had the same breast three times lanced for this disease. The breast was swollen to an enormous size, and was very hard. By two applications of mesmerism, this was entirely removed, and a complete cure effected. This lady fell into states of great perspiration. This patient was also cured of a Bealing throat.

*Debility and Blindness.*

Mrs. L——, Henry Street, Edinburgh, was afflicted with inflammation of the eyes about two years ago. Up to that time she enjoyed perfect health. She was bled, blistered, and drugged for the disease until she was reduced to a perfect

shadow. True, the inflammation was removed: but blindness and debility were given in its stead. At the time I was asked by a friend to see her she could not move herself in bed from weakness, and this was accompanied by shooting pains and severe head-ache. I mesmerised her once a week, for ten or twelve weeks. Now her health is quite good; she is free from all pain, her strength is daily improving, and her sight is so far restored that she can see to read large print on a bright and sunny day.

*Head-ache.*

E. P——, Berwick-on-Tweed. This young woman had been subject to severe head-aches for several years. She being in Edinburgh on a visit, I was introduced to her. At the time I saw her she was suffering great pain. I mesmerised her for a few minutes, and she was entirely relieved. I saw her several months after, and she had experienced no return of pain at that time.

*Rheumatism.*

Mr. Gardiner, Huddersfield, Leith, had been afflicted for several years with rheumatism. For two weeks he had been obliged to leave off work: could not lie in bed for pain: could not raise his arms, nor his right leg, but with great difficulty and pain. I mesmerised him for about twenty or twenty-five minutes, and sent him away free from all pain. To use his own words, "I feel like a boy of 16." He has had no attack of rheumatism since.

*Bad Leg.*

Widow B——, aged 68 years, East Adam Street, Edinburgh, had been suffering from a bad leg for about twenty years. In the autumn of each year, she was seized with strong inflammation, which confined her to her bed-room all the winter. Last autumn she was attacked as before, and was mesmerised. The inflammation was removed, and the ulcerations prevented. In the course of a few weeks, black spots on the leg, some of them of twenty years' standing, were greatly removed, and the natural colour restored. I found the use of the wet compress dipped in mesmerised water to be of much value in this case. She also drank mesmerised water very freely.

*Tooth-ache.*

Miss ——, No. 2 Hewit Place, Grange Lane, Edinburgh, had been suffering the most severe pain for days, arising from tooth-ache. She came to me in that state: in the course of

four or five minutes the pain was removed, and has not returned since.

*Ringworm.*

Miss E. S.—, Meadow Place, Edinburgh, aged six years, had been suffering from ringworm on the head for three years. The best skill that could be had in the city was obtained in her case, but without effecting a cure. A very eminent medical man told her mother that she should not distress herself about the matter, informing her at the same time that her daughter would carry the disease to the grave with her. I was asked to mesmerise her. I did so; and in the course of three or four weeks, the head was completely cured. This child went into the mesmeric sleep. In this case also, mesmerised water was used to sponge with. Breathing through flannel over the diseased part I found to be of great service.

*Neuralgia in the Cheek.*

Mr. A. M.—, South Clerk Street, Edinburgh, had been suffering the most excruciating pain for several days. When he came to me, he said, "I have been nearly mad; I am afraid that I shall land in Morningside Asylum." In less than half an hour the pain was taken away, and I am happy to say that it has not since found its way back.

*Neuralgia, with alleged Disease of the Liver.*

Mr. J. A.—, No. 104 High Street, Edinburgh. For three years this patient had suffered great pain under the left breast, and right shoulder, which threw him into severe spasms, in which he lay sometimes as dead for hours. He was so much reduced in strength, as not to be able to walk except with great difficulty. The weakness of the left arm was such, that he was unable to bear the weight of his cane. This case required three months to complete the cure; although the pain was removed at the first sitting, it occasionally returned, though less severely, until it entirely disappeared. This patient now feels quite well. In personal appearance he is as fresh and vigorous as before he became diseased.

I might give many additional cases, but fear that I have already trespassed too much on your valuable space. If you think proper to forward the above cases, I shall feel obliged by your doing so, and, if not the whole, any portion you may think proper.

I remain, dear Sir, yours respectfully,  
GEORGE PLOWMAN, *Missionary.*

## OMISSIONS AND CORRECTIONS.

*Dispersion of a large abscess.*

In our account of Captain Hudson's cures we omitted one in which a *large abscess was dispersed*.

"Sir,—My son had an enormously large and painful swelling on his neck. He called in a surgeon, who advised that it should be lanced. By the aid of magnetism Capt. Hudson cured it after five applications, to the astonishment of the medical gentleman. I can bear testimony to the above statement.

"J. Hepworth,  
"Hunter's Row, near Sheffield."

In our last Number, p. 39, a case of epilepsy is recorded by Mr. B. B. Morrison, in which the mesmeriser is said to have been changed for one of only a few weeks experience; the patient and friends were told that this was dangerous and would end in death; the disease after being in abeyance to have returned in a most terrific manner; the patient become gloomy and almost insane, and found burnt to death in his bed. We have received the following letters upon the case:—

"To the Editors of *The Zoist*.

"Merton, Cullenswood, Dublin,  
"June 5th, 1854.

"Gentlemen,—My attention has just been called to an article which appeared in the last number of *The Zoist*, and which was forwarded to you by a Mr. Morrison of Dublin, relative to the case of the late Mr. Charles Kavanagh, of Borris, County Carlow. Now, as Mr. Kavanagh was a patient of mine at the time of his *accidental* death and is the party referred to by Mr. Morrison, it is obvious that a reply is essentially necessary. I regret extremely that, in consequence of my own copy of *The Zoist* having been lost even before I had opened it, my attention was not called to it for some time after, or I should at once have written to you. In reading over the article I find Mr. Morrison has not hesitated in making four statements, which I am *most positively able to contradict*.

"1st.—'That Mr. Kavanagh had been taken out of his hands, and placed under a mesmeriser who had had but a few weeks experience.'

"2nd.—'That the convulsions returned in a most terrific manner.'

"3rd.—'That gloom had overspread his countenance, and that he returned home almost insane.'

"4th.—'That he was on the next morning found in his bed-chamber burnt to death.'

"Now with regard to the 1st, I had had at the time some years' experience in using mesmerism as a curative agent, and with, thank God (as well known), unbounded success.

"2nd.—Lady Harriet Kavanagh's letter (a copy of which I

enclose you) will at once shew that her son was rapidly recovering, and the fits were hardly perceptible to the person who had been in constant attendance upon him.

“3rd.—That he was in the very best of spirits on his return home on the Saturday, (I having accompanied him down to Borris the same day on a visit,) looking forward as he was to the happy prospect before him in his marriage, which was to have taken place in another month.

“Lastly,—He was not found in his bed-chamber burnt to death : he was partly dressed on the Sunday morning when the accident occurred, and, finding his shirt had taken fire, he got into bed to extinguish it, but finding he had set the bed on fire, he got up, seized the water jug, extinguished the fire in his room completely, and then went into my room at the other end of the passage, where I FOUND him sitting on the bed, of course greatly burnt, from the effects of which he did not die until Monday night. So much for Mr. Morrison’s statements.

“Should Mr. Morrison make any further misstatements on this subject, I shall consider it my duty to publish the threatening letters he sent to poor Mr. Kavanagh.

“I am, Gentlemen, yours very truly,  
“FALCONER MILES.”

*Lady Harriet Kavanagh’s letter.*

“Dear Sir,—I cannot imagine where the report originated which you mention that I and the family of my poor son had ever said that we had not thought him better since you commenced treating his case, and it is indeed due to you that I shall give such a report a *positive* contradiction. My poor Charles had made such a decided progress toward a cure, that if it had been God’s will to spare him, I consider that there was every reason to hope that he would soon have been perfectly cured : the attacks had not only diminished in frequency but still more in violence, and the last one he had before his fatal accident was so slight that his servant, who was in the room at the time, said it was hardly perceptible. But not only had his health improved, but his memory, his mind, and his powers of application were all returning to their former strength, and all the listlessness and inactivity which had been produced by the disease he laboured under were rapidly giving way. All his friends remarked the happy change, and our anticipations for him were all most cheering ; but the Lord’s will and ways are not as ours—a brighter and more complete happiness awaited him than this earth could have afforded, and it was the will of his Saviour that he should be with Him where He is, and, thank God, I can say it is well.

“Believe me, dear Sir, yours faithfully,  
“Borris House, April 5th.” “H. KAVANAGH.

*More mischief from spirit fancies.*

Mr. Fradelle, whose striking case of insanity in a young woman from spirit table-turning fancies appeared in No. XLIV., p. 366,

informs us of another instance in which the friends of the mother of four young children in a street opening into Oxford Street have been compelled to remove her from her family on account of the same calamity. When she and her husband began to give themselves up to this folly, Dr. Elliotson in vain pointed out to them the nonsense of what they shewed him, many months ago; and since her removal from home Mr. Fradelle has in vain argued with the husband to convince him of his absurdities.

We know of a London mesmeriser who not only believes in these things but talks of them, and listens for raps, while mesmerising his patients; by which folly they are excited and his attention slackened—two grievous circumstances.

In our last, at p. 109, we said that we believed Mr. Swinton was once a medical officer in India. We are informed that this gentleman belongs to the Civil Service of the Honourable East India Company on the Bengal Establishment, and that when he left India upwards of twenty years ago he held the office of Chief Secretary to the Government.

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#### BOOKS RECEIVED.

*Miracles and Science.* By Edward Strachey, author of *Hebrew Politics in the times of Sargon and Sennacherib.* London: 1854.

*The Peoples of Europe and the War in the East.* By J. W. Jackson, Esq. Edinburgh: 1854.

This work of our distinguished contributor deserves the perusal of every physiologist and politician.

*The British Journal of Homæopathy.* April. London.

*Phrenology, Psychology, and Pneumatology: or, the importance of training the whole being.* By an Introvisor. London: 1853.

*Discours Prononcée à l'issue d'une séance de Phrenologie, du Docteur Castle, par F. Bret, Ministre du Saint Evangile.* Genève: 1854.

*Psychological Inquiries: in a series of essays intended to illustrate the mutual relations of the physical organization and the mental faculties.* London: 1854.

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#### NOTICES TO CORRESPONDENTS.

We regret that we have no room in the present Number for the communications of the Rev. M. R. Barrett, Senior Fellow of King's College, Cambridge, the Rev. C. Kegan Paul of Eton College, the Rev. L. Lewis of Bristol, Mr. Saunders of Clifton, Mr. Capern, Mr. Tubbs, Mr. Squires of Hills Court, Exeter, Mr. Barton of Woolwich, and the Rev. C. B. S.

Non-Wist is surely not right in taking it for granted that Mr. C. Hare Townshend is not aware of the article on Human Levity in No. XXXIX., p. 303, because he has not referred to it: nor was Mr. Townshend bound to know of it.

We return thanks to Mr. Janson for advertising our last Number in the *Western Times.* He also generously advertised Mr. Townshend's new work.

#### Errata in last Number.

p. 3, l. 6, for "the latter," read *the former.*

p. 107, l. 9, for "nor say that this was," read *nor said that it was.*

p. 108, l. 2, for "to act upon the system," read *to cut up the system.*



# THE ZOIST.

No. XLVII.

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OCTOBER, 1854.

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- I. *Mesmeric cure of a Lady who had been twelve years in the horizontal position with extreme suffering.* By the Rev. R. A. F. BARRETT, B.D., Senior Fellow of King's College, Cambridge.

"Harvey's Cambridge training, however, or his Paduan teaching, or even his own bright perception, would have failed to raise him to his pinnacle of fame, had he wanted his amazing perseverance: he was modest also, and loved truth for her sake alone. His discoveries had to bear the test of *factionous opposition*: claiming erroneously his bright example; many a *false and vain discoverer* is ready to attribute each counter-argument to envy—that hanger-on of virtue, and to appeal to Harvey's persecution, as if it proved the truth of their pretensions. *Miserable boasters!* opposition does not prove the truth: the final triumph only shows where it exists. Were it not so, the most *ridiculous absurdities* would, merely because controverted, seem most true. Let not our order yield to *fallacies* which require such vain arguments for their support: and let not *mesmerists, table-prophets, homœopathists, mountebanks,* or any of their tribe pollute the honoured name of Harvey by claiming his example to favour their *presumption*. Truth is indestructible, and cannot be extinguished by oppression: therefore Harvey triumphed finally."—Harveian Oration delivered before the Royal College of Physicians, London, July 1, 1854, by Dr. Alderson, late of Hull, now of London. *Medical Times*, July 8; p. 46.\*

THE lady, who in the following pages is designated A, having been cured by mesmerism, I wrote to R. Guthrie, Esq., R.N., the medical gentleman who for many years had the chief management of the case, requesting him to favour me with his opinion respecting it, and a statement of the particulars. He kindly obliged me with the following account.

"On Christmas-day, 1837, we anchored in Plymouth Sound, in H.M.S. President, bearing the flag of the late Admiral Ross, on our way to the Pacific; and a few days after I was requested by that officer to visit — who had

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\* We refer our readers to Dr. Elliotson's remarks upon this notable folly at the end of the present article.—*Zoist*.

come there a short time before, relatively to the propriety of her proceeding to sea with us for the benefit of her health. I found her much attenuated (though not nearly to the state she was in when I saw her in 1852), very pale, and so weak as to be unable to raise herself from the horizontal posture, or to sit up when placed in that position. She complained of having constant headache, and while conversing she on a sudden became insensible, the body rigid, the hands and feet extended, and there was slight nervous twitching of the muscles of the face. On inquiry I found this to be of frequent occurrence and of longer or shorter duration, ending in general relaxation, and after making two or three deep crowing inspirations she would express herself as again better, with the view of relieving her anxious relatives. I am unable to inform you in what the treatment consisted at this time, except that she was frequently cupped between the shoulders and the nape of the neck, had her head shaved and blistered, and ultimately had an issue placed at the junction of the frontal and parietal bones. As it was hoped that sea air in aid of other means might prove beneficial to her, she was carried on board on the 4th of January, 1838, and we sailed for our destination on the 8th of the same month. Whether from the excitement of embarking on an element she had seen for the first time, I know not, but the convulsive attacks became very frequent, succeeded by excruciating headache, delirium, and a high state of fever, so that it was deemed necessary, notwithstanding her weak and attenuated state, to use the lancet freely. Under this and other depletory means her complaints were subdued, and, though she continued for a long time unable to leave her bed or couch, she gradually improved, and by the time we had rounded Cape Horn and made the coast of Chili (the passage from Plymouth having occupied 88 days) she was able to walk upwards of an hour without assistance. After getting into port she enjoyed both pedestrian and equestrian exercise, but this favourable state I regret to say was only of short duration, for she was seized with all her former complaints in a most aggravated form, added to which she had great intolerance of light, very acute and painful hearing, and distressing irritability of stomach. Altogether for several weeks she underwent an amount of suffering I have never seen equalled, the half of which I imagined would have carried off one of a most robust constitution. So soon as she was able to bear the usual noise of the ship we started for Peru, and she gradually improved; but it was many months before she was able to sit up, and nearly a year before she could walk. At the end of this time

(May or June, 1839), we returned to Valparaiso, when the Admiral and family disembarked and — slowly gained strength, suffering only occasional headache; but she was able to take long walks and rides and frequently to enjoy the dances at the numerous parties given at the Admiral's house.

“When I was absent from Valparaiso in the months of July and August, 1841, she, after taking a long ramble on the hills and getting heated, was suddenly attacked in a most aggravated way with all her former complaints, and after suffering for some weeks she was for the first time seized with spasms, which caused her the most exquisite torture, each lasting from one to two minutes and recurring very frequently, but after eight or ten days gradually subsiding, and then only appearing after certain intervals.

“When she was taken on board in January, 1842, she had no spasm for two months, but, though her cot was suspended from a pole and carried carefully on men's shoulders, and though the distance to the boat was short, she had three seizures and they recurred at intervals during the first ten days, but the voyage she stood well. Again, however, in removing her from the ship at Portsmouth to lodgings on shore, she suffered severely, and at intervals for the first ten days; but after recruiting there for a month, an invalid carriage was procured, and we proceeded per rail by London and Cheltenham into Worcestershire. She suffered dreadfully on the journey which was accomplished in one day, but we were aware that had we stopped on the road she would have been unable to resume it for a considerable time, and been obliged to live among strangers deprived of all necessary comforts, and have had to undergo the same ordeal when she resumed the journey. During the succeeding week while I remained with her, her sufferings were intense from the frequency and severity of the spasms; and the headache, delirium, and other complaints which succeeded were severe and protracted.

“From this period (June 1842) to May 1849, I had not seen her, but I believe she was subject to spasms at intervals, and these recurred often when under any kind of excitement, as was most painfully evinced on the death of her parents, and when she heard of that of her brother who had been with us in the Pacific. She informed me that during all that time she had been unable to allow herself to be raised from the horizontal posture, as any attempt caused a return of pain and spasm; and I was much struck with the attenuated state in which I found her. I visited her again in 1851 without observing any change, but she informed me that some of her symptoms were improved, and that the spasms did not always

recur at the former intervals: there was no improvement however as to position or strength, all attempts to raise her couch threatening or bringing back those torturing spasms.

"Having had no spasm from August, 1851, to May, 1852, and being in other respects better, she begged me to visit her to assist in another attempt to get her into a sitting posture as a step in advance. We made three attempts for a minute each time, always producing great pain; and on the last occasion it was nearly bringing on spasm. After this she suffered much for a week, and I then lost all hope of any amelioration until quite an advanced period of life, and I thought it more than doubtful that her constitution could so long withstand the great shock it had already sustained from her unparelled and very protracted sufferings, and I was sure that any affliction or other exciting cause would produce a renewal of her complaints in all their severity, and terminate fatally.

"In the foregoing very imperfect statement I have only spoken of what I myself witnessed or ascertained from herself; but I have no doubt she has informed you that she has had the advice of many professional men of the first eminence: and I believe all, at least all those with whom I have come in contact, gave a very unfavourable prognosis as to her recovery. You will conclude where so many were consulted the remedies were equally numerous. Our want of success, therefore, extending over so long a period, only the more redounds to your credit in effecting so happy, so complete, and so unexpected a recovery."

*The patient's own statement.*

"In 1841, I caught a severe cold at Valparaiso: the following day I was seized with shivering fits and convulsions, which for three weeks resisted all the remedies given by Dr. Addison, who during that time scarcely left me for an hour.

"I then gradually recovered, and continued to improve for a month, when I again became subject to convulsive fits and spasms of frightful pain, which rendered me so prostrate in brain that I could not bear the light. Once during twenty-four hours I had thirteen spasms more or less severe, followed by prostration and delirium, and for months continued in a darkened room, and subject to great agony. The frequency of the attacks, their severity and danger, obliged my friends to keep constant watch, day and night. I had three persons in my room, one of whom, a medical man, administered all that skill could dictate for my relief, but without effect.

Nine doctors, French, English, and American, attended me during two months, and each declared he had never witnessed agony so great.

“When all other remedies had been exhausted, my brother cupped me on the back for nine days, three or four times each day. By this treatment he succeeded in lessening the number of spasms, my senses returned, and I could bear a little light and air in my room.

“I was then removed in a cot to the ship, which was ready to sail for England. During the voyage I partially recovered, and the spasms, which at first had been daily or almost hourly, only occurred once every month or five weeks. I continued to improve till the ship anchored at Portsmouth, when, apprehending no inconvenience from the removal to a friend’s house, I was at my own request placed in the carriage: but, though still in a reclining position, I felt great pain, and spasms, the moment the carriage moved, and intense spasms continued to occur once or twice each four and twenty hours for ten days, when their violence abated, and I prepared for home. I was placed in an invalid carriage, and bore the railroad journey to town very well; but as soon as horses were put to the carriage, the spasms returned, and I continued screaming and half delirious until I arrived at the other station, the movement invariably producing agonizing pain.

“Intervals of spasm remained with me for two years, during which time I was not left alone for a quarter of an hour, as fits would come on even when I was feeling better, and in good spirits.

“The death of my father increased my sufferings tenfold. My brother himself, a medical man, never left me for weeks, and expected my death each recurring spasm. He consulted the first medical men in London, and, being obliged to attend to his professional duties, he placed me under the immediate care of Mr. —, who lived near me. I continued to suffer for some time, when not improving, and anxious to be with my mother, I determined to risk the removal, a distance of three miles. My brother was again summoned; and, though he believed it might prove fatal, was obliged to yield to my solicitation, and I was placed in a reclining carriage, accompanied by my brother and another medical man; but as horses were put to, and the carriage moved, I felt pain, which fearfully increased. I became delirious, and they could scarcely hold me down, although my brother sat upon me, and the other held me down by force.

“Three weeks passed, during which time I had constant

pain and spasms day and night, without one moment's consciousness. I then once more revived, only suffering at intervals as before, but I could not be raised in the slightest degree without bringing on excruciating spasm and a sense of something falling internally. Eminent medical men were consulted, and no good derived excepting the doubtful one of their testimony—that my sufferings were of an uncommon and fearful nature, none having witnessed paroxysms of such agony.

“Mental affliction always produced attacks of extreme pain and consequent prostration: the death of my mother, and years afterwards that of my brother, in turn reduced me to the brink of the grave. For eleven years I had been unable to bear any movement, or to be in other than a reclining position, two persons moving me from one couch to another in the same room.

“In 1847, my sister urged me to try mesmerism, but I long resisted her wishes, when Dr. Wilson gratuitously came to visit me in the hope of relieving my sufferings. He happened to witness one of my attacks, and administered a large dose of chloroform, which was then my only momentary relief, and left me, being certain medical aid could not avail me. Returning when the attack was over, he expressed his belief (although not practising it himself) that mesmerism properly persevered in would cure me, and another able M.D. had previously recommended it as likely to relieve me. I felt it a duty to yield. After several professed mesmerisers had in vain attempted to influence me, a friend at length succeeded in putting me partially to sleep: he mesmerised me occasionally for two months, but was unable to continue the treatment, and I was falling into my old state of unmitigated and almost constant pain and depression with sleepless nights, loss of appetite, and such debility that I was unable to read, or even to pray for myself. When you first began to mesmerise me I had for a fortnight past been in constant pain, which in five minutes you removed. I wrote to my medical friend, Mr. Guthrie, who had constantly attended me, and watched the treatment of all whom I had consulted. Although he had no faith in mesmerism, yet he sanctioned my recourse to it, saying, if from any cause I derived one minute's refreshing sleep or freedom from pain, it was a boon. I have constantly written to him during the period you have mesmerised me, and he has from time to time begged me to solicit your persevering in the treatment, and at length pronounced you to have accomplished what no medical man could have done—*banished* all serious symptoms, and pro-

duced others of perfect health, though he *still* doubted the propriety of my attempting to be raised. I am now, through your persevering, kind treatment, quite well, *never feel* pain, and can walk four miles with ease in the day."

*History of the mesmeric treatment.*

In January, 1852, I was calling upon the lady above referred to, when she happened to tell me that she had been in considerable pain for a fortnight past; that the only thing that relieved her was mesmerism; but the friend who used to mesmerise her was gone, and she had great difficulty in finding persons who could affect her, and of those the influence was generally disagreeable. I offered to try, and after I had mesmerised her for about five minutes the pain was relieved, and I continued to mesmerise her occasionally for about two months, generally about ten minutes or quarter of an hour a day, but during part of this time I was myself unwell, and for two or three weeks unable to go to her at all.

About the sixth or seventh day she surprised me by saying, "Ah! I would not have let you send me to sleep if I could have helped it." Her eyes were shut, but she was talking so rationally that I could scarcely believe she was asleep: at which she was somewhat offended. From this period she always went into mesmeric sleep after she had been mesmerised for about ten minutes; and in that state continued singing and talking until I awoke her, which was usually in about a quarter of an hour. At the end of two months all her symptoms were better; she slept more soundly, her appetite was improved, and she was almost entirely free from pain.

Before I mesmerised her, she had occasionally evinced a power of seeing into the causes of illness; her sister therefore suggested that she should endeavour to look into my brain and discover the cause of a facial paralysis under which I had been sometime labouring. She put her hands to my head, and, after mesmerising it, with some difficulty discovered a dark spot on the side of the brain opposite to the paralysis; described the size of it; the mark indicating its former extent; said that the flesh on the paralyzed side appeared much whiter than that on the other side of the face; that the nerves were destitute of their proper fluid; and some other symptoms, which of course cannot be verified. I would merely state that in proportion as she has seen the symptoms decrease, I have recovered.

I usually mesmerised her by simple downward passes; in

about ten minutes she used to feel great pain in the bridge of the nose, and directed me to place my thumbs there; when she invariably began to sing, which was usually the first indication I had of her being asleep. This, as I afterwards learnt, was caused by the other parts of my hand resting over the organs of Time and Tune.

I left her in March, and returned in October, 1853, after an absence of about six months.

She had experienced the good effects of the mesmerism for some time, but was then gradually falling back into her former state; growing weaker, suffering much pain, and apprehending a return of spasms.

From about the middle of October, 1852, to November 19, I mesmerised her at first once, latterly twice, a day, keeping her asleep rather more than an hour each time. Under the mesmerism her health and strength improved steadily. After some time she told me that medical men had thought that certain ligaments were broken, but she could see plainly they were not broken, only elongated, and one of them sore as if it had been partially torn; that she should quite recover if properly mesmerised, but it would take a long time, probably six months; that one of the ligaments was more elongated than the other, and that was the reason why her spasms were so unusually painful.

During a great part of the time she has been asleep she has mesmerised me for facial paralysis, and has always declared that she should eventually cure me.

Nov. 9, 1852, morning. A. felt well, and had been mesmerising her servant for the head-ache, which she had removed. The head-ache however had returned, and I offered to make some passes myself. I mesmerised the girl for about ten minutes—she professed to feel no pain and I soon left her apparently asleep, and then proceeded to mesmerise A. She had, while I was making passes over the servant, seen the light playing from my fingers, and was already partially affected; when her eyes were shut, perhaps half-mesmerised, she had seen this light more plainly. She felt very uneasy, sick and trembling, and thought it was because I had touched the girl. I washed my hands in cold water and the passes ceased to have a disagreeable effect.

In about threequarters of an hour I awoke A., and then proceeded to demesmerise the servant; but I first made a few passes, &c., to quiet her, as she was crying and hysterical. The head was easy but she still felt weak and hysterical, and I then returned to A. whom I had left thoroughly awake, but, in consequence of the passes I had again made over her



servant, she was half-mesmerised, and felt the same uneasy symptoms as before. I washed my hands and then mesmerised her, when the unpleasant effect ceased. I tried one pass with my hands wet: she said it demesmerised her.

Nov. 9, evening. I kept her asleep an hour and a quarter. The girl whom I had mesmerised for head-ache was well. A. said she had quite lost a swelling on her wrist which she had had for three years, and which was no better when I began to mesmerise her three weeks ago.

Nov. 12., morning. A. felt well: was quickly mesmerised and began to sing. I told her I was trying to write down her case.

A. "You should say—In 1852 I became acquainted with a lady who for 11 years had not been able to be raised from her couch, &c., &c. On my return I found her suffering more than usual from symptoms which generally preceded severe attacks; but accompanied by a good deal of fever which for two or three weeks had rendered her nights sleepless, and caused days of langour and depression of spirits. She was also under treatment for a rash on her chest and stomach. Their name was legion when I commenced mesmerising her. In two days they had quite disappeared. Her appetite was good, and her sleep calm and refreshing; I continued mesmerising her one week, during which she had a return of severe pain and every symptom of return of agonizing spasm, when I redoubled my exertions, and gave her an additional hour every morning, &c.; when physical strength was indisputably given to her, and symptoms which were withheld from me made their appearance by which she was able to gratify me by the assurance that I had benefitted her not only by temporary relief, but by giving hopes of permanent good. Now that's an end of it. I think great stress ought to be laid upon waking so fresh after (my nights) sleep—to invalids that must be of consequence. In the morning your mesmerism is so much heavier." In answer to some questions I put to her she said, "If you went on breathing on me, I should perhaps sleep for a month, and might wake up an idiot; just before I go to sleep the feeling is exquisite, quite like Elysium."

Nov. 18th, morning. As soon as A. was mesmerised she began to sing; I touched Language, when she began to talk Spanish; said she was feeling more in want of mesmerism; she saw her sister near London, described the room, persons in it, &c., &c.; said she saw the procession of the Duke's funeral which she described: presently she saw a man falling (from a window or some height), which so horrified her that

I was obliged to take away the sight. On the same evening some persons who returned from the funeral told us that a man had been killed by a fall.

Nov. 18th, evening. I kept her asleep about two hours, part of the time she mesmerised me; saw a small spray of some nerves in my face alive, which before was dead, and drew a picture of it.

When I left her, about Nov. 20, 1852, she said that the effects of the mesmerism would last some little time, but that on the Saturday fortnight she should have a spasm at 10 p.m., that it would not be a bad spasm, she should be in bed all the Sunday and able to get up on the Monday; that she had better not be told of it beforehand that there might be no room for fancy. This attack came on exactly as she had predicted.

From December 19 to January 4, I believe I generally mesmerised her, regularly keeping her asleep from one to two hours a day. On one occasion she had on an alpaca dress; she said that the mesmerism did not affect the body through the alpaca dress, and she directed me to take hold of her hands that I might mesmerise her body through them, and to make passes over the head, which she said was comfortable but not equally so as when the body was mesmerised, and that she must not wear the alpaca dress again. She always declared that the mesmerism did not pass through silk or alpaca, and whenever she had on any silk dress, she merely obtained the mesmerism which found its way into the body through the hands, throat, or those parts which were not covered with silk.

In every instance I found phreno-mesmerism answered; she however did not like me to touch Locality as the first effect was to make her very dark, and then she said she came down wherever it might happen to be and could not help seeing whatever was taking place, whether the sight were horrid or not. On one occasion she said, "I do not know how it is, but all my ideas seem a chaos until you place your thumbs between my eyes and that seems to give them form." It then occurred to me for the first time that my thumbs were always placed over the organ of Form. When awake she knew nothing about phrenology and had no faith in it.

Dec. 31st. A friend being present who wished to witness some of the phenomena, I mesmerised her with my hands over Time and Tune, she commenced singing vigorously; I placed them on Veneration, the song was changed into an anthem. I then placed my fingers on Locality.

A. "Oh! I wish I could have one of those beautiful flowers."

I. "Where?"

A. "In the garden at Valparaiso."

I. "How do you know they are there?"

A. "I can see them."

I. "How can you see in the dark. What time is it there?"

A. "It is full morning?"

I. "How can you see there?"

A. "I am there, my spirit hovers over, I could drop anything into that cactus; I can see they have stripped the grapes off, there ought to be nearly a ton of them."

I. "You are here on the sofa talking to me."

A. "My tongue talks to you, my spirit is hovering over Valparaiso."

I. "How is it you can see me when your spirit is at Valparaiso?"

A. "How is it that the stars are in the firmament? The spirits which hover over me don't move, but they can convey their messages. My spirit hovers above and I can see you or the garden at Valparaiso."

I. "Don't you think that my touching Locality makes you imagine?"

A. "No. I am there; if it were imagination why should I tell you that they had stripped the grapes off? I should have expected to see them on: or that they had changed the stables into a pigstye?"

Another time she said, "The things you see when mesmerised are not imagination; I know what imagination is. The objects are quite palpable; I see them quite as plain as when I am awake."

On another occasion I touched Locality, she requested me not to do so. When I had taken away the effect she said, "You placed me at St. Lorenzo then, it is where they brought the first potatoe from; it is up to the knees in dust there, but it makes me feel so dark until I am there." I touched Gustativeness, she said, "It is a great pity that when — has a party she does not send to Worcester for ice, it is so good at such a shop. Do you like figs, I have some."

At her request I eat one, and demesmerised Gustativeness; she said, "I am not quite sure that I like figs, don't eat any more."

From January 4 to March 13, 1853, I mesmerised her generally once, oftener twice during the day, keeping her asleep on the average rather more than an hour each time, and sending her into heavy coma for a few minutes or longer; during this time, her health steadily improved, her strength

increased ; the mesmerism enabled her to sleep well at night, which she had not done for years. When I first began to mesmerise her the effect was often in some respects unpleasant and made her tremble, feel sick, faint, and uncomfortable. I had gradually discovered that all these effects were owing to cross-mesmerism, and that, if I carefully excluded the light, allowed no one in the room except those who did not cross-mesmerise her, and carefully avoided touching any one before I came to her, no unpleasant effect ensued, and she derived much more benefit from the sleep. As I took these precautions she gradually became much more sensitive ; and if a person came close to the outside of the room she was in ; if after washing my hands I was obliged to shake hands with any acquaintance I met ; if I had brought any new bank notes with me in my pocket, she was certain to be unwell and cross-mesmerised. But, if all such causes were carefully avoided, she always said that the pleasure of being mesmerised was exquisite, beyond description, and one hour of mesmeric sleep rested and refreshed her more than a whole night of natural sleep. I had discovered that by breathing on the body or keeping my hands upon her, the common mesmeric sleep might be deepened into a heavy coma in which she appeared to be quite insensible, and could not hear me. In this stage I could allow any person to see her whom she could not otherwise have borne in the room, and any operation might have been performed with ease. If she were at all tired from any over exertion in the usual stage, she would ask me to send her into the coma, or as she called it put her to sleep, and it always seemed to rest and strengthen her ; although on one or two occasions when I kept her in it nearly half an hour she complained of its making her heavy. During this time her power of seeing herself and other persons seemed to increase ; she could accurately describe the symptoms of any one on whom she could bear to lay her hand, which was the means she usually employed to see things by ; and declared she could see the smallest nerve or vessel in the body, and how everything acted. In more than one case where medical men have been completely at fault, she has given most accurate diagnosis, as has been proved by the result. On these occasions she always spoke with the greatest confidence, said she could see plainly, and could not possibly be mistaken.

Before March 29, 1853, she told me at various times she was cured of her original disease, and that if she were allowed to remain in her present position she should have no more attacks of spasm ; but that she could not be raised from her

recumbent position, because in consequence of some former inflammation an internal adhesion had taken place; that as soon as she were raised the adhering parts would pull, cause acute pain, and the attempt to raise her would prove fatal if persisted in: that over the adhering parts there was a branch of nerves then looking dead, like a piece of twisted lasso; but that it still retained the power of life, and mesmerism would gradually soften and restore it to activity, and that it would then of itself tear asunder the adhering parts: that this process would take a fortnight, during which time she should be subject to paroxysms of pain as bad as her original spasms, and that, if she were not properly mesmerised, she should sink under it, but that if she were mesmerised she should recover, and after the parts had been torn asunder should be able to be raised, and gradually recover. She said that while she was suffering from the paroxysms of pain I should not be able to put her to sleep, yet that I could before they came on, or as soon as they were over; but that there was no way for her to escape the pain, because during mesmeric sleep the parts were all so tranquil that the separation could not go on, and that if she were put to sleep just before the attack commenced the pain would come on as soon as she awoke, and the shock of waking out of the mesmeric sleep into acute pain would be very bad: that she must not take chloroform, as it would be worse than cross-mesmerism. I tried the effect of putting her into mesmeric sleep and demesmerising part of the body, but I found that she could feel pain in that part of the body which was demesmerised.

Jan. 22nd. She said that if she had not been mesmerised she should then be very ill: that there was a great deal to do before the dormant nerve was brought to life; that the blood-vessels were still very weak; that the mesmerism helped the blood-vessels by giving health to the nerves round about.

Jan. 23rd. She had caught a stiff neck from sleeping with the window open. When mesmerised she said that the cells of the muscles looked stuffed up. I kept her asleep an hour; when she awoke, the neck was cured.

Jan. 24th. I found her unwell. When mesmerised she asked me to put her to sleep [coma], that she might not see herself.

I. "What can you see?"

A. "There seems a struggle between mesmerism and illness; what would have been pain pulls up all the nerves."

I. "That is quite unintelligible."

A. "Well, now, I'll tell you better: the resistance which the mesmerism offers to an immense weight prevents the

nerve from being pulled out. Dear me, I hope I am not going to have face-ache, I can see my jaw inflamed."

I mesmerised it. When I went in the evening she had had bad face-ache, which continued at intervals for a few days, but was always relieved by mesmerism.

Feb. 7th. When asleep she said, "I can see in me some small veins active which I have never seen active before: the blood runs freely through them: it is near the sore place. There is a place looks hard, as though I could pull something off from it if I could put my nail under. When I am regularly mesmerised I have great difficulty in keeping my caustic issue open.

Feb. 9th. A piece of hair had been sent to see if the owner could mesmerise a person who was with her. She said the hair was like a dead thing, and she could tell nothing by it. I then gave her a piece of mine. On applying it to the patient, she said it curdled the patient's own mesmerism. A piece of the patient's own hair was then applied. She said that it looked as if there were the same contest going on between the two mesmerisms which there was at first.

Feb. 12th. She said that she should be ill on Tuesday (15th); that it would be a spasm except for the mesmerism.

Feb. 15th, morning. She had felt ill, had a bad night, and no breakfast. When asleep there were some spasmodic motions inside the stomach, which I quieted by putting my hand there. She said it would be a spasm except for the mesmerism. It wanted to pull the ligaments, but they would not be pulled: they were not stretched. When she awoke she felt better.

15th, evening. When asleep she said that the mesmerism had done her an immense deal of good. She looked better. The ligaments were not at all elongated. Several things still were not healthy. The parts which would become healthy next were some very small vessels (not nerves) which ran round the base of the ligaments. She added, "When my stomach shook this morning there was a small vessel which had no loophole, and it had to break itself; and it did, and the blood flowed out."

I. "Was that right?"

A. "Yes; I am as well as I can be."

Feb. 17th, morning. She felt ill. When asleep she said she should have had a fit except for the mesmerism: she saw something stopped.

17th, evening. When she was mesmerised I asked her what she had seen in herself in the morning. She said,

"I saw something shut up quite close, and it appeared as if it would not allow the blood to leave the heart for about a quarter of a minute : it made me feel very sick. I believe it to be the same thing which caused my fits. You have cured the cause of the spasms I used to have. When you went away (December, 1852) it was not cured, but it is now. You could not put me on my feet now ; it would bring back spasm. All that now is required to be done is to strengthen that nerve."

Feb. 21st. She was strongly cross-mesmerised as soon as I began, which I could only attribute to some new notes and money I had in my pocket. I washed my hands, put away some of the silver, and kept her some time in coma. When she became sensible she said,

"I have received a great deal of mesmerism, and can see myself very plainly : I can see what I caught cold in. I have not done what they think is the matter with me ; that is not why I cannot sit up, for I have recovered from that, and yet should have spasm if they attempted to raise me. I should like to try to show—one spasm would not hurt much. Before I get well I shall have a great deal of pain."

In the evening when asleep she told me the same, and said,

"I see when I get better and the nerve begins to move I shall have a great deal of pain : I could not get well without feeling pain (Feb. 22). People say mesmerism has not a sanative power, but I see it has ; for it will do for me what they would want to do with a knife if they could get at me."

Feb. 23rd. Could see herself plainly : said, "All appears healthy except that nerve ; that lies dead like a piece of lasso : when that begins to work, all will be excited round about it, and it will begin to pull. I did not believe Mr. —, but I do now : he said, if a man cut his throat badly, he might live while the vein was cut, but not when it healed ; I see, because when it healed it would stop up the aperture."

Feb. 24th. She said, "When I get well—in about five weeks—I shall have acute pain at intervals for about a fortnight : I must have it, or I shall not get well. When the time approaches, I shall be able to tell you more clearly when it will come, and how long it will last."

I. "How can you tell ? do you reason ?"

A. "No ; I don't reason : because when I am awake, if I were told the facts I could not draw the inferences from them : something tells me I know, but I can't say how. I suppose it is a kind of instinct, or intuition."

"In the evening she said, "The pain will be so bad that

I shall be delirious part of the time; I shall be obliged to scream out: but I cannot get well without having the pain."

March 13th. Upon being questioned she said, "I am not getting better now because I am getting nearer to the time when I shall have that pain. I shall probably begin soon to have pains. To-morrow, after being moved I shall have pain in the back and down to the legs."

From March 13th to March 29th I generally mesmerised her twice a day. During this time she appeared to be growing worse, and had several attacks of pain. When asleep she usually foretold when these attacks would come, and explained the cause of them. Whenever I found her suffering, she was always asleep, and quite easy after a few mesmeric passes.

March 15th. She said she should have pain after eight o'clock, which would continue all night unless she were mesmerised. I went at nine o'clock and found her in pain: I kept her asleep three quarters of an hour. She said that the pain would not return, and she should have a good night: the pain she was suffering from was caused by the part which was cured sympathizing with the part which was formerly dead and now coming to life."

March 20th. A. said, "I shall have pain to-morrow: it will be very slight for some hours, and then severe. If you mesmerise me in the morning, it will not come on acutely until 4 p.m. If I am not mesmerised, it will destroy my night's rest; if I am mesmerised in the evening, the pain will cease, and I shall have a good night."

March 21st. "I mesmerised her in the morning. She told me the same as the preceding day. I went in the evening at a quarter before six. The pain had come at four o'clock, had been very intense, and was then slightly better. I kept her asleep an hour and a half, one hour in coma. She said the pain would not return the next day, and she should have a good night. "If I am mesmerised regularly the bad pain will come on Monday at nine o'clock p.m.; it will increase, and at 11 o'clock I shall be prostrated and exhausted from it. Until then you will not be able to put me to sleep. The pain now is caused by the nerve having swelled," &c.

March 24th, evening. She said, "I shall have pain to-morrow between three and four p.m.; the mesmerism will take it away. The next day I shall have very bad pain as soon as I am moved. I am getting out of order altogether now; my liver looks bad, not the right colour. I shall have bad pain in it to-night." I mesmerised it for some minutes



according to her directions. She said it was much better, and she should scarcely have any pain in it.

March 25th. I went at four o'clock, and found her in great pain, which had come on about a quarter of an hour before. The mesmerism took it away. I went again in the evening. When asleep she said she should have very bad pain as soon as she was moved, and it was settled that she should not be moved until I came.

March 26th. I went at 11 a.m. At 10 o'clock she had felt so well that she had insisted upon being moved. Acute pain came on directly, and when I arrived she was scarcely able to speak. When asleep she said she should have pain again at half-past three.

I went again at twenty minutes past three. She had no pain, but soon began to feel uneasy, and I put her to sleep. Whilst in coma she had a kind of fit. On various other occasions she had fits whilst in coma; they appeared to be caused by the mesmerism collecting in one place, and were quieted by making passes down to the feet. She said, "I shall have pain to-morrow if not mesmerised before six in the evening, but it won't be bad." This I prevented by mesmerising her.

March 29th. She told me that if I did not want the bad pain to come on, I must not mesmerise her any more: that she might safely be left for a week or so, and should only have a little lancinating pain, and lose a day or two.

I went away, and recommenced mesmerising her on April 9th. She was asleep in ten passes, but could not see herself very plainly. I mesmerised her again in the evening, when she told me that it would require two or three days before the bad pain would come. Being uncertain whether I could give her the time necessary, I again omitted the mesmerism for three days. I recommenced on April 13th—two hours.

April 14th. When asleep she said, "If you mesmerise me well twice to-morrow and once on Saturday, the bad pain will come on about two hours after Saturday's mesmerising. I settled to bring it on Saturday in the day-time."

April 15th. I kept her asleep two hours. When in coma she had a bad fit, but on coming to her senses knew nothing about it. She said, "If you do not wish me to have the bad pain to-morrow, you must not mesmerise me again to-day. I shall have some pain. I look very bad inside. If you mesmerise me again to-day I shall have the bad pain soon after I am mesmerised to-morrow. If you do not mesmerise me until Sunday, and then twice on Monday, I shall have it after

being mesmerised on Tuesday ; at least I will tell you how to bring it on in the day time on Tuesday."

Sunday 17th. I mesmerised her once.

April 18th. Three times in the morning she said she should have some pain at four p.m. I went at five minutes past four, and found her in acute pain, which had just come on. When asleep she described the appearance of the nerves inside, and said she should be in a good deal of pain if she were awake.

April 19th, morning. When in coma she had a fit ; when she came out of it, and her arms were demesmerised (which she always made me do, otherwise she could not move them), her hand was still contracted, as in the fit. She directed me to mesmerise it, and then demesmerise it ; when it opened.

She said, "The attack of pain will come on about four p.m. You had better be here part of the time I am ill, as, although you will not be able to put me to sleep until the attack is over, you will be preparing me to receive the mesmerism. It is of no use your being here during the whole of the attack ; whatever time you can spare you had better give me afterwards, when I shall want as much mesmerism as you can give me. If you come at quarter past five you will begin to mesmerise me at quarter to six, and I shall be mesmerised at six." She then gave sundry directions about what we were to do. I awoke her, and returned at quarter past five p.m. I heard her screams before I got to the room. She was in bed writhing, screaming, and dashing herself about. So she continued, sometimes easier, sometimes delirious, until quarter before six. I mesmerised her all the time. At quarter before six she appeared almost free from pain ; at six o'clock she was asleep. I kept her in coma one hour. Her sister said that just before four o'clock she complained of thirst, and very soon after of pain, and she was put into bed ; in about ten minutes after that they could not have moved her. The pain increased, occasionally intermitting, until I came : during part of the time she had been delirious. When she came out of coma she said that she was disappointed ; the place had not torn yet, but only pulled. She thought she should have six or seven more attacks ; that I had soothed her when I came ; if I had been there all the time the pain would have been less but longer. The vessels at the bottom of the stomach were gorged with blood almost to bursting. The brain looked pressed down, as she supposed an idiot's would be ; should have some head-ache when awake. I relieved the head by passes and manipulations. She said she was afraid of the gorged vessels : if she strained or cried they

would burst. I tried to empty them by passes, &c., &c.; in about ten minutes she said they had disgorged their blood, but would still look black. I continued until she said I could do no more good. She said she should not sleep much; should feel very weak when she awoke, with slight headache; should be better after she was mesmerised to-morrow; thought the next attack would come on to-morrow at about eight or nine o'clock p.m.; the piece would then rip; the pain would be sharper and last about an hour.—I had kept her asleep rather more than two hours and a half, of which more than one was coma.

April 20th, morning. I kept her asleep an hour and three quarters. She said the next spasm would come on at eight p.m. and last an hour, and be more acute: the place would rip. The danger consisted in the probability of the blood vessels of the stomach rupturing. She did not think that they would, but they might: she directed us what to do to prevent it, and also what remedies we were to use in case they did. She said she should have six attacks more and a bit. She could only see Friday night, and expected the third then.

April 20th, evening. I went at a few minutes past eight, and heard her screams as soon as I entered the house. The attack had only commenced a few minutes; it appeared more acute than the first. I mesmerised her all the time; by about ten minutes to six she was delirious, and soon after that I put her to sleep. I kept her in coma half an hour. When sensible she said that the vessels looked very bad; under her directions I accumulated the mesmerism over them for half an hour, and then made occasional passes until they were disgorged. She said, "You soothed me by the mesmerism. I got a great deal of it, and it prevented my body from being ill with the pain. If you had not been here at all the vessels would have burst, and I should be dead. The place has ripped a little. The next attack will be on Friday evening; it will be as acute as this, but not so long. On Monday next I shall have two in the day. On Friday the first part of the nerve will be up; the rest of the nerve is not sufficiently alive to rip it up; it has tried to rip up in the middle, but could not. If I were now left without any more mesmerism the thing would not rip up of itself. When I am in delirium I feel the pain, but do not recollect it when I am awake; now I recollect what I said in delirium." She has repeatedly told me that in her mesmeric state she could recollect everything that passed in delirium years ago; that persons should be careful how they treat delirious persons,

for that in delirium we know what passes around us, and feel pain as acutely as when we are in our ordinary state; but that the pain does not shock the system as much, and that the consciousness that exists in delirium is forgotten afterwards, just as that of the mesmeric trance is.

April 21st. I kept her asleep an hour and a quarter in the morning, and the same in the evening. She said her throat looked parched and feverish; at her request I ate some black currant paste, which she said moistened it. Said she should have an attack on the morrow at about eight p.m., and had better not be moved all day.

April 22nd, morning. She felt pain over the stomach; I said I would ask her about it when asleep. I kept her asleep an hour and three quarters; during the time I ate something for her. She said, "Before you ate my stomach was contracted, and had a queer looking sort of moisture in it; now the stomach is its full size, and does not look shrunk, and part of the moisture is gone."

I. "But you could not get nourishment so."

A. "Yes; I could get all my system wants."

On another occasion she told me that my eating for her did not give her any blood, but gave her the nervous strength, and raised the stomach when it had collapsed from emptiness.

A. "The next attack will come at five minutes past eight; it will last more than half an hour. The latter end of it I shall be delirious, but you will not be able to put me into sound sleep then; the delirium will be from weakness. I ought to be mesmerised for two hours afterwards; it does not matter being kept in coma. The left leg looks paralyzed; the place that is so irritated has stopped the nervous fluid from passing into the leg, and diverted the blood from going in. If I had been awake I should have had no sensation or power of motion there." I mesmerised it for about ten minutes, when she said the nerves had become roused, and the free circulation of blood followed.

April 22nd, evening. I went at five minutes past eight: the attack had just commenced. I mesmerised her all the time; in about thirty-five minutes she was delirious; in about forty minutes she was asleep. The attack had been very severe; occasionally she had been gasping for breath, and not able even to scream. I kept her in coma some little time; when she became sensible she said that the pain was worse when she could not scream; she thought it might have been fatal if I had not been there. The mesmerism gave a pleasant sensation through the system, although it did not ease the pain.

A. "The attack after the two will be very bad; as bad as this. If I am mesmerised on Sunday I shall have two attacks on Monday; the second will be the worse." At her request I drank some tea for her and ate some toast, which she relished quite as much as if she had taken it herself. I kept her asleep two hours and a half; about half an hour of it in coma. She told me all inflammation was gone, and I might go in safety.

April 23rd, morning. She felt weak, but not that empty feeling she had suffered from previously. When mesmerised she said, "If I had not been mesmerised I should have had inflammation from pain to pain: we have many nerves thinner than spiders webs, many more than are marked in the anatomical books, I see them in me and in you also, the thinnest texture that you can think of but they are the same; the nervous fluid goes into them, I can see it quite plainly, the fluid does not appear as if it would wet your finger if you put it on."

On all occasions when I questioned her on such points she invariably said, that the nerves were hollow tubes with their own proper fluid passing down them; this fluid she described in appearance as a thin gas; that if medical men cannot discern any aperture in the nerves after death, it must be that they close up; in the living subject she sometimes saw nerves closed, but always in disease, such as paralysis, neuralgia, faceache, lameness. The size of the aperture in the nerves was to the aperture in the veins in the proportion of a hollow bit of elder to a quill, but the vein would expand, the nerve would not.

April 23rd, evening. I kept her mesmerised two hours and a half and ate my dinner, which she relished as much as if she had been awake and eaten it herself.

April 24th. She had had a pretty good night, and felt stronger; had taken some coffee and one or two mouthfuls of cake. I kept her asleep two hours and three quarters, and had some tea and toast for her. When asleep she said that she must be mesmerised for ten minutes on Monday morning as she should have two attacks during the day: the first would come at 2 p.m., and would not last half an hour; that I was not to come until it was nearly over as she would require to be mesmerised for two hours after it to strengthen her for the second attack which would come at 7 p.m., and be severe and last nearly three quarters of an hour. In about half an hour she should be delirious.

April 25th. I went at twenty minutes past two and found her in great pain, screaming and writhing. Whilst the attack lasted, it seemed much the same as the preceding ones: by

half-past 2 she was asleep. I kept her in coma a quarter of an hour, when she awoke she said,

A. "If a doctor could see me now he would say there was no hope."

I. "Why?"

A. "Because there is so much inflammation."

In about three quarters of an hour I had reduced the inflammation by accumulating the mesmerism over the inflamed parts and then making passes according to her directions. In answer to my questions, she said, "The inflammation is gone, but I still look very black. The attack in the evening will come on at seven o'clock, be very bad and last half an hour. Between this and Friday I see something, I don't think it will be pain, I think it will be great sickness; on Friday when I am gasping for breath, if I attempt to raise myself up you must not let me, as it would be fatal. The danger on Friday will be from exhaustion, as I have eaten nothing and made no blood. I see that some of the tubes which nourish the bulbs of my hair have stopped. In a fortnight I should be grey or my hair would fall off if this were to last."

I went again a little before seven, and staid in a room below; at seven o'clock I heard her screams and went up. The attack had just commenced, at a quarter before seven she had felt a burning pain which had made a cold perspiration stand on her hand. The attack was so bad, that for some time she was unable to scream, and was gasping for breath: at half-past seven she was delirious, and in a few minutes afterwards asleep. I kept her in coma about ten minutes, when she awoke she told me that there was a great deal of inflammation and directed me how to subdue it.

A. "Now I see the mesmerism has lighted up the bones in my leg: because the nerves would not take it, it has gone down the bones. The greater part of the nerve has torn, the other part will begin to tear on Friday. I shall have bad retching on Thursday evening and part of Friday."

April 26th. She felt weak, and could not move the leg. I kept her mesmerised two hours, occasionally putting her into coma, and mesmerising the paralysed leg and side. In about an hour and a half she said that most of the muscles were relaxed: in two hours she said that the nerves of the side were beginning to take the mesmerism, but it would be more than an hour before the leg would be right. I demesmerised her and returned at a quarter past four; I put her to sleep and ate dinner for her, which she declared did her much good; I kept her asleep for an hour and a half, occasionally

putting her into coma and mesmerising the side and leg. After an hour and a quarter she said, "Now the mesmerism goes into the nerves; if I awoke I could move my leg." When I demesmerised her the paralysis had gone. In the evening I kept her asleep one hour and took tea for her.

April 27th, Wednesday morning. I kept her asleep an hour and a half. She told me that the next attack would come on Friday at 9 p.m., and would last half an hour until she was delirious. In reply to my questions she said, "The danger will be when I begin to pick the bed-clothes: then you must put your hand on my heart, not press it, but keep it warm and prevent my rising or moving my shoulder up, and moisten my lips with ginger wine: be careful not to have the cloth too wet so as to let a drop go in. I was once equally ill at —, my brother put a mustard poultice over me and then the heart began to beat: the mesmerism will do more, and act more quickly. When that is over and I begin to scream, a little wine will do me good. I am sure I shall get through the attack, because I see other pains beyond. If I could not see other pains beyond, I should tell you that you might call in other people, and that I was not sure." I demesmerised her and came back in three quarters of an hour; she felt weak. I put her to sleep; she said her stomach had shrunk. I ate dinner, when she said her stomach had got up again, and she felt much stronger. She said the stomach had not shrunk after the first time until to day, and that was because she had been moved to have the bed made. I kept her asleep nearly two hours.

April 27th, evening. I kept her asleep two hours. She said she had swallowed a small bit of barbary which irritated the stomach, and would bring on retching at night after being moved. I mesmerised the stomach. This brought some juice over the barbary, but did not remove it. I had tea for her.

April 28th. The retching had come on the preceding night as she had predicted. I kept her asleep two hours, and had dinner for her: she told me that I had better come at 6 p.m. and 9 p.m. She should have very bad retching. If she were kept mesmerised until Friday evening the retching would come during the bad attack, which would be worse. On Friday the danger would last about a minute; she should not feel then, and be past crying; it would be after the attack had lasted about a quarter of an hour; afterwards her eyes would squint; at the end the brain would sink; that I must take care not to let her move her shoulders up, as in that case she should die. She felt certain she should get over it.

April 28th. I went again at six p.m. She had had very

bad retching. I kept her asleep two hours, and had tea for her. She said the barbary was gone: she should have two attacks of retching before I came at nine; and again in the morning, but it would not come on again after the morning's mesmerism.

Nine o'clock. I kept her asleep one hour; she said the stomach looked worse than when I left her in the morning. I subdued the irritation by passes and breathing, &c. She said she should have retching in the morning at times, until mesmerised.

Friday, April 29th. The retching continued so bad from seven a.m. until half-past twelve, that they sent for me. I found her retching, with pain in the chest and a taste of blood. She had had a good deal of ice. I put her to sleep. She said that one of the small vessels at the bottom of the throat was cracked, that it would not matter; she saw inflammation about the chest, stomach, and elsewhere: after about an hour she said, "If I were awake I should be sick now: the tube is trying to make the stomach sick." I kept her asleep three hours, during which time I had some gruel for her. She said that the inflammation was reduced, that she should have no more sickness, but that the left leg would be again paralysed after the attack at night, but that I should take it away on the following day.

I went again in the evening and kept her asleep an hour and a quarter, during which time I had tea for her. She said that the attack would come at nine o'clock, with a burning feeling first; that two-thirds of the nerve would rip up. I went again a little before nine, but did not let her know I was in the house. The attack commenced at nine and was, if possible, still more severe than the preceding ones. She had complained of a burning pain before it came on. After I had been with her about a quarter of an hour, she was gasping for breath, unable to scream, and the arms were stiff and stretched out convulsively. This lasted a short time; the only difference then was that the stiffened fingers began to pick convulsively at the bed clothes. Her sister who was moistening her lips told me that the tongue was swollen and protruding, and the eyes starting from the sockets. I followed the directions she had given me and in about a minute she was able to breathe and scream again. In about half an hour she was delirious and I put her to sleep. After I had mesmerised her two hours and a half according to her directions, she said the inflammation caused by the attack was reduced, and I awoke her. Her left leg was paralysed.

April 30th, I kept her asleep two hours and a quarter in



The morning, one hour in the evening, eating for her as usual. The paralysis was removed by the mesmerism as before.

She had two more attacks after this, in most points like the preceding ones, except that the last, which she had called a bit of an attack, lasted only a quarter of an hour. The exact times when the attacks would commence, their duration and main symptoms she predicted as before, and was invariably correct. Before the last one she said that if, when the attack had lasted ten or twelve minutes, she asked me to raise her I might do so with safety, as she should have an instinctive feeling that the parts had torn asunder, and the obstacle to her sitting up was removed. The attack while it lasted was as severe as the preceding ones. After about ten or twelve minutes she writhed herself up into an arch supported as it seemed to me only by her head and heels, she soon fell back and sprung up in a sitting position, (*the first time for twelve years,*) she supported herself by me for a short time, and then fell back, became delirious and was soon put to sleep. When asleep she said that the place had torn and she might be raised with safety. I continued to mesmerise her regularly until May 27th, generally twice a day, keeping her asleep three or four hours each day, and having my dinner and tea by her side when she was in mesmeric sleep. After a few days I began to put her up into a sitting position for a very short time each day. At first it was accompanied by various bad effects in consequence both of the weak state she was in, and of having been so long in one position; after each attempt I put her into mesmeric sleep, and she then told me, if any mischief was done, how it was to be remedied, and what precautions were to be taken. When I left her, May 27th, she said if she were not mesmerised again she should gradually but very slowly recover; she was able to be carried out and laid on a sofa in the garden, but was still very much emaciated, both by the sufferings she had gone through, and the abstinence. A week previous to the attack her appetite fell off, for eight days she tasted solid food only, viz., one or two mouthfuls of cake once; for thirteen days after that she tasted nothing solid, only a little coffee in the morning and half a cup of tea at evening, and some ice during the time she was subject to the retching. Not only when asleep but when awake also, she seemed to derive real benefit from my eating by her side when she was in mesmeric sleep, and when she awoke could always tell by her own feeling whether I had eaten or not. In sleep she said it gave her no blood, but gave her all the nervous strength she would have derived from really eating.

I went away May 28, and returned in July.

From July 12 to August 16 inclusive, I generally mesmerised her twice a day, keeping her asleep between one and two hours each time. She had felt weak for some days: she could not see herself clearly the first time because she had not much mesmerism in her. In the evening she could see herself, and said, "When I am first put up I shall have a stinging pain in the stomach; it will not matter—it won't be inflammation, but when I am awake I shall be afraid of it. When I first walk a sort of cord will appear to pull my leg; I must disregard that: it will be caused by muscles acting which have been so long dormant. I shall be sure to walk."

She sat up each day for about a minute at a time, and as soon as she felt any bad effect, I put her to sleep to see what it was caused by: usually the blood had flowed too quickly to some particular vein where she had suffered before.

July 22nd. She sat up six minutes without bad effect.

July 23rd. I put her on her feet in her waking state. She said she never should be able to walk: she could not straighten her legs; it seemed as if a cord pulled her. I put her on her feet twice. When she was mesmerised she said it had tried her a good deal, but she should be able to walk. I put her on her feet each day. On August 3 she walked into another room with support; and when I left her on August 16 she was able to walk nearly two hundred yards with my support: not so long with any one else, as she said that my holding her gave her a partial mesmerism.

During this time we discovered that, if before she was put to sleep herself she mesmerised a person in another room, she could when asleep see that person, and describe the state of his nerves, organs, &c.; which was very convenient, as she was thereby enabled to give diagnoses in cases of illness in which she could not have borne the patient in the same room; in fact at least nine persons out of ten cross-mesmerised her. When she thus saw a patient, it was his internal not his external form she saw; and the vision seemed rather microscopic. She would examine one organ at a time, and nothing seemed too minute for her to perceive: but that the perception was real we often had proof independently of the diagnosis she gave; as in some cases mesmerism was recommended, and she was requested to tell how the mesmerism acted, and which out of several mesmerisers would suit the patient. On these occasions she would tell exactly how the passes were being made in the room below, with other accidental circumstances. One thing she always maintained, that in serious cases it was of the

utmost consequence what mesmeriser was employed. Sometimes when several have been tried, she has declared that one would soothe and cure, that all the others would do harm; or that the nervous fluid which they sent forth clouded that of the patient. When I asked her how she saw, she said she could not explain it; I should not understand her: it appeared to her as if the whole of what was inside her shell saw the object.

About this time she exhibited a third stage of mesmerism. On several occasions when I had kept her a long time in coma she would utter a slight moan, upon which I used to let her come out of the coma into the ordinary state of somnambulism. But I found that, if I continued to keep her in coma after the moaning, she would pass into an ecstatic state, in which she would shout out and try to rise up to some visions she saw above. In this state I could only collect what she saw from what she said; for she did not hear me: and when she passed back into the usual mesmeric state she knew nothing about it; she said it was as great a mystery to her as the common mesmeric state was to her when awake. She appeared however to be brighter after being put into this stage, and to derive real good from it.

I went away and returned Dec. 28th. During this time she had grown stronger, could walk with support about two hundred yards in the course of the day, but complained of pain in the back, and had felt slight numbness in the arm. She was as usual mesmerised in three or four passes, but at first could not see herself. The third time she began to see, and said she had strained the back by sitting up, and should have had paralysis if she had gone on.

I mesmerised her for more than four months, sometimes twice, usually once a day, keeping her asleep between one and two hours on the average each time. All bad symptoms and local debility gradually disappeared. Before four months were over she was quite well, and able to walk more than a mile in the course of the day.

During this time her power of seeing persons in the mesmeric state increased, and she still retained her power of prevision in her own case.

January 31st, 1854. She had been unwell in the day. When asleep she could see what had made her ill: she said there was inflammation in a valve of the heart, which had contracted it, and the blood would not pass through: that she should be ill in the morning, and not able to rise early: about one o'clock she should tumble down; she could not tell the exact time, as if she walked about it would bring it on

earlier, but she thought it would not be before one o'clock : that she must be watched and not allowed to walk out : that it would kill a strong man, but not her : the mesmerism would not stop it, as there was no nerve to carry the mesmerism down to the valve, but it would do her good afterwards. I acquainted her sister with what she had said, and on the following day went at about forty minutes past one p.m. I found her lying on the sofa, and was told that she had been ill all the morning : soon after one, she rose to shut the door, and fell down ; her sister, who was watching her, was only just in time to prevent her from hurting herself against the fender. The mesmerism speedily relieved her.

Two or three times when she has been asleep I have requested her to see what was the effect of a magneto-electric machine upon myself and others. She used to say that it was quite a gross thing compared with mesmerism : that it did not enter the nerves, but merely acted upon the muscles : that it would stimulate them, and give them blood if they required it. When applied to the liver, she was surprised at its meandering about the liver, and not passing from point to point instantly as she expected.

I have frequently tried the effect of causing her to pass from coma into the higher state of mesmerism, to which I alluded before : it gradually became more defined, and I found that if no serious symptoms came on, she awoke out of it into the common stage refreshed and brighter. As in the higher stage she gave no sign of hearing me, and when she came back into common sleep knew nothing of what had passed, I could only collect by what she said that she believed she was hearing beautiful music, seeing visions, and talking with one or two angels who seemed to attend her. After a little time she would attempt to rise up to what she saw, but I found that by breathing on the sofa behind I could draw her back and prevent her rising. Sometimes, however, when in this stage she would see a person who was considered dying, and about whom she was interested ; in which case the symptoms were rather alarming, and she used to pass off into another state, with the arms perfectly rigid, the breathing apparently stopped ; from which I had some difficulty in rousing her, and when aroused she would say she looked ill, and request to be put to sleep [*i. e.*, into coma]. Fortunately she had before this begun occasionally to pass into this rigid state, and had told me how to rouse her from it, which was to desmesmerise her strongly and then put her into coma. She said that when she was in that rigid state her spirit could not come back. At first she affirmed that it

did not matter keeping her in it a long time, provided I did not go away and used the proper means to rouse her—the feeling was exceedingly delightful; but latterly after it had come on in consequence of something disturbing her during the higher stage of mesmerism, she said, “I don’t think it would do keeping me too long in that stage.”

I. “Why?”

A. “I think perhaps my spirit would not come back.”

I. “Do you mean you should die?”

A. “You could not call it death: it is so very pleasant.”

I. “But you would have to be buried?”

A. “Yes; I should have to be buried.”

As she had frequently seen the spleen diseased in patients, and did not know its use, she requested me to allow her to watch mine, which she did for nearly two hours, after a meal. What she told me was as follows:—

“The position of the spleen indicates that it is of great consequence. I see the blood is purer when it comes out from the spleen than when it goes into it: the blood in passing through the spleen changes its character. The spleen mingles a secretion of its own making with the blood. The use of the organ is not to receive the overplus of the blood from the heart, but to change the character of the blood. The kidneys and the glands receive secretions from the blood, but this gives a secretion of its own which seems to change the character of the blood. Whenever I see persons with their blood heavy and loaded, they always have bad spleens: the blood cannot be good without the secretion which the spleen affords it.”

In answer to some questions I put to her she said, “The secretion appears to mix with all except the red part of the blood, as cream mixes with tea, and softens and corrects it. The secretion is not an acid; it corrects acid: I don’t exactly know what an alkali is, but if the blood were too acid the secretion would mingle with the acid and neutralize it. All the blood in the heart passes through the spleen; I should think a bucket full in a little time; but it does not all go through directly, as if you poured it from one vessel into another, but it all goes through before it comes back to the heart. I could not tell what proportion the spleen gives to the blood, unless I saw other specimens; perhaps more or less according to the character of the blood. It seems odd to me when awake that thought should act upon the glands, but now it seems natural, because I see how the nerves press upon the glands. If the spleen acts during the night as

actively as it is acting now, I should think it would give a gallon full in the twenty-four hours: I can't see where it gets the gallon full from—it appears to make it; perhaps I may find out by watching it more, but I am tired now.”

In conclusion I may add, that the cure effected by the mesmerism seems permanent: the lady is now well, and has been travelling about.

R. A. F. BARRETT, B.D.,

Senior Fellow of King's College, Cambridge.

August 11, 1854.

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NOTE BY DR. ELLIOTSON TO THE MOTTO.

It is lamentable for the public to learn that the Fellow of the London College of Physicians, a graduate of the University of Cambridge, who delivered the Harveian Oration so late as the middle of 1854, displayed either wilful and utter ignorance of *a body of thoroughly established medical truths*, or unbounded effrontery in denying what he knew to be true.

Whichever be the case, the public is not unlikely to consider that, as he must be conscious of the *wretchedly imperfect state of medicine* and the duty of neglecting no means of improving it, he displayed a cold-blooded disregard of the sufferings of his fellow-creatures, which, arising whether from the agonizing nature of surgical measures or from the ravages of unremedied disease, mesmerism has the power of so wonderfully preventing, assuaging, and curing, without the slightest danger or even annoyance, nay, even with the most comfortable feelings—what cannot be said of chloroform, blisters, sinapisms, issues, setons, emetics, purgatives, narcotics, mercury, and the host of nauseous drugs.

The public is likely to be amazed not only at a London physician of the present day acting in this way, but at his conceiving that the College could be in such a state as to listen without disgust to such an outpouring. The public presumes that the College of Physicians consists of observing and reflecting men, who know that facts in science or in art must be determined by observation and trial; and sees that Dr. Alderson's *bare declamation*, without any argument upon the subject, is unworthy of a moment's regard, and in the case of chemistry, astronomy, or any other science or art, would be estimated as idle wind.

The public not only must see this, but must feel asto-

nished that, in a society supposed to consist of gentlemen, coarse language should be ventured upon, instead of a courteous expression of difference of opinion. Formerly discussions were carried on with abuse: but in modern days such a want of decency is not met with among scholars or scientific men. Why those Fellows of the College and other gentlemen who are known to be conversant with the truths of mesmerism, and who have announced their belief modestly, though firmly, and given their reasons, should be treated differently from the investigators of all other sciences, it is hard to guess. But Dr. Alderson without any ceremony forgets himself so unfortunately as to call us, who certainly are in no respect, intellectual, moral or social, his inferiors, "*false and vain discoverers,*" "*miserable boasters,*" "*mountebanks.*"\* This is calculated to give the public a very poor opinion of the intelligence and manners of the College of Physicians. The Bishop of Oxford, who was present and is equally convinced from experiment of the truth of mesmerism with myself, must have smiled at Dr. Alderson's display: so must Dr. Billing, Dr. Mayo, Dr. Watson, and other Fellows of the College, and Mr. Green, formerly President of the College of Sur-

\* In a lecture delivered before the College, and quoted and commented upon by myself at some length in *The Zoist*, No. XXXIX., Dr. Alderson called mesmerism the "*monster delusion of the century!*" said it was an "*absurdity,*" "*with pretensions actually superhuman:*" that we declared it could "*cause the spirit to shuffle off its mortal coil, and endue a creature with a sort of omnipresence and omnipotence,*" and that the world "*may search in vain for one single well-attested practical benefit from the inventors of this system.*" Tolerably cool! but unreprieved by the College in—1852.

In the Harveian Oration of 1850, and quoted and commented upon by myself in *The Zoist*, No. XXXI., Dr. John Arthur Wilson said, "*If this or that duke, earl, senator, knight, who trust their wives or daughters to these indecent mesmeric or obstetric women—of mesmeric bishops, of arch-mesmeric arch-bishops,—allow me for this one day, while I am among my brother doctors, to hold my tongue out of sheer disgust, out of modesty, out of MY REVERENCE FOR RELIGION.*" "*Get out of the way you modern patrons, you homœopaths, you hydropaths, you visionaries, you mesmerists.*"

In a lecture previously delivered by him before the College of Physicians (see *Zoist*, No. XXIII.) he had "*ridiculed mesmerism as an imposture sometimes shewn in drawing-rooms to fashionable dowagers with not half the sense of laundry-maids, and talked about by Rosicrucian parsons and semi-delirious butlers.*"

In the Harveian Oration of 1848 (see *Zoist*, No. XXIII.), Dr. Francis Hawkins said, "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.*"

geons, who are no less convinced than the Bishop of Oxford, though they do not work much for the cause.

"Harvey was modest also, and loved truth—not for his own preferment, but for her sake alone. His discoveries had to bear the test of factious opposition." We too are "*modest*," aware that the discoveries are not our own: we too are "*amazingly persevering*," but we are intrepid in the cause of nature's truths,—of truths most important: and "*not for our own preferment*," Dr. Alderson well knows, "*but for her sake alone*:" and we laugh to scorn all our uninformed and unscrupulous and self-sufficient "*factious*" opponents. In my Harveian Oration delivered in June, 1846, in obedience to the will of the founder of the oration, I introduced mesmerism in these respectful words:—

"Let us never allow authority, conceit, habit, or the fear of ridicule, to make us indifferent, much less to make us hostile, to truth: and thus, being single-hearted lovers of truth, and prizing it above everything else, we shall all love one another. Let us always have before our eyes this memorable passage in Harvey's works," &c., &c.

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

"Never was it more necessary than at the present moment to bear all these things in mind. A body of facts is presented to us not only wonderful in physiology and pathology, but of the very highest importance in the prevention of suffering under the hands of the surgeon and in the cure of disease. The chief phenomena are indisputable: authors of all periods record them, and we all ourselves witness them, some rarely, some every day. The point to be determined is whether they may be produced artificially and subjected to our control: and it can be determined by experience only. The loss of common feeling,—anæsthesia, is but a form of palsy, and in it wounds give no pain. If this condition can be induced temporarily by art, we of necessity enable persons to undergo surgical operations without suffering. Whether the artificial production of those phenomena, or the performance of the processes which so often induce them, will mitigate or cure disease, can likewise be determined by experience only. It is the imperative, the solemn, duty of the profession, anxiously and dispassionately to determine



these points by experiment, each man for himself. I have done so for ten years, and fearlessly declare that the phenomena, the prevention of pain under surgical operations, the production of repose and comfort in disease, and the cure of many diseases, even after the failure of all ordinary means, are true. 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."

As I have not yet seen Dr. Alderson's Oration in print and was not present at its delivery, never having attended a College meeting since the vulgar insults of Dr. F. Hawkins in his Oration, that were equally unrebuked with those subsequently uttered in the Oration of Dr. J. A. Wilson, I am obliged to content myself with a report of it. The report is unquestionably accurate, because it is given in both the *Lancet* and the *Medical Times*, with the greater part of the words quoted by me so nearly identical and remarkable that no two persons could have given such a pair of translations, even if the matter translated had not been unfamiliar Latin and merely spoken. They are by the same hand; and, directly or indirectly, there can be no question that Dr. Alderson sent an English version of his Latin to each of these two journals, with a few trifling variations to conceal their source.

"*Harvey's Cambridge training, however, or his Paduan teaching, or even his own bright perception, would have failed to raise him to his pinnacle of fame, had he wanted his amazing perseverance: he was modest, also, and loved truth for her sake alone. His discoveries had to bear the test of factious opposition: claiming erroneously his bright example, many a false and vain discoverer is ready to attribute each counter-argument to envy—that hanger-on of virtue, and to appeal to Harvey's persecution, as if it proved the truth of their pretensions. Miserable boasters! opposition does not prove the truth: the final triumph only shows where it exists. Were it not so, the most ridiculous absurdities would, merely because controverted, seem most true. Let not OUR ORDER\* yield to fallacies which require such vain arguments for their support: and let not mesmerists, table-prophets, homœopathists, mountebanks, or any of the tribe, pollute the honoured name of Harvey by claiming his example to favour their presumption. Truth is indestructible, and cannot be extinguished by oppression: therefore Harvey triumphed finally.*"—*Medical Times*, July 8, 1854; p. 46.

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\* The late Lord Grey over again!

"Harvey's Cambridge training, or his Paduan studies, or his own bright perception, would have failed to raise him to his pinnacle of fame, but for his amazing perseverance. Loving truth and seeking her most ardently, yet his discoveries had to bear the test of factious opposition. Many a false discoverer has since presumed to claim him as their prototype, and attribute every counter-argument to envy—the hanger-on of virtue. Miserable boasters! opposition is no evidence of truth. Mesmerists! table-prophets! homœopathists! mountebanks! Harvey's persecution cannot change your fallacies to facts. The final triumph only shows where truth exists."—*Lancet*, July 8, 1854; p. 17.

Dr. Alderson reminds us, "miserable boasters!" that "opposition does not prove the truth; the final triumph only shows where it exists:" that "many a false and vain discoverer," because "Harvey's discoveries had to bear the test of factious opposition," "claiming erroneously his bright example, is ready to attribute each counter-argument to envy," "as if persecution proved the truth of their pretensions." No: we argue not thus. Dr. Alderson entirely misrepresents us. We say that the most general opposition does not *disprove* a discovery: that asserted facts are not the less likely to be facts because they are at first opposed and denied: and we refer among a host of medical examples\* to the example of the long and virulent opposition to Harvey. We are not absurd, as Dr. Alderson absurdly supposes. The argument which he uses against us was urged by the Aldersons, John Arthur Wilsons, Francis Hawkings, Wakleys, Bushnans, Spencer Wellses, John Forbeses, and every *sine nomine* bustler of the day against Harvey:—that opposition and persecution did not prove the truth of his pretensions. Nor, while opposition and persecution went on, could Harvey point to *final triumph* as a proof of their truth.

Happily for mankind, our final triumph is near at hand, and very few more Harveian orators will venture to cut the same figure as Dr. Alderson, or even to make a disrespectful allusion to mesmerism: but our opponents will remain transfixed in *The Zoist* for the amusement of beholders through all generations.†

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\* See my *Harveian Oration*, p. 67 of the English version.

† In my *Harveian Oration*, when speaking of Caius, I said that he "employed his great influence with Mary to advance Gonville Hall to a College, enlarging this with a new square, and endowing it during his lifetime, and when old and likely to love money, with estates for the maintenance of three fellows and twenty scholars."

Wishing to refer to my Oration, and having but one copy, which a friend had

## II. Mesmer's Grave at Meersburg in Suabia. By the Rev. C. KEGAN PAUL, of Eton College.

"At Florence, under Demetrius Chalcondylas, an Athenian, he (Linacre) learnt Greek, which was then not taught at Oxford, where it is now so prized and was introduced against the fiercest opposition, THE FACTIONS OF GREEKS AND TROJANS COMING FREQUENTLY TO BLOWS. On his return from Italy to Oxford, he perpetrated the innovation of teaching Greek before a professorship of that language was founded by Cardinal Wolsey; and, after the spirits of those, whose manners the ingenuous arts had failed to soften and preserve from asperity, were grown cool, and Greek was taught as a matter of course, an equally furious opposition was made by a party of the Grecians to the introduction of a more correct pronunciation of their language—the Roman Catholics fighting for the old

asked me to lend him, and not knowing where another copy was to be found except in the library of the College of Physicians, although I had printed a thousand, I borrowed this copy from the College, and found that some person had written, not valiantly but anonymously, in pencil, the following remark upon that passage, in the Latin version—

"Error! Halls and Colleges at Cambridge have always been on a perfect equality."

To this I reply, that I never spare pains to be accurate either in quoting, observing, or experimenting: I absolutely fag. I conceived that I had good authority for saying that the Hall was *advanced* to a College: I did not say advanced in power or authority, but *advanced*—the expression found by me in my authors and implying perhaps in size and revenue only. If any halls were united into one, this was called a college: and it was surely an advance when after two hundred years Gonville Hall was enlarged and enriched by Caius, and the title of College given to it by the Queen's permission.

Speed writing about 1627, about seventy years after Caius's foundation, says of Gonville Hall, "Caius, newly repairing it, obtained leave of King Philip and Queen Mary to be a founder, and named it Gonville and Caius College."

The witty Dr. Thomas Fuller, writing about twenty-five years later (1650), says, "John Caius, Doctor of Physic, improved the ancient Hall of Gonville into a new College of his own name."

Dr. Aikin, in his *Biographical Memoirs of Medicine in Great Britain*, says, "Caius obtained leave to advance Gonville Hall into a College, on condition of enlarging the institution at his own expense."—p. 107.

Another writer:—"He succeeded in 1557 in obtaining from his sovereign Queen Mary the power of enlarging Gonville Hall, and of so far originating it by his property as to make it a regular College." The friend at Cambridge who mentioned this to me has forgotten the writer's name.

In Ackermann's *History of Cambridge*, vol. i., pp. 81—85, there is information on these points: and it is said, "In 1557, John Caius, who was at that time physician to Queen Mary, obtained permission to give to Gonville Hall the title of a College," &c.

I have every reason to believe that the pencilled remark in the College copy of my Oration was written by Dr. Alderson, for he had just before borrowed my Oration from the College library, he is a Cambridge man, and is exactly the person to do such a thing. Only one other Fellow has, as far as I can learn, had out my Oration since I presented it to the College: for I gave a copy to every Fellow in London. This was Dr. Formby, of Liverpool, who, I hear, is nearly blind, and not likely to have read the Latin, and still less to have troubled himself to write in a borrowed work.

A little cross was placed opposite three or four Latin words. If this implied that the Latin was not good, the crossmaker displayed a very moderate acquaintance with the language of Cicero.

*pronunciation, the Protestants for the new—Bishop Gardiner, on the authority of the king and council, whipping, degrading, and expelling those who refused to continue the corrupt sounds, and declaring that, RATHER THAN ALLOW THE INNOVATION OF THE IMPROVED, IT WOULD BE BETTER FOR THE GREEK TONGUE TO BE BANISHED FROM THE UNIVERSITY.” “Rabelais, who was twenty years younger than Linacre, and, though generally known only as an incorrigible wit, was a prodigy of learning and science and an eminent physician, published and lectured upon Hippocrates and Galen, and was hated and abused by all his French brethren on account of his extraordinary merit, ‘particularly because he studied Greek,’ THE NOVELTY of that language making them esteem it not only barbarous but ANTICHRISTIAN.”\**

WE left the boat, the quaint old street,  
To climb where frowns the castle hill  
And drawbridge, o’er the cotton mill,  
O’er noise of shuttles ’neath their feet.

Though far above us all things told  
Of warrior lords and iron knocks,  
The torrents cried from quarried rocks,  
“The new age undermines the old.”

Up, past these towers to other halls,  
Dismantled home of princely priest,  
Where mingled tones of prayer and feast  
Still seem to lurk on curtained walls ;

Up, higher up, we came, where vines  
Enclasp the rude-hewn crucifix,  
And summer suns and showers mix  
Their golden glory into wines ;

Up, higher up, we saw the wave  
Reflect the mountain’s rosy show,  
We found a churchyard baked in glow,  
And there we stood by Mesmer’s grave.

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\* *The Harveian Oration, delivered before the Royal College of Physicians, London, June 27th, 1846.* By John Elliotson, M.D., Cantab. F.R.S., Fellow of the College. With an English Version and Notes : pp. 38, 39.

It gives us pleasure to see that the bitterness of Mr. Wakley towards Dr. Elliotson has declined. For in the *Lancet* of June 17, 1854 ; p. 647, in an address lately delivered at Nottingham by Dr. Marshall Hall on his return from America, is a quotation of many lines from Dr. Elliotson’s Oration, introduced in these words,—“Let empiricism, except a very enlightened empiricism, cease. Above all things, adopt the precepts of the immortal Harvey, as quoted by an illustrious living physician.” When the language used by Mr. Wakley in his *Lancet* respecting this Oration is remembered (see *Zoist*, No. XXIV., p. 402), the insertion of any passage from it, and especially of such complimentary expressions, is a matter of astonishment. Mesmerism now makes giant strides.—*Zoist*.

A pleasant rest ! for him who sought  
To lift the veil from Nature's face,  
And bore the laugh of all his race  
Who dread results of honest thought.

A pleasant rest ! and we, for whom  
The laws he groped for dimly dawn,  
The breakings of a glorious morn,  
May learn in standing near his tomb

To toil in patience, till the gold  
Of sunrise light the hills of truth,  
For science aye renews her youth,  
"The new age undermines the old."

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III. *A remarkable case of Cure of Lameness from infancy, through the agency of Clairvoyance.* By the Rev. JAMES PEED, A.B., Trin. Col. Dubl., Rector of the Union of Haretown, County Wexford.\*

"Dr. Andrew Duncan, jun., was the first professor of medical jurisprudence in any British University. His venerable father had for some years previous urged its importance on the public, and even delivered, I believe, a course of private lectures: but it was not until 1806 that Dr. Duncan, jun., received his appointment." "It was for this appointment that the Fox ministry of that day were so much reviled." "In the House of Commons, June 30, 1807, Mr. Perceval, in moving for the renewal of the finance committee, took occasion to attack the abolition ministry, which had just been turned out. Among other things he said, 'He should not dwell in detail upon all the acts of the late administration, but he confessed himself at a loss to understand what they could mean by the appointment of a Professor of Medical Jurisprudence. He acknowledged that he was ignorant of the duty of that Professor, and could not comprehend what was meant by the science he professed.' On the same day Mr. Canning said, 'He could alone account for such a nomination by supposing that after a long debate, in the swell of insolence, and to show how far they could go, they had said, 'We will shew them what we can do—we will create a Professor of Medical Jurisprudence.'—Stockdale's Annual Register. 1807. pp. 206, 210." *Elements of Medical Jurisprudence*, by T. R. BUCK, M.D. Introduction.†

Dublin, 28th July, 1854.

My dear Sir,—In compliance with your wish, I give you, somewhat in detail, the facts respecting the remarkable case of clairvoyance, of which I communicated the heads when I had lately the pleasure of calling on you in town.

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\* See Mr. Peed's interesting account of his visit to London and the Mesmeric Infirmary, in No. XXXIX.—*Zoist*.

† Every medical school has now long had such a professor, and every candidate for a medical examination been compelled to attend such a course of lectures.—*Zoist*.

All the facts of the case I can give from my personal knowledge, and have reason to thank this wondrous faculty of clairvoyance, as the means—under the divine blessing—of conferring a signal benefit on a member of my family.

In the beginning of September last, as nearly as I can recollect, I was requested by a Mrs. A. to call to see her daughter, Miss A., who was at the time under the care of an eminent Dublin surgeon, Dr. E., and had once been a patient of mine, when suffering under a severe attack of illness by which she had all but lost the sight of her left eye, though this was happily restored by the agency of mesmerism.

Miss A. had for years been confined to her couch in spinal disease; and, when I called on her, suffered in addition from a contraction of the left leg. With the permission of her medical attendant, a professed unbeliever in mesmerism—I proposed to mesmerise Miss A. three times a week, for a fortnight: Dr. E. kindly volunteering to discontinue for that period his own treatment and watch the result of mine—which he looked upon, at least, as *harmless*.

Before the expiration of the fortnight, the contraction of the leg was removed, and Dr. E. called on me to fix a day to meet at the residence of his patient.

Miss A. was readily put into the true mesmeric coma, and while in that state was extremely lucid, generally of her own accord conversing during the entire sitting.

A day or two before Dr. E. called on me, Miss A., during her mesmeric sleep, was speaking on indifferent subjects—when, abruptly turning towards me, she asked, “Why does not Mr. P.” (meaning myself,) “get something done for his sister?”

“His sister” I replied, “is in very good health.”

“Oh, you know what I mean—his sister-in-law.”

“What is the matter with her?”

“Why don’t you know she is lame? her foot when she rests on it, bends so,” (illustrating the affection on her own foot—the same foot by the way on which my sister-in-law was lame,) “she has not you know a club foot, there is no distortion, Dr. E. cured a lady of 40 years of age the other day, of a club foot; he can easily cure Mr. P’s. sister-in-law.”

“When did she become lame?”

“Let me see—she certainly was not born so—her foot got an injury when she was a mere child at nurse—Dr. E. can cure it easily.”

I confess I was much surprised at Miss A.’s minute acquaintance with the ailment of one of my sisters-in-law. Miss A. had never seen her, nor had I mentioned one word about her.

When Miss A. was awake, I questioned her about my sister-in-law, but she was, as I anticipated, in perfect ignorance of her; and I did not of course allude to the conversation that had just passed, of which she evidently retained no recollection in her normal state.

On Dr. E.'s calling on me, as I have said above, I told him the communication Miss A. had made to me, and we agreed to test her as fully as possible on the subject.

Accordingly Dr. E. and I met a few days after at Miss A.'s residence; at his request, and, with Miss A.'s permission, I put her into the state of sleep-waking. Leaning on my arm, she was able to walk across the room—a thing which she could not attempt without vigorous assistance when awake—and Dr. E., having first tested the completeness of the removal of all contraction of the leg, proceeded to put some questions to Miss A. respecting the extent and nature of my sister-in-law's lameness.

To these Miss A. replied accurately and without hesitation—tracing on her own foot the tendons, &c., affected—placing at his request, her finger on the seat of the malady, and shewing the sinews secondarily, as well as those primarily, engaged. After undergoing a searching and minute examination on the subject, she walked back with me to the sofa—when I awoke her.

On leaving with Dr. E., I told him that my sister-in-law—whom he had not yet seen—had for years been under treatment by some of the most eminent members of the faculty in Dublin, and that her case had been for some considerable time past given up as hopeless. Dr. E. replied that he would examine the case, and, if it proved one on which he could pronounce favourably, he would perform the requisite operation.

My sister-in-law came, at my request, to Dublin, and met Dr. E. at my house. Dr. E., after examining her foot attentively, declared Miss A. *must* have seen it when she was awake. He then corrected himself and said it was a foolish observation, (as indeed it was,) for that no one but an anatomist of experience could have given the description of the foot that Miss A. had given him, and which, with unfeigned astonishment, he pronounced to be wonderfully correct. Dr. E. then described the necessary operation, and fixed the day on which he would perform it.

Meanwhile, I again mesmerised Miss A., and questioned her on the nature of the proposed operation and its probable result.

She told me the operation itself would be a mere trifle—

but that immediately after it my sister-in-law would suffer much pain all along the leg; that this could be at once removed by mesmerism; that the after treatment, in which some surgical machinery must be used, would be both tedious and trying; that in three weeks my sister-in-law would be able to walk down stairs without assistance, but that it would take three months before her cure would be complete.

In every one of the above particulars, Miss A.'s predictions turned out *accurately* correct—as I can myself testify, my sister-in-law staying at my house while under Dr. E.'s kind and skilful treatment. Nor had Dr. E. or myself had any communication on the subject with Miss A. in her normal state.

I must add that subsequently from time to time I mesmerised Miss A. with a view to ascertain her opinion on the progress of my sister-in-law's cure. She always told me how matters were going on, and generally let me know before hand of any change of treatment. Indeed, on one occasion, I had just reached home after having mesmerised Miss A., before Dr. E. had concluded his visit, and I said, Dr. E., you are going to prescribe so and so this morning—telling him what Miss A. had just been telling me. Some members of my family who were in the room burst out laughing, and told me I had repeated almost in Dr. E.'s own words the directions he had just been giving.

Some time after my sister-in-law's cure had been effected, I asked Miss A. when in her sleep-waking state, how she could have known anything about the case. She replied at once, "It was very easy—the foot with bared nerves, sinews, veins, &c., came before me on the cloud—I could trace them all with ease."

Oddly enough she fancies in the mesmeric state that she floats on a luminous cloud, far above her body and our earth.

I have now, my dear Sir, given you a brief detail of this very curious case, and I had hoped that Dr. E. would have drawn up an account of the case himself, as far at least as the facts came under his personal knowledge. This he at once, when I applied to him, agreed to do, though, as still, a disbeliever in mesmerism. But he put off doing so from time to time, until at length, as he pleaded fault of memory and unwillingness to have any remarks of his made public, I thought it better to give the statement as well as I was able in my own words.

You are aware of Dr. E.'s address, in case you would wish to refer to him to procure more minute information on the subject.

I remain, my dear Sir,  
Faithfully yours,

Dr. Elliotson.

JAMES PEED.



IV. *Case of Leprosy cured with Mesmerism.* By the Rev. JEFFERY EKINS, Rector of Sampford, Essex.

"UMBRELLAS.—An umbrella is described in early dictionaries, as a "portable pent-house to carry in a person's hand to screen him from violent rain or heat." Umbrellas are very ancient. It appears by the carvings at Persepolis that umbrellas were used at very remote periods by the eastern princes. Niebhur, who visited the southern parts of Arabia, informs us that he saw a great prince of that country returning from a mosque, preceded by some hundreds of soldiers, and that he and each of the princes of his numerous family caused a large umbrella to be carried by his side. The old china-ware in our pantries and cupboards shews the Chinese shaded by an umbrella. It is said that the first person who used an umbrella in the streets of London was the benevolent Jonas Hanway, who died in 1786. For a long while it was not usual for men to carry them without incurring the brand of effeminacy. At first, a single umbrella seems to have been kept at a coffee-house for extraordinary occasions—lent as a coach or chair in a heavy shower, but not commonly carried by the walkers. The *Female Tatler* advertises, 'The young gentleman belonging to the custom-house who, in fear of rain, borrowed the umbrella from *Wilk's coffee-house*, shall the next time be welcome to the maid's *pattens*.' As late as 1788, one John Macdonald, a footman, who wrote his own life, informs us that he had a fine silk umbrella, which he brought from Spain; but he could not with any comfort to himself use it, the people calling out—'Frenchman! why don't you get a coach?' The fact was, the hackney-coachmen and chairmen, joining with the true *esprit de corps*, were clamorous against this portentous rival. The footman, in 1788, gives us some further information. 'At this time, there were no umbrellas worn in London, except in noblemen's and gentlemen's houses, where there was a large one hung in the hall to hold over a lady, if it rained, between the door and her carriage.' This man's sister was compelled to quit his arm one day, from the abuse he drew down on himself and on his umbrella. But he adds that 'he persisted for three months, till they took no notice of this novelty. Foreigners began to use theirs, and then the English. Now it is become a great trade in London.'—*National Advertiser*, Jan. 14, 1854.

"A correspondent of the *Durham Advertiser* says, it is reported that the Rev. Peter Barlow, incumbent of Cockfield, has given so much offence to several of his parishoners by wearing his beard, that they have discontinued their attendance at church!"—*Newspaper*, 1854.

Sion House, Tunbridge Wells,  
August 17th, 1854.

My dear Sir,—I beg to forward at your request the notes I took of a case of severe cutaneous disease. The result is, I must confess, passing strange to myself; it has, moreover, excited not only the wonder but the interest and confidence of the neighbourhood in which I live. I have in consequence of this one case had many applications, so numerous, and some indeed from such a distance, that I could not attend to them.

One thing I wish to observe with respect to Daniel Andrews. I never saw any one so patient under severe sufferings, so confident of being cured, and so grateful for any relief or mitigation of pain I was instrumental in procuring for him. I dwell very much on the quality of gratitude be-

cause I have found, by experience, that poor people seldom think of their benefactors after they have received a benefit, whereas I have remarked that mesmeric patients at the infirmary and elsewhere, retain a lively and thankful remembrance of the mercies vouchsafed to them by Providence through the medium of a fellow creature. May not the mysterious communication which conveys not only vitality, but beneficent feelings, from the operator to the afflicted, tend to enhance the moral as well as physical efficacy of the mesmeric influence?

I am, dear sir,

Yours very truly,

JEFFERY EKINS.

Dr. Elliotson.

Daniel Andrews, labourer, will be 69 years of age next May. He has the leprosy in the right leg, having caught cold after working in a ditch ten days, at the beginning of Dec. 27th, 1852. The complaint gradually spread all over his body; he suffered a great deal of pain and had very little sleep, being tormented with a burning sensation. He lives in the adjoining parish of Old Sampford, and I did not hear of his state till some time after he was attacked with this disease; but, on being informed by the Vicar of his parish (who had visited the Mesmeric Infirmary in London, and was disposed to admit the efficacy of mesmerism) that the man was a great sufferer, and that I might possibly be able to relieve him, I went to see him.

Feb. 2nd. I mesmerised him for half an hour, making passes (without contact) from the knee to the toes. The leg was much swelled and inflamed, being of a reddish purple colour which was overspread with a scurfy-scaly crust, and the skin from the ankle downwards was thickly covered with a white mealy-looking powder.—He suffered *much* pain, he told me, after I left him, and he slept badly the three following nights. On the fourth night he had relief, and a place in the middle of the fore part of his leg which I observed to look more angry than the rest of the leg, broke out into a sore which discharged freely.

Feb. 6th. I mesmerised his leg again as before. The sore looked angry and was still discharging more freely (as the patient said) than when it first broke out. *After a few passes the reddish purple colour from the knee to the middle of the leg disappeared, and he felt "dashes"—shooting pains, lower down the leg towards the ankle.* The disappearance of the angry colour was noticed by the patient and his daughter who lives with him, of their own accord.

Being absent from home I did not see him till March 11th.

March 11th. He told me he had suffered less during this interval. I mesmerised him for forty minutes. *The pain is still descending and is less violent, and he enjoys better nights.*

15th. I mesmerised him as before. He was much relieved; the swelling of the leg is greatly reduced, and the mealy-looking crust which covered his foot is beginning to disappear. He suffers *less pain*, and this is *mostly felt at the ankle*. This man, who had never heard of mesmerism, spontaneously affirmed that the passes alone had done him good. *His daughter as well as himself again noticed the change which had taken place in the colour of the leg during the time I was making the passes*, which I continued, as at first, from the knee downwards without contact and without any intention or endeavour to put him to sleep.

21st. He told me that on the evening of the 15th, the pain increased, but it was succeeded by relief. To-day the sensations were as usual. During mesmerisation shooting and shifting *pains were felt towards the toes*. *The pain seems to rest in the instep*. The leg is less swelled and less discoloured. He still constantly affirms that the passes are doing him good.

March 28th. About three hours after he was last mesmerised he felt heat and pain in the foot, that continued at intervals during the night. He was better the next day and continued so till to-day, when I found the leg of a *less angry colour*, the skin *not so scurfy*, and the foot *less covered with powder*. *The pain is now advanced towards the toes*. *Hitherto he had with difficulty crawled about his cottage with the help of a crutch and a stick: now he walks about with comparative ease in his garden and in the adjoining field*. I mesmerised him for half an hour. He declares he feels himself better, and is confident of being cured. The sore which broke out in the middle of his legs after the first mesmerisation has been *healed some time*, and is still skinned over, scarcely presenting the appearance of a scar. The parish apothecary, who has no objection to my attendance on his patient, told me that he had the water brash, and he (the doctor) found that *sulphur had no effect in mitigating the cutaneous affection*, and that he had resorted to *arsenic and liquor potasse apparently with as little success*. Andrews for some time has ceased to be under the apothecary's treatment; and he only occasionally took some opening medicine given by the apothecary when it was wanted.

April 1st. He continues to have good nights. The colour

of the leg improves. He walks about with still greater ease, but does not lay aside his crutch and stick. He evidently feels himself *better in every way*. I mesmerised him a quarter of an hour, finishing with strong quick passes which he said caused the "*dashes*" to be felt in the ankle on the right side where the sensation, scarcely amounting to *pain*, is situated.

5th. I found him suffering severely from distention and pain of the stomach arising from acidity. After strong retchings he vomited about half a pint of brown liquid like rhubarb in colour. I made passes over the stomach, and he was somewhat relieved. His leg looks much better and is almost free from pain. I made passes over it at his request. He went to his church on the preceding Sunday—a distance of nearly a quarter of a mile.—and he thinks this attack was brought on by fatigue and exposure to the cold. I was with him three quarters of an hour

8th. I found him free from pain in the stomach. It left him the day after my last visit. The leg still improves in appearance; *the pain is lessened, and is removed from the ankle joint towards the little toe*. I found him walking in the field next his cottage with tolerable ease, supported by his crutch and stick. He said of his own accord that he would walk to my house, a mile and a half distant, in a week's time.

13th. He sleeps a great deal better at night. His leg is now reduced to its natural size, and in colour it differs very little from the other. The sensation of pain (still very slight) is brought down to the instep towards the little toe. He feels "*dashings*" on that part most when the strong quick passes are being made. He is very sanguine and grateful, still urging his intention of walking to my house.

15th. He continues to sleep well. The leg has *nearly regained its natural colour*. The powder is almost entirely gone from the foot. He drinks (as he did from the first) water which I mesmerise and put into a bottle before I make the passes over his leg. He also bathes the leg and foot with mesmerised water.

18th. He complained of heat in the instep. After the usual passes I put a rag soaked in mesmerised water on the instep and gave him some to drink. His daughter, on seeing me mesmerise the water, noticed bubbles rising from the bottom of the jug and bursting near the surface. *Some time* after the water was poured into a bottle, we *all* casually looking at the bottle observed a quantity of bubbles rising to the top, as if an effervescence was going on\*. Andrews in-

\* See Mr. Ekins's former observations of the same kind in Nos. XL., XLI.  
—*Zoist*.

*variably sleeps as much as five hours a night, whereas before I saw him, he did not, as he told me, sleep more than one hour a night in the whole course of the week.*

24th. The leg appeared rather more discoloured, but not inflamed. He felt "dashes" as soon as I began the slow passes. When at the beginning of the *séance* I mesmerised the water in the jug, his daughter saw only a few small bubbles. When it was poured into the bottle, it was quite still; but twenty minutes after, we all (four persons) observed the appearance of a slight effervescence. The bubbles were distinct and followed each other quickly, bursting as they reached the surface.

May 3rd. Half an hour after my last visit, Andrew's son-in-law on entering the cottage was desired by Andrews to look at two bottles of water standing in the window, one of them being filled with water as it had been drawn from the well, the other with mesmerised water.\* He immediately observed that bubbles were quickly rising in the bottle containing the mesmerised water. During the interval between the last and present visit, Andrews had suffered a return of his pain and had vomited bile.

9th. Andrews is better again. He insists on walking to my house on Friday the 12th. There was thunder and hail during this day; no bubbles were seen in the mesmerised water.

12th. He *did* walk to my house, and, on examining his leg, I found it much less discoloured. I mesmerised him for a quarter of an hour. The "dashings" were less frequent and less violent whilst I was making the passes.

16th. I found him at his cottage not the worse for his walk to my house and back, three miles. I mesmerised him for twenty minutes, and before I left off his daughter observed that the inflamed appearance on the instep was much diminished. He felt twinges as soon as I began the passes. He says the pain is gradually descending.

19th. He moves about his cottage with tolerable ease *without stick or crutch*. He felt only *one slight twinge* in his ankle during the passes. The leprous appearance of the instep is nearly gone. Five minutes after I poured mesmerised water into two bottles, the bubbles were seen to rise as before, and continued to rise for twenty-five minutes. I have since been told by him that the bubbles continued to rise more numerous after I left till eight o'clock, when he went to bed. His daughter and son-in-law also saw the same.

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\* No suggestion was made as to what was to be seen.

23rd. *He walked again to my house* : on this as well as on the former occasion he walked with the help of a stick only. I mesmerised him as usual. The passes brought on the "dashes" which were drawn towards the toes.

26th. I mesmerised him as usual. He had *walked to his church without fatigue*. He declares that he feels decidedly better, and the parish apothecary who chanced to see him pronounced him to be *convalescent*.

June 5th. He had not been so well since my last visit. The leg looked inflamed, and the pain had risen to the middle of the leg. I had on a former occasion given him nux vomica for the acidity of stomach to which he was subject. The dose was twelve globules dissolved in nine teaspoonfuls of water, one teaspoonful to be taken thrice a day.\* After taking this dose, he said he felt a heavy sensation in the limbs and drowsiness. After a quarter of an hour's mesmerisation, the pain shifted to the instep and the angry colour greatly abated. During the passes he felt twinges which gradually were drawn down to the toes. Water five minutes after it was mesmerised began to effervesce, and continued to do so five minutes more.

10th. He is decidedly better. He slept well on the night of the 5th, and on the 7th he observed that his leg had lost its angry colour. He takes nux vomica once (one teaspoonful) at night, and does not feel the same sensations as when he took it thrice a day. The mesmerised water began to effervesce at once, and I saw it continue to do so during my visit of forty minutes. This effect was also noticed by a little boy, by Andrews, and his daughter. I mesmerised him for twenty minutes : he felt the twinges follow the direction of my fingers. About half an hour after, I called again at the cottage with my wife who clearly saw the bubbles which were still rising in the bottle. Andrew's daughter saw them immediately when I began mesmerising the water in the jug.

14th. In less than three minutes after I began mesmerising the leg, Andrews (who was looking at the clock) felt twinges moving from the instep to the toes. Very few and faint bubbles were seen in the water by his daughter. There is thunder in the air. On the last occasion the water was seen bubbling at seven o'clock in the evening by four persons.

19th. In less than a minute he felt the twinges which are more faint each time of mesmerisation. Whilst I was making

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\* This quantity was recommended by a clergyman in the neighbourhood, who adopts homœopathic treatment in his parish with success

the passes, the colour on the instep grew paler, and the whole leg is of a better colour since the last visit. The mesmerised water had not begun to bubble when I left. Last time it continued to bubble strongly till seven o'clock, and went on in the same way after the cork was taken out of the bottle.

24th. He has improved greatly since the last visit. The sensation in the instep scarcely amounts to pain. He sleeps calmly and undisturbedly at night, and is not forced, as he was at first, to thrust his leg out of the bed clothes in order to cool and quiet the burning agonies he used to suffer. The mesmerised water began to send up small bubbles before I left. On my last visit they began two hours after I went, and continued to work two hours more.

July 3rd. Though I had not seen him for more than a week, the leg was much better in appearance. He still sleeps well. Within three minutes after I began to mesmerise, he felt faint twinges down the leg.\*

8th. He felt the same twinges in the foot in less than a minute from the time the passes began. He does not now suffer from acidity of stomach.

15th. The same sensations as before. This is my last visit: from first to last, I mesmerised him between the hours of four and five. During the time I visited him, he saw many persons, who were much surprised at seeing the progress he had made, for it was generally believed that his case was incurable as the "doctor" could do nothing more for him. He was repeatedly asked, especially by the Dissenters, if he thought that the "parson's" passes had done him any good. His reply invariably was, "I don't think, because I know it." On the following week Andrews was well enough to go to town to see his son, and on Wednesday 19th, he called by my desire at the Mesmeric Infirmary where he was examined, and the case was pronounced to be satisfactory.

JEFFERY EKINS.

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V. *A few words in favour of Mesmerism.* By the Rev. CHARLES BOHUN SMYTH, Vicar of Alfriston, near Lewes.

"Witness the effect produced by the well-earned triumph of the yacht *America*. Five years before, some of our leading yacht's-men and most celebrated yacht builders had their attention called to the subject of hollow bows,

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\* The Vicar of Old Sampford in the course of his customary visits called on him between six and seven on June 24th, and distinctly saw the bubbling of the mesmerised water.

with a hint that, if they continued to refuse to adopt them, the result would be, that, sooner or later, their crack craft would get disgracefully beaten. The friendly warning was received with contempt and derision. One well-known builder wrote a work on ship building, containing the usual orthodox platitudes on—*new fangled notions,—presumption of those who set aside the authority of ages,—folly of abandoning rules sanctioned by experience, &c., &c.* The same year which witnessed the publication of this book witnessed the victory of the *America*, furnishing an appropriate commentary on the wisdom of the writer.

“We are now (1853) busily engaged in building Screw line-of-battle ships, but, instead of being in our proper position—the *leaders* of the world—we are become *followers*, in the wake of the Americans and the French. In 1837, Capt. Ericsson (who subsequently introduced the Screw in the United States) with a small Screw vessel only 45 ft. long and 8 ft. wide, towed the Admiralty barge, with their Lordships on board, from Somerset House to Blackwall Wharf, at the rate of 10 miles an hour. Notwithstanding the highly satisfactory result of the experiment, Capt. Ericsson was told, in a reply which the subsequent success of the Screw has already rendered historical, ‘*that their Lordships declined to entertain the project.*’ One would have supposed that the vast superiority of the Screw over the Paddle-wheel, for vessels of war, would have been seized at a glance, but some are afflicted with weak vision; and, as Schiller so forcibly and happily expresses it, ‘*Mit der Dummheit kämpfen Götter selbst vergebens.*’ ‘Alas! there is no possibility for poor Columbus at any of the Public Offices, till once he become an Actuality, and say ‘Here IS the America I was telling you of.’—Carlyle’s *Life of Cromwell.*” *On Economy of Fuel, particularly with reference, to Reverberatory Furnaces for the manufacture of Iron, and to Steam Boilers.* By T. Symes Prideaux, Esq., author of various papers in *The Zoist*. London, 1853.

TO THE EDITOR OF THE ZOIST.

Vicarage, Alfriston, Sussex,  
June 14th, 1854.

SIR,—Everything progresses in science, art, and mechanics, and what was once valuable in astronomy, law, medicine, and polity, is not only no longer regarded, but almost quite forgotten. As a humble friend to my afflicted race, I can truly affirm, *Humani nihil à me alienum puto.* “*Jam jam efficaci do manus scientiæ.*” I participate not in the hue and cry raised against the astonishing powers put forth by the healing wand. Let others profess what they please, and insist, “*Non persuadebis, etiamsi persuaseris.*” As for myself, I will reason like the far-seeing Gamaliel, and adopt his prudential maxim, and caution certain people as the Hebrew did, namely, “And now I say unto you, refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought: but if it be of God (not of Satan, the enemy of man), ye cannot overthrow it.” Acts v.

Is not this view, some may ask, a mere assumption on my part,—a *petitio principii*? The onus of proving may be mine, but the onus of disproving concerns the opposite thinkers. One thing is however certain, that there is infinitely more behind the curtain of concealment, and vitally concerning



soul and body, than has ever been dreamt of in human philosophy. *Nous verrons*. Let us hail with reverence what the goodness of God has in these latter days discovered to us in the realms of learning, and not imitate the illiterate friar who preferred his "*mumpsimus*" to the "*sumpsimus*" in his Breviary, and let us prefer to travel at the rate of the new line instead of moving by means of the slow waggons of past times. A stand-still there neither is nor can be in this world, and the last century and the present bear ample witness that a new era is commencing. These remarks seem called for in the case which excites such general attention and inquiry,—the case of Mesmerism, as now rising into deserved reputation. I hear on all sides questions to this purport, what is Mesmerism, and its co-relative systems? Well, what is it? I ask as one who am not altogether acquainted with the arcana of Creation, as one who has lost the double ignorance of the Platonists, for I am no longer ignorant of my ignorance, I seem to be traversing the Himalayan highlands of Asian mystery. I want the help of others, not for my body, which is never troubled with aches or illness, but for my head and understanding, that I may use, and not abuse, the new lights shooting across the new regions brought to view. This question concerns all nations. The whole world presents a scene of varied suffering. What blessings have flowed into other lands of the sunrise and far-west from enlightened Europe, I merely hint at, for to Christendom has pertained the mission of civilizing, humanizing, and evangelizing man, and it is not too much to hope that the Almighty may, in the absence of positive miracles, empower his true worshippers to work equally salutary works, to rouse the body and the soul together, as what affects the one more or less affects the other also. Convinced that the results of the new system of invigorating life rests not alone, or even predominantly, upon excited imagination, and knowing that the phenomena connected with table-movement, whilst tables have no sort of imagination to be acted on, depend on an external agency, on the active rational will and corporeal force, we may argue *a fortiori* and conclude that, if the inanimate matter obeys the animated, much more must the rational principle respond to the spiritual between two similar beings, through the very highest element in man.

But sickly imagination is the stronghold of anti-mesmerism, and such is the reasoning which has been brought to bear upon the doctrine of divine influence and grace upon the human spirit, viz., that spiritual exercises and visitations

spring from mere fancy and delusion, and so the doctrine of the Holy Spirit is questioned, or denied by anti-spiritualists.

Believing that the created forces, or human souls, contain a will which is operative, and affections which are co-operative, that our thoughts are stimuli from within, as objects are from without, since thought went forth, which will sleep no more; it is more probable, that from the well-directed new agency, from its germ, there will flourish a forest of ideas, like the oracular oaks of old from the cup of an acorn, as a grand maternal idea. For ideas, like an irresistible torrent, carry before them the most stagnant multitudes, but do not turn to actions, before sentiment gives them life. Such is the fortune of this new discovery.

At first, the philosophical and religious leaders turned mesmerism and its professors into ridicule, as satirists, libelers, and sceptics. To little purpose, for a time, were apologies and arguments arrayed against clamour. Some were Gallios, who had made up their minds, with Horace, "*nil admirari*," to see nothing but nonsense in what was deemed an outlandish extravagance, which was to be put out of the pale of society, "*vi et armis*," as not worth being argued out of the world; whilst others waited in suspense for fuller information, or were kept in awe and alarm by the fear of infringing on forbidden ground, for fear of eating a forbidden fruit, which some have tried and tasted without injury to soul or body.

I allude to Mr. O—n. Has Mr. O—n received no benefit, directly or indirectly, from the inferences this theory furnishes of a future state? He is no longer a disciple of a most desolate creed. Did Satan work this change, or man, or the Omnipotent by man, not as a miraculous agent, but a second and a natural cause? and must we follow such as would bid us to view these matters of this healing art under the category of the "works of darkness, the doctrines of demons, and of the deceivableness of unrighteousness?" Such were the judgments of a darker age in reference to the discoveries of Galileo, who was hauled over the coals of the Inquisition, as the modern man of science is in the circle of critics. "If ignorance is bliss, it is folly to be wise." But the racked sufferer will not thank you for your wisdom, which would bid him be cheerful in the midst of misery: he will try any arm to lean on; he will accept any well-intended remedy; he will not believe in the monopoly of wisdom claimed by close corporations, but try the new spirits, and prove all things, and hold fast what is good. Such is my intention in my hours of need.

I subscribe myself, yours respectfully,

CHARLES BOHUN SMYTH.

P.S. I cannot imagine a more happy event than that a powerful mesmeriser, or several of this class, should accompany the bands of soldiers and sailors through all the casualties of war. For if medicine-chests, or instruments, &c., &c. were not at hand, then, in certain cases, the sufferers might find alleviation by various aids now in use.

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VI. *A case of Mesmeric Disturbance.* By the Rev. L. LEWIS.  
Communicated by Dr. Elliotson.

"It appears that *considerable doubts* existed in the minds of Dr. Mantell's professional friends as to the exact nature of the affection, but *by many it was supposed to be a lumbar abscess*, connected in all probability with *caries of some of the vertebrae*; others, feeling a prominent swelling, partly hard and partly fluctuating, in the lumbar region, concluded that there was a *tumor of doubtful character*. The patient used to suffer most excruciating agony. After death it was ascertained by Mr. Adams that there was *no disease either of the bones or the intervertebral substances*: that there was *no trace of any abscess*, all the surrounding tissues being quite healthy: but the vertebrae were twisted in such a way that, with considerable lateral curvature, there existed a backward projection of the lumbar transverse processes, to an extent sufficient to form a prominence. The spinous processes were in their proper relation to each other."—LANCET, July 8, 1854: p. 9.\*

To Dr. Elliotson.

Linton Villa, Cotham Road, Bristol.

DEAR Sir,—I send you the enclosed case for your perusal. Should you wish to forward it to *The Zoist*, it would be well

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\* The poor medical man who was thus agonized might perhaps have derived great relief from mesmerism: but he despised it, and vilified those who knew and asserted its truth. This instance corroborates what I have always believed, that the professional opposition to mesmerism arises not from self-interest, but from stupid and conceited obstinacy, such as is seen in a donkey which suddenly takes it into his wise and amiable head not to stir an inch.

The inability of all the numerous and eminent physicians and surgeons who attended him to lessen his suffering, and their universal blunders as to the nature of his disease, ought to inspire modesty, and will make the public doubt the soundness of medical judgment as to mesmerism.

In No. XL., p. 347, will be found Dr. Mantell's ignorant and opprobrious language uttered not one month before his death. "As the alchemists of old, who, in their crude and visionary research for the philosopher's stone, instituted experiments which drew attention to the wonders of chemistry, and laid the foundation of experimental philosophy, in like manner the mesmerists and animal magnetizers of our times, while *practising on the credulity* of their patients or audience, may elicit vital phenomena, which, investigated by men of *superior minds and honest intentions*, may shed important light on some of the most mysterious laws of vitality and organization. At present we can only exclaim with the great philosopher, La Place, 'Ce que nous connaissons est peu de chose: ce que nous ignorons est immense.'"—G. A. MANTELL, LL.D., F.R.S.: Address delivered to the Members of the Western Medical and Surgical Society of London by him as President, Oct. 15,† 1852. *Med. Times*, Oct. 30, 1852."—J. ELLIOTSON.

† "After Dr. Mantell had uttered this absurdity and unprovoked insult, he died on the 10th of November.—JOHN ELLIOTSON."

to accompany it with remarks and illustrations of your own. I know the lady, Mrs. W. ; I was at her house last week, but did not see the servant, as she was in a state of convalescence.

I have taken the whole account from Mrs. W.'s MS., and for the most part in her own words. She made ample notes of the case every day, but I have brought the whole within a shorter compass, without, I think, leaving out anything material.

I remain, yours truly,

May 19, 1854.

L. LEWIS.

On the 28th of September, 1853. Mr. W. from home ; Mrs. W. and five eldest children out to tea : at home, six little children in bed ; Seward the cook (age 27, dark complexion, brown eyes, firm character, superior intellect, strong, energetic will, violent temper) ; Ann, housemaid (age 20, fair, regular features, blue eyes, soft, gentle manners, apparently an easy temper, mediocre understanding—no cultivation) ; Elizabeth Miller (age 16, brisk and intelligent, amiable and sensible—above the average).

These three servants were together in the kitchen about seven o'clock. Ann complained of head-ache, which she had had some hours. Seward proposed to mesmerise her, as it might do her good.

Seward declares that she never saw mesmeric phenomena : disbelieved the existence of such a power as mesmerising ; had heard of it, but considered it a superstitious humbug ; and was not aware that the sleep it was expected to produce differed from ordinary slumber.

Her proposal was made in fun : Ann agreed to it. Seward took Ann's hands and laid hers against them, palm to palm, and looked fixedly at Ann. In about a minute the door-bell rang, and Seward went to answer it. On returning to the kitchen, the servants sat and conversed, and had tea together. Seward noticed Ann yawning a great deal and advised her to go to bed, calling her stupid and lazy. Ann said at last, "I wish you would finish a thing when you begin it, and not leave it half done. Why don't you make me go to sleep downright?" Seward then said, "Well, come then, and I'll finish it if you like." She then took her hands again as before. After about two minutes looking at her, the girl suddenly fell back in her seat, in a complete stupor and, as it appeared, sound sleep.

Thus she remained when Mr. W. came home, and, going through the kitchen, saw Ann asleep. Seward spoke to her in order to rouse her, and succeeded partially, and then ad-

vised her to go to bed. Assisted by Seward and E. Miller, she was got upstairs, and undressed and put to bed. The sleep was not shaken off, but she occasionally tossed her arms, rolled her head, and sighed. About half-past 10 Mrs. W. and family came home. At 11 Ann began laughing immoderately, but although she frequently said, "How droll! what fun! I never had such a spree!" she answered no questions, and took no heed of her fellow-servants. She seemed quite unconscious of anything around her, and appeared fast asleep. This laughter continued at intervals till one o'clock: she then became quite still, and slept till about seven in the morning. Seward did not sleep: she felt uneasy at what she had done, and perplexed at the result. About seven she tried to awake Ann, but had considerable difficulty in doing so. When dressed, Ann went about her daily work with half closed eyes, never speaking except when questioned, and then answering reluctantly, and complaining of pain in her eyes and head. She followed Seward like her shadow, and yet at the same time begged Seward not to look at her. Being unfit to follow her work, she was again advised to go to bed, and instantly fell into a state of lethargic sleep. Seward stood near her, anxious and perplexed, but it was with great difficulty that she obtained any answer from her, and Ann became cold and restless, Seward being obliged to be absent for several hours, during which time Ann slept soundly and quietly and became equably warm; and at the end of that time she answered by nods and shakes of the head questions put to her by Mrs. W.

"Shall your mistress wake you?"—"No."

"Shall Seward?"—"Yes."

"Shall she awake you now?"—"No."

"By and bye in the evening?"—"Yes."

When the evening came, she partially awoke. Her first words on awaking were, "Don't you do it again." To this Seward energetically replied, "No, I *never* will, I promise you." After this she had some food, which she would not take without much pressing and then very languidly, sighing very frequently. To some questions put to her she said, "I have been all day with Seward, and I have been to all sorts of places, I have been so tormented. I have been out of the world, but Seward has been with me everywhere." She also said that "her eyes ached and that sighing did her good." Seward, who was alarmed and agitated, and reproaching herself with imprudence, failed to bring Ann back to her usual state of healthy consciousness. A medical man therefore was sent for,—Mr. P., who professed himself unacquainted with

mesmerism. After having heard an account of the whole matter, he examined the patient's pulse, and tongue, &c., he ordered her a hot foot bath, food, wine, anti-spasmodic medicine, and a blister on the nape of the neck. He had tested her insensibility by pinching her arm violently and running a pin beneath the skin; but she did not appear in the least sensible to pain.

A curious circumstance then occurred, shewing the sympathy existing between Ann and Seward. The latter, overcome at the idea of having occasioned all this trouble, ran up stairs, and in her own room gave way to a *fit of agitated weeping*. This was *unknown* to the party in the kitchen, but, to their surprise, Ann, at the same time, *burst out into hysterical crying*. Upon this, Mrs. W. going to find Seward, and seeing that she also was sobbing violently, told her decidedly that, for the sake of the patient, she must try to control her feelings. *This she did* by a great effort and followed her mistress down stairs, where they found that Ann also had *ceased crying* and fallen sound asleep. After awhile Mr. P. left, Ann was taken to bed, and the prescriptions were followed. Whenever she was roused, which could be done only by Seward, she complained of distressing pain in the chest and back and numbness in her limbs. When Seward called her next morning, she was still in a state of stupor, and Mrs. W., finding her unfit to go about her work, caused the blister to be applied and castor oil to be given her. She suffered Seward to dress her and went down, but could not open her eyes. After an hour she was sick and vomited bile. When Mr. P. called he found her in another fit of hysterical crying, Seward having been sent away for the day. Mrs. W. now adopted a decided tone with her, by which means she was induced to allow Mr. P. to take off the blister. She then answered his questions better than before and partially opened her eyes. He ordered her to take a walk and advised that she should be required to do her work and not be noticed, or pitied or talked to about her sensations.

These directions were followed, but whatever she did, the patient seemed still heavy and absorbed in herself. She inquired for Seward, saying that she had been with her all the previous day, persisting that she had been out of the world and hoping that, if she went again, it would be for good.

Some days however she would feel better, but generally towards evening she would relapse into the dull state, taking no notice of any one. One day Mrs. W. went to meet Seward in the garden; she had come to make inquiries about Ann, whom she was *not allowed to see*. Notwithstanding

this, Ann said that *she knew Seward had called*. Seward came back and went about her work next day, but, whenever she came in Ann's presence, the latter yawned, though by degrees she became a little better. The medical man's opinion was, that, however caused, the patient's symptoms and state were *identical* with those presented by *hysteria*; and as such he treated this extraordinary case, though the girl while under the influence assured us that she never had drowsy fits before, never had been in that state and never had hysterics.

*Subsequent circumstances.*

About a fortnight after what has been related, Seward herself shewed many symptoms of weakness; her appetite failed, her pulse was feeble. She lost her rest at night, and her strength was prostrated, so that it became necessary to send her home for rest and a change of air. After this, Ann became much more lively though she occasionally sighed as if uneasy at her absence. Whenever questioned about being mesmerised, she always spoke of it as something mysterious and not to be spoken of. She once said that she had seen beautiful places and lots of people, more children than grown people, that they would not let her be awakened till she had promised not to tell what she had seen and heard there. She also said, "When Seward dies, I shall die," and that Seward was with her all the time in that beautiful place and would go there with her again some day. She was a long while going there, but came back in a moment.

In about a week Seward came to Mrs. W., but Ann was seized with yawning and stupor as soon as she saw her. A few days after, the same thing happened when Seward came; and Ann said she could not bear to look at her, it hurt her eyes and head and gave her dreadful numbness in her arms, and made her eyes more or less inflamed. The next time, about a week later, that Seward came, but before she arrived at the house, Ann suddenly exclaimed as if in fear, "Oh, I know she is coming."

It was now evident that these two servants could not live together; so Seward left her place. Though Ann cried much and hysterically after she was gone, she revived wonderfully in a few days and seemed quite to throw off the influence which began before Christmas. But Seward, having occasion to speak to Mrs. W., went to the house. *Before she knocked at the door, however, Ann shuddered and yawned, and said, "I'm sure she is coming," and her eyes became inflamed and she was much agitated.* She ran up stairs but said that Seward's eyes were like two great flames of fire and that they

went right before her in the dark all up the stairs. She would not come down till Seward was gone.

Since this time, the two servants have not met. *Wednesdays* have passed with merely a few yawns. Ann is in better spirits and better health, though not in all respects as well as she was before. This is now the 11th of January, 1854, and a Wednesday evening, and Ann is not much more sleepy than on other days, but has referred with sighs to Seward as usual.

To later inquiries made of Mrs. W., the following letters were received:—

“Lyme, 27th May, 1854.

“Dear Sir,—I hardly know how to give you an account of the state of Ann’s health at present, without referring in some detail to certain symptoms which have varied throughout and appear to have been more or less dependant on the imagination. For instance, the very decided and immediate effect of nine drops of tincture of steel given only *twice* in one day, (about six weeks ago,) at the suggestion of an eminent medical man (to whom I related the case, but who laughs at mesmerism, and, believing it all to be the effect of imagination, desired me to “invest the bottle of drops with some mystery, as being a rare medicine specially useful in cases like her own, and ordered by some learned old grey beard),” Ann’s imagination so helped the steel, that it seemed to me unfit to pursue it after two doses. The like result occurred at a subsequent period when I thought it best to try the effect of the drops again. Since then, about a fortnight ago, she fell suddenly ill, being low, nervous, dull and sick for several days. I attributed it to the smell of new paint in the house; but her fellow-servant told me that, while walking with her, (the day before she was taken ill, and whilst in excellent spirits,) they had met Seward (the mesmeriser), and Ann had instantly turned ashy pale, and trembled violently, and could hardly walk home; and that she had not recovered herself throughout the day. This informant believed that it was this *upset* of the *nerves* which was the true cause of her illness on the following day. Ann looked so weak and pale and dejected that I sent her home six miles off for change of air, and I have not since heard of her. Should she become quite strong in a few days, she will return; otherwise, it is understood between us that she will not resume her service with me. She has been a very inefficient servant from the variableness of her states, and frequent fits of dullness, apathy, and want of head and memory, but *she* attributes all to the mesmerising.



She has looked pale and more delicate and fragile, instead of brighter and stronger, ever since she was mesmerised; and I do not see that the steel has improved her in these respects.

“ I am, Sir, yours obediently,

“ C. M. W—.”

“ Lyme, 20th June.

“ Dear Sir,—My servant Ann returned to me after a week's absence. She had during that time been under medical care for symptoms considered by her doctor to be produced by the *paint* in this house. She has, since her return, been very much better in all respects; her spirits livelier and her head clearer. She does her work better, and there appears to be now no constitutional derangement. Meantime, her mesmeriser has obtained a situation sixty or seventy miles away; and the communication of this fact to Ann was attended by a marked relief to her mind.

“ I am, dear Sir, yours truly,

“ C. M. W—.”

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NOTE BY DR. ELLIOTSON.

This was an instance of mesmeric disturbance, which shews, 1st, that no person should mesmerise who is perfectly ignorant of the subject; 2ndly, that no medical man should presume to prescribe for a mesmeric case whose absurd conceit has prevented him from becoming acquainted with mesmerism.

What is necessary to be known may be soon learnt: but mesmerism is not to be played with by the perfectly ignorant.

The time will come when every medical man will be as much ashamed of acknowledging his ignorance of mesmerism as he would be at present of acknowledging his ignorance of the use of the stethoscope. Professional men at present feel no scruples, in truth they glory, in telling their patients that they know nothing of mesmerism. I recollect the time—from five and twenty to thirty years ago—when few in England besides myself knew anything of the use of the stethoscope, and it was ridiculed in lectures before the College of Physicians and in speeches at London medical societies, and habitually in conversation between medical men and in the remarks of medical men to their patients, who of course believed them to be oracles, and considered that they “*must know*,” and be “*quite competent to judge*,”—from Dr. Chambers, then the fashionable physician, to the humblest drug-

gist-apothecary.\* At present almost every medical man considers stethoscopic knowledge a necessary and established part of his profession, and, however deficient in it, would be vexed at being thought at all deficient, carries a stethoscope in his pocket, and has one or more visible in his consulting room. A similar time will come for mesmerism: and no

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\* In my *Physiology* I thus wrote seventeen years ago:—"When Laennec first published his great work, I procured a stethoscope and investigated his statements. Although the facts of percussion, as detailed by Avenbrugger about half a century ago, must of physical necessity exist, I had always been taught, by the first teacher of medicine in London, at Guy's Hospital, Dr. James Curry, that they were fallacies, and they were dismissed in three minutes as unworthy of the slightest attention. Education, therefore, tended to make me sceptical. But I soon found that Avenbrugger had been disgracefully neglected in this country; and that Laennec, like Avenbrugger, had opened to us a new and extensive scene in disease, to which, though it had always existed, we were blind—that we had eyes and saw not—or really, to drop metaphor, that we had ears and heard not. For a length of time I found some at St. Thomas's treat percussion and auscultation with ridicule; some with absolute indignation; and others, for years, treated it with silent contempt; who all, I am happy to say, now practise both. I was therefore in the habit of studying them in the wards alone, and at hours when I expected to be unobserved. When I at length advocated and taught them in the school, one of my colleagues, I heard, pronounced it nonsense or worse in his lecture; and at the College of Physicians I heard a senior fellow, in a Croonian lecture, denounce the folly of carrying a piece of wood (some called the stethoscope *inutile lignum*) into sick chambers and making observations to the destruction of all philosophical and dignified views, such as become men whose minds have been enlarged by the education which Oxford and Cambridge afford. When another fellow of the College (Dr. Chambers) was asked his opinion of auscultation, in the wards of his hospital, he at once, as I was informed by the gentleman who asked the question, condemned it as nonsense; and when told 'that Elliotson assured his friends that he had a high opinion of it and made his diagnosis of affections of the chest with infinitely more accuracy by its means,' he replied,—'Oh! it's just the thing for Elliotson to rave about!' Yet good sense and truth have prevailed. This physician has now a work on auscultation dedicated to him, as to one who had the candour to examine auscultation at an early period, when others despised it, and who materially assisted to spread its adoption! Even Dr. Spurzheim was as unphilosophical on this point, as others were in regard to phrenology. On seeing a stethoscope one day (in 1824) upon my table, he said,—'Ah! do you use that hocus pocus!' And on my replying that it was highly important to employ the ear, he added, 'You learn nothing by it; and if you do, you cannot treat diseases the better.' Both which remarks were incorrect, and shewed an unhappy state of mind. An old physician, on seeing me use the stethoscope, began our consultation by informing the practitioner, whom he had never seen before, and myself, that he 'never made use of these French fooleries.' Yet ignorance of percussion and auscultation is now considered a sufficient proof that a man knows but half his profession, and Laennec's name has become imperishable."—*Human Physiology*, pp. 398-9.

The first court physician of his day—the late Sir Henry Hallford—who had been physician to I know not how many of our monarchs, and other members of the Royal Family without number, as well as to nearly all our aristocracy, died in entire ignorance of the use of the stethoscope, though President of the Royal College of Physicians. Whether the present President, Dr. Paris, in whose presidency and in whose presence the four successive discreditable outpourings of Drs. Hawkins, Wilson, and Alderson (the latter in lecture and oration), were ventured upon, knows anything about it, I am not prepared to say: but I know that for very many years he spoke incessantly and restlessly against it as an absurdity.

practitioner will venture to express a doubt of its truth or utility, or to appear ignorant of it: no Harveian orator will venture to vilify its supporters, nor will any occasion be given for a supporter of it to point out the gross antimesmeric language of an orator, as I did in the mildest manner to the President, Dr. Paris, when Dr. Hawkins called us *quacks, impostors, the favourites of males and females whose sexual passions burn strongly, either in secret or notoriously, decency forbidding him*, he said, *to be more explicit*. The President, Dr. Paris, took no notice of my letter for three months: I then in the mildest manner wrote again, requesting to know whether my letter had been received: and he replied that he had received it, but declined to take part in any *controversy* on mesmerism. He refused all redress: Drs. Wilson and Alderson knew consequently that they might follow Dr. Hawkins's example with impunity. The following is the account of the whole affair published in No. XXIV., pp. 404, 405:—

“I immediately wrote the following letter to the President:

“Dr. Elliotson, as a Fellow of the Royal College of Physicians, presents his compliments and begs to direct the attention of the President to the following portion of the Harveian Oration just received by him from Dr. Francis Hawkins.

“Quin etiam vitia, sive infirmitates hominum, nonne aucupantur, et quæstui habent, alii alia, Circumforanei? De genere hoc, prestigiatores, quos vocant, *Mesmerici*, ni fallor, iis præcipue arriident, quos, utriusque sexus, Mater sæva Cupidinum aut cæcis urit ignibus, aut palam exagitat, Sed ex quibus hoc subintelligi potest, ea pudoris ergo, sunt reticenda. Ab his, et talibus artificiis, segregandus est Medicus et sepiendus sedulo. Quod vix præstari potest, nisi recta et bona institutione, ita informetur, ut a dolis et fallaciis prorsus abhorreat.”

“Dr. Elliotson is universally known to have asserted the truth of the greater part of the mesmeric phenomena and of their production by artificial means, as well as the inestimable advantage of mesmerism in the alleviation and cure of diseases and the prevention of pain in surgical operations, and to have done this in his Harveian Oration, and continually to prescribe, and sometimes, though always gratuitously, to practise, mesmerism.

“August 9, 1848.”

“I received no answer for three months, and then thought it time to address the following note to the President:—

“Dr. Elliotson presents his compliments and takes the liberty of requesting to be informed whether the President of the Royal College of Physicians received a note from him in August last, pointing out

some passages in the last Harveian Oration relating to mesmerists, of whom he is universally known to be one.

“Nov. 15.”

“I received this reply:—

“Dover Street, No. 16, 1848.

“Dr. Paris presents his compliments and informs Dr. Elliotson that he did receive from him, in August last, a note in which he directed his attention to some passages relating to mesmerism in Dr. Hawkins’s Harveian Oration, but as Dr. Paris must decline becoming a party to any controversy upon the subject, whatever opinion he may entertain privately, it is his determination to act with that impartiality which led to Dr. Elliotson’s appointment to the oration.”

“To this I wrote the following reply:—

“Dr. Elliotson presents his compliments to the President of the Royal College of Physicians of London, and begs to remark that he did not request the President’s attention to passages of Dr. Francis Hawkins’s Oration relating to *mesmerism*, or of a controversial character, for there are none such; but to passages relating to *mesmerists*, of whom he, a Fellow of the College, has for ten years openly been one—passages stigmatizing mesmerists as quacks and impostors and the especial favourites of both males and females whose sexual passions are secretly or notoriously violent, respecting which point Dr. Hawkins declared that decency forbade him to say more.

“Conduit Street, Nov. 17, 1848.”

“To this I have received no reply. The matter is now for posterity.

“JOHN ELLIOTSON.

“Dec. 30, 1848.”

Had the medical man who was called in by the mistress of the servant-maid not been discreditably ignorant of mesmerism, he would not have blistered and physicked the poor girl. In such cases, blisters, cupping-glasses, purgatives and other drugs, are the ridiculous routine which suggests itself to the doctor. He could see nothing more than hysteria. But is he fully acquainted with all the forms of hysteria? In hysteria there are sometimes more wonderful things than are suspected by practitioners.\* In states induced by mesmeric processes these wonders are usual. Common hysteria and the mesmeric states are very different things. The present patient should at the first have been steadily mesmerised into a deep sleep, allowed to remain in it till it ceased spontaneously, and again and again been sent to sleep

\* See the cases, for example, recorded by Dr. Petetin of Lyons, in which the higher phenomena of mesmerism took place. I extracted them into No. XL., Art. 2.

till she woke in a calm state of her own accord. She instinctively begged for sleep—begged to “have the sleep finished.” It requires immense perseverance sometimes to produce mesmeric effects in these states. In an article upon mesmeric disturbances published by me in 1849, in No. XXVII., in which I collected many most interesting facts, I gave directions for the treatment of such cases at p. 246:—

“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 idiotcy, 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.”

When observation and cautious trial shew that others, or one other person, are borne by him, their presence should be gradually enjoined, and the operator should be separated from him as soon as this can be borne without irritation, so that the attachment may gradually die away.

The present case was one of mesmeric attachment, as

shewn by the patient following the mesmeriser about, and of a disturbance of the nervous system produced by the operator leaving the patient when in the mesmeric sleep-waking and mesmeric attachment, and aggravated by the means employed to rouse and benefit her. She thus was strongly attracted but at the same time dreaded her mesmeriser, fancying her eyes like balls of fire, and not daring to go down stairs till she was gone. The coexistence of such feelings is possible. Even love and hatred of the same person, endearment and cruelty, are compatible.

The present case corroborates what I long ago felt satisfied of from observation—that the mesmeric attachment is simply attachment. It occurred here in a female towards a female. In the interesting mesmeric case at Brighton recorded by Mr. Parsons,\* it occurred in a youth towards that gentlemen. In Master Salmon it occurred towards me: but if any other person, male or female, mesmerised him, it occurred towards that individual, and he repelled me strongly. Nay, if one person mesmerised half of him, and another person the other half, both persons males or both females, or one a male and the other a female, one half of him was attached to the mesmeriser of that side and of that side only, and repelled the other person.† In these cases there may be the greatest disparity of years between the patient and the mesmeriser—the patient may be a child. In all these cases, there is a horror of all or most other persons, male and female. In one of my patients, a young lady,

“Whose attachment in the mesmeric state was so violent and so exclusive, that she always insisted on holding my hand; 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 shewing 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 fishes as dishes, and therefore no longer alive, she experienced no annoyance. Jealousy could not be carried to a higher pitch.”—No. IX., p. 53.

\* No. XXIV., pp. 349—352.

† This beautiful case is detailed in No. XXXIV., &c., p. 178. References to many such will be found there.

Their proximity, if known, creates uneasiness: the contact of their hands absolutely distresses. The moment Master James Salmon was thrown into the mesmeric state by me, he could not endure the touch of another person's hand by his own, though he could bear another person to touch his arm through his clothes: he implored any one who touched him to desist. In Master Henry Adlard, this peculiarity extended to things touched by others: nay, it occurred in reference to things touched by the half of the mesmeriser not corresponding with his own.

"I have one, who, though always in a silent sleep without speaking, becomes uncomfortable and wakes if I cease to hold his hand; and will not bear the touch of a stranger, nor the contact of metals previously touched by another; and, though he often grasps my hand, he lets it go if I converse with or touch others: nay, each half of his brain experiences affection distinctly; for he often grasps one of my hands with one of his while the other continues perfectly indifferent. When both halves of his brain are experiencing affection, his right half has an affection for only my right half and his left for my left, as shewn by his grasping my right with his right and taking no notice of it with his left, and my left with his left, but taking no notice of it with his right; nay, by his withdrawing his right angrily from my left if I touch it with my left, and his left from my right if I touch it with my right; and, what is more wonderful, his right hand will not endure the contact of gold first held in my left hand or his left hand, nor his left endure the contact of gold first held in my right hand or his right hand. If, while his hands are grasping each of my corresponding hands, another person touches me anywhere, or if I bring my two hands in contact at the smallest point, the end of a finger for example, he lets go my hands with angry indifference. All this I may remark happens equally when such care is taken as to render his seeing or hearing by any of the five ordinary senses what is done absolutely impossible."—No. IX., p. 53.

The pleasure in the proximity or contact of the mesmeriser is clearly not sexual feeling at all. I saw this fact very many years ago, and all I have witnessed since has continued to prove it. I am more than ever anxious to insist upon this because an elementary mesmeric book has been published in which an incorrect view is taught. At the same time, if a loose individual is mesmerised, improper feelings may present themselves: but they are not mesmeric, and they arise from the individual's character and the opportunity afforded for it to come out: just as may and sometimes does take place in the confidence of medical or of religious attendance. I have steadily refused to mesmerise any female of the soundness of whose principles and habits I was not perfectly satisfied. This is a duty which every mesmeriser owes

to the holy cause of mesmerism. Again; an honourable sexual attachment may spring up from mesmerism, as it may from any other professional attendance or any close and frequent intercourse with one of the other sex: and a happy marriage has taken place between a mesmeriser and his patient.

All this is a different matter from that peculiar susceptibility of satisfaction from the mesmeriser, and of misery from other persons, that I have portrayed.

In my article, already quoted, upon mesmeric disturbances, I gave my observations upon clairvoyance: and, lest any one should imagine that, because a patient believes he sees or hears spiritual beings, and perhaps receives his clairvoyant information from them, this is any proof of such beings manifesting themselves to him, or a proof of any opinions which he may express on supernatural matters, I will take the liberty of quoting it:—

“The existence of a mesmeric fluid is pure hypothesis. 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.”

“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.”

In a note upon clairvoyant dreams in No. XLI., p. 80:—

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

“The peculiar modes of detection mentioned in No. XXIV., pp.

338—40, as employed by Mr. Parson's youth, appear to me to be the result of an insane condition: and his mode of telling the time by an imaginary dial, p. 338, to be the result of at least eccentricity. I conceive that Frank had an extraordinary faculty of judging of time, but went through certain unnecessary processes, which, however, he sometimes made necessary, and yet not always, for he sometimes judged accurately without them (No. XXIV., p. 355 and perhaps 353)."

To shew that no reader need be alarmed at my assertion that we have no proof of a nervous fluid, an electric, or a soul, I refer to my note in No. XXXIX., pp. 313-40: and to No. XL., p. 430:—

"We have always contended that man is a material body, endowed with certain properties or powers, existing from a certain composition in certain circumstances: and that, when he dies, he *by nature* ends for ever: but that the Christian doctrine declares he will enjoy immortality,—will live again, not in virtue of his nature, but by a miracle, (see Nos. III., p. 288; XII., pp. 421-6; XXI., p. 112; XXIX., pp. 68-9; XXXIV., pp. 125-6; XXXIX., pp. 313-5); and Bishop Law, it will be seen at p. 314, says, 'But neither do *these words*, nor any other, so far as I can find, *ever* stand for a *purely immaterial principle* in man, or a substance, whatever some imagine they mean by that word, wholly separable from, and independent of, the body.' When he lives again, the Scripture declares that his condition will be different. To us it is incomprehensible: we have not faculties to comprehend it: but it is termed spiritual. What is natural must be learnt from experience and reasoning on experience: what is supernatural, as a future state, must be believed on supernatural authority."

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VII. A few supplementary remarks upon "*Mesmerism proved true, and the Quarterly Reviewer Reviewed*, by the Rev. Chauncy H. Townshend." By ANTI-GLORIOSO.

"*La Jeunesse.*

"'Mais, pardi, quand, une chose est vraie?'"

"*Don Bartholo.*

"'Quand une chose est vraie! Si je ne veux pas qu'elle soit vraie, je prétends bien qu'elle ne soit pas vraie.'\*—*Beaumarchais*, vol. I., p. 456.

TO THE EDITORS OF THE ZOIST.

July, 1854.

GENTLEMEN,—The more I look into Mr. Townshend's

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\* "*La Jeunesse.*

"'But, what, when a thing is true?'"

"*Don Bartholo.*

"'When a thing is true! If I don't wish a thing to be true, I *always* pretend it is not true.'"

book, the more do I agree with your opinion respecting it. The ability with which it is written, the tact and knowledge of the subject displayed, the soundness of the logic, and the gentlemanly pleasantry interspersed throughout, all combine to render it a most instructive, and at the same time a most agreeable work. I feel somewhat competent to offer this judgment respecting it, having myself travelled over the same road that the author has, and with the same object in view; in other words, having examined the article in *The Quarterly Review* on Mesmerism, with the intention of dissecting it critically. Indeed, could I have known that so accomplished a writer as Mr. Townshend was addressing himself to the task, I should have hesitated before I presented my crude remarks to the consideration of your readers.\* However, the Quarterly Reviewers, both through impudence and ignorance, exposed so large a surface for flagellation, that there was ample space afforded for two good scourgings. It is a satisfaction to observe, that the parts which I selected for the task, were not so much those upon which my coadjutor in the good work applied the whip. The castigation, which he has inflicted, is of no common order. And so desirable do I deem it to keep his able comments before the public, that copious as was the review of the book in *The Zoist*, I venture to draw attention to sundry most interesting passages, which the length of your paper evidently did not allow you to introduce. Mr. Townshend, in short, writes so ably and so pleasantly, that his book well merits a second notice.

I was glancing the other day over those two lively comedies, which were written by Beaumarchais a short time previous to the great French revolution, and from one of which the motto affixed to this paper is taken. I wanted to find out, what it was which created such intense sensation upon their representation. For to judge from the description, that is given by some French historians, of their effect upon the feelings of the Parisians, these comedies must have somewhat accelerated the advent of that tremendous convulsion which shook all Europe to its foundation; and I was therefore prepared to meet with opinions, both social and political, of a most portentous tendency; but I discovered nothing of the kind. The comedies, indeed, are very animated productions, containing a great deal of smart dialogue and amusing repartee; but scarcely anything appears in them of what in

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\* See *Stray Notes upon the article on Mesmerism in the Quarterly Review*.—*Zoist*, Vol. XI., p. 390.

our days would be called political. Their popularity evidently arose in great measure from the opposition which the court of Louis XVI. offered to their representation. Had those in power possessed the wisdom of being silent or neutral, these revolutionary dramas would soon have found their level, and been merely remarkable for the contrast which they presented to the formal and dignified style that then prevailed on the stage. As it was, their representation set all Paris in an uproar. But though I did not exactly find what was expected, there was, *en revanche*, a good deal of sparkling wit, scattered here and there, which to a degree repaid me for my lost time. The writer was a man keenly alive to the pomposities and pedantries of his day. He appreciated at its full value the self-importance of the would-be *dictator in science*,—of the man, *for example*, who because he knows some things well, deems himself therefore entitled to pronounce authoritatively upon things respecting which he knows little or nothing. How admirably would Beaumarchais have shewn up a great professor and lecturer, railing at the ignorance and imperfect education of his fellows, because they dissent from his precipitate conclusions on a subject of inquiry that is difficult of explanation. How thoroughly would he have understood the materials of which Quarterly Reviewers are occasionally constituted: and how he would have pierced through the *anti-mesmeric innocence* of Sir Henry Holland and Dr. Carpenter. Our motto at the head of this letter hits off these philosophers to a nicety, in regard to their recent physiological researches. “But, *pardi, quand une chose est vraie*, when a thing is true,” *The Zoist* may be supposed to say to one of these honesty-loving writers; for instance, “when a blind man or an infant, or a patient by manipulations behind his back, are put to sleep, how do you explain these facts by your hypothesis of suggestion?” “Oh, when we don’t wish a thing to be true,” they reply, “we pretend ignorance of its existence; when we meet with facts in mesmerism that inconveniently upset our theories, we take no notice of the transaction; and that is the manner by which we contrive to write books and articles on physiology.” Now that is the very language which Beaumarchais puts into the mouth of one of his characters. Dr. Bartholo never knows anything of which it is convenient for him to affect an ignorance. Dr. Bartholo can assume the most accommodating blindness when the occasion suits him. Dr. Bartholo can put on the most bland and virtuous innocence, and pen a book and propound a theory, with the use of only those materials which accord with his own conclusions. And it is because Mr. Townshend’s recent book so admirably

unmasks this literary hypocrisy, and exposes the shallowness of argument by which sundry medical writers sustain their dishonest views, that we again venture to recommend its perusal to all believers in mesmerism.

In regard to this term "Suggestion," which has now become the favourite phrase of the anti-mesmerists, Mr. Townshend writes with a real philosophy. There is a depth and searching correctness in his observations, which prove that he has closely examined our nature and the workings of our brain. He shews what the true character of Suggestion is, or rather what is not Suggestion. He shews that it acts generally indirectly. And he shews that the Reviewers have misapplied the term, and framed a species of imaginary suggestion to suit their own views and argument. The whole passage is well deserving of careful study, for it goes to the root of the subject: a few extracts only can be given—

"But view Suggestion in a wider range, we come to a veiled goddess,—a mystery, which resumes the whole question of man's existence,—a secret which is to be approached with awe, and scrutinized with reverence. Before her impenetrable shrine, genius and philosophy have bowed their heads. To define exactly what she is, has tasked the powers of metaphysicians. Even the name of this Isis has been matter of deep deliberation. Sometimes as suggestion, at others, as association, she meets the ear.

"But *Reviewers*

'Rush in where angels dare not tread.'

"In what an easy, dashing, off-hand manner, does the writer of the article on Biology and Mesmerism, pounce upon and dispose of the mystery of our being. Fearlessly he flounders on, no matter whether in his depth, or out of his depth, seizes on poor Suggestion in her most vulgar form, bottles her, as Sir Astley Cooper would have bottled an anatomical preparation, *in spiritu vini*, and triumphantly holds her up to view in her *post mortem* glory.

"And I will tell you why.

"The Mesmerists,' and still more, the Biologists' commands to his patient, *look like* direct suggestion; and with this superficial resemblance the Reviewer (*faute de mieux*) is fain to take up.

"For he *wants* direct suggestion, and why should he demur about such a trifle as that Suggestion mostly acts in an *indirect* way? He first makes it, and then takes it; a compendious mode of dealing, peculiarly his own. He clips and frames his axioms to the occasion, —'pro re nata'—as the doctors say. But, unluckily, Suggestion of any kind, direct or indirect, will not stand at the head of a theory, for this plain reason. It is not a principle, but a law of action. *It does not originate, it guides. How Suggestion is suggested*, is a problem in itself which resumes the whole of our being. It is properly a vital phenomenon; the very breath of the rational soul. . . . But

the Reviewer applies the word Suggestion indiscriminately to any power of impulsion, or state of sensation, at one and the same time, both cause and effect. How much is there on this subject to explain and to guard, to state clearly, and define logically, which the Reviewer chooses to ignore.

“How carefully should we distinguish between internal and external Suggestion; terms which the Reviewer mentions indeed, but which he woefully confounds.

“Yet, more cautiously should we draw the line between normal and abnormal Suggestion; and again, between normal and abnormal methods of inducing a suggestive state.

“Gliding away, like the scuttle-fish, in a cloud of his own ink, the Reviewer does not touch the true question at all, which is, how Suggestion, that subtle thing, is abnormally suggested, and held down, directed, and controlled by alien will.

“The fact is, that to an honest view the Suggestion of common life, and the abnormal suggestion of mesmerism and biology, have very little in common. It is a *dictated* suggestion that is the marvel: and on this the Reviewer has thrown no light. . . . But when we come to the notion of suggesting sleep, the absurdity deepens. Neither at other’s bidding, nor our own, comes the capricious god. In spite of placing before our fancy, biologically,

‘A flock of sheep that leisurely pass by  
One after one,’

in spite of counting to a thousand, we are a thousand miles away from the manageable state in which we may suggest ourselves into slumber.

“All this is so palpable, that our Reviewer does, in fact, betray a latent sense of weakness in his theory, by the manner in which he tries to patch it up with other things. He gives us dissertations on Suggestion, Abstraction and Reverie, but not one word as to the wonder how these states are prompted, guided and governed by extraneous human command.”—pp. 13—17.

The above must surely be regarded as very sound and philosophical writing. It shews that Mr. Townshend has dived into the very heart of the subject. His reasoning is not of that superficial, *ad captandum* nature, which suits a popular review, that we take up for a half-hour’s desultory reading and then throw aside for ever; but is made of that stern stuff, which will admit of repeated examination.

The following passage, too, is very clear and satisfactory.

“The Reviewer founds much on the assertion, that recent events, (such as Electro-Biology, Hypnotism, &c.,) have greatly facilitated the examination of mesmerism. The course of his argument is this. A large number of the same phenomena which appear under mesmerism may be developed under Hypnotism, Biology, &c. Now Hypnotism and Biology do not claim to make use of a hidden agency. Therefore in Mesmerism there is no hidden agency.

“There is immense fallacy in all this. The reasoning is wrongly based. It proceeds upon two assumptions, namely, that like things are identical, and that similar things have identical causes. But did the Reviewer forget the poet's philosophic line,

‘ Like, but oh ! how different.’

Apparently he did, both in theory and practice—for all he adduces is “like, but oh ! how different,” to what it should be. But superficial resemblances mislead superficial observers. You cannot, in matters of sensation, carry out the mathematical axiom, “things that are equal to the same are equal to one another;” for this reason, vital phenomena are not straight lines, and are never utterly similar, though, like the leaves on trees, they may appear so. Indeed, if the lemma were once admitted that ‘similarity constitutes identity,’ what confusion would ensue in every art, in every science. Little has the Reviewer perceived how far every one of the bases, which he has used to confound mesmerism, would go to make a muddle of the whole of human life.”—p. 36.

Among the facts, which anti-mesmerists have conveniently chosen to ignore, are those connected with the mesmerisation of the lower animals. In their case Imagination or Suggestion could play no part. So far back as 1839, Dr. John Wilson, physician at that time to the Middlesex Hospital, published a small pamphlet, called, *Trials of Animal Magnetism on the Brute Creation*. These trials related to some experiments which he himself made with several of the wildest animals at the Zoological gardens. The results were most decisive; and it is strange, how writers opposed to mesmerism, have continued to place on one side the facts contained in Dr. Wilson's pamphlet. No allusion, as far as I am aware, has ever been made to those experiments; at least, not by any of the recent controversialists. Sir H. Holland, for instance, passes them over with his usual soft and arcadian simplicity. Such facts would damage most impertinently the one grand idea that forms the basis of “Human Physiology.” Other writers have imitated their prototype's prudent taciturnity. Suggestion is we know their ruling notion; and Sir Henry has “suggested” to them the wisdom of being silent, on points where language could not successfully conceal their secret inevitable convictions. And yet, since Dr. Wilson published his pamphlet, other facts of a similar nature have taken place; the narrative of which has appeared in *The Zoist*. Still a politic silence has yet prevailed. And therefore it is that, in reply to the Suggestionists, Mr. Townshend produces some curious facts which have come under his own cognizance.

“To obtain proper evidence of the existence of a peculiar medium, let a doubter begin by trying the passes where suggestion cannot be

an ingredient in the case. Let him mesmerise *babies*, if he will. I have seen even an *idiot infant*, who never otherwise slept, thrown in five minutes, into a mesmeric sleep so sound, that it was tost about and thrown on a bed without the possibility of waking it. Or, let any one make experiments on brutes, above all on *birds*. I have had, in two instances, birds which were so easily affected by mesmerism that the head followed the finger, *even when held out of sight*, as iron follows the magnet. One of the birds, when once put to sleep, as it was thoroughly by mesmeric action, could be tost into the air, and caught again in the hand like a ball. This was a species of tom-tit. The other, a nightingale, was still more susceptible. It could be mesmerised by the eye of any person with whom it was familiar; and would, if fixedly looked at, even from across a room, stretch out its wings level with the table on which it might be perching, close its eyes, and so, in that state, manifest attraction of the head to the human hand, from side to side.

“That every bird should be so sensitive to the human influence is indeed not to be expected. Every tyro, whether he try to mesmerise birds or men, must make up his mind to many failures, but in this he will only be like any other neophyte on any other subject.

“Dogs are difficult to mesmerise because of their natural watchfulness; but *fish are easily affected*. Fish kept in glass bowls will recognize the hands of particular persons, and seem to have pleasure in being taken out of the water by them; while on the contrary no amount of habit reconciles them to being touched or even approached by certain other hands. I once restored to animation by mesmeric passes several fish that had been apparently killed by shocks from an immense horse-shoe magnet, which was used in a lecture on terrestrial magnetism; and these fish, the lecturer assured me, would have never revived in ordinary circumstances.”—p. 102.

Such facts as these, which are mentioned on Mr. Townshend's own authority, are so convincing, that no mesmeriser doubts the existence of some external agent: this is the point, however, on which from the beginning the *Quarterly Reviewer* tries to throw discredit. And therefore I ask, why are these alleged facts not examined? If they be true, they prove something: if they be not true, what constitutes their falsehood? The incompetency of the witnesses? Upon this point, we should be glad of an answer. But if our witnesses cannot be taxed either with incompetency or with falsehood, how will the explanatory theory of the *Quarterly Reviewers* apply in this matter of the lower animals? For our opponents, it will be remembered, have theorized: they admit our facts, but offer a theory in explanation. Now (as Mr. Townshend observes in his preface,) this is a fact of great significance. It is evident that our phenomena are so important and remarkable, as to *drive* the Anti-Mesmerists to Theory; it is also evident that, by rejecting our Theory, they are driven out of



their entrenchments into a very weak and exposed position. We have the thing in black and white; and as the *The Quarterly Review* may be considered a *resumé* of all that can be most subtly urged against Mesmerism, and is no doubt the best that can be said on the side of our opponents, we behold the utmost of which prejudice is capable. And this fact, our author well remarks, "is an era in the history of that world-wide thing, Mesmerism."

On the subject of Theory, it strikes me that there is a freshness and originality in the following observations of Mr. Townshend.

"There is a cant of the day about Theories,—a cant which our practice contradicts. All are crying out, 'Give us facts—no theories!' Yet every body really does theorize for himself. To reason, to deduce is the prerogative of man; and we, in truth, take every fact, however mysterious, in connexion with a presumed cause. A visible phenomenon forces on us the conviction that there is behind it an adequate agency, even though that agency be occult. Every fact is a theory, if we did but know it. The fall of an apple includes the system of the universe. Now, in Mesmerism, every fair judge has before his eyes phenomena induced upon one human being by the action of another, while at the same time this action takes effect in such a way as to render a medium of communication between the two beings as much a thing of certainty as terrestrial magnetism is when established by the motion of a needle near a magnet. Some wise heads indeed recur mustily to the old dictum that we must not call in a new agency, when what are called (and how foolishly called!) *known* causes suffice. But, in the case of Mesmerism, these said known causes will *not* suffice. To prove this, I will relate what has just occurred at a *séance* at my house near Lausanne."—p. 140.

Mr. Townshend then describes a series of mesmeric experiments of a most interesting nature, which were conducted under the direction of Mr. Regazzoni, a mesmeriser from Bergamo in Italy. These experiments produced on all who witnessed them the most thorough conviction that there exists in mesmerism, an occult agency, independent of Suggestion; however, the description is too long for insertion, but every one, who feels an interest in this question, will be well repaid by a perusal. Mr. Townshend recurs to the subject of a "Theory" towards the close of his book.

"We have phenomena before us, and the human mind (even as the attempt in the *Quarterly* proves) seeks for a solution of those phenomena. But an inadequate Theory is as inadmissible as mediocrity in poetry. It is not natural, for nature deals out her powers with a lavish hand. . . . Now the Mesmeric Theory, which briefly is, 'the human influence acting through a medium,' is amply adequate

to our exigencies, with this beautiful peculiarity: it is never hurtful. It suffices, but it does not harm. Let us remark too that the Mesmeric Theory is but an expression of facts. What proves remarkably how little we have had to do with Theory as mere Theory is, that since Mesmer's time we have said very little about any Theory at all. Each Mesmerist has worked for himself in the vast field of nature. Since Mesmer's discovery, the methods of mesmerisation have been changed, improved, rendered more safe and certain; and this in itself shews that we are not authority-mongers, who go by *precedent* (another name for want of principle). But the time is now come to re-take up Theory. Nay, we are forced to arms; for our opponents themselves begin to theorize. Hitherto in their ignorance and arrogance,—which they call common sense—they have had matters pretty much their own way; but it is time that we assume our proper position.”—pp. 212, 213.

I could with ease have selected many more thoughtful and instructive passages; but I would rather urge our readers to refer to the book itself. There is matter enough in it to furnish the substance for twenty volumes, such as volumes are in these superficial days. Indeed, the more I examine Mr. Townshend's writings, the more am I impressed with their deep philosophy, and with their strikingly suggestive character. His mind is evidently of that reflective class which can look before and after. Truly, we may well say that accidents shape out for us the very bent of our studies. If the fates, for instance, had placed our author in less fortunate circumstances of birth and station, and had compelled him to exercise his brain for the multiplication of his bread, we might have seen Mr. Townshend occupying the chair of Moral Philosophy in some Northern University, delivering profound lectures on Metaphysics, or putting forth volumes which might have rivalled those of Dr. Brown, Dugald Stewart, and Macintosh, for the breadth and depth of their views: *Diis aliter visum*: and, instead of that, the man of refinement and of diversified reading and accomplishments shines out in every page; philosophy and humor are happily blended, each acting as the handmaid to the other, and each keeping its proper place; and a book is produced, from which the wisest may borrow many a thought and hint, and which the less instructed may read with ease and pleasure. Every mesmerist has reason to be proud of such an ally as Mr. Townshend, and should keep his two works in a prominent position before him.

I am, gentlemen, yours, &c.,

ANTI-GLORIOSO.

VIII. *A case of Spirit-rapping above three hundred years old, equal to any of the newest, sagaciously viewed, skilfully cured, and recorded by the Abbé Lenglet. Translated by Dr. Elliotson. With the testimony and opinions of the Rev. Dr. Cumming on Rapping and Table-moving.*

“There was a Negro,” said he, ‘who had a pretty wife, to whom another Negro was rather attentive when he had an opportunity. One day the husband went out to hunt, and the other party thought it a good opportunity to pay a visit to the lady. The husband, however, returned rather unexpectedly, and the visitor climbed up on the rafters to be out of sight among the old boards and baskets that were stowed away there. The husband put his gun by in a corner, and called to his wife to get his supper, and then sat down in his hammock. Casting his eyes up to the rafters, he saw a leg protruding from among the baskets, and, thinking it something supernatural, crossed himself, and said, ‘Lord, deliver us from the legs appearing overhead!’ The other, hearing this, attempted to draw up his legs out of sight, but, losing his balance, came down suddenly on the floor in front of the astonished husband, who, half frightened, asked ‘Where do you come from!’ ‘I have just come from heaven,’ said the other, ‘and have brought you news of your little daughter Maria.’ ‘Oh! wife, wife! come and see a man who has brought us news of our little daughter Maria;’ then, turning to the visitor, continued: ‘And what was my little daughter doing when you left?’ ‘Oh! she was sitting at the feet of the Virgin, with a golden crown on her head, and smoking a golden pipe a yard long.’ ‘And did she not send any message to us?’ ‘Oh yes, she sent many remembrances, and begged you to send her two pounds of your tobacco from the little rhossa: they have not got any half so good up there.’ ‘Oh! wife, wife! bring two pounds of our tobacco from the little rhossa, for our daughter Maria is in heaven, and she says they have not any half so good up there.’ So the tobacco was brought, and the visitor was departing, when he was asked, ‘Are there many white men up there?’ ‘Very few,’ he replied; ‘they are all down below with the *diabo*.’ ‘I thought so,’ the other replied, apparently quite satisfied; ‘good night!’”—*A Narrative of Travels on the Amazon and Ro Negro, with an account of the native tribes, and observations on the climate, geology, and natural history of the Amazon Valley.* By Alfred R. Wallace.\*

“THE illustrious house of St. Mesmin had bestowed a great deal of property upon the convent of the Cordeliers, and its burial-place was in their church. The wife of a lord of St. Mesmin, provost of Orleans, having died, her husband, thinking his ancestors had impoverished themselves enough by giving to the monks, made the fraternity a present which did not content them. These good Franciscans resolved to disinter the deceased in order to make the widower reinter her in their holy ground, and pay them better. The plan was not wise, because the lord of St. Mesmin would have buried her elsewhere. But imprudence often attends roguery.

“At first the spirit of the lady of St. Mesmin appeared to two only of the monks. It said to them, ‘I am damned, like Judas, because my husband has not given enough.’ The two little rogues who reported these words did not per-

\* Are the *spirit-table-movers* and *spirit-rappers* wiser than the negro husband?—*Zoist*.

ceive that they would do more harm than good to the convent. The object of the convent was to extort money from the lord of St. Mesmin for the repose of his wife's soul. But, if Madame de St. Mesmin was damned, all the money in the world could not save her : nothing would have to be given : the Cordeliers must lose their pay.

" At that period there was very little good sense in France. The nation had been brutalized by the invasion of the Franks, and subsequently by the invasion of scholastic theology : still there were some persons in Orleans who reasoned. They doubted whether, if the Great Being had permitted the spirit of Madame St. Mesmin to appear to two Franciscans, it was natural for this spirit to declare itself damned like Judas. The comparison seemed out of place. The lady had not sold our Lord Jesus Christ for thirty pieces of silver ; she had not hanged herself ; her bowels had not burst from her body : there was no ground for comparing her to Judas.

" This created suspicion ; and there was the more talk in Orleans because some heretics did not believe certain visions, and, though they admitted absurd principles, did not fail to draw sound conclusions from them. The Cordeliers therefore changed their mode of attack, and put the lady in purgatory.

" So she appeared again ; and declared that she was in purgatory : but begged to be disinterred. It was not the custom to disinter people who were in purgatory, but the monks hoped that M. de St. Mesmin would pay them some money to prevent the possibility of this extraordinary affront. The request to be removed from the church increased the suspicions. People knew very well that souls have often appeared, but that they never beg to be disinterred.

" *The spirit from this time never spoke* : but it plagued every person in the convent and in the church. The Cordeliers exorcised it. Brother Peter of Arras, in order to conjure it, adopted a method which was anything but wise. He said to it, '*If you are the spirit of Madame de St. Mesmin, RAP four times :*' and the four RAPS were heard. '*If you are damned, RAP six times :*' and the six RAPS were heard. '*If you are the more tormented in hell because your body is buried in holy ground, RAP six times more :*' and these six RAPS were heard still more distinctly. '*If we disinter your body, and leave off praying to God for you, will you be less damned ? RAP five times to certify this :*' and the spirit certified by five RAPS.

" This interrogation of the spirit by Peter of Arras was signed by two and twenty Cordeliers, at the head of whom was the reverend provincial father. This provincial put the

same questions the next day himself, and received the same answers.

“It may be said that, the spirit having declared itself to be in purgatory, the Cordeliers had no right to suppose it was in hell; but I am not to blame if some theologians contradict themselves.

“The lord of St. Mesmin presented a petition to the king against the Cordeliers. They presented another. The king appointed judges, at the head of whom was Adrien Fumée, master of the requests.

“The *procureur-général* of the commission requested that the said Cordeliers might be burnt: but the sentence ordered all of them to make the *amende honorable* only with a torch in their hands, and by being banished. This sentence was passed on the 18th of February, 1534.

“After such a *spiritual manifestation*, no others can be required: *they all belong to the class of knavery or madness*. Those of the first class come under the hands of the law: those of the second are either the visions of *madmen* in disease, or of *madmen in good health*. The first requires medicines: the second the madhouse.”

The preceding case is recorded, it appears, by the Abbé Lenglet in his *Histoire des Apparitions et Visions*. But, as I have been unable to procure this work, I was compelled to have recourse to Voltaire's *Dictionnaire Philosophique*, article VISIONS.—JOHN ELLIOTSON.

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The Rev. Dr. Cumming has published his experience in table-moving and table-revelation, and his views of the subject in the following passages so accord with my own experience and the views published in *The Zoist* (Nos. XLI., XLII., XLIII., XLIV., XLV., XLVI.), that I append them to this communication.—J. E.

“I was asked to go and visit two of the most able and effective performers upon tables in the house of a dear and valued friend, a member of my congregation. I watched, suspiciously, the whole from beginning to end. It is important, however, to discriminate two things confounded. There is table-moving, which is one thing; there is table-speaking, or disembodied spirits speaking through tables (as it is alleged), which is a totally different thing. The one may be a scientific phenomenon; the other I shall try to describe as I think it deserves. It may seem presumptuous

to say, even with deepest deference, that I am satisfied that Faraday in his letter does not explain the phenomenon. This may be my error, but it is my impression. Whether it be by electricity, or galvanism, or mesmerism, or any other yet undetected motive and subtle element, it is a fact, that the fingers of a lady laid lightly on a heavy table, made it, in my presence, spin round, lift its legs, stamp the floor, and throw itself into most extraordinary and unbecoming convulsions. Table-turning is an amusement for children. Table-talking is not so. The one is child's-play, the other is either downright nonsense or worse. It is important that we should understand, if possible, what pretends to be above human; for while expecting miracles, and signs supernatural, or rather infra-natural, in the last days, we must be on our guard against imposture, and prepare to decide what are, and what are not so. My friends asserted in their drawing-room, not only that this new motive power was true (which may or may not be), but that there was something above and beyond table-moving, or the supernatural. It may be electricity, it may be galvanism, it may be neither; or it may be some other natural influence which we do not, at present, know of; or it may be what Faraday suggests. I am aware there are difficulties in supposing the existence in human fingers of an undetected power, for how does it happen that when people sit down to dine, and lay their fingers on the table, it does not begin to dance? But it is a fact that I saw a table, touched lightly by the fingers of a lady, whose muscular powers, I am sure, were not very formidable, rise, leap, and move from side to side in the most extraordinary manner. Faraday I think does not, and I cannot explain this. But it is not therefore supernatural. My two friends, however, said that it was supernatural. They set the table in motion, and then asked me to put questions to the supposed spirit, which had just taken possession of the table. I said, 'No, I decline to do so; I am here simply as a spectator, and have reasons for declining, which I need not state. I am here simply as an inquirer: you begin, and I will look on.' The question was asked, 'Do you know the Rev. Mr. Reeve?' The table gave three gentle taps, which means in the table vernacular, 'Yes.' 'Do you know the Rev. Mr. Fisk?' The table gave three gentle raps, in precisely the same manner. After asking two or three questions about various persons, present or absent, and receiving similar polite and courteous replies, my friend asked the supposed spirit, 'Do you know Dr. Cumming?' The table positively forgot all the respect due to a lady's drawing-room, and threw itself into a state of

convulsive kicking, which made me anxious, not about my creed, but about the table's safety. My friends then asked how many shillings were in my pocket. It guessed eleven, and there were only five. They then asked how many sovereigns I had. It guessed five, and I had only one. It was then asked, 'Will you answer Dr. Cumming at all?' The answer, according to their interpretation, was, 'No,' in the most decided manner. 'Why not?' An alphabet was then laid on the table, and, certainly, the proceeding was very curious. We began: A, the table stood still; B, it gave three taps. That was set down as the first letter of the answer. We then began again: A, the table was silent; B, still silent. We went on till we came to E, then there were three taps. This was proceeded with till the words were made out,—'Because he laughs.' When I heard this, I submitted that my laughing and incredulity ought to be a reason for convincing me, and not leaving me a sceptic. But the table, or if not the table its manipulator, seemed to dislike me excessively. I confess I saw much that was curious; a great deal ingeniously done: but I have also seen very remarkable things in the feats of tumblers in the streets of London, in the tricks of card-shufflers in a room, and in the conversaciones of ventriloquists in a chimney-nook. But I have seen nothing necessarily supernatural about it; and mark, if there be a doubt that a thing is a miracle, it is no miracle. In the days of our Lord there was no doubt expressed by bitter enemies that what he did was miraculous; the puzzle was, 'Is it from the devil below, or is it from God above?' But table-talking is so equivocal, that the parties present witnessing the so-called miraculous responses are puzzled to determine whether it be supernatural, or only very clever and talented. Now, in the last days, I look not for equivocal feats and dubious miracles, but for terrible startling manifestations of superhuman power, which shall deceive, if possible, the very elect.

"But a word more on this subject. I have read on one side the Rev. Mr. Close and the Rev. D. Wilson, who have written very ably and admirably; though I do not agree with either as to the grounds of their decision, yet I agree with their conclusions. I have read every pamphlet I could find on the other side, from Mr. Dibdin, one of the best and most pious men in London, to Mr. Godfrey, Mr. Gillson, and others who have written in favour of their views; and in reading those various interesting works, I noticed that each inquirer of the table got all his answers very much in the direction of his own wishes and predilections. Let us mark

well that fact. For instance: according to the Rev. R. W. Dibdin, demons enter into the table and tell lies, and declare that the worship of the Virgin Mary is right; that is, they are Jesuits, or Popish demons. According to Mr. Godfrey, it is the spirits of departed sinners that emerge from hell and confirm every doctrine of the Bible; that is, Protestant spirits. According to Owen, the infidel and Socialist, Voltaire, and Diderot, and D'Alembert, and Paine, all come down from eternal happiness, and tell him how perfectly happy they are, and have been, and expect to be! According to the Rev. Mr. Gillson, spirits speak against Popery; while, according to Mr. Dibdin, they praise it, as if they had been the priests of Dr. Wiseman. Now, I cannot believe that an evil spirit would speak the truth, or attest the inspiration of the Bible; for if a kingdom be divided against itself, how can it stand? I cannot, in the next place, believe that an evil spirit would be so stupid a blunderer as to preach the worship of the Virgin Mary to so sound and pious a Protestant as Mr. Dibdin. And I can never believe that godly, pious, and evangelical ministers, are the *media* by whom devils come from hell, to tell lies or truths to mankind. Nor can I believe that 'Alfred Brown,' the name given by one spirit, could describe his torment, as recorded in the book of Mr. Godfrey; or that any other lost spirit ever can be, or is, suffered to come up to this world and tell the transactions of its awful prison-house, as long as I read the petition of the rich man and the decisive answer that was given him. 'I pray thee, father, that thou wouldest send Lazarus unto my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment. And Abraham said unto him, They have Moses and the prophets: if they hear not them, neither would they be persuaded though one rose from the dead.' Now, mark you, if the Old Testament alone was sufficient eighteen hundred years ago to render unnecessary and impossible an apparition from the dead to attest its truth, the Old and New Testament together are, *à fortiori*, more than sufficient to render unnecessary, unexpected, impossible, untrue, an apparition of a spirit from the realms of the lost for the same object and mission. I expect supernatural deeds before this dispensation closes; but table-talking is not such proof of the manifestation of Satan as we are to look for. Besides, Satan has higher game to fly at; he is at present too busy in spreading German Rationalism, Tractarianism, Popery, and various kinds of moral evil, to have any disposable force and time to spare for such bungling manifestation as table-talking. I



admit that there is much in it as a physical phenomenon that is curious, much that I cannot explain ; but I protest against the conclusion that, because I cannot explain a phenomenon, I am bound to attribute it to supernatural and miraculous agency. The only trace of the serpent's presence, if such it be at all, that I can discover in the matter, is, I confess, to me a very sad one. It is this : that the absurd excitement it has produced should make lunatics in America—that the monstrous thing should be organized into a church, as they call it, in Philadelphia—that a clergyman should advertise a lecture on the theology of table-talk in the metropolis of the world ; and that Christian ministers, of undoubted piety and talent, purity of life, and clearness of mind, should waste their influence and weaken their power, by publishing mediæval fancies, monkish nonsense, profane and anile fables.”

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IX. *A farther account of the lad George Walker, a sufferer from Electro-Biology, whose case was described in Vol. X. : with the recent untrue statements of the Lancet. By a Clergyman of the Church of England.*

“ When fanners were first introduced to assist in winnowing corn from the chaff by producing artificial currents of air, it was argued that ‘winds were raised by God alone, and it was irreligious in man to attempt to raise wind for himself and by efforts of his own.’ One Scottish clergyman actually refused the holy communion to those of his parishioners who thus irreverently raised the ‘Devil’s wind.’ Few of the readers of *Old Mortality* will forget honest Mause Headrigg’s indignation when it was proposed that her ‘son Cuddie should work in the barn wi’ a new-fangled machine for dighting the corn frae the chaff, thus impiously thwarting the will of Divine Providence, by raising wind for your leddyship’s ain particular use by human art, instead of soliciting it by prayer, or waiting patiently for whatever dispensation of wind Providence was pleased to send upon the sheeling hill.’ A route has just been successfully opened by Panama between the Atlantic and Pacific. In 1588 a priest named Acosta wrote respecting a proposal then made for this very undertaking, that it was his opinion that ‘human power should not be allowed to cut through the strong and impenetrable bounds which God has put between the two oceans, of mountains and iron rocks, which can stand the fury of the raging seas. And, if it were possible, it would appear to me very just, that we should fear the vengeance of heaven for attempting to improve that which the Creator in his almighty will and providence has ordained from the creation of the world.’ When forks were first introduced into England some preachers denounced their use ‘as an insult on providence, not to touch our meat with our fingers.’ Many worthy people had great scruples about the emancipation of the negroes, because they were the descendants of Ham, on whom the curse of perpetual slavery had been pronounced. Many others plead against the measure for the emancipation of the Jews, that the bill is a direct attempt to contravert the will and word of God, and to revoke his sentence upon the chosen but rebellious people.”—*Scottish Review*, Jan., 1854.

It is a common thing for those who are conscious of any radical fault or error in themselves to take the greatest

pleasure in searching out and exposing the defects of others. Whatever is good they hate, simply because it reflects upon themselves; and the more it is esteemed by others, the more diligently they labour to find some fault or deficiency by which they may bring it into disrepute. To compare such persons with philosophers seeking spots in the sun's disc, would be paying them too high a compliment. The vulture, hovering above the natural beauties of the earth and pouncing down upon the carrion, regardless of everything else, is a more correct illustration of their state of mind; or it may be seen portrayed in the German fable of the toad, spitting venom at the glow-worm in pure hatred and envy at its light.

The *Lancet*, which chooses rather to be consistent in error than bold and independent in the truth, began its abuse of mesmerism through mere ignorance; and now the sure and steady advance of that science, and the high estimation it has gained among men of the greatest learning and ability by its highly curative powers and its splendid physiological effects, stirs up the *Lancet*, angry at its own hasty blunder, to more determined hatred and more unscrupulous and eager search for accusations against it.

The thousands of cures of diseases (pronounced by *orthodox* authority "incurable"); the operations performed not only without pain, but without subsequent ill effects, under its influence; the innumerable cases of relief where all medical appliances have failed,—these, though recorded in *The Zoist* during the last eleven years, are all ignored by the *Lancet*. It has no eyes for such effects as these, no ears for reports so excellent and true, no tongue to tell others of the power by which such seeming miracles are wrought: but, if at any time there is a rumour of some miscarriage, of some injury by careless mesmerisers, or of some unhappy and unforeseen result, *no matter whether it be true or false*, the *Lancet* grasps at it with the greatest delight, and gives it as much publicity as its own circulation will allow. A striking proof of the innocence of mesmerism, when properly applied, is presented in the fact that the *Lancet* can find nothing worse to say against it than is contained in the following false and garbled statement, copied from its number for June 16, 1854:—

*"Alleged Insanity produced by Electro-Biology."*

"It appears that about two years ago, when the mesmeric mania was attacking so many people, a boy named George Walker, of Northampton, had been operated upon by a Mr. Reynolds, a lecturer, and by the Rev. Thomas Millington. Some time ago he

began to indicate that all was not right with him. Dr. Elliotson was consulted, and recommended the demesmerising process, assuring a recovery. The lad did not recover, and about six weeks since he became so violent that it was necessary to place him under restraint. The mother subsequently made an application to the magistrates for his admission into a lunatic asylum, which was immediately granted, as he appeared to have become a confirmed lunatic."

If our readers will take the trouble to refer to the Thirty-ninth Number of *The Zoist*, Vol. X., p. 321, they will find a full account of the circumstances which took place at Northampton at the time here alluded to. They will see that Northampton was then visited by several lecturers on electro-biology, a violent and injurious perversion of mesmerism; which, being practised by itinerant and illiterate men for the sake of their own emolument and the amusement of others, bears about the same relation to true mesmerism as the medical treatment of the "wise women" in some of our country villages bears to the scientific practice of our London physicians. Electro-biology, when thus practised, is an ignorant tampering with the most powerful of all agencies; and mesmerists, who do all in their power to repress it, are no more responsible for its effects than is the Royal College of Surgeons for the injury done by quack doctors and mountebank medicine vendors.

A boy named Walker, 16 years of age, was operated upon repeatedly by one of these "biologists," and it appears that he was suffered to leave the lecture-room without having been released from the impressions of which he had been made the subject. In course of a short time an alarming degree of excitement and irritability manifested itself, and soon afterwards symptoms of insanity appeared: the boy became violent, he had no rest by night or day, and kept on incessantly shouting, leaping, running to and fro and creating the greatest noise and confusion. Dr. Elliotson was applied to by Mr. Millington, the Curate of the parish, for advice; and by his direction Mr. Millington endeavoured to procure the assistance of a mesmeriser; but, not succeeding in this, after the patient had been ten days in this condition, he undertook the case himself and commenced the mesmerising. On the second day the improvement was so manifest, that the magistrates, before whom the boy was then brought for the second time at Petty Sessions, and who had seen him before in his violent state, expressed their surprise and satisfaction and recommended that he should be left in the mesmeriser's hands; while the mother earnestly declared

that "Mr. Millington was the best friend the boy had." On the fourth day the lad was perfectly well and able to resume his work as usual.

Compare this account with the above extract from the *Lancet*. The *Lancet* says, the boy was operated upon by Mr. Reynolds and Mr. Millington, ascribing this to the mesmeric mania, and leaving it to be inferred that he was *mesmerised*. The fact is that he was never mesmerised at all till *after* his insanity: Mr. Reynolds did not profess to *mesmerise*, and Mr. M. never saw the boy or had anything to do with him till, at the request of his parents, he undertook the *cure*.

"Dr. Elliotson," the *Lancet* asserts, "recommended the demesmerising process." Dr. Elliotson recommended nothing of the kind, as the following extract from his letter (printed in *The Zoist*, Vol. X., p. 321) will shew:—"Pray let some healthy person mesmerise the youth twice a day, very slowly, very calmly, and very kindly, . . . making very slow passes from opposite the forehead to opposite the stomach." Every body, even the *Lancet*, must know well that *demesmerism* is the very contrary of this.

The *Lancet* says, "Dr. Elliotson assured a recovery; but the lad did not recover." The lad *did recover* completely. Though he had been suffering from the disorder more than five weeks, and had been in a state of violent insanity for ten days; yet, on the fourth day of his being mesmerised, he was perfectly restored and as sound in mind and body as he had ever been in his life.

The sequel is the only part that has any truth in it; and what does this amount to? The boy whose case was declared hopeless by the Northampton doctors two years ago, who would have been committed to the lunatic asylum then but for the kind interference of Dr. Elliotson and Mr. Millington, and who is indebted to mesmerism for two years of health and sanity, has now been sent thither without, as it appears, any trial of that remedy which alone was found to be effectual then. Who can say what causes may have concurred to produce disorder in the poor lad's brain at this time? Who can say that he might not have been restored as before to perfect health if he had been again subjected to mesmeric treatment? What barbarous cruelty, to hand him over to the lunatic asylum without first attempting every means for his recovery! Dr. Elliotson gave his advice before most kindly and willingly and would not take a farthing for it from anybody: the bottles of physic (which were sent by the Northampton doctors, and *not taken*) cost money, but the mesmerism cost

nothing ; therefore there could be no excuse for not applying to the same advice and to the same remedy again. But the parents were poor illiterate people, and this course would not have suited the purpose of those who cater for the *Lancet* and its anti-mesmeric readers : the opportunity of fathering a catastrophe upon mesmerism had been lost once, and must not again escape them. Let the poor lad suffer ; let him live and die a lunatic rather than be cured a second time by means which they abhor.

Mr. Millington was absent from Northampton when Walker's insanity returned. He had been compelled by the conduct of Dr. Robertson and other medical men to resign his curacy, or to hold it under conditions to which no conscientious man could agree.\* But for this, he might have interfered again in the lad's behalf ; but he knew nothing of the circumstance until he read in the Northampton paper of his committal to the lunatic asylum. He then wrote to the *Northampton Herald*, giving the true version of the matter—denying, for his own part, that he had been in any way concerned in it, except in administering relief according to Dr. Elliotson's advice, and remonstrating on the cruelty of suffering the young man to be incarcerated without taking proper steps for the recovery by mesmerism, though, as he justly remarked, there was but small encouragement for any one to interfere a second time in this behalf, seeing with what gross misrepresentation and cruel persecution his own efforts had been rewarded by those who ought to have been foremost in the attempt to alleviate a case of bodily disease and suffering.

If the *Lancet* drew its information from the report in the Northampton paper, it might have noticed the contradiction which appeared in it the following week. In any case it ought not to have been ignorant of the real circumstances detailed at full length in No. XXXIX. of *The Zoist* at the time they occurred.

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#### X. *Further particulars of the case of Elizabeth Squirrell, reviewed in our last Number.*

"John Fitch, a native of Connecticut, was probably the earliest inventor of the steamboat. In the year 1786, on the Delaware River, was made his first successful experiment ; but, from lack of sufficient patronage, he was unable to carry out the discovery. His life was one of hardship and penury, and ended in

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\* See note at the end of the article above mentioned, *Zoist*, Vol. X., p. 324.

grief and disappointment. He was confident, however, to the last, in the ultimate success of his invention, and predicted all its future vastness and advantages. His dying request was, 'that he might be buried on the banks of the Ohio, where the song of the boatmen might enliven the stillness of his resting-place, and the music of the steam-engine soothe his spirit,'—the ruling passion strong in death, and it was gratified."—Preface to a Poem called *The Dying Machinist*, in an American Magazine, 1843.

WE have received the two following letters upon this interesting case:—

" Ipswich, July 14, 1854.

" Sir,—As the editor of the work on Elizabeth Squirrel, I felt much gratified in reading your impartial, manly, and noble review in *The Zoist* of this month, and at the consideration which you have bestowed on a case which the world at large, and the literary world not excepting, have noticed, only to reject, to trample on, and persecute.

" I read to her (in her mesmeric state) your remarks on her spirit-seeing, and I wished you had been present to hear her observations on the subject. She also wished you could visit her; and indeed if you could spare time to come to Ipswich I am sure you would be greatly interested in seeing her. She is a most remarkable subject in every respect. Her case is to me increasingly interesting and wonderful; all the remarkable phenomena that have characterized it still occasionally occur, while new phases also arise: she fasted three weeks in January last (taking only a little water), and a week in May (taking neither atom nor drop), and was as well in both cases the last day as the first, and felt very little more than occasional languor (for a few minutes or half an hour perhaps) until the state passed off, whatever it might be, that occasioned fasting, and which she describes as icy coldness at the stomach; after that the sense of hunger and exhaustion followed.

" She is now undergoing another change, which I am satisfied will result in her partial recovery of sight and hearing.

" I shall feel highly gratified if you will pay me a visit.

" I have taken copious notes of all I have seen remarkable in her for a long time. I am more than ever convinced of the truth of all the statements made by herself and parents.

" I am, Sir, yours obediently,

" J. M. BURTON.

" To the Editor of *The Zoist*."

" 2, John's Place, Woodbridge Road, Ipswich,

" July 12, 1854.

" Mr. Editor.

" Dear Sir,—It was with great pleasure I perused the able

and satisfactory review in *The Zoist* for this month of the *Autobiography* of that most unjustly and malignantly persecuted daughter of affliction—M. E. Squirrel; and perceiving therefrom that not having heard of her condition since February you would be glad to know, permit me to say, that I deem it an honour to be enabled to inform you somewhat respecting the case, and should I, by so doing, assist in the slightest degree to mitigate the undeserved obloquy which has so copiously been showered upon this unfortunate young person and her family, it will be an act of which I shall have reason to rejoice until time with me shall be no more.

“It is some six months back that I first became personally acquainted with Elizabeth, and since that time I have had frequent and interesting interviews with her, conversing by means of the ‘dumb alphabet.’ She is most decidedly a very clever, ingenuous, and, I believe, pious young creature: one whom I should suppose utterly incapable of denying the truth in the smallest respect, much more of uttering, or participating in uttering, such a tissue of falsehoods, and concocting such vile deceptions as those with which she has been charged, more especially by one, who, professing to be a Christian and teacher of others, has thus so unguardedly infringed the golden rule of love. I allude to the minister of the church from which Elizabeth’s parents were so hastily and uncharitably expelled.

“She has continued in about the same state as usual since February, although we fancy rather *improving* than otherwise. It has, however, been her wont lately in the mesmeric (when she is in what she terms the ‘deep’) state to *foretell* the various *changes* of note which are to occur in her disease, and which predictions have invariably been fulfilled to the letter (of course, as is the case with patients generally under the influence of this power, she is totally unconscious of her doings and sayings, nor does she generally like to be told of them afterwards); and about a month back she predicted that at the latter end of this month or beginning of next she would both *hear* and *see*, to a certain extent, for a time, after which she would relapse into her former state of deafness and blindness for two or three months, and then ultimately recover the use of her lost senses *permanently*. It now remains to be proved how this prophecy will have its accomplishment. It is a remarkable fact that, since its announcement, her eyes and ears have caused her exceeding pain, insomuch that she is now compelled to have her room very considerably darkened, the smallest ray of light painfully

affecting her organs of vision, whereas previously she could support the glare of a candle placed immediately before them.

“The following circumstance, with other instances which have come to my knowledge, most clearly, to my mind, establishes the truth of *clairvoyance*, and its existence in her case. On entering her room a few evenings since, I found her in the mesmeric state, into which she had gone *voluntarily*, or *spontaneously* rather, and in which condition, I should premise, she has (but not until within the last fortnight or so) the use of both hearing and sight; and I was very much interested at seeing her copying a letter (which a friend was dictating) with the greatest facility. During the time she was thus engaged, her mother was in a room next but one to Elizabeth’s: the latter, being in a position from which it was impossible to look into the said room, cried out, ‘Don’t you burn yourself, waking’s mother.’ I immediately turned my head, and, being seated in a convenient place, saw her mother (whose back was turned to me) at the fire-place, yet could not observe what she was doing; but presently on her coming into the room where we were, I mentioned the circumstance, and she informed me that she had just been putting a red-hot heater into a smoothing iron, and that her daughter was often in the habit of exclaiming under similar circumstances. I should remark, that, when speaking of her mesmeric and natural states, the one she calls her ‘*sleeping*,’ the other her ‘*waking*’ self; this accounts for the expression, ‘*waking’s mother*.’ It is also a singular fact that in the former state she never voluntarily uses the name ‘God,’ but always speaks of him as ‘the great God.’ I remained with her that evening until she became demesmerised, when she appeared like a person awaking from natural sleep, and seemed very much refreshed, but totally unconscious of any thing that had occurred. Upon venturing to tell her that she had finished her letter, her astonishment and pleasure were most unfeigned: it was a very long epistle, and one which she had proposed to copy when in her natural waking state.

“In the foregoing statements I have endeavoured to give you a *plain*, unvarnished recital of Elizabeth’s present condition and her hopes for the future, with a desire that it may prove useful to the furtherance of truth and defence of innocence, and for which purpose you have, Mr. Editor, full liberty to make use of the whole or any part of my intelligence in whatever way you may choose. I will also add, that



such additional information which may from time to time be in my power to afford, I shall be most happy to render you if required, and in the meantime beg to subscribe myself,

“Dear Sir, very respectfully yours,

“CHARLES MOODY.

“To the Editor of *The Zoist*.

“P.S. Since writing the above, I have again visited Miss Squirrel, who is suffering intense pain in her eye, which was much discoloured and had been discharging a kind of matter. She describes her feelings to be as though the eye was being pressed into the head, and ascribes all to the beneficial results of *mesmerism*, which, she thinks, has *revived* the nerves. (It will be seen from her *Autobiography* that she has *always* been deprived of the use of her *right* eye by *cataract*. This will not be restored, and causes no pain.”)

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XI. *Lancinating Pains in the Chest, instantly relieved by Mesmerism.* Communicated by Dr. Hastings, M.R.C.S., L.S.A., Cheltenham.

“It was long before the captains of American vessels could be induced to keep their log-books in an improved fashion. Practical men shook their heads at the idea. He wished them to record the set of currents, the depths of the ocean bed, the heat of the water. They did not see his purpose, and for a long time they gave him little assistance. Materials nevertheless slowly grew in bulk under his eye; he compared the information which he obtained with older logs:—and at the end of six years he announced his first practical discovery—a new route to Rio.

“Practical men still shook their heads. They who had crossed the line a hundred times were not to be taught navigation by a person who spent his days in star-gazing or poring over old logs. It was not easy therefore to get a sailor bold enough to venture on the new route; for seamen, more strongly wedded to tradition than perhaps any other body of professionals, were afraid of the Great Belt of Calms near the equator, and of a bugbear of a current setting on Cape St. Roche in South America. At length a bolder than the rest proposed to sail under Lieut. Maury's directions; and the consequence was, that he reached the line in twenty-four days instead of forty-one. He had sailed nearly as the crow flies, instead of running seven or eight hundred miles out of the direct course to avoid imaginary dangers.

“After this great discovery Lieut. Maury had little trouble with the seamen. To use his own words, ‘navigators now for the first time appeared to comprehend what it was I wanted them to do—and why.’ It was this “why” that had made them indifferent. They could see no advantage in recording the minute details asked for by the astronomer, and they failed in many cases to give themselves the trouble. Lieut. Maury's next service was—shortening at various points the route to California. He succeeded in reducing the entire sea voyage from 180 to 100 days. It is with such practical recommendations in his hand, that the American astronomer has now come to offer to Europe a share in the glory and the benefits of a larger, more systematic, and more minute ocean survey than has ever before been made.”—*Athenæum*, Oct. 1, 1853.

THE subject of the following remarks is the young lady whose case is cursorily stated at p. 16 and 17 of the pamphlet which I herewith forward you, on *Medicina Mentis*. Her age is 24 years, temperament nervous lymphatic, very thin make, height moderate, full of spirits and animation when free from pain, highly susceptible to physical and mental impressions. Parents of a scrofulous habit; mother, aged about 40, father 70.

She enjoyed tolerable health until about five years ago, when her father scolded her very severely for some little *faux pas*, after which she sank into a desponding state, and became very ill, and kept her bed for some considerable time. Since then she never has recovered her former health, and has been constantly subject to attacks similar to that which I relate in my pamphlet, together with the severe lancinating pains at the chest of which I am about to speak.

In her first attack she had these pains, and her medical attendants considered that she was consumptive. She was bled and blistered, and physicked *ad nauseam*, for them, but to no avail, and the consequence was that she wasted much, and became disgusted with medicine, and would take no more. Remaining, however, in a pining, suffering, and desponding condition, her parents became very uneasy about her state, and as she could not be persuaded to take any more drugs, she consented to try homœopathy, and for this purpose was placed under my care.

Her bowels are generally loose, and catamenia too copious and frequent: chagrin, too much exercise, any irregularity in diet, will bring on the pains in chest. She describes them to be just like "bayonets running through her," from the middle of the sternum to the back-bone, accompanied with intolerable head-ache.

When suffering from them, she can only speak in a whisper; cannot take one particle of food, nor any drink: she generally lies with her head tucked in a sofa-cushion, eyes shut, and breathing scarcely perceptible; pulse quick and weak; skin cold and of a brownish hue: the least noise makes her start, and brings on a spasmodic attack in her throat and left side at the diaphragm: swallowing is totally impeded, as the least attempt to take anything brings on these spasms in throat and side—the limbs also frequently become rigid and cramped.

When I attended her at first for these attacks, I endeavoured to relieve her by administering what I considered the homœopathic medicine by olfaction, that is, by smelling, and I found belladonna to generally give relief, in removing

the spasmodic state of the limbs, but did not effect any amelioration of the pains in the chest: these I succeeded in removing by other medicines, but not immediately; it required some time.

Being convinced that mesmerism would be *generally* beneficial in her case, I began to mesmerise her regularly, and to keep her at the same time taking homœopathic medicine: the result of which was that these attacks became less frequent, and she told me that "the mesmerism always removed the pains of her chest like magic." A few days ago she had a very severe attack of these pains, produced entirely by *chagrin*. I tried several homœopathic medicines, and, being anxious to see if they would avail anything I kept her taking them for two days and nights: but to no purpose, as at the end of this time her sufferings were just as great as ever, she having had during this time neither any sleep nor food. I now mesmerised her, and away flew all her pains and aches, her appetite returned and she ate a hearty meal and with great gusto in my presence, chatting and talking with the greatest animation, perfectly forgetful of all her suffering an hour ago.

You and your readers will perhaps say, "Why did I not mesmerise her sooner?" I could not, as my time would not permit me, nor is there anyone here that I could recommend.

She is quite in raptures with mesmerism, and the very idea of being mesmerised infuses energy and life into her.

Now, Sir, here is a case, which has alike resisted allopathic and homœopathic treatment, at once relieved by simple mesmerism; and, although this has not as yet cured her, it is surely notwithstanding a blessed thing to know that one has the power of relieving a fellow-creature from agonizing pains, *in an hour's time*, which days cannot accomplish under any other means.

Would to God that medical men would study seriously, and as they are *morally* bound to do, this excellent *Medicina Mentis, i. e., Mesmerism*.

Would you, Sir, allow me to observe that I consider there is a great omission in all the cases of mesmeric cures, narrated in *The Zoist*. I mean the omission of the manner in which the *passes* have been made, the length of time employed, and number of mesmerisms. I may be wrong, but I consider this a most important omission. To merely say, "I mesmerised him or her on the 9th," without saying *how* or *how long*, seems to me exceedingly indefinite, and sounds something like saying, "I gave him medicine," without saying what it was, or how it was administered.

*Severe Hiccup removed by Mesmerism.*

At six o'clock in the evening of the day, 17th July, on which I wrote the above, I received a note from the mother of the above young lady requesting me "to come and see her poor Mary Ann who has been suffering from an attack of violent hiccup for the last four hours, and as it does not appear to go away, but get worse, I am getting quite alarmed about it." I went directly and found my patient lying on the sofa *hiccuping* away most furiously. I raised her up, and began making transverse passes across her throat, and in twenty minutes the hiccup was completely subdued. This attack was brought on by the close state of the atmosphere, and by fright, caused by a clap or two of thunder, about three o'clock this afternoon.

18th July. My patient is quite well to-day, only complaining of a great tenderness over the anterior part of the throat, when touched.

Cheltenham, 18th July, 1854.

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XII. *Cure of so-called Erysipelas: of Vomiting by upward passes in two cases with success: of an Inflamed and Wounded Finger: Immediate Removal of the Pain of a Burn: ditto of Tooth-ache: Speedy Cure of Violent Palpitation.* By S. D. SAUNDERS, Esq., of Clifton.

"If you look at medicine, one day hydropathy carries all before it as an irresistible wave; the next day homœopathy, with its infinitesimal doses, cures all diseases; then mesmerism displaces both, and everybody rushes to be mesmerised: allopathy returns again, and continues till some new crotchet takes its place."—*Signs of the Times: the Moslem and his Creed: the Christian and his Hope.* By the Rev. John Cumming, D.D., F.R.S.E. London, 1854, p. 60.\*

Penrose Cottage, Clifton, May 29th, 1854.

DEAR SIR,—Should you deem the accompanying cases of sufficient importance for *The Zoist*, perhaps you will oblige me by forwarding them. I give you the names of all the parties connected with the case of erysipelas, but *do not wish them to*

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\* So Dr. Cumming takes upon himself to pronounce mesmerism to be a *crotchet*, in spite of it preventing the agony of surgical operations, and of it curing cases of all kinds of disease that resist all other treatment! Consider, Sir, the mischief you may do, the misery you may cause to be unrelieved, by this loose and ignorant scribbling. We are not aware that hydropathy ever drove out all other treatment, or was beaten by homœopathy, or that both were ever displaced by mesmerism: or that all people ever rushed to be mesmerised: or that allopathy ever disappeared and returned and is now only awaiting the coming of a new crotchet in its room,—“nor *foolish talking*,” says the apostle, “nor jesting, which are not convenient: but rather *giving of thanks*.”—*Zoist*.

be made public, though I am quite certain the patient would be happy to answer any inquiries from parties suffering from the same disease.

I remain, dear Sir,  
Yours obediently,

J. Elliotson, Esq., M.D.

S. D. SAUNDERS.

### I. Cure of Erysipelas (so called).

In the month of January last, a lady residing in Bath sent for me, to ask if mesmerising would be of any use in a case of so-called erysipelas of the neck. I found the left side of her neck very much inflamed, of a red or purple hue. There was slight swelling with great heat and pain. The other side of her neck was also affected, but to a less degree. She told me she had suffered from the same disease. *erysipelas phlegmunades*, during the *whole of the last winter*, and, though she had been attended by one of the leading physicians in London, it did not leave her till the *middle of the summer*. Finding it again return this winter, her sister wrote to the same practitioner in London, who sent her down a prescription, telling her at the same time that she would have it *all the winter*: that she must take his prescription and most likely it would go away in the spring: that she should be careful not to go out till the warm weather arrived. I told her that I thought mesmerism would be of service and very likely cure the complaint, and this perhaps in a few weeks: that she need not confine herself entirely to the house, but merely tie a neckerchief round her neck when she went out, so as to prevent the cold and damp from striking it. I then mesmerised her neck by very strong passes for about half an hour; and, seeing a tendency to light-headedness, I directed a nurse, who was attending another of my patients in the same house, to mesmerise her from the head to the feet when she was in her bed. Just before retiring to bed she felt the pain in her neck very much increased, with considerable fulness in her head: she became a little frightened and wrote to a surgeon who resided near her requesting him to call on her the following morning. She then went to bed and the nurse mesmerised her as I had directed for nearly *two hours*; and, though she was at first light-headed, she soon became much more calm, and at the end of the two hours, feeling drowsy, she requested the nurse to leave her, and she slept well the whole night. When I saw her the *next morning her head was well* and the disease was confined to the throat. I pointed my fingers to it for some time and

brought out a great quantity of water bubbles, which ran down the neck in little streams. I therefore applied blotting-paper. *As long as I did not point over the disease no water appeared; but the re-pointing for a few minutes always caused the bubbles to make their appearance.* A hot poultice had been applied which caused a slight excoriation: this I ordered to be discontinued, and a piece of linen saturated with mesmerised water to be applied in its stead, with of course an oil-silk covering. The surgeon who had been requested to call in the morning came, and, upon being shewn the neck, said it was a very bad description of erysipelas, and asked what was being done for it. She said, "I am trying mesmerism." "Oh," he replied, "nothing but plenty of patience, time, and my medicine will cure you: *it will take a very long time to cure* and you must have patience." He accordingly sent some medicine; but the patient, finding herself getting better by mesmerism, put his medicine into the fire and sent him a note saying, that, as he thought it would take a long time to cure her by *his* treatment, and as she already felt considerable relief from the mesmeric treatment, she would not require his attendance any more: and had made up her mind to trust to mesmerism alone. This she did for about a fortnight or *three weeks*, when *the disease entirely left her*: and, though there had been many "bullæ" or bladders, which burst, the neck soon became perfectly smooth again without any peeling of the skin: and all this too without rubbing the neck with caustic, applying leeches, or taking any medicine. I found that pointing the fingers drew out first of all water and then thick serum. In this case I was most materially assisted by the nurse who was an exceedingly intelligent woman, with none of the usual prejudices so prevalent amongst nurses. She was a sceptic at first, but, upon perceiving the benefit derived by the patient, she soon became a believer and under my instructions mesmerised exceedingly well. She also became very susceptible herself, so that, if she had a pain in any part of her body, I could cure it by a very few passes. A pass down her back would close her eyes and make her spine as stiff as iron. If I placed my finger upon the organ of Firmness of my patient, the nurse, having hold of my patient's hand, would, though asleep and her eyes closed, immediately rise up from her chair. But I will enter more fully into her case upon a future occasion, when I hope also to give a cure of total paralysis of the system of a lady who ought to have died (so the doctors predicted) very many months ago.

II. *Vomiting by upward passes cures a Pain in the Side at once.*

In the April number of *The Zoist* for 1853, I spoke of the effect of the upward passes for the purpose of producing sickness. I have upon several occasions since then had opportunities of testing the efficacy of that plan. Almost a month ago Mrs. Saunders felt very ill with pain in her side. I sent her into the sleep and she said, "There is another of those balls forming in my side and you must make me sick as you did before." I accordingly made the upward passes from the stomach to the mouth, and she soon vomited as before a little gritty yellow matter with some phlegm. This was repeated several times during the day, and the next day she was quite well with the exception of weakness caused by an attack of dysentery, from which she soon recovered by being well mesmerised.

III. *Vomiting by upward passes cures a severe sick headache.*

My stable boy feeling very unwell with a sick head-ache and pain in the stomach, I advised him to take some warm water to make himself sick. This he did without the desired effect: but, after some time by my making some upward passes he began to vomit and felt much relieved. He went to bed and got up the next morning quite well.

IV. *Cure of an Inflamed Finger from a wound.*

Mr. Bourn of Bristol called upon me one evening with his forefinger in a bread poultice. He said he had cut a piece out of the upper side of it with a chissel, and that it had pained him exceedingly for several days and was getting much worse. I took off the poultice and found the finger very much inflamed and considerably swollen, and in the wound was proud flesh. He said it looked worse than it had done at all. I began to mesmerise it by pointing for about twenty minutes, during which time he felt a good deal of heat passing out of his finger. I then made passes, and the finger became cool and comfortable: we then tied it up in linen saturated with mesmerised water. I gave him some mesmerised water and told him to dip his finger, without removing the linen, in the water very frequently. This he did, and at the end of three days upon taking off the linen he found his finger quite well.

V. *Another instance of vomiting from upward passes.*

The nurse alluded to in the case of erysipelas has just

informed me that, finding the lady whom I am attending for paralysis required an emetic, she made the passes, as I had instructed her, from the pit of the stomach to the mouth, and in a few minutes the stomach was relieved of its contents without producing the severe head-ache which generally results from an emetic.

#### VI. *Immediate removal of pain from a burn.*

A few days ago the cook of the family burnt her finger very badly, she (the nurse) mesmerised it by pointing over the burn, and in a very short time the pain went away.

#### VII. *Immediate removal of Tooth-ache.*

Also yesterday one of the ladies in the house was troubled with severe tooth-ache and slight swelling of the face. She came down stairs to ask me to mesmerise it: but, as I had just left my patient, the nurse made passes over the cheek and in a very few minutes all was quite well.

#### VIII. *Cure of Heart Disease (so called).*

Miss Barker summoned me, in consequence of suffering, according to the statements of her medical adviser, from disease of the heart. The palpitations were very severe and she was of a highly excitable temperament. She looked the picture of health, but was nevertheless very weak. She was extremely fond of horse exercise, but had been compelled to relinquish it for some time past in consequence of its producing extreme palpitation. She suffered also from bad head-aches, the top of her head being very hot. Sometimes her face would be excessively red, and at others very pale. I mesmerised her for about three quarters of an hour, during which time her eyes closed, and, though she remained perfectly conscious, she was quite unable to open them or speak or move out of her chair.

After I left her, she remained quiet for about an hour, when she came perfectly to herself, quite refreshed, and without any palpitation of the heart, and the head was free from pain.

I continued to mesmerise her daily for a week, but she considered herself quite cured after the *first sitting*, as she had no return of the palpitations and took horse exercise, (her horse being a frisky troublesome animal), without its in the slightest degree inconveniencing her heart.

Finding that she was so easily cured by mesmerism, she asked her medical adviser who pretends to favour mesmerism if he would allow her brother who was under him and suffered



terribly from epileptic fits without deriving any benefit from his prescriptions, whether he would allow him to be mesmerised. But he said, "No, I wish him to be *kept very quiet* in order that my medicines may produce their proper effect."\*

S. D. SAUNDERS.

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XIII. *Cure of a severe case of Debility and Pain, after the failure of common means: and of a case of Neuralgia.*

By Mr. SQUIRES, of Exeter. Communicated by H. U. Janson, Esq.

"As early as 1773, Mr. David Williams proposed the formation of a Literary Fund to a small club of literary men which met at the Prince of Wales' Tavern, in Conduit-street, Hanover-square, and which allowed its members to vary the proceedings of their meetings by introducing short papers on subjects of science and learning. In one of these papers, Mr. Williams proposed the Institution of a Literary Fund, 'as an object deserving the attention of the members, who, if they should not obtain the power of justly assigning the equivalents of scientific and literary benefits, would hold out to genius—to every man having the faculty of rendering public service—the kind and generous promise that his studies, his time, his efforts, his privations, should not leave him in misery.'

The Chairman on this occasion was the celebrated Benjamin Franklin, who, in discussing the merits of Mr. Williams's proposal, expressed great regret in declaring his opinion, that a Fund of any considerable amount, for a purpose he acknowledged to be truly noble, could not be obtained, because the impression to be made by an appeal to the public must be very feeble. 'An Institution for the relief of misery,' said Franklin, 'which is so far from being intrusive and obvious—so far from pressing on the senses that it withdraws from observation—is an institution whose object will be ever lost to the common classes of subscribers to public charities.' 'I perceive,' said Dr. Franklin, at a later period, 'that our friend does not acquiesce in our opinions, and that he will undertake this Institution. The event, be it what it may, will be honourable to him: but it will require so much time, perseverance, and patience, that the anvil may wear out the hammer.'"—*Address of the Committee of the Literary Fund, now so wealthy a charity, 1854.*

TO THE EDITOR OF THE ZOIST.

Pensylvania Park, Exeter, May 1st, 1854.

SIR,—I have been requested by Mr. Squires, of Hill's Court, Exeter, (the zealous and successful mesmeric operator mentioned in page 354, Vol. XI., of *The Zoist*,) to send you the enclosed cases, in hope that you may not consider them unworthy of a place in your July number. They are

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\* This was wickedness. It is incumbent upon us to speak plainly. Medical men play this game daily. When they cannot cure a case and their consent to mesmeric treatment is requested, they, rather than the patient should be cured by it, say—No; your's is not a case for it: or, it will drive the blood to your head: or, it will excite you: or, it will produce fits: or, it will cause insanity. How long will this wickedness last? The public must put an end to it before long.—*Zoist*.

very briefly detailed; having been furnished, at the request of Mr. S., by the patients themselves, and, I may add, that, having ample knowledge of both parties, I can fully corroborate statements. It need not however excite any surprise that the patients, being ladies of respectability, should be desirous of withholding their names and addresses, when we consider that, even yet, a great majority of "The Faculty" continue to promulgate the impression that any one who professes to have been cured by mesmerism *must* be either a fool or a "humbug!" It is moreover to be kept in mind that our cause has met with more virulent opposition down here than perhaps in any other *provincial* town in the kingdom: and we have even had the abominable (and I believe *unique*) case of one medical man attacking the character of another medical man's private patient in the public newspapers!

It therefore cannot be a matter of surprise that incognito should be considered desirable.

In conclusion, I cannot help expressing my regret, in the first place, that far more individuals do not turn their attention to what I denominate "Mesmerism Proper." If all the time and attention that have been wasted upon "table-turning" and "spirit-rapping," &c., had been devoted to the relief of the sick, by means of mesmeric passes, what an amount of benefit might have been conferred! And secondly, it is a great pity that so many of those cases, which, like these enclosed, are attended by delightful success, should nevertheless remain unpublished; and thus be unknown beyond their own immediate locality.

Hoping that my remarks may be kindly received, and practically adopted by the readers of *The Zoist*,

I remain, Sir,

Yours most respectfully,

HENRY U. JANSON.

P.S. Mr. Squires is a capital fellow: a worthy, honest, good man. He is by trade an ornamental gardener.

#### I. *Cure of Intense Debility and Pain.*

A young lady had been suffering *many months* from nervous debility. She tried change of air, and medical advice, *without any alleviation*; and became so weak that walking a short distance gave her intense pain on the top of her head, as if caused by a violent blow. Her eyes were so weak that she could not bear exposure to light, and reading or working brought on severe head-ache. She was recommended to try mesmerism.

Having heard Mr. Squires highly spoken of, she sent for him. He went to her for three weeks, and mesmerised her for half-an-hour every evening. During this time she gradually improved; and at the end of that time felt better than she had been for years, and has not had any return of the complaint.

## II. Cure of Neuralgia.

Miss S., having tic douloureux severely in her face and head, was recommended to try mesmerism; and, having known Mr. Squires many years, sent for him—when suffering such intense pain that she could not touch the part affected. After a few “passes” she was able to bear Mr. S. to press hard on her temples and head, and even felt relief from it. He continued his visits for some weeks, and she ascribes her ultimate recovery to his exertions.

Exeter, 1854.

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## XIV. Cures of Neuralgia, and of Stiff Necks, &c.

By Mr. CAPERN.

“The courtier behind is one of that class of gentlemen who, in reference to the advancement of social and philosophical conditions, ‘cares for none of these things;’ he is permitting himself to be entertained by some of Harvey’s opponents. These are incarnations of *pedantic bigotry* and *stolid imbecility*—the two great opponents of scientific progress—who, by insult and obloquy, shew their hatred of him who dares, by asserting truth, unsettle their long-cherished *absurdities*. He who would make mankind wiser and happier must in his lifetime endure ‘moral tribulation;’ and few men felt this truth more keenly than the immortal Harvey.”—*A Descriptive Key to the engraving of Harvey demonstrating to Charles I. his theory of the circulation of the blood*, p. 9.\*

### *Speedy cure of intense Neuralgia of the Leg.*

“In 1848 I was attacked with neuralgia, which extended from my hip to my heel. I at times suffered so much that I could not sit upon my chair, but was obliged to lie on a sofa and have soft pillows under me when I took my meals. I called in my own physician and an apothecary of some note. They recommended all sorts of medicines, and I was confined to my house for six weeks. Then I was advised to try medicated baths, which I did but without any benefit. I had a dreadful attack last May, and was confined to my bed for ten days. As it was impossible for me either to get in or out of it, for my left leg was perfectly useless, I tried a new medical man: he gave me a quantity of medicines, and would allow

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\* The picture is painted by Mr. R. Hannah and engraved by Mr. H. Leman, and it is the property of Mr. J. Hodgson, of Westbourne Terrace, Hyde Park, who smiles at mesmerism.—*Zoist*.

me to drink nothing but seltzer water and sherry. I occasionally suffered much pain. The last attack I had was about a few days before Christmas, when I could not walk except like a paralyzed man: in fact, my friends thought me paralyzed. I was again obliged to lie up for some days. Although I went to business I was in a dreadful state of pain. However, by the advice of Mr. Beedell, I went to Mr. Capern to try what mesmerism would do. I saw him for the first time on the second of January: and I can solemnly swear that after the second visit I jumped over a large chair in my dining-room, and that after the sixth time of being mesmerised I have had no return of the pain. I can now walk from my house to the Customs, three miles, and back home in the afternoon: whereas before seeing Mr. Capern I could not walk five yards. Mr. Capern made no restriction as to eating or drinking.

“Aubrey Walsh.

“Harrington Square, Hampstead Road.”\*

The following three cases were attended to on three consecutive days.

*Instantaneous cure of Rigidity.*

John Thomas Bettinson, aged one year ten months, son of Mr. J. G. Bettinson, 21, Charles Street, St. John's Wood. On the morning of the 25th April the parents of this little child were alarmed by observing an unusual and extraordinary stiffness in his neck, having no power of motion. His mother apprehended that there was a formation of water on the brain, as his head rested wholly on the shoulders; whilst his grandmother believed it to be paralysis, and feared the result. Mr. Capern called at the house, and, observing the condition of this fine child, said that he came opportunely, and prepared to mesmerise him: and, having made the manipulations for *three or four minutes*, the stiffness entirely disappeared, and the head regained its original position, and shortly after he was engaged in playing with other children, unconscious of the great benefit derived from mesmerism.

*Very speedy cure of pain and difficulty of swallowing from cold.*

Statement of Elizabeth Rodwell, 8, Wellington Terrace, St. John's Wood.

April 26th. Elizabeth Rodwell states that, on Sunday the 23rd April, she took a cold, which occasioned a stiffness in

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\* In consequence of Mr. Capern making no charge, Mr. Aubrey Walsh became a subscriber to the Mesmeric Infirmary.

the neck, and an inability to swallow any solid food, and even to take liquids was very difficult and hurt her. This continued from Sunday until Wednesday morning, when Mr. Capern attended at her residence to visit a patient who had been benefitted by mesmerism, and, observing that she moved her head with difficulty, offered to relieve her; and after a few minutes mesmerising she was relieved from her stiffness and pain, and was able to swallow her food without difficulty; and has experienced no inconvenience from it since. She had also pains in her chest and limbs, which were entirely dissipated by three sittings, of about ten minutes each time.\*

*Cure of Pains of the Chest.*

Extract from a letter received from Mr. Muskett, Malvern Wells, May 28.

"I am truly obliged by your note, enclosing some more packets of mesmerised sugar. Two of those formerly sent I have taken, and found they immediately relieved slight spasms in the stomach, producing at the same time the customary mesmerised lull in the head and generally through the frame.

"I have much pleasure in complying with your request, and testifying to the cure operated upon my cook, Elizabeth Smyth, who, after suffering for a week or more from pains in the chest, was completely relieved after two or three sittings."

The sittings did not occupy above twelve minutes each.

Mr. Muskett called at the Infirmary nearly two years since, and made a donation to the institution.

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\* We have heard that the mistress of this patient was greatly relieved by Mr. Capern. She had been operated upon fruitlessly by an oculist on account of blindness; and the failure of the operation caused palpitation, irregular action of the heart, and universal neuralgic pain. She expressed her wish to be mesmerised to her oculist, who instantly requested her not to allow any one to mesmerise her, *as she was too weak!* However, she did request Mr. Capern to mesmerise her: and her ordinary medical attendant, no less than her friends, was astonished at the benefit. Soon afterwards she called on her physician, who allowed the marked improvement, but declared that these mesmerists would take their practice from them; adding that her surgeon had informed him of it, and had done the same to her brother, a physician, in America.

We have heard too that a friend of the lady, witnessing the benefit of mesmerism, wished to be also mesmerised, but, being an Irvingite, dared not till she had asked the permission of the elders of the Catholic-Apostolic Church in Gordon Square. These holy and sympathizing Christians instantly forbade it, preferring that she should go on suffering rather than avail herself of "the gift of God," to use Mr. Sandby's words. Talk of English education! of English common sense! of English Christianity! of the bigotry and intolerance of Roman Catholics!—*Zoist.*

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XV. *A case of Convulsions cured by Mesmerism.*

By Mr. BARTON, of Woolwich.

73, Minerva Place, King Street, Woolwich,  
September 21st, 1853.

SIR,—I beg leave to acquaint you with a very remarkable instance of the successful application of mesmerism that has happened here within the last few days.

A little boy, aged one year and nine months, whose parents are labouring people, named Slade, living on Plumstead Common, was seized on Saturday night last with convulsive fits of such a violent character as to threaten immediate death. The mother in great alarm and anxiety, after seeking the aid of six different doctors in Woolwich, who were either absent or unable to attend, at length obtained the assistance of Dr. Bossey, who upon seeing the condition of the child said he had been summoned too late: some powders, however, were given by the Doctor's direction. The symptoms continued unabated during the night, and, when Dr. B. visited the child on the Sunday morning, he expressed his surprise at finding it still alive.

At the request of Mr. Mc Bride (whose infant son I had radically cured of epileptic fits of the most dangerous character by mesmerism, after Dr. Bossey had given up the case as hopeless, and homœopathic treatment had failed under Dr. Epps), I saw this little boy on Sunday morning immediately after the Doctor had called. The child was then in a kind of lethargy, but presently a severe fit came on; and, while those around were busied in applying vinegar to its head and hands, I desired them to stand aside, and, laying my hands upon its forehead, the symptoms seemed to be arrested, for the child at once became quiet and fell asleep. I continued to mesmerise it for half an hour, placing one hand to the back of its head and making downward passes with the other. I then left it in a deep and tranquil sleep.

Upon calling again the same evening, I was surprised to find the child sitting up, feeding itself with arrow root, and asking repeatedly for more. I found that the sleep had continued for five hours after I had left, and *no more fits had occurred*. The family were astonished at the change which had taken place. I again mesmerised it for half an hour as before, producing a deep sleep, which lasted for eight hours.

Upon my calling on the Monday morning, the child was up and dressed and appeared perfectly well: it had eaten a very hearty breakfast, and no further symptoms of the disorder had appeared. In fact, the recovery was complete. I

thought there would be no harm in mesmerising it again ; but this time sleep was not produced, probably because the system did not require it.

The mother, who has lost seven children by the same disorder, which carried them off at about the same age as this little boy, loaded me with thanks and congratulations, for she was sure that mesmerism had saved the child, though such is the stupid prejudice existing on the subject that it was not without hesitation and reluctance that she consented to have it tried at a time when the child's death was looked for as certain.

I think that any one who had witnessed this case would pronounce it one of the most undeniable proofs ever adduced of the efficacy of mesmerism.

I have given these brief particulars, hoping the nature of the case will sufficiently excuse my trespassing upon your attention.

I am, Sir, your most obedient servant,

G. BARTON.

To Dr. Elliotson, for the Editor of *The Zoist*.

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NOTE BY DR. ELLIOTSON.

I consider this a very important, though a small and modestly related, fact. In such cases mesmeric treatment is invaluable. The common routine is to put the child in a warm bath,—which is all very well ; to put leeches on the head or take blood in some other way,—a measure but too often unsatisfactory, useless, and sometimes injurious ; and to give purgatives, which may be more or less beneficial, but too often fail, and may be readily carried injuriously far : the horrid application of blisters and other irritants, and heaps of filthy drugs generally given in addition, do no more in most cases than distress the poor little thing, and possibly aggravate matters. A dose of aperient without taste, such as a few grains of calomel, enough to operate of itself, mixed with sugar, and the application of cold, if possible iced, water to the head, are very proper. But the child should be steadily mesmerised by very slow passes from head to foot, or by pointing at its eyes, or at their region if they are closed, or by keeping the bare hand upon the head hour after hour, or by all. But indefatigable perseverance may be required. If mesmerism were *habitually* used by parents in *all* the diseases of children, *acute* and *chronic*, the benefit would be *incalculable*. I repeat the word, *incalculable*. I cannot refer to all

the proofs of the utility of mesmerism in the diseases of childhood recorded in *The Zoist*, but may beg attention to the very interesting cases of Mr. W. Snewing's child by himself in No. XIX., p. 252, and of Mr. Colbourne's child by himself in No. XXXIV., p. 6.

A retired medical gentleman, who a year or two ago saw clearly that mesmerism was a reality, had a child seized with fever. He enquired whether I thought mesmerism would be of service, and I assured him it would. The child recovered, and this is his letter:—

“7, Claremont, Hastings, Sussex, Oct. 30, 1853.

“Dear Sir,—I write to tender you my sincere thanks for your kindness in recommending mesmerism for my little girl, who had fever at Hampstead: I believe it was the only thing which saved her life under the blessing of God.

“Believe me, yours very truly,  
“Dr. Elliotson.” “JOHN W. WEBB.

If the profession did not hourly and indefatigably exert itself to prevent mankind from possessing one of the greatest blessings ever bestowed upon our race, and mankind would rise above the influence of the profession, oh how greatly would the sufferings of innocent childhood be lessened!

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#### BOOKS RECEIVED.

*Medicina Mentis, or, Spiritualism! commonly called Animal Magnetism, or Mesmerism, considered entirely as a curative agent.* By Hugh Hastings, M.D. Cheltenham: 1854.

*The British Journal of Homæopathy.* July. London: 1854.

*Magnétisme et Magnétothérapie.* Par le Comte de Stzapary. Deuxième Edition. Paris: 1854.

*Great Truths in Little Stories: or, drops of wisdom for childhood.* 1854.

*Tales of a large Family: or, records of the hive, the nest, and the bower.* 1854.

*Poems from my Fireside: an affectionate offering for the young.* 1854.

All by Miss Goodluck, No. 6, Ormond Street, Queen Square.

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#### NOTICES TO CORRESPONDENTS.

We return thanks to Mr. Andrew Beater, of 4, Aldermanbury, for his kindness in twice advertising our last Number in the *Critic*: and to Mr. Janson, of Exeter, for sending copies of it to different papers at his own expense.

In our next we hope to publish Dr. Castell's phrenological account of M. Alexander Dumas, and mesmeric communications from Dr. Motherwell of Australia, Mr. Tubbs, Mr. Mitchell, Mr. Ricard, and Dr. Elliotson.

#### Errata.

p. 210, l. 15, for “was,” read *were*.

p. 243, l. 31, for “Dr. John Arthur Wilson,” read *Dr. James Arthur Wilson*.

p. 246, l. 27, *ditto*.



# THE ZOIST.

No. XLVIII.

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JANUARY, 1855.

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- I. *Reichenbach and his Researches : being some account of the new work, entitled, "DER SENSITIVE MENSCH UND SEIN VERHALTEN ZUM ODE, &c. ; or, The Sensitive and his behaviour towards Od. A series of experimental investigations on their mutual powers and properties, with reference to their almost infinite practical applications to Physics, Chemistry, Mineralogy, Botany, Physiology, Medicine, Medical Jurisprudence, Law, Military Affairs, Education, Psychology, Theology, Insanity, Art, Industry, Domestic Circumstances, Knowledge of Man, and Social Life.* By CHARLES BARON VON REICHENBACH, Phil. Dr. and a. l. Mr., Honorary Citizen of his native city, Stuttgart; Knight of the Royal Wuerttemberg Order of the Crown; Possessor of Imperial Austrian and Royal Wuerttemberg Medals for Merit; Lord of Gutenbrunn and Raidling in Lower Austria, Nisko in Galicia, and Reisenberg by Vienna; Corresponding, Ordinary, and Honorary Member of the Imperial Academy of Sciences at Vienna, of the Natural Philosophical Societies at Halle, Breslau, Erlangen, Minden, Jassy, the Geological Societies at Berlin and Paris, the Hufeland Society at Berlin, the Vienna Society of Physicians, the Bohemian Museum, the Apothecaries' Union in North Germany, the Horticultural Society in Vienna, the Union of Antiquaries at Ulm, the Agricultural Unions of Bruenn, Vienna, Stuttgart, the Technic (Civil Engineers') Societies at Prague, Frankfort on the Main, Vienna, Muehlhausen, Berlin, &c., &c. Vol. I. Stuttgart and Tuebingen : J. G. Cotta. 1854. pp. lvi. 838. 8vo."\*

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\* Reichenbach gives all these particulars not from vanity, for he is a true philosopher, but to shew the world that he is at least as well known as his opponents.—*Zoist*.

“Urit enim FULGORE SUO.”—

HORAT. *Epist.* ii. 1. 13.

THE Preface is obligingly translated for *The Zoist* by Alexander John Ellis, B.A., formerly Scholar of Trinity College, Cambridge.

“The present work—to speak frankly—has occupied fully ten years of my life, during which I have devoted myself to it exclusively, neglecting almost every other duty. The intense interest of the subject enchained and impelled me. The more deeply I studied it, the more clearly I perceived its infinite ramifications in all directions, through all sciences, in every minutia of practical life, material and spiritual. Penetrated with the feeling of the comprehensive importance of my subject, I found no difficulty in giving myself up to it with the greatest ardour. If I have succeeded in clearing up many phenomena which were previously obscure and confused, and in reducing them to common theoretical views in scientific connexion, I owe this to the charm which the victory over any difficulty, the gain of any enlightenment, offers to the natural philosopher, and which changes his laborious perseverance into delightful elevation of spirits.

My intention in this work is to set forth a widely-ramified *investigation*; not to write a book for teaching, and still less a manual. I am desirous that the reader should not forget this. I have indeed attempted as far as possible to arrange the subject according to its various branches, and to bring together similar points in experiments and conclusions, so that the result is a tolerably systematic arrangement. But the historical character inseparable from an exposition of empirical *researches* necessarily predominated; and this perpetual conflict between system and history, which pervades the entire work, and often threw difficulties in the way of its composition, occasionally rendering some tautology inevitable, will be recognized and excused by the critical reader.

Many will think that I might have often been briefer in citing proofs, and, generally speaking, I am inclined to agree with them. But regard must be paid to the unusual circumstances of my particular case. I have been so violently attacked by opponents, and my propositions have been so rudely controverted, that I am compelled beyond all other natural philosophers to build my inductions upon the broadest basis, and to collect such numerous facts in support of every single statement, as to make objection border on the absurd. That I have to fight not merely against untenable, but even

against irrational attacks, every one knows who has only seen, among other things, Baron Von Liebig's so-called *Inaugural Address* to his lectures at the University of Munich, which originally appeared in the papers, and has been subsequently published in a separate form. Among other shallow objections, this writer says that "the new science of od has not found admittance into natural philosophy," without feeling that he of all men in the world is least justified in using such an expression, as it was *he himself* who introduced this new science of od into the field of natural philosophy through the medium of two numbers of his *Annals of Chemistry*, in March and May, 1845. If od has no firm foundation in nature and in the facts which I have laid before men of science, how does Herr Von Liebig venture to expose himself by laying two extra numbers of empty, baseless scribbling before the world? On the other hand, if he has convinced himself of the thoroughness of my labours, and bestowed his approval on them, as is clear not only from his editing seven of my essays in his periodical, but from letters which I possess in his own handwriting, how comes it that at the expiration of nearly ten years, when the facts of my investigations are much more matured and established, Herr Von Liebig proclaims 'the new science of od' to be without foundation? Such behaviour is wanting both in consistency and tact, to use the mildest expression.

In this *Address* Herr Von Liebig asserts that 'none of the phenomena which od is said to produce, have ever been witnessed by unprejudiced persons with healthy senses;' that my 'sensitives are not in a condition to describe of themselves what they see and feel,' and so on. This shews that Herr Von Liebig speaks either without a knowledge of my writings, or without literary truthfulness; for in these works I have adduced the most highly-educated men, including celebrated natural philosophers, as sensitive observers, whose freedom from prejudice and ready power of expressing themselves, Herr Von Liebig himself might find it occasionally difficult to imitate. The celebrated *savant*, Professor Endlicher; the imperial privy counsellor, prelate Baron Von Schindler, last president of the Republic of Cracow; the evangelical superintendent, Pfauer of Vienna; Baron Von Oberlaender; Counts Von Coronini; the royal Swedish body-physician, Dr. Husz of Stockholm; Professors Unger, Schabus, Ragsky, Roesner; doctors of medicine, Ekkard, Koeller, Froehlick, Stainer, Diesing, Kollar; the Swiss Ambassador, Herr Steiger; the manufacturer, Fichtner; the well-known poet, Herr Alexander Baumann, and so many other learned sen-

sitive men; not to name highly-cultivated women like the lady of General Von Augustin, Frau Von Littrow, and others,—are all of these to be reckoned, according to Herr Von Liebig, among the prejudiced, and declared to have unhealthy senses, and to be unable 'to describe of themselves' what they saw and felt in my dark room? I doubt whether the *Deutsche Volkshalle* would say of any one of these men's works, what it said of the Munich *Inaugural Address*, that you might take out any sentence and replace it by another without injuring the connexion. Or are Herr Kotschy, who has twice been into the heart of Africa, and has now left for Asia; Herr Philippi, major of engineers, who has several times circumnavigated the globe; Dr. Natterer, who has just returned from the Red Sea, has travelled in balloons, and boldly undertaken the most dangerous experiments in condensing gases,\* to be considered as men of weak nerves with unhealthy senses? Does Herr Von Liebig feel no hesitation in uttering such rash assertions before the Munich public?

And whence has Herr Von Liebig derived the certainty that sensitives are people 'of weak nerves,' as he so off-hand declares my assistants to be? He might run the risk here of being turned back with one of his usual over hasty conclusions. Sensitives have *more excitable*, not *weaker* nerves than non-sensitives. He does not draw this distinction, and hence his confusion. But physiology nowhere proclaims excitability to run *pari passu* with weakness. On the contrary excitability usually decreases as weakness increases, and consequently increases with strength and power. The sensitive phenomena do not rest on a weak, but contrariwise on an exalted, increased, strengthened action of the nerves. Sensitives are so far from being weak, that they must be reckoned as *strong*, in respect to nerves, at least in regard to their odic impressibility. They are not sensitive because they are ill, for in that case almost every patient would be sensitive, but because the excitability of their nerves is exalted, for which illness is not a necessary condition, as is shewn by a large number of my thoroughly healthy sensitives. We know from pathology that when vegetative life appears depressed, nervous activity is frequently increased; in this case the patient suffers locally in the vegetative sphere, and not essentially in the general nervous system. The latter is excited, and roused to an augmented activity, and consequently affected, but it is

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\* *Fortschritte der Physik* (Progress of Physics), 6th and 7th year; p. 274.

not therefore necessarily diseased; on the contrary the strength and health of the diseased vegetative parts must be derived from that of the general nervous system. Sensitives feel and see more, not because they are weak, but because their capacity of perception is exalted, and their receptive power increased. I have in my mind male and female sensitives of extraordinary nervous strength, and Herr Von Liebig's assertion, arbitrarily uttered, without examination or experience, is totally incorrect.

He goes on to declare that 'persons whose nervous system is not in a *perfectly healthy* condition, are totally unfitted to observe,' and immediately concludes that all odic observations with sensitives are consequently faulty, and hence scientifically worthless. Now in the first place it is quite unsound and erroneous to assert that persons whose nervous system is not in a perfectly healthy condition are totally unfitted to observe. When is our nervous system, then, in a perfectly healthy condition? This Herr Von Liebig will have to explain preliminarily, for our nervous system is *scarcely ever* in a perfectly healthy condition. The most insignificant disturbance of our health, over exertion, any local indisposition, any depressing or joyful excitement, the slightest chill on the skin, the least irregularity in eating or drinking, a restless night, are enough to destroy the equilibrium of our nervous system, untune it, and disturb its perfectly healthy condition; not to mention more violent attacks of illness or the fact that scarcely any man is perfectly healthy and that therefore in the strict sense of the words no one's nervous system is in a perfectly healthy condition. But apart from this, what foundation is there for the bold assertion that persons whose nervous system is not in a 'perfectly' healthy condition are 'totally' unfitted to observe? Cannot a man be ill, and yet perfectly healthy in his understanding? see, hear, smell, and feel perfectly well? Are we not perfect masters of our intellect in a hundred nervous affections, in a thousand diseased conditions so long as we are not absolutely delirious?

Sensitives, including all degrees, form a third, if not a half of the human race, as I have often shewn; according to Herr Von Liebig then every other man has a bee in his bonnet. Matters are not so bad as that. Why should a slightly sensitive man, who suffers so little in his nerves as not to be aware of the fact, not have a clear, correct, and certain apprehension of the simple sensuous impressions which suffice for the demonstration of odic phenomena? Why should the head-ache, stomach-ache, spasm, or fainting of a more highly

sensitive man not be real? Why should it be all imagination and deception? Such a proposition is without all scientific foundation, is uttered at random, and is absolutely nothing but one of those arbitrary baseless assertions which Herr Von Liebig has a peculiarly facile talent for propping up his conclusions, dazzling and bribing his public withal, but which the strictly scientific Berzelius has laid bare, blamed and rebuked as tares sown among science, and unworthy of an investigator of nature. Just as his glittering assertion was untrue that all organic power is derived from chemical action, whereupon he forthwith raised an immense hylozoistic system, unproved in its foundation, and overhasty like so much that has fallen from his pen; in a still higher degree it is downright false that persons are totally unfit to observe unless their nervous system is perfectly healthy. This would be as much as to say that any one who has the slightest complaint is forthwith not much better than a madman. For he who is totally incapable of sensuous intuition and simple observation with his senses, must be altogether wrong in his senses, and he whose senses are no longer clear, who is deluded instead of being instructed by them, is so far forth insane. If that is the case, might not the healthy reason of Herr Von Liebig himself be occasionally questionable? What would a physician have to guide himself by in diagnosis? Hitherto he has been guided by the observations which the patient indicated to him in accordance with the characteristic feelings which he perceived internally by means of his nerves. Now these indications are according to Herr Von Liebig's deductions mere insanity. Hence he throws overboard the whole of pathological semiotics and medicine itself, that is, his assertion when applied leads straightway to absurdities, and is therefore hollow and false. Such is the transition to that philosophical legerdemain, where it is not supported by sure facts. An apparently true proposition is fabricated; the crowd trusts the master and does not immediately espy the flaw; he proceeds at once to heap beam on beam till he has built up a whole glittering palace over it, for all the world to admire—except the man of knowledge who has examined the substructure. And this is the way in which Herr Von Liebig has pillaged the greater half of his repute; but he will not succeed as he imagines, by such means as these, in upsetting and annihilating the theory of od. I will expose the deceptions of his false logic on the following pages, and thus break its barbs.

But apart from all this, has not Herr Von Liebig perceived that my sensitives include not merely the sick, but proportionably very few sick, and *much more of those who are com-*

*only called healthy?* Does he not see that sensitives like Kotschy, Philippi, Natterer, Koeller, &c., have such iron frames as are seldom to be met with? That Endlicher, Husz, Unger, Ragsky, Schabus, and so many others, with almost all of whom he is personally acquainted, have firmly knit bodies abounding with a fulness of health enough for any man? Has Herr Von Liebig passed from ignorance, or carelessness, or really on purpose, over that most important and most emphatically marked peculiar result of my investigations, that not merely the diseased, but essentially *many more of those that the world calls perfectly healthy powerful men* possess distinct, and not unfrequently very powerful sensitiveness? Has he not read the *first page* of my treatise on the *Imponderables, &c.*,\* where it is circumstantially stated that by far the greater number of those on whom I have experimented are entirely healthy persons? If he then pronounces judgment on a matter, of which he has not properly read the explanation and which he does not thoroughly understand, his truthless judgment is on the one hand a piece of presumption, and on the other an open insult to the public that listens to him. If however he ignores my principal propositions designedly, I have nothing further to say in public concerning him. Such behaviour condemns itself.

Baron Von Liebig proceeds to say that the sensitives I employed during my researches 'must have had their attention directed by my questions to the several parts of the phenomena and their peculiarities and have been led by the questioner, who however does not see, and has never yet seen the phenomena themselves.' Was ever a more insulting speech pronounced by one natural philosopher against another? What Herr Von Liebig here assumes is nothing less than to accuse me publicly of forging experiments, by suggesting reactions and palming them off on the world as newly discovered truths! And he does not perceive how he exposes himself by the self-contradiction which runs through the whole of these unworthy polemics! More than 160 persons have given thoroughly concordant indications concerning the odic sensations. If I have suggested and prompted all of them in succession as to what they had to see and feel, where did I myself get these facts and these elements of observation? They must have come from some quarter or another. Does he not himself say that I neither see nor have ever seen the

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\* The treatise translated by Dr. Gregory under the title of *Researches on Magnetism, Electricity, Heat, Light, Crystallization, and Chemical Attraction, in their relations to the Vital Force.* London: Taylor and Walton. 1850.

phenomena myself! How then am I to draw the attention of the sensitives to particular points, and mislead them to make statements about matters of which I myself can have no knowledge whatever? How can I suggest to any one what I do not know myself? In fine, how can I make them believe in sensuous intuitions with which I am unacquainted, and which might in fact have no existence at all? The ridiculousness of this self-contradiction is so provocative of mirth, that the only incomprehensibility is, how Herr Von Liebig failed to feel it himself when he made the assertion.

And how long is it since putting a question has acted injuriously in the investigation of concealed truth? How long is it since it has been forbidden to seek illustration and confirmation of natural phenomena by questions? Is everything which has been discovered by questions and an overwhelming number of concordant replies, to be considered unworthy of scientific consideration, because the observer has not experienced it in himself? Because a physician does not feel the sufferings which his patient describes in reply to his questions, are these replies to be held as useless? Is a diagnosis valueless, *merely* because it is based on the replies of the patient to the physician's questions?—Not a word need be lost over such perverted argumentation.

But the reader must yet inquire of Herr Von Liebig how it can be shewn that I 'draw the attention of the sensitives to the several parts of the phenomena and their peculiarities.' We have just heard that neither I nor my sensitives are supposed to feel or see anything; but here on the contrary Herr Von Liebig speaks of the 'parts and peculiarities of the odic phenomena.' But what has parts and peculiarities to which attention may be directed, must certainly be some existing thing, an object as the substratum of these predicates. Now if he admits this existence in this way, what purpose does his whole objection serve? In one sentence he denies the existence of odic phenomena and in the next he speaks of their parts and peculiarities to which people's attention is drawn. Thus each line involves a self-contradiction.

But is it then true, as my overhasty opponent lightly mentions as a conceded point, that I 'the questioner,' see nothing and never have seen anything of the odic phenomena?—No, it is totally untrue! There is very much which I have not seen; but both I and other non-sensitives have perfectly well observed very important and decisive facts. Among others the reader will see below in the chapter on the odic effects of 'the material universe,' § 1390 and fl., and it has been often declared in all my writings on this subject, that



sensitives are able to distinguish bodies according to their electro-chemical value. For example, when I placed in the hand of a middling sensitive a bottle of sulphuric acid, and afterwards let him grasp with the same hand a bottle of a concentrated solution of caustic potash, he declared one bottle to be cool and the other warmish. When I had done the same for other bodies of different kinds and put the cool ones on one side and the warmish ones on the other, *I saw* that one group always consisted of electro-negative and the other of electro-positive bodies. And when I caused a series of simple chemical substances to be thus examined by sensitive hands, and to be arranged according to the strength of their relatively cool or warmish effects, I saw to my astonishment that they formed the electro-chemical series. This exceedingly surprising result of my labours, a result which forces an expression of genuine astonishment from every one acquainted with the subject, *I saw with my own eyes* as it was evolved from the mass of experiments, as often as I tried it. This extraordinary delicacy of sensitive perceptibility, this peculiar capacity of a sensitive for perceptions which lie far beyond all non-sensitive powers of observation, this new quality hitherto totally unknown to the whole of natural philosophy, which all matter manifests to the touch by peculiar emanations—a quality which runs exactly parallel to its electro-chemical value, is checked by it and thus strikes its roots in amongst the deepest depth of the nature of all matter—these and similar results of odic and sensitive action, which command the most breathless attention and the warmest sympathy in ‘every man of sense,’ the sensible Baron Von Liebig excepted, I ‘the questioner’ have myself seen before my own eyes, as often as I desired. If this had been the whole and sole result of all my exertions, ten years’ labour would have been richly rewarded by it. It is a discovery which will I believe hardly be reckoned inferior at some future time in its significance and the importance of its consequences to Oersted’s in 1820, as every one will easily perceive who has only glanced at the wide physical and physiological extent of the subject.\* This and much else of no less importance,

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\* Reichenbach relates the following interesting anecdote in relation to this part of the subject; *Der Sensitive Mensch*, § 1394, p. 706. “When Berzelius visited Karlabad in 1845, to seek some alleviation of his weak health, he invited me in a letter from Stockholm to meet him there, in order to converse with him respecting the subject of od, which I had just made known, and in which he felt a lively interest. I had discussed the subject with him for several days, and had been endeavouring to find a sensitive in Karlabad, in order to give him a practical proof of the truth of my propositions. By the polite intervention of the distinguished bath physician of the place, Hofrath Hochberger, I at last discovered a

which will be found in the following investigations, I have seen well enough. But all this is unperceived by Herr Von Liebig. Like Teddy the Tiler, he stands so high aloft that he no longer sees such trifles concerning us wee folk below, and is thus misled to ill conceived, absolutely false assertions, and must submit to have their downright falsehood publicly cast in his teeth.

But suppose that it was not the sensitives, but I myself who had perceived the odic phenomena of sensation and light, how much better would matters then stand as to the correctness of my facts and deductions? Would Herr Von Liebig then say: Reichenbach is the discoverer of paraffine, creosote, assamar, eupion, capnomor, &c., substances which have been proved to exist by the experiments of other chemists, and he has thus shewn himself to understand the practice and method of scientific research, so that we must regard him as an accredited natural philosopher in whom we should have confidence?—Hardly! On the contrary he would say: *One man's evidence is no man's evidence*; and he would be right. Well, then, the reproach which he *now* casts against me, that it is not I, but 160 named witnesses who have perceived the phenomena,—can this weigh a grain of condemnation? Is it not

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highly sensitive lady, Freifraulein (Honourable Miss) Elise Von Seckendorf of Sondershausen, who was kind enough to give us a *séance*. Dr. Hochberger conducted Berzelius and myself to her room. She related to us a long series of wonderful somnambulist events which she had experienced, but which I was obliged to interrupt with the observation, that these were psychical phenomena, whereas we who were visiting her were natural philosophers, who had only to deal with phenomena perceptible by the senses and left the others to psychologists. I now instituted several experiments. Among others I had brought with me a pocketful of different chemical preparations each wrapped up in paper and looking like bits of confectionery. No one could recognise them, or even guess what they were, from their external appearance. I scattered them about on the table in any order, but about a span distance from each other, and after waiting a little requested the lady to pass her flat hand slowly over them at the height of about three fingers' width, and tell me if she experienced any difference of sensation from different parcels. She did so with her right hand, and soon declared that some of these paper parcels seemed to produce a drawing effect upon her hand, while others did not. At my request she separated the drawing from the non-drawing pieces. When she had gathered together a heap of each, I took one in one hand and one in the other, and placed them before Berzelius. 'These draw,' said I 'and those do not. Now let us open the parcels and see what they contain.' When this was done, we observed the remarkable fact, that all that did *not* draw contained electro-positive substances, as rhodium, nickel, iridium, caffeine, &c., and all that *did* draw had electro-negative contents, as sulphur, selenium, antimony, tartaric acid, &c. The great master of the electro-chemical theory was not slightly astonished to discover in the sensitive nerve an entirely new reagent that must lend a new pillar to his edifice. From this moment he was gained over for my views, and, as is well known, he announced the fact in a public address at Bonn, and afterwards in his Annual Report, in 1846. The noble Swede is dead, but the witness of this little, but not insignificant incident, Dr. Hofrath Hochberger, is still alive and well at Karlsbad."

rather a circumstance in my favour? Has Herr Von Liebig never heard the old saying: *plus vident oculi quam oculus*? The very fact that I, the reporter, feel and see nothing, but have to collect the reality of the circumstances first for myself and then for the world from the agreement of hundreds of witnesses to observations, and to build them up into a theory out of about 13,000 experiments which I have up to this time performed, this very fact is the strongest argument in favour of the credibility of my statements. Self-delusion is here almost entirely excluded. The perception of one sensitive confirms that of another, and that of hundreds establishes that of each individual. The very point then where Liebig thinks to find me weakest, is the point of my greatest strength, and the most powerful pledge for the incontrovertibility of my thesis.

Here Liebig resembles the blind man, who because *he* saw nothing, had the hardihood to deny the existence of light and colour.

It is easy to find the key of the well whence he has drawn these absurdities. Many people come to me after having read my *Letters on Od*,\* and wish to test the sensitiveness of which they have found some marks in themselves. Some of these are men of science; others are merely led by curiosity. I am happy to be at their commands, and take them into my darkened rooms. With the first I make regular researches, put questions and listen to the replies, which instruct me and give me matter for further investigations. To the others, who promise me no scientific results, I play the *cicerone*; shew them what satisfies their curiosity, explain the odic tools, and *relate* their use and effect in the light and in the dark; then I stop with them in the dark, and *shew them the luminous odic phenomena*, asking them whether they see or feel this or that which I have described, pictured and related to them, just as a man chats with a visitor whom he wishes to entertain in a friendly manner, and no more. It so happened that some gentlemen from the ranks of natural science called on me whom I saw myself obliged to classify with my chatty friends. These travelled from Vienna to Wiesbaden to the congress of natural philosophers, and called on Herr Von Liebig by the way. Here my name was mentioned perhaps in not the most favourable manner on all points; and what the travellers related concerning the dark chamber at Schloss Reisenberg, according to what they had seen and I had explained, Herr Von Liebig, confusing experiment with demon-

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\* Translated by Dr. Gregory, *Zoist*, Nos. XLII., XLIII., and XLIV.

stration, imagined to be well adapted as an ornament to deck his *Inaugural Address* withal, and perform the funeral obsequies of myself and od. He may have miscalculated. If Herr Von Liebig cannot produce better weapons than such misunderstood arguments drawn from a troubled source, which fall to the ground at the first breath, he will do neither of us much damage in the eyes of those who understand the subject. 'No man of sense,' says he in conclusion, 'can believe that by so false a method, by visual and sensuous appearances, *provoked in patients with weak nerves*, the existence of a new natural power can be established.' And why was this method *not* false, as Herr Von Liebig published it in seven essays in his *Chemical Annals*? I can only reply that no man of sense will allow himself to be dazzled by such false assertions and illogical objections, or permit facts to be thus talked away which are mainly so simple, and many of which lie so much on the surface that a child will literally soon be able to put his hand upon them. If such is the utterance of Herr Von Liebig's men of sense, I have never heard more nonsensical objections in all my life. There is nothing more ridiculous than a clever man uttering silliness.

A new natural power cannot be established by the odic phenomena, says Herr Von Liebig. Every natural phenomenon is the effect of a generating cause. So much I suppose he will allow. If the cause is occult, we call it in general terms a power. Power is the unknown cause of phenomena, 'the agent in events,' to express myself in philosophical language. This Herr Von Liebig may find at the beginning of every book on metaphysics, if he ever opened one, which his Munich address might lead one to doubt. Hence, wherever there are phenomena there must be some power concerned. As long as we are able to refer determinate phenomena to powers which have been already *assumed*, our explanation meets with no difficulty. But if any phenomena occur which *cannot* be explained by these assumed powers: if we find ourselves unable to reduce the new facts, which present themselves, to known causes: then we are under the necessity to conclude the existence of new unknown reasons, and, for example, in natural philosophy, of new and hitherto unperceived powers, and to refer the facts to these by way of hypothesis. As, then, I have brought to light the odic phenomena, which he is unable to explain by any of the known powers of nature, he is out of all propriety in opposing the assumption of some unknown power. The fundamental cause of the odic phenomena is either a known or an unknown power. As long as Herr Von Liebig is unable

to shew a known cause for them, he must submit to the assumption of an unknown one. *He must*; the law of thought obliges him.

From this point the question in its retrogressive development penetrates still further, namely, as to whether the odic phenomena are really true or not, or, to express myself according to rule, whether they constitute a complex scientific fact or not. Simple metaphysical considerations shew us indisputably that we are unable to attain an immediate knowledge of the absolute constitution of any object of sense, but that we must be always content with the appearance or phenomenon; that is, with the little which meets our senses. Its general objective truth we then proceed to establish for ourselves and others by induction, according to the rules of thought. The inductive proof is conducted by evidence. This is indispensable in science, as no one can feel and view everything with his own senses. The witnesses must be trustworthy, disinterested, concordant in their statements without previous combination. The greater the number of such witnesses, the more varied their relations to the object, so much the higher rises the force of the inductive proof, and finally reaches a height nearly on a level with demonstration. If the perceptions and declarations of such persons who have never seen each other, and who conduct their observations under the most different circumstances, agree in hundreds and thousands of cases, the induction becomes complete, and consequently logical, certainty. Philosophy has no other criterion for truth besides this unanimous agreement. It is not necessary that every one of us should have seen America; if only a large number of persons have been there and trodden on the firm land, their concordant testimony, vitiated by no prior combination, is sufficient to assure us of the existence of the great western continent; if we follow their indications, we shall find it there—it will be really existent. So with the odic phenomena of sensation and light. They have been brought to my knowledge by more than 160 concordant and named witnesses, and by many thousands of the most varied observations; thousands of witnesses, too, have, in consequence of my writings, observed them in themselves and their friends, in my native Germany, in England, France, and everywhere on both sides the ocean: a large number of them are so well known, a part of universal popular lore, I might say, that I have only to name them to be certain of their general acknowledgment. Dislike to yellow and preference for blue; incapability of remaining between others; abhorrence of a looking-glass; oppression caused by close

spaces ; faintings in church ; impossibility of sleeping on the left side ; disgust at metal vessels ; shrinking from all contact of hands ; nervous attacks at table-moving ; writing cramps ; and a hundred similar phenomena, which imperiously rule a large proportion of mankind in common,—these are known to all the world, and Herr Von Liebig may do as he pleases, he will not be able to talk them away ; not to mention a thousand other physiological odic processes which I have demonstratively established. *The fact of odic phenomena is logically unassailable.* Now when the facts are once established in their scientific signification, the laws of logical evolution require the constructive form of an hypothesis, as the only way of extending the sphere of our knowledge ; it is not merely allowed, it becomes *intellectually indispensable.* Our ideas of heat, light, a magnetic and electric principle, are hypotheses, under which we combine groups of facts incomprehensible in their causes, and nothing more. The numerous new phenomena which I introduce, form a similar, comprehensive, concordant group of similarly inexplicable facts. Now since Herr Von Liebig is unable to explain them by the imponderables already known, and must admit his inability to do so, *the preliminary assumption of a peculiar and hitherto unknown natural power*, whence they result in scientific connexion, *that is, the hypothesis of od, rests upon a perfectly justifiable foundation.* The logical conditions of the inductive proof, and the consequent hypothetical substruction, have been throughout more than satisfied. It would be mere superfluity of wealth to give more. Those who are not satisfied with this, but continue to delight in making frivolous objections, such as we have just read, are entirely ignorant of the criteria of scientific truth ; *i. e.*, have no philosophically educated brains, and their disorderly talk is worthy of no further consideration.

Herr Von Liebig, by accusing me of a ‘false method,’ has turned over the scientific dispute into the *arena of logic*, and this gives me an opportunity of inspecting the weapons of his ratiocination. This we will now do, *secundum artem.* We must speak somewhat by the card with this gentleman, who is inclined to go beyond his strength. In his address he treats of *observation*, and says, ‘No art is so difficult as the art of observation : it requires a well-informed sober spirit, and a well-schooled experience (*wohlgeschulte Erfahrung, sic!*)’ &c. Remarkable ! I have hitherto believed that a baby in arms made observations by the dozen ; even dogs, and cats, and unschooled apes make observations. Nay, I have heard of industrious fleas, that could only have been

trained by acting on their powers of observation. Observation belongs to the elementary psychical developments, and lies amid the lowest synthetic notional forms. When the plough-ox stops, he receives a blow. Standing still and being beaten become associated in the ox's brain, and form themselves synthetically to the excited *observation*, that blows always follow stopping. In consequence of the exercise of this art then, which Herr Von Liebig finds *more difficult than any other*, our bovine friend trudges on step by step in the furrow. Perhaps, however, higher scientific observation is meant to be different from common observation. If so, this is a psychological error. The mental process is precisely the same in both cases. But when the scientifically educated man observes, a much larger number of related ideas which he has already in store spontaneously suggest themselves, and thus support, enrich, and sharpen the observation generated from them. The simple intellectual act is, however, unaltered. How then can any one term a spontaneous psychical process an 'art!' Herr Von Liebig then proceeds to apply his new philosophical discovery concerning the attributes of 'observation' to make a sally upon me and my unwelcome 'odid science,' as he betitles it. Let us revert for a moment to what has already been said. Observation requires its instruments, the sensuous and nervous apparatus, to be healthy, we heard him say, and then he forms the following syllogism:—

MAJOR.—*All sensitives have an unhealthy nervous apparatus;*

MINOR.—*An unhealthy nervous apparatus is totally unfitted for making observations;*

CONCLUSION.—*Therefore sensitives are totally unfitted for making observations;*

and thence unhesitatingly concludes that all such observations are false, and not fit for the use of any 'man of sense.' Thus put, his honest German readers and admirers accept all he says, confiding in the *verba magistri*, and don't perceive that he is leading them into a snare. For, in the first place, our preceding remarks shew the *major* to be false—that all sensitives have an unhealthy nervous apparatus; and, in the next place, the *minor* is false—that unhealthy people are unsuited for observation; and thirdly, the *middle term*—'an unhealthy nervous apparatus'—is a flexible plastic expression, which is suited to receive a different signification in every new relation. There are motor nerves, nerves of sensation, of animal and vegetative life, differing as far as the poles asunder in their functions. *Which* of these were intended

by Liebig in this place? Not all certainly. We may see excellently with the nervous apparatus of the eye, and be deaf with the ear; we may have lost an arm or leg, and yet have an exquisite touch; we may be deeply diseased in the sympathetic, the *vena portæ* system, and be perfectly healthy in the pulmonary and cardiac nervous system; we can hear, understand, and think, without being able to stir so much as a finger; we may be raving mad in the brain, but have an excellent digestion: all of which are various parts and apparatuses of nerves, which may be here and there sorely diseased, and yet often enough have not the slightest injurious influence on sensitive perceptions. The whole question turns upon *which* set of nerves is meant, and he quietly slips by the point. But we will analyze Liebig's processes of thought a little closer, as he seems to have lost the rule for their development. How much health of sense and nerve does he reckon sensitives to require in order to perform correct mental operations in my experiments? What must they do, to be *capable of observing*? I will tell him. *Of the great* 'art of observation' they must possess enough to know that light shines, and wet moistens; that blue is not yellow, and red not green; that warm is not cold, and disgust not inviting. That is all. Their sensuous and nervous apparatus has no more to do. Now does Herr Von Liebig believe honestly that Professor Endlicher, Dr. Natterer, Professor Husz, Medicinal Counsellor Ekkard, Dr. Koeller, Major Schwarzman, the Counts Coronini, and a hundred other healthy and sundry unhealthy people, are not able to distinguish white from black in this way? No; he does not believe it. He himself does not believe what he would by his fallacy lead others to believe. For independently of the untruthfulness of the unproved *major*, and the equally untruthful *minor*, it is evident that the indeterminate and vague *middle term* in Liebig's syllogism has a totally different meaning in the two premises. In the first it is general, and merely denotes unhealthiness without any mental weakness; but in the second it signifies disease to the amount of perfect insanity, in which a man is incapable of immediate and axiomatic elementary apprehension. Hence he presents us with a conclusion drawn from *four terms*; the middle term being ambiguous, *i. e.*, a deceptive conclusion *ex fallacia falsi medi*, which logicians call *subreptio*, and Germans *Erschleichung*—swindling. Now it is just this very sophistical art of swindling conclusions by an incorrect application of the laws of thought, in which all Liebig's writings shew him to be a master. By this he has managed to bewilder and bribe the public so often with



half truths. It could only have been in such a deceptive way that he could persuade people of such absurdities, as that the cultivation of beet sugar—that blessing to Germany—was inadmissible and silly; coffee and tea, those active sleep-destroying nervous drinks, were healthy articles of diet; tobacco with its poisonous nicotine, the most disgusting dirtiness that ever came into the world, with which a man makes a chimney of his throat, sacrifices his nose, his teeth and his palate to filth, soot, and mould, and fills his dress, furniture, and the atmosphere of his rooms with stinks, was advantageous, good, and decorous; and so on. By thus endeavouring to apply the false lever of logical swindling to me, too, with his sweeping expression ‘unhealthy sensuous and nervous apparatuses,’ he hopes to lead the judgment of the public astray and deter them from my laboriously gained truths of sensitiveness. It is not my method of investigation which is false, for that must be adjusted here as elsewhere to the nature of the subject under investigation: it is the turbid criticism upon it due to Liebig’s illogical argumentation which is false. But we must uncover the obliquity of the lordly analyst’s dialectics, and lay our finger on its nakedness. He carries unfair weapons, as we have seen, and these must be wrested from him.

If we analyze Herr Von Liebig’s address into its separate parts, which is not difficult, for they almost fall asunder of themselves, we shall see that his attack upon me has no connexion with the object and construction of his lecture, but has been as it were plucked from the hedge and stuffed into it, merely with the malicious intention of personally hurting me. An article in a journal properly introduced would not have answered this purpose: he chose a solemn act which would re-echo through Europe; and in this he thought to destroy me and my attempts with one blow. Whether Herr Von Liebig has done himself or me the most harm by this attempt, time will shew. In the meantime, if I collect the inconsistent and ill-judged phraseology which he directed against me, and the above analysis of it, into a few lines, it is evidently *false*,—that he should attempt to depreciate to-day what he once was the foremost to praise and approve; *false*,—that no unprejudiced persons have observed the odic phenomena; *false*,—that only sick people of weak nerves have taken part in them; *false*,—that these are only uneducated men, incapable of describing their observations of themselves; *false*,—that I have suggested their observations to them; *false*,—that I have led them to particulars within their consideration; *false*,—that sensitives as such are always persons of weak nerves; *false*,

—that one diseased in body must be necessarily diseased in his senses and intellect; *false*,—that even diseased persons are unable to have correct sensuous perceptions; *false* and downright absurd, that my communications are valueless, because the facts have not been perceived by myself, but by hundreds of other persons; *false* and totally opposed to all sound logic, that my method of investigation does not satisfy the demands of physical science, and the logical conditions of inductive proof and of regular hypothetical development: and consequently the whole of this shallow sally is without the slightest truthful or logical foundation. It is simply, as every unprejudiced person who knows anything about the subject must admit—a piece of scientific slander.

As a conclusion to my defence, I will put it to the reader how he can reconcile the sallies of the Munich *Inaugural Address* against od and myself with the following passage in a letter written to me by Herr Von Liebig on 7th January, 1845.—‘I wish and hope that your\* (odic) treatises will be read by every one with the same pleasure that they have given me and Hoffman, and all who are acquainted with them; and if I cannot admit your views in every particular, as I tell you frankly, yet this has in no wise impaired the delight with which I have entered into your ingenious and brilliant experiments, observations, and speculations. The mode we take of spreading a knowledge of your investigations (through the *Annals*) must open a way for your views. May the new year fulfil all your wishes in this respect, as I have no doubt it will.’”

(This Preface will be concluded in our next.)

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## II. *Cures of Gout and Rheumatism and alleged Liver Complaint: with an instance of Clairvoyant Sleepwaking in a lunatic.* By WILLIAM LLOYD, of the Society of Friends.

“In the present instance, their faith in what was past carried them not forward to the obvious conclusion, that He who snatched the daughter of Jairus from the jaws of death, and raised a young man from his coffin, would be able to bring back Lazarus from his grave. And this indeed was what was to be expected from persons like them, of low occupations and mean attainments, whose minds were unimproved by education and experience: for, however certain modern pretenders to superior wisdom may affect to speak contemptuously of the credulity of the vulgar, and think that they display their own refinement and penetration by a resistance of the evidence which satisfies the generality of men,

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\* Liebig addresses Reichenbach in the second person *singular*; a mark of most intimate friendship or near relationship in Germany.—*Translator*.

the truth is, that *nothing is so much a genuine mark of barbarism as an obstinate incredulity.*

“The *evil-minded and the illiterate* from very different causes agree, however, in this, that they are always the last to believe upon any evidence less than the testimony of their own senses. Ingenuous minds are unwilling to suspect those frauds in other men to which they feel an aversion themselves: they always therefore give testimony its fair weight. The larger a man's opportunities have been of becoming acquainted with the occurrences of his own and former ages, the more he knows of effects daily arising from causes which never were expected to produce them,—of effects in the natural world of which he cannot trace the causes; and of facts in the history of mankind which can be referred to no principle in nature—to nothing within the art and contrivance of man. Hence the man of science and speculation, as his knowledge enlarges, loses his attachment to a principle to which the *barbarian* steadily adheres—that of measuring the probability of *strange facts* by his own experience. He will at least be as slow to reject as to receive testimony; and he will avoid that *obstinacy of unbelief* which is satisfied with nothing but ocular demonstration, as of all erroneous principles the most dangerous, and the *greatest obstacle to the mind's improvement.* The illiterate man unimproved by study and by conversation, thinks that nothing can be of which he hath not seen the like: from a diffidence perhaps of his own ability to examine evidence, he is always jealous that you have an intention to impose upon him and mean to sport with his credulity: hence his own senses are the only witnesses to which he will give credit.

“I am persuaded that nothing hath so much contributed to spread infidelity among the lower ranks of people, as the fear of discovering their weakness by being over credulous, and the use which artful men have made of that infirmity.”  
—BISHOP HORSLEY. Sermon 36, *on the raising of Lazarus.*

Fulford, 9th month, 14th, 1854.

Very Esteemed Friend, Dr. Elliotson,—Should the subjoined cases, in the absence of more important communications, be deemed acceptable as a contribution to the pages of *The Zoist*, I forward them for insertion.

#### *Cure of a Fit of Gout.*

It is to me a subject of regret, that the painful and common malady of gout should so seldom be subjected to the genial influence of mesmerism: for I believe this would be generally found effectual in affording relief and cure more expeditiously than any other remedy. And yet, how many endure severe and prolonged sufferings, without any thought or inclination to seek relief, through the agency of this potent, sanative principle.

In the only two instances in which I have had the opportunity of applying it for the relief of gout, it proved singularly effectual: and, by reference to six volumes which I possess of *The Zoist*, I find that, out of the few cases recorded, several were cured very expeditiously.

When recently in London, I went down to Poplar to see a relative, James Hardwicke, of Randall Street, whom I found laid by with an attack of the gout, to which he is subject, and which always lasts from a week to ten days. It was then the

third day of its continuance: his foot and great toe being in an inflamed and swollen condition. I applied local passes for about half an hour, during which process the inflammation in part subsided: and I subsequently found that the following morning he was able to put on his usual shoe, and proceed with his accustomed avocations, without any necessity for further treatment. Thus I think it may be fairly concluded that mesmerism saved him from some days further suffering.

#### II. *Second Cure of a Fit of Gout.*

The other case was far more extreme, and cured by me in five days. But I do not feel at liberty to report particulars, and therefore the information may be taken for just what it is worth in the estimation of the reader.

#### III. *Cure of Rheumatism.*

I was previously in London in 1851, when I called to see an old acquaintance of mine, the wife of William Mead, builder, Cannonbury Park, Islington. She complained of being afflicted with rheumatism in one of her knees. As I sat talking with her for perhaps about three quarters of an hour, I made passes over it, devoting as much will and attention to it as the circumstances admitted, and left her, not knowing what the result might be. But, calling again on the occasion of my recent visit to London, I had the gratification to find that she had been perfectly free from her malady ever since, a period of three years, notwithstanding it had previously been of twelve or thirteen years continuance.

#### IV. *Cure of alleged Liver Complaint.*

Mary Garbutt, housekeeper to an intimate friend of mine in York, had been ailing for about six months, during a part of which time she had been attended by a surgeon of good repute. But, as she experienced no permanent improvement, she applied for advice to one of the most skilful physicians in York. He very patiently examined the case, and pronounced it to be a liver complaint, prescribing medicines for her, which she took accordingly: but still she found little or no benefit. The pains in her head, back, and side, were at times very intense, insomuch that she said she would willingly undergo the operation of having the diseased part cut out, if thereby she could obtain relief. She happened one day to come to my residence at Fulford, when I offered to mesmerise her: I did so for about half an hour, producing light coma, and applying local passes to the several seats of pain. In a few days I learned that she had experienced con-

siderable relief thereby; and in about a week from the first time of mesmerising her I did so again, in the same way. Ever since that, a period of about five months, she declares herself perfectly well, and free from all pain, notwithstanding there has been no further application. Subsequently to the cure she met the physician accidentally in the street. He congratulated her on her improved appearance, and asked if she were not better. She told him that she was, and that a gentleman at Fulford had mesmerised her. He told her she did very right to get relief in any way she could: cautioned her not to bring on a relapse through want of care, and gave her a string of precautions for her guidance.

With much goodwill,

I remain respectfully thy friend,

WM. LLOYD.

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NOTE BY DR. ELLIOTSON.

This excellent man has already sent many other cures to *The Zoist*, in Nos. XXXIII., XLII., XLV. It is worth remark that he is sixty-three years of age, small and slim: yet his curative powers are great. He is brimful of benevolence, modesty, and singleness of heart: the very *beau ideal* of what I understand by the terms *primitive Christian*.

The following are extracts from a letter which I received from him in the spring:—

“I am acquainted with ———, the proprietor of ——— Lunatic Asylum. Some years ago he was a prominent mesmerist in ———. He is afraid to try it on his patients, lest the higher powers should debar him of his licence. I was there once, when he informed me that an insane and very epileptic young woman-subject had, the evening before, spontaneously fallen into a state of lucid and delirious sleep-waking. On speaking to her he found her communicative, and appearing to be in happy communion with her deceased mother, whom my friend did not previously know was dead, in a state of happiness, and that she wanted her to come to her; also that she saw a brother in a state of misery. My friend requested her to try if she could see his father: and this she soon professed to do, gave a correct description of his personal appearance, and remarked with pleasure his happy condition: whilst a brother of my friend was in a similar position with her own.

“She spontaneously remarked, ‘Oh, here’s Mr. ———,’ a previous proprietor several years dead, whom she never knew, and who was not in my friend’s thought, nor was she under his influence. She correctly described him and observed that he walked and spoke with difficulty. This was the case previously to his death, and I believe from paralysis. She also intimated that he was in a state of

happiness. My friend told her to inquire after this person's wife, who died subsequently to himself, the reply to which query was, 'She is not in my kingdom.' He then told her to ask why he altered his will: (in this my friend was interested,) he gave no reply but disappeared and was not again visible. She then said she saw his wife and that she was one of the miserable. My friend observed that, according to the condition of those she saw, her countenance and manner were either happy joyous placidity or gloom and uneasiness.

"He inquired of her respecting a friend of his at a distance, who he apprehended was very ill. She told him either that he was *well* or that he was *much better*, and the next post brought a letter from the person, to say he was coming to — — to see his friend.

"He inquired of her respecting two others who were ill, respecting both of whom she predicted their death, and in one of the cases she gave the day and time. But, though they both died, yet the latter outlived the specified date.

"He tried by the usual means to awaken her but found she was proof against his effort. Yet upon touching Firmness she rose up on her feet so that they walked her up to her room and I think put her to or on the bed, and as my friend had failed to awaken her he told her to come down at a certain given time, and have an egg for her supper, expecting her to come in her normal condition, but did not intimate so much. She went down exactly at the time, but still in the same state, with her eyes shut. She sat awhile and then asked for her egg, ate her supper, still in trance and eyes shut. I am not certain but rather think that he *then* requested her to come out of that condition, and that she did so: but at any rate they got her to bed, and when they left her for the night, (for they did not continue to watch her,) she was in the abnormal state. He requested that, at a given time in the morning, she would awake up into her natural waking condition, and go down and assist the servant in the kitchen as she had been in the practice of doing. This charge she obeyed and at breakfast told the servants something of what she had seen, and that an angel had told her she should have no more fits. This she appeared to say in a very humble reverential and tender state of mind, and at that time had a recollection of the particulars of the trance and the delightful feelings and views attendant. But subsequently this vivid recollection became clouded and the feelings indistinct.

"After breakfast went again into the *abnormal* state for about an hour and a half, during a part of which time the sceptical Dr. —, who has written discreditably against Dr. Elliotson, was present, he being the visiting physician.

"She remained quite well in respect of insanity and fits for some months; when, having been discharged as a patient, she returned as a servant in the establishment, after which she had a fit, and being detected in some dishonesty was discharged. I remonstrated with my friend for his precipitancy, but he thought for example sake before other servants it would not have done to retain her.

"The several months she remained a patient, she was perfectly

sane and entirely free from fits. When she had the fit after her return whilst in the capacity of a servant, she had been standing on a pair of steps cleaning windows and was found lying on the ground on her back. *She* said she had fallen, but my friend's judgment was that it was the result of a fit.

“Upon questioning her she had never been mesmerised but once, and that was by a doctor somebody (not the one who once forwarded a striking account in No. XIV. of *The Zoist*) at ——.”

This is another valuable illustration of what we mesmerists are always asserting,—that mesmerism produces what occurs in various cases without mesmerism, and of the common circumstance of delirium being united with sleep-waking and even with clairvoyance. Instances of spontaneous clairvoyance without any kind of mesmeric process, with delirium, and of genuine clairvoyance in insane patients, will be found in various numbers of *The Zoist*. In No. XXXV., p. 234, will be found references to all the cases of clairvoyance with and without mesmerism in *The Zoist* up to that period. Since then, cases of clairvoyance have been published in No. XXXV. p. 290; XXXVI. (in brutes) pp. 392, 402, 422; XXXVII. p. 37; XXXVIII. pp. 142, 184, 221; XL. pp. 333, 349, 375, 405, 416; XLI. pp. 68, 72, 75, 79; XLIV. p. 300; XLVII. pp. 213, 249.

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### III. *Phrenological appreciation of the character of Alexandre Dumas (published by his permission)*. By M. A. CASTLE, M.D., of Montmorency, near Paris.\*

“Non mediocris hominis hæc sunt officia. Syr. O lepidum caput!”  
TERENTIUS, *Adelphi*, 971.

BUT lately arrived in France, I had yesterday for the first time the pleasure of seeing Alexandre Dumas.† He was good enough to allow me to examine his head, and I con-

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\* Dr. Castle was introduced to our readers in No. VII., in which he published an elaborate account of the phrenology of the celebrated German theologian, the Rev. Dr. Strauss.—*Zoist*.

† M. Dumas is the author of more than 500 volumes: he has translated several classical works, amongst others some books of the *Iliad*, and from the English some plays of Shakespeare. In his private life he is about the happiest man existing: he writes from fourteen to sixteen hours a day: has earned and spent more than three millions of francs: earns still immense sums, *qui n'ont pas le temps de s'échauffer dans ses mains*. His romance, *Monte Cristo*, brought him an enormous sum, and with it he built his house near St. Germain, called “Monte Cristo,” which cost him 130,000 francs, and which he sold a few years afterwards for 30,000. He is noted for the generosity of his acts, and it is said that more than twenty persons find means to live entirely at his expense.—*Zoist*.

gratulated myself on having the opportunity of studying so exceptional an organization. Were I to say that I at once found indications of a rich literary talent, of an inexhaustible imagination, of an unwearied capability of intellectual labour, I should say nothing new to any one. All will naturally feel more curious to obtain the phrenological key to the extraordinary power he possesses of delineating with so much truth so great a variety of characters. Nowhere is the varied power I speak of more striking than in the *Trois Mousquetaires* and *Vingt ans après*. In these works (or rather this work) are characters which I look upon as typical. They are delineated with a truthfulness and a completeness of detail amounting in my opinion to the most complete expression of psychological science in its two great branches: the primitive capacities of man, and the manifestations of these capacities in all kinds of circumstances.

I am curious to solve this problem, which, it appears to me, must equally interest all those in any degree versed in the study of man. But such a rapid investigation as I am about to make must necessarily leave much to be desired. The subject is sufficiently rich to furnish a volume. As I have obtained permission to speak with all philosophical impartiality, I may possibly undertake to treat it more completely at some future time: it would be a valuable addition to the phrenological gallery I have already commenced of illustrious contemporaries.

In the meantime all I can give to the public is a simple sketch, encumbered with as little that is merely technical as possible. There is nothing arbitrary in my appreciations, and I can, if required, furnish proof of the inevitableness of my inductions: I write under the dictum of principles and facts which are demonstrable to all.

I shall speak first of the faculties which constitute the moral and affective character, and afterwards of the intellectual faculties.

#### *Cerebral Organology of Alexandre Dumas.*

|                                       |                           |
|---------------------------------------|---------------------------|
| <i>Amativeness</i> . . . . .          | very large.               |
| <i>Philoprogenitiveness</i> . . . . . | large.                    |
| <i>Adhesiveness</i> . . . . .         | rather large.             |
| <i>Approbativeness</i> . . . . .      | large.                    |
| <i>Veneration</i> . . . . .           | rather large.             |
| <i>Benevolence</i> . . . . .          | very large.               |
| <i>Combativeness</i> . . . . .        | moderate or rather large. |
| <i>Destructiveness</i> . . . . .      | rather large.             |
| <i>Firmness</i> . . . . .             | very large.               |
| <i>Self-esteem</i> . . . . .          | large.                    |



|                                    |                           |
|------------------------------------|---------------------------|
| <i>Acquisitiveness</i> . . . . .   | rather above moderate.    |
| <i>Concentrativeness</i> . . . . . | rather large.             |
| <i>Secretiveness</i> . . . . .     | moderate.                 |
| <i>Circumspection</i> . . . . .    | moderate or rather large. |
| <i>Conscientiousness</i> . . . . . | rather large or large.    |
| <i>Hope</i> . . . . .              | rather large.             |
| <i>Ideality</i> . . . . .          | very large.               |
| <i>Marvellousness</i> . . . . .    | rather large or large.    |
| <i>Constructiveness</i> . . . . .  | rather large or large.    |
| <i>Imitation</i> . . . . .         | moderate.                 |
| <i>Order</i> . . . . .             | moderate or rather large. |
| <i>Individuality</i> . . . . .     | large.                    |
| <i>Locality</i> . . . . .          | rather large.             |
| <i>Eventuality</i> . . . . .       | large.                    |
| <i>Form</i> . . . . .              | rather large.             |
| <i>Distance</i> . . . . .          | large.                    |
| <i>Weight</i> . . . . .            | rather large.             |
| <i>Colour</i> . . . . .            | rather above moderate.    |
| <i>Number</i> . . . . .            | rather large.             |
| <i>Language</i> . . . . .          | very large.               |
| <i>Tune</i> . . . . .              | moderate or rather large. |
| <i>Time</i> . . . . .              | moderate or rather large. |
| <i>Wit</i> . . . . .               | rather large.             |
| <i>Comparison</i> . . . . .        | very large.               |
| <i>Causality</i> . . . . .         | large.                    |

Temperament: sanguine, a little lymphatic.

Age, 54 years.

*Approximative measurements of the Head.*

1. Circumference, passing over Individuality, Destructiveness, and Philoprogenitiveness . . . . . 22 $\frac{5}{8}$  inches.
2. Circumference, passing over Comparison and Concentrativeness . . . . . 22 "
3. From the centre of Individuality to the centre of Philoprogenitiveness, passing over Comparison and Self-esteem . . . . . 14 $\frac{1}{4}$  "
4. From centre of Firmness to centre of Destructiveness, passing over Cautiousness . . . . . 9 $\frac{1}{2}$  "

The following are the chief effects to be deduced from the cerebral organization of Alexandre Dumas, independently of the modifications occasioned by external circumstances.

*Frank* in the expression of his feelings and thoughts, naturally averse to oblique courses, his character represents the negation of the instinct of intrigue. He is *expansive*, *affectionate*, *caressing*, and, above all, disposed to that *wide affection* which is more than the mere need of friendship—the need of *comradeship*. This tendency is equivalent to the

absence of exclusiveness in affection, and of the jealousy which is ever in some degree inherent in all exclusive affection.

He feels an *affectionate sympathy for the feeble and suffering, and for those younger than himself*, and, on the other hand, for the *aged*. He has a strong desire to please, *great confidence in himself*, and is yet inclined to *respect others*.

Feeling strongly the need of *love*, this passion is however in him more material than sentimental: moreover, the desire to please being equally active, it must very frequently have happened that frivolous vanity and gallantry have held the place of sincere love. The exceptions will have been but as episodes in his life.

From his earliest years he must have manifested a strong tendency to *obstinacy*, meriting even the qualifications of blind and unreasonable.

He is more *brave* than courageous, and more *resolute* than brave. These distinctions will be explained.

*Irritable* rather than irascible, and not often either; yet capable, as an exception, of *violent and blind anger*. Somewhat vindictive, but appearing more so than he really is, owing to the vivacity and obstinacy called into play by opposition. Indeed he generally evinces more *energy against attack* than he feels enmity to his adversaries.

He has a natural tendency to *covetousness*, less marked, however, than the other traits mentioned.

Naturally buoyant, he is inclined to see things *couleur de rose*.

He has a strong primitive tendency to *piety*; at the same time his conscience will have interfered but little with the satisfaction of desires that may have needed control; its influence coming generally *après coup*, that is, not inciting to abstinence, but being rather reserved for contrition.

The above are the principal features of the primitive character of Monsieur Dumas. It has necessarily become somewhat modified, though not to so great a degree as is the case with characters less powerfully constituted, by the progress of time and by external circumstances, which are rarely propitious to the development of all that is excellent in any character—even in those most morally endowed.

Monsieur Dumas is still characterized by affectionate expansion, by frankness and independence of sentiment. To this frankness and independence there exists now however a counterpoise in an acquired faculty of employing, in case of need, indirect means of attaining the end he has in view.

Yet the moment inevitably comes when he despises such aid, throws it aside and advances openly to his object.

As I have before stated, the passion of love in Mr. A. Dumas is, in its primitive nature, more material than sentimental. Considering the confidence which he felt at an early age in himself, in connexion with this state of things, there can be little doubt of the precocity of his experience in gallantry.

If his need of love were great, the pleasure of pursuit and the vanity of triumph were equally so. The desire to please, having generally so large a share in love, as *he* feels it, predominating as it does over the simple affection of *Adhesiveness*, gives rise to a very characteristic feature of his nature,—the need of variety in love. For instance, even when sufficiently attached to a person to feel regret at separation, he will nevertheless be capable of experiencing passion for another, or even for more than one; such new affection in no wise effacing the first.

The secret of this lies chiefly in the great share Benevolence holds in his affection for one with whom there can be no longer question of the vanity of conquest.

If you object that this is not in accordance with morality, remember that my task is to analyze character; that I say what is, not what ought to be.

Little as Mr. D. was at any time disposed to *sentiment* in love, he has gradually become even less so, and has reached a point where he can dispense alike with the vanity of conquest and with sentiment; excepting in some rare instances which might furnish a curious page in this monography.

For the present, I will merely note one or two traits, as contrasting remarkably with his general character.

Though strongly disposed to treat love lightly and to preserve his independence, he will scarcely have escaped playing now and then the *passive part*; that is, being controlled rather than controlling, more susceptible of suffering than having power to afflict. But such passive part being little consistent, as we know, with the tenor of his character, his impulsiveness, his impatience of restraint, the impetuosity of his desires, whatever they may be, his pride, all rise up against it.

Again, Mr. A. D. will more than once have been credulous, even to simplicity, of protestations of affection, believing nothing disadvantageous of the person interesting him, even on evidence more than conclusive to every one else. A want of attention or coldness to himself would more surely awaken him to a sense of his infatuation, by wounding his

vanity and affection, or what may be termed his affectionate vanity.

The chagrin caused by such disenchantment will have been felt keenly, and have been accompanied possibly by vindictive thoughts; but soon both regret and the desire of retaliation will have merged into contempt, indifference, and forgetfulness. By the strength of his feelings he is susceptible of acute suffering; by proud will he endeavours to surmount it; and he succeeds in doing so the more easily from the facility with which new emotions are awakened in him. Such is his protean nature.

The ingenuousness to which I have just alluded is but a partial manifestation of a high tendency in this character, viz., the belief in absolute truth and in the goodness inseparable from it. As in external nature, so in man, all is united (*solidaire*), nothing isolated. It is thus that we find so high a feeling as the one in question called into alliance with vanity and love.

The complete idea embraced in the word courage is that of an instinctive and moral force employed against difficulty and danger. It is a common error to suppose that courage is a simple faculty of the mind, differing in men only in *degree*. The contrary of this is so evident, that courage will be seen not only to vary in its manifestations in different individuals, but, at different times, in the *same* individual, according to the influence of faculties not immediately concerned in producing courage, and even according to age.

How often is it remarked that men, courageous under certain circumstances, are vacillating and timid under others. I cannot now enter at length on this subject, the theory of which rests however on as solid a foundation as any branch of mental science. I confine myself to the following brief development.

There are three direct elements constituting complete courage: *Destructiveness*, *Combativeness*, and *Firmness*.

The first, Destructiveness, communicates energy of attack, and is the chief element of that manifestation of courage called *bravery*; shewn, for instance, when a man rushes unreflectingly into danger.

The instinct which gives rise to this bravery does not suffice for the production of that resistance which is necessary for *continuing* the struggle. Resistance of this continuous kind depends principally on the instinct named *Combativeness*, which gives duration to the energy of *Destructiveness*, from which in its turn it receives additional energy.

The third direct constitutive element of courage is *Firm-*

ness, which gives stability to the two former, and renders instinctive courage complete, by adding to it the quality of inflexibility.

Firmness forms also the basis of the courage termed *moral*, and is the chief source of fortitude under both physical and moral suffering.

There are two other faculties, *Self-esteem* and *Hope*, which also exercise a most powerful influence on the formation of complete courage: *Self-esteem*, by giving confidence in self-resource, and by raising the barrier of pride against submission; *Hope*, by inspiring anticipations of triumph.

If any person glances at M. Dumas's organography, he will now understand the qualification I gave to his courage, which I will proceed to analyze.

In former years his courage was more active, more impulsive, more rash than at present; more influenced by confidence in himself, approaching more nearly to what I have termed *bravery*.

If less impulsive, his courage is now more *resolute* than in earlier life. It is still, as formerly, greatly stimulated by *amour-propre*. Danger of any kind is still preferable in his eyes to the slightest possibility of ridicule. His prudence, however, easily awakened, leads him to avoid difficulties to which he does not perceive the chance of a favourable issue. But, if forced by some imperious motive into a position of difficulty, he arms himself with a resolution not easily to be shaken. In case of a duel, for instance, the desire of vengeance would, with him, be no auxiliary to the ardour of combat, for though somewhat vindictive, he is not sanguinary. He will expose his life nevertheless, and avoid initiating conciliatory measures at once from pride and from resolution, or obstinacy, if you will. Whatever internal trepidation he may experience, he will mask by an effort of his will from the eye of the keenest observer. Rarely or never does he lose his presence of mind. In a character where imagination plays so great a part as in his, no little effort of the will is required to produce the effect just mentioned; for, where imagination is active, danger is conceived in all its possible forms.

M. Dumas will assuredly not deny the fact, that, in any position of danger, his first and strong impulse would lead him to retreat, and that it costs him an effort to overcome this instinct. His pride must so often have suffered from the mere consciousness of this weakness that he will never have ceased to combat it, being more afraid of fear itself than of the danger which causes it. His resoluteness of character is moreover powerfully sustained by his intelligence; for if, on

one hand, his imagination exaggerates danger, on the other, this exaggeration is corrected by the facility with which he weighs the respective advantages and disadvantages of acting on the defensive, or of assuming the offensive; and by the perspicacity with which he discerns the moral worth and gauges the courage of his adversaries.

It is evident then that his is a courage which gains by reflection. Such courage is not only more estimable, but often more formidable, than that which is merely impulsive. The first rises in proportion to the difficulties it encounters, whilst the second is exhausted by their prolongation.

It is not then too much to say that, in the best sense of the term, Alexandre Dumas is courageous.

To his large endowment of Firmness are also to be traced in a great measure his characteristic independence, and the courage with which he sustains his opinions. It is indeed in this sphere that his independence and courage will have shone most conspicuously.

Before answering the question, "Monsieur Dumas is he or is he not an *egoist*?" I am tempted to criticise the too general meaning attached to the word; for evidently most persons look upon egoism as a special faculty. This being the case, some words of explanation are necessary before proceeding with my subject.

Every faculty of the mind has two issues or two kinds of manifestation, which may be compared to the centripetal and centrifugal movements in external nature: the one tending to centralize feeling or to concentrate it on self; the other, to bring us into relation with the outer world, animate and inanimate. In other words, the one issue is egotistical, the other, social and religious.

Strict analysis discovers in all the faculties, with perhaps only one exception, a certain amount of egoism; the proportion of this egoism becomes greater as we descend from the higher to the lower faculties; or, which amounts to the same thing, on ascending the scale, the egotistic gives way to the social element. For instance, the family affections are more social and less egotistic than those presiding over self-preservation and the preservation of the race; whilst the feelings giving rise to patriotism are more social and less egotistic than the family affections.

I am aware that it is a hazardous attempt to treat this subject in a cursory manner. But perhaps the following short analysis, shewing the degree of selfishness inherent in the five faculties which I class as affections, may render my meaning clear.

Of all the affections Amativeness is the most egotistic, for its gratification is not inseparable from the contentment of its object.

Adhesiveness is less egotistic and more social, because it is incapable of any satisfaction independent of that of the object or objects which awaken it.

Approbativeness is less egotistic and more social than Adhesiveness, inasmuch as its action extends to an indefinite number of our fellow-creatures, and even to posterity; and inasmuch as it is capable of great efforts for little reward.

Veneration is still more social and less egotistic, because it embraces the past, the present, and the future (the latter, inasmuch as it extends to God, whom our imagination pictures in the future), and because it leads to abnegation.

Benevolence, the highest in the scale, is the only affection in which no egoism can be traced. At the first glance, Veneration might also appear to be entirely devoid of this element, but on examination we discover its existence (though in a very limited degree) by the fact that *Veneration* acts by predilection. Whereas *Benevolence*, universal in its action, desires the happiness of all beings, feels pity for all suffering, even when the rest of the nature of which it makes part is revolted.

Egoism is then nothing other than the primary impulse of our feelings, their natural sollicitation for satisfaction, and, in this sense, is the basis of every human character. Therefore in proportion as an organization is richly endowed, and its needs are strong and numerous, the craving for their gratification becoming more imperious, it is, in the above sense, more egotistic.

Nothing tends so much to develop the egotistic tendencies of our nature at the expense of the more social, as repression and suffering, which excite continual and painful concentration on self. The poor wretch who suffers from cold and want, and whose misery from day to day is alleviated by no hope for the morrow, may be endowed by nature with the tenderest affections and the most generous impulses. But can we wonder that this nobler part of his being, having no possible field for exercise, lies dormant, his whole mind being inevitably bent on satisfying the first, most pressing instincts of nature? For, though all our primitive faculties demand, and ever will demand, satisfaction, that of the lower instincts being essential to our very existence, nature has wisely rendered them the most imperious.

If such necessities, not only of the lower instincts but of our integral being, be inherent and ineradicable in human

nature, must we therefore necessarily conclude that evil will ever be the result? Is it not rather the task of those who take upon themselves the mission of enlightening society, to seek the circumstances favourable to the development of man's primitive character, conjointly with the general good; instead of pertinaciously and vainly endeavouring to bend him to heterogeneous circumstances?

It is by considerations of the above nature that phrenology can meet the objection frequently brought against it, that fine organizations are so often found among the perverted and vicious.

It is true that the highest organizations are those which, though endowed with strong feelings, are nevertheless capable of abnegation. But no man or class of men has the right to require abnegation or sacrifice from others: the very demand implies indeed the highest degree of egoism on the part of those who make it.

It is evident from what precedes that the desire for self-satisfaction, or egoism, is inseparable from the primitive faculties of our nature, and that it is not that primordial law of our existence to which must be attached the stigma usually implied by the word. That stigma is just and salutary only in as far as egoism manifests itself without regard to the rights and welfare of others.

This latter kind of egoism is exhibited under two conditions; the first exists where the lower or animal instincts predominate over the higher or more social; the second, where these higher instincts have been repressed in their development by the reaction of heterogeneous circumstances.

The task of the phrenologist, as far as regards this question, is then, first, to point out how far, in any special organization, the inferior faculties predominate over the higher; and, methodic study having made him acquainted with the proportion of egoism in each faculty, the measure of egoism in the integral organization is thus obtained. He must then weigh the influence that may have been exercised by circumstances on the egotistic, as on every other element of the character.

On account of the vague manner in which the word egoism is commonly used, I have adopted the word *personalism* to express that first description of egoism which I have defined as compatible with respect for the rights and welfare of others.—To return to my prototype. This epithet alone can be justly applied to him; for, whatever may have been the irregularities of his moral character, they will rarely or never have been flagrant against the dictates of justice and



benevolence,—rarely or never will they have consisted in setting at nought the welfare and happiness of another for self-satisfaction.

For one so richly organized, impulsive, energetic, possessing many active passions, all of which concur in producing that intolerance of restraint, that need of absolute independence, which I have traced in him, it is difficult to avoid that manifestation of self which, as I have shewn, is the natural and very legitimate language of powerful feeling and thought.

If, however, led away by the activity and energy of his nature, he have ever caused ill to another, it is certain that, becoming aware of his injustice or unkindness, he will have done all in his power to atone for it.

From the protean nature of his character and his careless independence of manner, the judgments passed on him will inevitably be widely divergent. By some he will be deemed greatly selfish, by others greatly generous. Those who judge him in the latter light know him best. He is, indeed, inspired by the sovereign feeling of benevolence, and by affections acting conjointly with it, capable of acts of rare generosity and delicacy, full of devotedness to a friend, of compassion for the suffering; and often his imagination, intelligence, veneration, conscience, and benevolence, acting in one accord, inspire him with the need of befriending humble and unprotected merit.

It is thus I answer your question. But the subject of egoism will necessarily come on the tapis again incidentally in treating of Acquisitiveness and Vanity.

To those who may not readily admit the justice of my appreciation of M. Dumas's egoism, I would say that many a character less contrasted in its elements, less energetic, less frank in its manifestations, may easily be more egotistic than his, though having more skill in hiding its egoism.

#### *On Acquisitiveness.*

There are two faculties, *Acquisitiveness* and *Self-esteem*, which tend to concentrate feeling and attention upon *self* only, and are therefore purely personal. A certain degree of prejudice is commonly entertained against these faculties, as if they were less providentially ordained than others constituting the mental organism. Before, then, appreciating their manifestation in M. Dumas's character, I intrude upon your attention a few words relative to them.

The phrenological definition of *Acquisitiveness* is "the love of property," "the instinct to acquire." A thorough

investigation of this tendency in man would throw great light upon social questions of deep interest, concerning which such widely-divergent views have been, and are, held by great writers of all nations. Among these views, one, namely, Communism, must fall to the ground if the phrenological theory contain, as I deem it, the true explanation of the mental functions. The variety of tendencies,—of power, allotted to different characters, as well as the existence of an instinct for personal possession, prove that although the association, the consolidation of the interests of each man with those of all, be certainly indispensable, yet that no social system can prosper when each is not individually recompensed, when each does not hold the place he is fitted for by his organization. This being admitted, we must, on the other hand, avoid an error too much accredited, namely, that the desire of possessing,—generally seen under the form of love of riches,—is the dominant faculty of the human mind. It is true that *effectively* it is one of the most active, because up to the present time society has been so organized as to make all liberty—the satisfaction of almost all our desires—dependent upon riches. But, as an organ, Acquisitiveness is not generally greatly developed in men, and many of the effects commonly attributed to its direct agency originate, in fact, in other feelings. I do not deny that Gall and many phrenologists have recognized thieves by the powerful development of this organ; such may sometimes be the case; but far oftener, nay generally, analysis will disclose the fact that acts of theft spring from the imperious needs of other faculties. The majority of thieves are among the poor: and remark moreover, that what they acquire, they rarely hoard.

Every passion may lead to theft. An instance in which *love* was the primary agent, came under my notice in the case of a young man in the prison of Padua. His character had previously been admirable for conscientious economy as far as himself was concerned, and for generosity towards others; but becoming enthralled by an all-absorbing passion, he lavished all he possessed on its object, and had then committed forgery to obtain means to follow her he loved to a distant country. Again; is it not evidently *vanity* which prompts the servant-girl to steal from her mistress some gay article of dress? and *gluttony*, which incites the school-boy to rob the orchard? and so on with every other passion.

It is then to the exigencies of the passions in general that must be chiefly attributed the predominance among men of the desire to possess. In order to form a just estimate with regard to the extent of covetousness in a character, it

is therefore indispensable to consider not only the development of the organ of Acquisitiveness itself, but the kind and power of the other passions, and also the social position occupied by the individual. The different species of covetousness are easily distinguishable—their aspects are widely different. He that is instinctively acquisitive lives only in his avarice: what he gains, he hoards; with difficulty will he spend for himself or for those he loves best. On the other hand, when riches are regarded not as an end but as a means,—when the love of gain arises from the ardour of other desires, money is coveted, but only to spend. The covetousness springing from the indirect source is transient; that originating in *acquisitiveness* is constant.

The qualification *rather above moderate* applied to Acquisitiveness in M. Dumas's organography, shews sufficiently that in his character covetousness is not a marked trait. At the same time, we find also indicated strong passions, which may at different epochs of his life, but especially in youth, have developed a great ardour for riches. Among these stands prominent the thirst for approbation, and there is no passion which favours more powerfully the action of acquisitiveness; for none, generally speaking, is more thwarted by poverty, or more dependent upon wealth for its satisfaction; it being an indisputable fact that now, as in the past, wealth obtains the most flattering suffrages from the multitude. In stating this, I am perfectly aware that Approbativeness may find nobler satisfaction in other directions. For such higher manifestations, however, it must be seconded by a due action of Self-esteem, Firmness, Conscience, and the intellectual faculties, conferring moral independence of character. Thus associated, the desire to please cannot be too active, for it is kept within bounds by the necessity felt to merit approbation, and also by the limited number of those whose suffrage is capable of affording gratification.

This degree of discernment however will not, as I shall presently shew, have characterized A. D. in his youth, and he may, like many others, have experienced bitter disappointment on perceiving how frequently brilliancy of intelligence is left unnoticed when brought into contact with brilliancy of fortune. How many men, noble-hearted and of high intelligence, are discouraged, crushed in their energies by this monopoly of the world's consideration by the wealthy.

Circumstances of the nature of those just mentioned, would have rapidly brought the character of our prototype into a new phase. His pride, his resolution to attract the world's attention, his desire for riches, would have become

greatly excited. But his desire of gain, however strongly provoked by similar contingencies, can never have become a ruling trait of his character. Momentarily, he may have manifested a parsimonious spirit—the likely consequence of a resolution to be prudent in pecuniary matters,—a resolution persisted in to an exaggerated degree with regard to trifles, but vanishing before the exigencies of the first passion or caprice. Such improvidence, however blameable it may appear to those of a more cautious and economical disposition, is nevertheless a proof of the absence of that penurious tendency, which may render persons antipathetic, though their habits of life be irreproachable.

A. D. may be prodigal,—but he spends with and for others; his prodigality will thus in all probability be injurious only to himself, while others will reap pleasure and good from it, for let it not be forgotten that generosity is a strong feature of his character.

*On Self-esteem and Love of Approbation.*

Pride, Vanity,—these words are also among the many fallen into vague usage.

Pride springs from Self-esteem, unmodified by the desire of approbation. Vanity is the effect of Self-esteem, tempered by Love of Approbation. The proud man is contented with himself and indifferent to the opinion of others. The vain man, whilst contented with himself, needs also approbation and admiration from others.

Haughtiness is pride devoid of all generous feeling. It is at once the sense of one's own superiority and of the inferiority of others, and awakens antipathy far more than either pride or vanity. A proud man shocks only by his reserve and his indifference to sympathy. A vain man appears ridiculous and often contemptible owing to his unfounded pretensions and the trifling nature of his ambition. But a haughty man awakens antipathy, because he would evidently command deference as a right, and give none in return.

The three manifestations just considered are perversions of Self-esteem and Approbativeness, in the same manner that cruelty is a perversion of Destructiveness and avarice of Acquisitiveness. Such abuses occur only where Self-esteem and Approbativeness are wanting in the due counterpoise of higher moral faculties and of intelligence. I say *higher moral faculties*, for Self-esteem and Approbativeness, considered in their primitive intention, are also moral faculties. Self-esteem may be defined as the instinct to value self, the tendency to self-respect; in the same manner that Veneration

may be defined as the tendency to respect others. It is the principal basis of dignity, and has a powerful influence in producing the need of independence or the love of liberty.

Approbateness may be defined as the desire for admiration. It incites to the pursuit of reputation and glory and is a main element in the feeling of honour.

Both these faculties are providentially instituted, to stimulate man to progress and to self-perfection; and if their isolated action give rise to the vitiated effects noticed above, their inactivity or poor development is, on the other hand, very apt to produce general indifference and indolence.

He who possesses Self-esteem and the Love of Approbation, but in subordination to higher faculties, at each step he advances towards perfection, is happy and justly contented with himself; in progress only does he feel himself to live; if he retrograde, however little, in moral and intellectual worth, he will feel himself fallen;—the *status quo*, idleness, passiveness, produce in him—more than ennui—humiliation. He feels that activity, which, well understood, means labour and progress, is the law of human existence, and can experience self-satisfaction, can feel himself noble, only when labouring, not for himself alone, but for others also; so true is it that all our faculties, in their highest manifestations, tend to fraternal union and to the general consolidation of interests.

In Alexandre Dumas, *Self-esteem* and *Approbateness* are largely developed, the latter organ however predominating. From the brief exposition just given, you will be prepared to find them producing varied and even opposite effects, according as they act together or separately; in combination with, or in opposition to, other faculties.

I made a few remarks in reference to the manifestation of the above faculties in Dumas's youth. At that period of his life, thirsting for admiration, he will have sought it at every source, and it is even probable that the dawn of youthful passion—rarely so desecrated—will have been signaled by fatuity and indiscretion. This perverted effect of Self-esteem and Approbateness—this vanity—must also have shewn itself in his career as author. Thus, the desire of attracting the attention of the world will have preceded the love of art

An integral view of his character at the present time, shews it under a modified aspect. Whatever satisfaction he may still find in marks of approbation, he is now often indifferent to those of improbation—a state of mind peculiarly favoured by a strong tendency to live in a world of his own

imagining, and also very probably by satiety of the compliments and attentions by which undoubtedly he will be constantly assailed. In such not unfrequent moments of apathy, or retirement within himself, he will be impatient, peremptory in speech, negligent of those he loves most, and liable to transgress even the laws of politeness with regard to persons for whom he is at other times full of courtesy. He is at such moments capable of forgetting the very existence of those whose sympathy he had previously won by his good offices, and of deeply wounding them by unexpected carelessness. During this gloomy period, benevolence and the desire to please which animate him in general, lie dormant, and leave free scope to the rude suggestions of selfishness alone,—and this the more completely, from his having no instinct nor art to conceal.

Very different are his days of sunshine—days when Benevolence and Approbativeness resume their habitual sway. He is then, though still indifferent to animadversion, contented in feeling himself the object of attention and admiration. Under these circumstances his intercourse must be full of charm. I conceive him devoid of all pretension, with a facile *laissez-aller*, his smile radiant with kindness and intelligence.

You can easily imagine how, in his cloudy days, his want of reserve, his unrestrained humour, may have injured him in the eyes of his warmest admirers. The animadversions to which he exposes himself will moreover be further provoked by a singular trait of his character. I refer to his facility (prompted by the desire to please and to oblige), in making promises of all kinds, which afterwards he neglects to execute, or even forgets altogether. I hasten to add that he is also capable of making sacrifices to fulfil an engagement contracted lightly. But no persevering efforts nor goodwill on his part, would suffice to realize the expectations which he must be in the habit of exciting.

Whatever traces may still remain of former vanity, it is undoubtedly true, (and this is one of the many contrasts in A. D.'s character,) that often he experiences a reaction of sincere humility; his powerful and lucid imagination picture to him an ideal of excellence, to which he would aspire, and from which he feels ever far away. It is to this power of personifying the good, the beautiful and the true, that is also to be attributed his perception of these qualities when he encounters them in others. All personal feeling recedes, for awhile at least, before the superiority he recognizes in another. At the same time may it not be allowed for one so exceptionally endowed to feel also his own superiority, rela-

tively to the majority of men, without being taxed with blind self-esteem.

I shall next speak of Alexandre Dumas's intellectual powers.

Do you allow, I have been asked, that Alexandre Dumas is a man of genius? And if so, would it have been possible to discover his genius by phrenological examination?

The answer to the first of these questions will better find its place in a later stage of this analysis. In the meantime, it will not be irrelevant to endeavour to determine the signification of the word genius.

Lavater says with great naïveté, "*Celui qui n' a pas de génie, ne saurait le définir, et celui qui en a, ne le définira pas.*" This is but eluding the question. To speak seriously, the word genius, as I understand it, represents a superlative degree of mental power, which, in whatever direction it penetrates, discovers and applies new truths. In this sense it may be defined as *the creative power* in man.

With regard to the second question, I reply that, though difficult, perhaps impossible, to recognize with certainty the exact degree of activity and power of any mental faculty, or of any entire organization, yet there do exist indications by which these qualities may be *approximately* estimated by the phrenologist.

These indications are discernible, in the first place, in *activity of temperament, and in the volume of the cerebral organs*, the one being essential to *quality*, the other to *quantity*, of mental manifestation; in the second place, in peculiar combinations of the faculties, which give rise to spontaneousness, fertility, and *nerve*. It is indeed especially in the *harmonious* co-ordination of the faculties that I believe the secret of genius to lie.

How far such indications exist in the present case will be seen as we advance in our analysis.

Any one at all versed in phrenology would at once recognize in Dumas strong passions and great intellectual powers. In the frontal region, several organs are largely developed; among the perceptives, *Individuality, Eventuality*, and, in a remarkable degree, *Language*; and all the reflective faculties,\* but more especially *Comparison*.

Upon the limits of the intellectual region we find also

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\* Among these I class the faculty ordinarily designated by phrenologists as *Wit*. It is in fact the *perception of contrasts*, the third and complementary reasoning faculty.

largely developed two organs essential to the production of imagination, viz., *Ideality* and *Marvellousness*: the former, especially, is remarkably developed; whereas a third organ of the same group, *Imitation*, is so small that it may almost be declared to be absent.

From these data may be inferred at a glance the existence of considerable imaginative tendency, but little for the plastic arts; a great spirit of observation and an excellent memory, particularly for facts, giving great aptitude for historical study; a philosophical tendency; and a certain aptitude for natural and experimental science.

It is not difficult, however, to perceive that, in consequence of the predominating action of the instinctive, moral and imaginative parts of this organization, the literary and imaginative will greatly overrule the scientific tendencies, and that there will be a very probable deficiency of that attention and continuity of purpose indispensable for profound investigation.

Whenever *the instinctive and moral* predominates over the intellectual region of the brain, the mind tends to intuitive and impassioned manifestations. In such organizations, truth of an affective and moral order—that which is understood as *spiritual truth*—is IMPLICITLY felt.

The *perceptive region* predominating, the intellect tends to occupy itself more particularly with material and external things. This kind of intelligence also possesses truth intuitively—truth under the form of artistic conceptions and aptitudes.

Both these orders of truth present themselves to the mind as *self-evident*, or needing no demonstration. Thus, the conceptions of poets have often foreshadowed the discoveries of science and the conclusions of philosophers. Thus, the laws of harmony are intuitively felt by many entirely ignorant of its scientific principles; and there are numerous instances of untutored mechanical and calculating genius.

When finally *the reflective faculties* predominate over the rest of the organization, a third order of intelligence results, giving an imperative need to acquire *rational conviction*, even where truth is intuitively felt.

Dumas's intelligence, as we have seen, appertains more particularly to the first of the above classes. To this predominance of instinct and sentiment over reflection must be attributed the dramatic propensity of his imagination, by which I do not understand simply the tendency to scenic, but also, and more particularly, to mental personification; *i. e.*, to the conception and representation of human passion



and character in all their varied manifestations. In this sense, the dramatic power exists no less in the poet, novelist, musician, than in the actor and theatrical writer.

So true is it that the predominant activity of the instinctive and sentimental part of our nature gives the need of dramatizing all our emotions, that, before the intelligence has acquired its equilibrium, and, above all, before time and experience have dissipated the illusions of youth, almost every man is more or less a dramatic poet, though often for himself alone.

In order to raise this disposition, so frequent in youth, to the dignity of real talent, the sustaining and vivifying influence of *Ideality* and *Marvellousness* is required. Of these indeed, *Ideality*, whose mission would appear to be to communicate the warmth of feeling to thought, and to reflect the light of thought on feeling, is absolutely indispensable. Should *Imitation* also be large, the poetic talent will be the more complete.

It has been seen that the two former only of these faculties are well developed in Dumas; but combined with his generally rich organization, they are amply sufficient to produce a powerful imagination, chiefly, as I have said, of the instinctive and sentimental kind, but also perceptive and reflective.

I have alluded to the remarkable deficiency in this organization of *Imitation*—a faculty essential to complete artistic talent of any kind. It is indeed mainly owing to this deficiency that I have denied Dumas any talent for the plastic arts, although *several of the perceptive organs, on which these immediately depend, are well developed.*

The present analysis, however, purposing merely to develop the most striking features of this character, I shall trace only the principal results arising from the negation of the faculty in question.

The chief, though not the only effect of *Imitation*, is to give *the desire of a model* as a guide to the diverse manifestations of the intellect. Combined with powerful reflective and perceptive faculties, it seeks that model in nature.

If the reflective and perceptive powers, or *the reflective alone*, are feeble, *Imitation* leads the mind to follow in the track of that of other men. *Originality* is by no means incompatible with the presence of the imitative faculty justly balanced; whereas, from its deficiency may be feared a departure from the true aspect and proportions of nature in artistic conceptions and delineations.

In the present case, this danger is probably in a great

measure obviated by that truthfulness of instinctive and moral inspiration, characteristic, as I have shewn, of organizations of that class to which Dumas belongs. Dumas is moreover perfectly capable of serving as Aristarch to himself; his reflective powers are fully equal to the task, but, as will be seen later, he has little tendency to direct his analytical acumen to his own productions, with a view to perfecting them.

There is no doubt that the absence of Imitation is further compensated, in this character, by the superior activity which is thereby enforced on the other faculties, left entirely to their own resources.

Three faculties especially, highly developed in Dumas's organization, confer on him a power rarely found where *Imitation* is deficient, namely, that of assimilating and reproducing in new and varied forms, all impressions received, all facts observed, all ideas communicated. These three faculties are, *Individuality*, *Eventuality*, and *Comparison*, already alluded to as occupying the medial line of the forehead.

The first, *Individuality*, gives the perception of the concrete or of entities, under which form the understanding recognizes feelings no less than material objects; for, an idea is a mental image derived either from an emotion or from an external impression. In their *origin*, all ideas are *concrete*, and are primarily realized by *Individuality*. When an idea is regarded as *abstract*, it is merely because the *sensible form* in which it originally appeared has become gradually effaced from the mind.

The second, *Eventuality*, is the perception of events, or of *movements in time and space*. Every faculty of the mind is capable of various sensations,—of pain, pleasure, &c.: a change or movement from one of these states to another constitutes, no less than a change in external objects, an event, and is recognized as such by *Eventuality*.

The third faculty is *Comparison*, which traces the analogies existing between our inward being and external nature, as is illustrated by the figurative language continually in use, *e. g.*, *ardent affection*, *lively hope*, *bitter pain*, *unbending will*, &c.

From this outline of the mode of action of these three faculties will be recognized their influence in producing that mental assimilation of which I have spoken; hence, of alimending the imagination by lending their concurrence to *Ideality*—a faculty pre-eminently well developed in Dumas.

No power of the mind is more rebellious to analysis than that of *Imagination*. It has been defined as *an innate force*,

*sui generis*, identical with intuition; as consisting merely in a faculty of re-arranging in new and harmonious combinations, phenomena collected by the memory, &c. Phrenologists regard it as a *third mode of action*, or a *third property*, inherent in each of the intellectual faculties.

I can discover no clear idea of the nature of the imagination in these different opinions. Without attempting in this place a definition, I will merely say that observation has convinced me that the imagination takes greater proportions according to the *number* and *power* of the faculties which act in concert with *Ideality*.

Imagination has, then, as many *tributaries* as there are faculties in the mind. Each instinct, each sentiment, each reflective or perceptive faculty, may give to it a *special direction*. Thus may be explained the manifold forms assumed by the imaginative power,—the *marvellous* imagination, expressing itself differently in a Coleridge, a Haffman, a Radcliffe; the lyric imagination of a Petrarch, a Moore; lyric and satiric of Byron; descriptive of Walter Scott; religious and sentimental of Châteaubriand.

In like manner is our prototype distinguished by several kinds of imagination, deriving colour and strength from the various endowments of his powerful nature, and giving him that force and originality, that prompt conception of human passion and character, which entitle him to the rank of a man of genius. It is a word I would not use lightly, and I do not here apply it without mature reflexion.

I had intended to give a *résumé* of my phrenological remarks on the character of Alexandre Dumas, but I modify my plan in order to reply to some of the questions which require farther elucidation.

To the first I reply, that *originality* is not only impressed on the intellect, but is observable in the whole bearing of Dumas. His moderate *Secretiveness* already favours the unreserved manifestation of every impulse and every emotion, the unreflecting expression of every thought. This frankness (of which I have shewn previously some of the least amiable effects) is alone sufficient to give a rare originality to his manners,—so commonly does the need which each man has of his fellow-creatures force him to conceal the salient points of his character,—so generally does contact with the world wear away and obliterate original peculiarities. The tendency to copy the manners of others is particularly observable in those who have a strong instinct of *Secretiveness* combined with a facility of *Imitation*. The contrary conditions existing in Dumas, the physiognomic expression and general

bearing which characterized him as a young man, will probably have undergone but imperceptible modification at fifty years of age. He is utterly unable to adapt himself from imitation,—I had almost said even from a sense of propriety, —to the habits of others; or, if ever such adaptation have taken place, it will have been caused by an affectionate sympathy, an assimilation of sentiment, of the nature of that noticed with regard to his intelligence.

Again; the objection that the existence of dramatic talent appears incompatible with the deficiency of Imitation.

When dramatic conception, either in romance or in theatrical representations, springs from a profound sentiment of human passion, there is always originality, often genius. In the mind of the reader or spectator an echo is awakened of emotions already experienced, or a capacity of feeling revealed which he possessed unknown to himself. On the other hand, productions originating chiefly in the imitative faculty may be admirable for correctness and good taste, but remain ever cold and uninspired compared with the former. There is between the two all the difference which exists between a reproduction of the known and a disclosure of the unknown.

I need hardly say that where the imitative talent and the inspiration of the sentiments are united, dramatic conception and talent are higher and more complete than when derived from either of these sources alone.

These remarks have a direct application to Dumas, who is pre-eminently a *dramatic* artist, from the power and the tendency he has to give an external form to all that presents itself to his understanding and his imagination. He feels incessantly the need of exercising this capacity, and, though it may serve his love of gain or his ambition, the pleasure it procures to himself is ever the first incentive. The exercise of his imagination adds zest to his happiness, and chases sorrow and ennui away. In this respect he resembles all true artists, but he is peculiar in having no taste for contemplating his own productions, no desire to reconsider his creations. His imagination—his whole intelligence, is *protean*; his conceptions spring rapidly into life, and as rapidly pass from his mind to make place for others.

He appreciates with equal promptitude the ideas of others, and reads with astonishing rapidity, but does not the less seize, and generally with precision, the meaning of what he reads. But if he happen not to apprehend the sense of an author immediately, he grows impatient and gives up the attempt.

There is a disadvantageous side to this rapidity of creation and of understanding in a not unfrequent deficiency of order and *ensemble* in his ideas,—a defect almost inevitable where a talent is ever producing without looking back to ascertain whether too much or too little has been created. This defect is more especially grave with regard to serious studies; for, reading with his characteristic ardour, it is hardly likely that Dumas will ever, except in case of great necessity, investigate thoroughly any question. It appears to me a legitimate induction that he has never been a serious student. It is true that such moments of application as may have been forced on him by necessity or by the desire of knowledge, will have been sufficient to furnish his ready and retentive memory more richly than that of many laborious students.

The deficiencies I have noticed in this intelligence may have been greatly mitigated by the desire to be useful and to attain artistic perfection, and by the advantage of an education adapted to Dumas's natural disposition. But unhappily the latter condition—the more important in proportion as the organization is richer,—is one most difficult to find in the present day.

Considering, however, this intelligence, unmodified by circumstances, manifesting spontaneously the brilliant and varied endowments it has been seen to possess, its high rank cannot be contested, notwithstanding its occasional inconsistency and even futility.

Among Dumas's admirers, many doubtless would wish him to bestow more care on his writings, even though he should produce less. Such a desire is perfectly legitimate, though naturally no one can pretend to dictate to an author the degree of attention he should give to his works.

With regard to the author's own conscience,—that æsthetic conscience which aspires to perfection,—it is far different. His conscience might say to him, "Labour to render your productions ever more perfect, more worthy of your genius. Let your ambition be to be known to posterity first by the *excellence*, and then by the *number* of your works."

Leaving, however, full scope to criticism, the genius of Dumas, such as it has shewn itself in a very pyramid of works, many of them *chefs-d'œuvre*, assures him a place in the literature not only of his country, but of his century.

M. A. CASTLE, M.D., Montmorency.

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IV. *Cure of a Ganglion of the Knee, or of a case of housemaid's knee, with Local Mesmerism, by the Patient's Mother.* By Dr. ELLIOTSON.

“ Provided only a man be born baronet or lord, we are ready to accept him for a born scavenger and born physician as well ; nor can any amount of science or learning be esteemed paramount in our regard, except the science of addressing and mesmerising constituencies, or the knack of palavering either house.”—*Examiner*. The concluding sentence will be very palatable, no doubt, to those of our Cotemporaries who have failed to second our endeavours to have a Board of Medical Men at the HEAD of the sanitary administration of the Empire, and have supported the appointment of the present MESMERIC-homoeopathic President.”—*MEDICAL TIMES*, Nov. 4, 1854. Mr. Spencer Wells, Editor of the *Medical Times*; p. 472.

HANNAH GRUBB, aged twenty-three, servant to Mr. Cripps, livery-stable keeper in Bond Street, having requested through the head of my establishment to be allowed to call at my house, presented herself to me on the 9th of last May.

I found, upon her left knee-pan, a tumor such as is termed a *ganglion*, and, when situated at the knee, causes the condition of the joint to be called “ *the housemaid's knee*,” on account of housemaids being subject to it from kneeling while scouring floors, stairs, and steps. The poor girls ought always to be provided by their employers with good cushions for such work.

The particulars of ganglion I detailed sufficiently in the seventh article of No. XLV. of *The Zoist*. The tumor was rather larger than a pigeon's egg, and extended from the upper edge of the knee-pan, or patella, to the lower.

Some months previously, she had fallen upon and bruised her left knee. When the discolouration from the injury had disappeared, she noticed a swelling of the size of a small nut at the front of the knee ; but, after increasing to the size of a large hazel nut, it disappeared. One day, about two months after her fall, she scoured longer than usual upon her knees, with only a thin mat under them. She felt the left knee tender the next morning while dressing, and noticed a swelling upon the knee pan. The swelling continued of the same size for a month, and then enlarged downwards. It had existed two months when I saw it : and was *very tender*.

I recommended that some female should draw the ends of her fingers slowly downwards over the tumor, with very slight contact, from just above it to just below it, for half an hour night and morning.

My advice could not be put in practice for a month, as she remained in her situation : and all this time the swelling

continued to increase, notwithstanding she paid a charwoman to do all her scouring, and scoured but twice herself, and then with good cushions under her knees, as I had advised: but at the end of that time she went home to her mother, who at once began to follow my directions to the letter. The tumor presently began to diminish: and when she called upon me on the 29th of June and told me this, I could discover very little of it remaining.

On August the 10th she called again, and I could not discover a remnant of it: nor was there the least tenderness.

The mother was still mesmerising the knee as diligently as ever: and I, knowing the importance of continuing all remedies, whether mesmerism, drugs, or regimen, for some time after diseases have disappeared, begged that the mesmerism might still be continued once a day for a month, and then every other day for another month.

I examined her knee on November the 10th, and no remnant of disease was discernible.

Thus was the cure completed—*tuto, celeriter, et jucunde*—safely, quickly, and agreeably.\*

How safely, how quickly, how agreeably the cure would have been effected, if effected at all, by the established means, such as every hospital surgeon would have adopted and such as a young man in his examination before the College of Surgeons would be expected to detail as the *proper* treatment, may be seen by referring to my article, entitled, "*Cure of a very large Ganglion on the knee, thigh, and leg, by Mr. Capern, of St. John's Wood: and of a smaller Ganglion on the back of the hand, by Mr. William Lloyd, of the Society of Friends, Fulford, near York,*" in No. XLV.†

"The common treatment is to bind something tight upon the part—to rub up and down upon it and round about it with liniments of all sorts, even with mercurial ointment, ointment of iodine or iodide of potassium, or of both—to blister again and again—or to apply very irritating things after a blister and thus keep open a raw discharging surface—to puncture the swelling, or to strike it violently in the hope of bursting it under the skin, and then bind something tight upon it—to put in a seton—to cut the ganglion out—positively to amputate the limb. Some of these measures cause extreme suffering, and have occasionally excited violent inflammation and even ruined a joint, rendered amputation necessary, or absolutely destroyed life."

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\* "*Asclepiades officium esse medici dicit ut tuto, ut celeriter, ut jucunde curet.*"—*Celsus*, l. i., c. 4.

† At p. 105, I refer to two cures of ganglion effected by a sister under my directions; and recorded by me in No. XI., p. 318.

Let Mr. Spencer Wells, the reputed editor of the *Medical Times*, to whom I am indebted for my motto, reflect upon all this before he again attempts in his little way to insult Sir Benjamin Hall. With homœopathy or with the propriety of the recent appointment of the member for Marylebone, neither *The Zoist* nor myself have any concern. But with the vulgar sneer of the editor in the employ of Mr. Churchill, the bookseller, against this gentleman for employing mesmerism, and for speaking boldly and honestly in its praise on all occasions, I have. Sir Benjamin Hall suffered dreadfully, and applied to more eminent practitioners than one, who treated him in the best way they could with active measures of the established routine. But in vain: and he was incapacitated for all duties both in parliament and in his county. I was consulted upon the propriety of trying mesmerism, and I strongly advised it. At first it was performed by the hospital surgeon whom I met in consultation, and who, having now for so many years acknowledged its truth in private, and *practised* it under the *rose*, is bound, I think, to come forward *like a man*, and speak out in the face of all men, and not allow the insults of the journals which publish his lectures and his hospital cases for him to be received by us only, while he escapes them *like the Irish hero* who hid himself among the *cabbages*. No benefit resulted, but the reverse: and another mesmeriser was engaged. Such good soon ensued that Sir Benjamin was able to resume all his public duties, and every person who reads the newspapers knows that his life has now for a long time been one of the greatest and most useful activity. Except at that single consultation, I have never visited him nor had any communication with him.

And for being thus blessed and shewing himself thankful for the blessing, not concealing the means of his cure, like some miserable, selfish, and contemptible persons, who have no feeling for other sufferers, Sir Benjamin Hall is to be insulted by the Editor of the *Medical Times*! This Editor, like all his brethren, knows of the hundreds of agonizing surgical operations performed in India, Europe, and America without a pang or a moment's annoyance, through the means of mesmerism: he knows of the innumerable and exquisite cures effected by mesmerism after all other means had failed: he knows them all well. But to curry favour with the profession and procure customers for the journal on which he is employed, he thinks it conscientious, manly, philosophical, to ignore these mighty truths: while he calls on his brethren to find out an anæsthetic which shall not be full of danger like



chloroform:\* while he talks of suffering humanity and the glorious vocation of the profession, and writes a book calculated, like books on indigestion, nervousness, and chest affections, to attract patients, never reminding the gouty and rheumatic that mesmerism is very efficacious in those diseases,—so efficacious that even the cures recorded by that excellent Friend, William Lloyd, in the present number of *The Zoist*, are worth far more than all that Mr. Spencer Wells advances to subdue the sufferings of gout. Medical editors, authors, teachers, and practitioners act thus, and then complain of the want of honour and respect shewn to the profession, while votaries of Law and Divinity receive riches and titles without limit.

JOHN ELLIOTSON.

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V. *Mr. Jackson's decisive answer to the remarks of the Editor of the Intellectual Repository and New Jerusalem Magazine upon that gentleman's statements respecting Swedenborg in No. XLIV.*

“ — erratque auris et tempora circum  
Crebra manus ; duro crepitant sub vulnere malæ.”

VIRGIL, *Æneid*, v. 46, 47.

TO THE EDITOR OF THE ZOIST.

DEAR Sir,—It appears that my article, the *Rappings, &c.*, which appeared in your January number for this year, has given some offence to that most respectable body of Christians who have adopted the views of Baron Swedenborg ; so at least I am induced to suppose from some remarks which appeared in the March number of one of their periodicals, the *Intellectual Repository and New Jerusalem Magazine*. The following is the passage to which I refer :—

“Swedenborg and *The Zoist*.”

“*The Zoist* records the phenomena of mesmerism and clairvoyance, and treats of extraordinary cures which have been effected by mesmeric agency. We have no objection to a full and free discussion of these extraordinary phenomena, and we think *The Zoist* is doing right to devote its pages to this new field of human experience, from which, it certainly appears, much relief in sickness and many cures have been effected. But what we object to is, the lugging in of Swedenborg on every trifling occasion, and misrepresenting both his philosophy and his theology. Swedenborg is the only writer that

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\* See *Zoist*, No. XLVI., p. 140.

has ever taught men anything reliable and rational as to the spiritual world, its relation to this world, and the nature of spirits. At this moment the human mind is in many cases ardently longing after a true psychology, and Swedenborg is the only man to supply this knowledge, and he has supplied it in great abundance. It would seem that some men have a strong inclination to believe that Swedenborg is the only teacher on these points, but they cannot approach him without a contemptuous sneer on their countenances. Thus in a paper in the last number of *The Zoist*, entitled, *Table-movings, Rappings, and Spiritual Manifestations*, by J. W. Jackson, Esq., the author frequently alludes to Swedenborg, but in every case he either misrepresents or perverts him. Not having read a single book of Swedenborg, he of course knows nothing about his writings; nevertheless he makes statements and pronounces judgments, all of which are entirely false. Many of these statements, such as this, "The Baron's ideas had their preparation in the reveries of Jacob Behmen," are so utterly false, that the merest tyro in Swedenborg can see through them at a glance. We do therefore hope and trust, that for the sake of truth, the writers in *The Zoist*, as well as in other publications, will be careful when they mention anything about Swedenborg and his writings—that they previously study the subject, and state what is true, otherwise their publications will only meet with the contempt they deserve."

Such is the *ex cathedra* castigation which we, "the writers in *The Zoist*," have received from the editorial we of the *Repository*. Now punishment or reproof, when deserved, ought most assuredly to be submitted to with thanks; but when the administrant is in error, we are bound, "for the sake of truth," to disabuse him of his misconceptions. Acting, then, on this conviction, I transmitted the following defence and explanation of the statements contained in my paper on the rappings to the editor of the *Intellectual Repository*. I did this at the request of a member of the council appointed by the Conference of the New Jerusalem Church for the management of the magazine, who also wrote to the editor, requesting that my paper might be inserted. From month to month, however, it failed to make its appearance, although my friend the counsellor, who is also a good practical mesmerist, wrote a second time, with an *ex officio* request, that the editor would reconsider his decision as to its exclusion; but it would seem without avail. In these circumstances but one course remained, namely, to obtain the return of my paper, and then transmit it with this short explanation for insertion in your pages. It arrived, I am sorry to say, only last night, September 4th, having been delayed a fortnight by the bearer, and so will, I fear, be almost too late for the present quarter.

“To the Editor of the *Intellectual Repository*.

“SIR,—I perceive by a notice in the *Intellectual Repository* for March, that your attention has been directed to an article by me, in *The Zoist* for January last. In your observations on this communication, you bring a charge against writers in *The Zoist* for using the name of Swedenborg while utterly ignorant of his works or doctrines. That writers on mesmerism frequently cite the learned Baron as a fine example of interior or extatic illumination must be admitted, and that they consider his visions and those of their higher subjects as phenomena which may be arranged under the same category, cannot be denied. To what extent they are justified in thus identifying the experiences of their clairvoyants with those of the founder of the New Jerusalem Church is a question of fact on which, perhaps, those are the most competent to decide, whose knowledge embraces both Mesmerism as a science and Swedenborgianism as a system. And certainly judging from the statements and opinions of such men as Professor Bush, of America, and Dr. Haddock, of Bolton, whom you acknowledge, and of such authors as the late Cahagnet, of Paris, and others whom I understand you repudiate, but whose familiarity with the productions of Swedenborg is obvious, mesmerists in general cannot be held very blameworthy, if, with such authorities to guide them, they have come to the conclusion, that the visions of the Baron and those of their extatics, are correlative results of psychic susceptibility to supersensuous impressions.

My especial culpability on the present occasion, however, appears to consist in the assertion; firstly, that the rapping movement of the American spiritualists is pervaded by Swedenborgian doctrines; and secondly, that the ideas of Swedenborg had their preparation in the reveries of Jacob Behmen, and that German mysticism as a whole is but a derivative result from the Sooffeism of Western and the Brahminism of Eastern Asia. For a confirmation of the first assertion, I refer you to a work by the same Professor Bush already alluded to, entitled *Mesmer and Swedenborg*, in which that learned member of your church clearly points out the similarity which exists between the teachings of Swedenborg and those of A. J. Davis, who may be considered as the doctrinal leader and hierophant of the spiritualist movement in the States. In the same work also the Professor shows how nearly the views of the Seeress of Prevorst coincided with those of Swedenborg. Now that Frederica Hauffe was a disciple of the Behmenite school cannot admit of a doubt, on the part of those who have compared her expositions with those of the extatic revealer of spheres. The evidence of Professor Bush then goes to prove a manifest similarity between the fundamentals at least of Swedenborgianism and Behmenism, and the order of sequence will I suppose determine their respective claims to be primal or derivative. As to the orientalism of many of Swedenborg's ideas, I beg also to refer you to the *Religion of Good Sense*, by Edward Richter, of Nantes, of which a translation was published by Mr. Simms, of Belfast, in his spiritual library, and where the obvious

resemblance of Swedenborg's views, respecting the constitution of heaven, to those of the Brahmins, is admitted, and used as an argument for the truthfulness of his revelation of supersensuous mysteries, in consequence of this agreement in fundamentals between him and these independent witnesses. Both, for example, locating the rational intelligences of the universe, according to their work and condition, in the head, breast, arms, loins, legs, &c., of the celestial man, together with many other points of similarity in essentials, though of course with considerable diversity in nominals. Now if these grave expositors of the truth, as it is in Swedenborg, be in error, on the rather important matters just glanced at, blame them and not the ignorant public, whom they have no doubt unintentionally misled.

"I do not believe Swedenborg is 'the only teacher of a true psychology,' although I admit he holds a high, a very high rank, among those peculiarly experienced minds, to whose development of the interior life we are indebted for whatever we know of the more profoundly subjective sphere of being. In his most exalted hour, however, he never ceased to be the son of a Lutheran bishop, and consequently, in his most rapt visions, he was even more or less conditioned by the specialities of his paternal faith. Hence I cannot admit that he ever arose to the sphere of the absolute. His forms of thought bear such obvious traces of the Judaic, Christian, and Protestant moulds in which they were cast, that his works can only be considered as the truthful revelation of an individual subjectivity, fashioned in northern Europe in the eighteenth century; and which, if formed on the Bosphorus or the Ganges, in ancient Greece or in modern Thibet, would have given us a very different account of things, both celestial and infernal. As a divinely authorized teacher, therefore, I must demur to his claims, while nevertheless admitting the unsullied purity of his moral, and in some respects, the almost unequalled grandeur, of his intellectual nature. He was unapproachably the greatest master of analogy that has yet appeared, and may be considered as the most naturally-gifted and most profoundly erudite mind, in whom the light of ecstasy has been developed during the Christian epoch. Standing in time, however, like a spectator on the Brocken, he projected his own shadow on the infinite, and mistook it for a divine reality. I admit the vastitude of his thoughts, but cannot receive them as the everlasting clothing of eternal veracity. He was great, but I live in the faith that we shall have a greater. The profound reverence of his disciples does not astonish me, for he taught with the authority of a seer. But they will yet learn that he was one of an order, and having had predecessors will doubtless have successors. Had he been a man of action, he might have shaken the principalities and powers of earth to their foundation. This, however, is the work reserved for another, who, coming after him, will be preferred before him.

"Yours respectfully,

"J. W. JACKSON.

"Edinburgh, 15th April, 1854."

Perhaps I may be pardoned for observing, in conclusion, that, since the above was written, we have had, in the strange work of Judge Edmonds, reviewed in the last number but one of *The Zoist*, additional proof, if any were needed, of the extent to which Swedenborgian doctrines pervade the spirit-rapping movement in America. While out of the pages of the *Intellectual Repository* itself ample evidence might be adduced of the truth of my assertion as to the similarity which exists between the teachings of Behmen and those of Swedenborg, I refer to a paper in the September number for 1847, by Alfred Roffe, in which the identity of their views, on such important subjects as the Trinity, Angels, the Grand Man, Freewill, &c., is clearly shewn in a series of extracts from the writings of Behmen.

Were this a matter merely of personal exculpation, I might give an extract from a letter published by me in June, 1850, on the character of Swedenborg, from which it might be judged whether my ignorance in reference to his writings and doctrines even at that time was quite so great as the reverend editor of the *Intellectual Repository* seems to have somewhat gratuitously assumed. But enough has, I trust, been already said to shew the readers of *The Zoist* that they have not been so thoroughly misled by its writers as the criticism and assertions of its intellectual cotemporary would seem to imply.

I am, Sir, yours respectfully,

J. W. JACKSON.

Edinburgh, 5th September, 1854.

## VI. *Rapid cure of Agony of the Head, Neck, Arm, and Hand.* By the Rev. JEFFERY EKINS.

Dr. Laycock dwelt *most strongly upon the danger of tolerating such delusions as MESMERISM, &c.*, the results exhibited from which were traceable to DERANGEMENTS of that delicate organ the brain, which was INJURIOUSLY acted upon by external influences.

Mr. Leighton, apparently a stranger in the section, entered into a defence of mesmerism practised under proper conditions and for important curative objects, and was replied to in *emphatic* terms by Dr. Lankester, who considered that the profession of mesmerism could only arise from a *want of knowledge of the physiology of the brain*. IT MUST OPERATE INJURIOUSLY UPON THE NERVOUS SYSTEM: and to the independent action of the brain we owed biology, table-turning, and that awful delusion, table-talking. *He could not too strongly condemn such QUACKERIES.*—*Report of the proceedings of the British Association for the Advancement of Science*, assembled at Liverpool in September, 1854, as given at great length and apparently with great accuracy in the *Liverpool Mercury*, Sept. 22, 26, and 29. See *Mercury* of Tuesday, Sept. 26; p. 11.

Sampford, Nov. 17, 1854.

My dear Sir,—I beg to send you a case of speedy cure by mesmerism which perhaps you may think proper to forward for the next number of *The Zoist*. Though the rapidity and, I trust, permanency of the cure in this instance do not exceed the wonders effected at the Infirmary and elsewhere, I am still anxious to contribute as much as possible the results of my own personal practice in testimony of the fact that mesmerism is spreading widely in rural districts, that it is not opposed by medical men in this neighbourhood, and that the poor people with whom I have been brought into contact have evinced their full belief in its curative power by coming to me of their own accord, humbly begging me to attend them, and invariably expressing the most lively thankfulness for the relief they have received. It is delightful to find that the party spirit which riots in *civilized* towns, and in learned societies, does not disturb “the pleasures of the plains;” and, as a proof that professional ill feeling is yielding to humanity and truth, I can cite the example of a surgeon in an adjoining parish (a friend, by the way, of Dr. Engledue) who is not afraid to practise mesmerism. I find, too, mesmerists among dissenters, and most of my patients are dissenters ;

“Tros Tyriusque mihi nullo discrimine agetur.”

I trust the time is not far distant when at least a *clerical* mesmerist will be found in every parish, and when we shall hear no more of that supine prejudice which refuses to make these simple and easy exertions for the relief of a suffering fellow-creature.

“Medicas adhibere manus ad vulnera Pastor  
Abnegat,”

was the censure passed by the poet on the pagan keeper of cattle ; it may also be applied with all the truth of prose to many undiscerning *Christians* who confound mesmerism with spirit-rapping and with other *quasi*-spiritual manifestations, and who attribute its beneficent co-operation with the *vis medicatrix nature* to “*Satanic agency* !”

I remain, my dear Sir, yours very truly,

JEFFERY EKINS.

John Elliotson, Esq., M.D.

Ruth Goldstone, who lives in the adjoining parish of Old Sampford, having heard from Daniel Andrews, whose cure is reported in the last number of *The Zoist*, that mesmerism alone had removed his leprosy and restored to him the per-

fect use of his limbs, accosted me one day as I passed her cottage, and with great earnestness begged me to visit her.

I accordingly called on her. She is a married woman with a large family, 62 years of age, and has been suffering from dropsy for two years. But she chiefly wished to draw my attention to the circumstance that for the last *sixteen months* she had been afflicted with constant pain from under the left ear down to the ends of her fingers. The whole arm is much swelled, particularly between the shoulder and the elbow, and she has no use of the hand and arm. She told me that the seizure took place whilst she was washing, when she felt a pain in the shoulder and a numbness in the hand, so that she did not know whether she was rubbing her hand or the linen. The pain and the numbness came on at the same time, and in a short time the pain extended to the hand, and as the numbness abated the pain increased. She consulted the parish surgeon, but receiving no benefit she attended the Royal Free Hospital (where Mr. Wakley, jun., is surgeon, and an inquest was held last summer) in Gray's Inn Lane twice a week for *four months*. The treatment she received there relieved the dropsy, but did not mitigate the pain in the hand and arm.

Sept. 25th. I mesmerised her for a quarter of an hour, during which time she did not appear to suffer much; but just before the last passes, which were made more strongly and quickly than the first, she felt strong throbbings and sharp pain on the top of the shoulders.

Sept. 28th. On the nights of the 25th and 26th she *slept quite well*,—a blessing she had not enjoyed since her seizure. After a few passes to-day from the shoulder to the hand, *the pain left her hand*, and she could bend her fingers for the first time. Her arm, which hitherto had been *very cold*, was made *hot* by the passes.

Oct. 2nd. She *slept soundly* on the night of the 28th, and *tolerably well* the following nights. The pain is now confined to the shoulder, having *entirely left the hand*. I mesmerised her as usual with contact passes for a quarter of an hour, during which time the pain in the shoulder abated a little. At the last visit she could move *only two fingers*: now she can *move and bend them all*, and even can *turn the wrist*, though the action caused some pain in the shoulder. She has now a *healthy colour* in her face, which on the day she requested my attendance was *pale, worn, and flabby*. She feels a *genial warmth* all over her body, which *had long been cold* and torpid, and she particularly notices a great heat in

the shoulder. Her circulation is decidedly better since mesmerisation.

5th. She has *slept well every night* since the last visit. There is no return of pain in the hand. Yesterday the pain in the shoulder changed from a dull wearing ache to a throbbing sensation of a less severe character. Yesterday she found she could turn her arm more easily at the elbow: the power of her fingers increases, and she is confident that she will soon be able to work. Yesterday she observed that the water I mesmerised for her to drink in my absence bubbled slightly. I mesmerised her as usual, giving her mesmerised water to drink before and after manipulating. *Her face is now quite ruddy and healthy, and her spirits are so much improved as to be noticed by all her neighbours.* Her case appears to me to resemble that of Caroline Bryant.\*

9th. She *slept well every night since the 5th.* The pain between the shoulder and elbow is still the same, but it is *entirely gone* from under the ear as well as from the head. The action of the *hand and arm is so much improved* that she can dress herself and has employed herself more than an hour in sewing. She has peeled turnips and potatoes, and made her bed; in fact, she has the *full use of her hand*, which she *could not even move* when I first saw her. Many persons have seen her and bear witness to her improvement. She saw a slight effervescence in the mesmerised water the day after I saw her. I mesmerised her for a quarter of an hour, making passes from the head to the elbow; then from the stomach to the feet; finishing with quick strong passes from head to foot.

12th. *Still sleeps well.* Yesterday the pain abated in the arm. The hand, which had been swollen as well as the arm, is reduced to its natural size, and she feels more strength in it every day. I saw her lift with ease a large can of water. No effect has been seen in mesmerised water: of late there has been much lightning in the air. I mesmerised her as usual. *The hand and arm, which were rather cold, became quite warm after a few passes,* and there was much perspiration in the palm of her hand.

16th. *Still good nights;* the pain much abated, and yesterday night *the pain left the arm and has not returned.* She now can do everything for herself except washing the floor of her room, which at present she is unwilling to attempt. I mesmerised as usual. She now feels no effect of the passes

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\* See the Report of the Mesmeric Infirmary for 1854, in *Zoist*, No. XLVI., p. 187.



at the time, but is confident that they procure her rest at night and improve circulation.

19th. Pain is entirely gone. She has the *full use of her arm*, and can sew with ease for some hours at a time: she has nearly finished a shirt, which she began after my last visit. I mesmerised her, making passes from the head to the elbow, finishing with slow passes without contact from the stomach to the feet. She always feels warmer whilst under manipulation, even without contact. I always visit her about 4 o'clock. On leaving she persisted in helping me on with my great coat, saying she was "proud to shew me how much she could do," adding that she could not be too thankful for the benefit she had received. She was very anxious to do some washing, but this I did not recommend at present.

24th. She is well in every respect except the dropsy, which is not reduced. Yesterday she carried a good-sized child on the arm that had been disabled, several hundred yards. Mesmerised water still bubbles, though slightly, the day after mesmerisation. I mesmerised her as at the last visit.

27th. She feels a peculiar lightness and alertness in her body and increasing cheerfulness of spirits. She has washed some linen, and has nearly finished making another shirt. In fact, the *arm and hand are cured*. After charging her head, I made passes (some of them with contact) from the right side of the abdomen, which is the seat of the dropsical swelling. She has begun to-day to take two globules of arsenicum in one teaspoonful of water twice a day. I have now ceased mesmeric treatment by passes with the view of trying the effect of homœopathy.

31st. I gave her some mesmerised water. The dropsy is already relieved by arsenicum.

Nov. 3rd. Dropsy is much reduced since homœopathic treatment has been adopted. I still give her mesmerised water. She declares herself perfectly cured of the affection in the arm and hand, and *can work as well as ever she did*.

Nov. 15th. I have discontinued mesmeric treatment, and called to-day merely to ask her how she was. She declared she was quite well, that she had the full use of her hand and arm, which are free from pain. She also stated that the dropsical swelling in her *body* had altogether subsided, and that the swelling of the legs was considerably diminished.

Nov. 27th. She is in perfect health, works resolutely, and regards her cure as almost miraculous.

JEFFERY EKINS,  
Rector of Sampford, Essex.

## NOTE BY DR. ELLIOTSON UPON THE MOTTO.

Such are the follies of some wise men who take a part in the proceedings of the British Association for the ADVANCEMENT (!) of Science.

Dr. Laycock, who, as far as I know, is altogether a stranger to me, exposed himself a few years ago by his totally unprovoked, ignorant, and vulgar tirade in the *British and Foreign Medical Review*, under the editorship of Dr. Carpenter, who is thought by some to have assisted in the article, for an account of which I refer to a powerful notice in *The Zoist* for October, 1850, No. XXXI., by one of the Editors, compared with whom Dr. Laycock is the smallest of pigmies. The following passages from Dr. Laycock's article will be found in that number of *The Zoist* :—

“ Let us bring the conduct of Dr. Elliotson to this standard; and it is soon made manifest how recklessly and how constantly he has sinned against sound professional ethics, from the time that he invited laymen to meet him at the North London Hospital. *If that fallen man* had undertaken the investigation of mesmeric phenomena with a due regard to the dignity of his profession, and in a spirit of a sound philosophy, *medicine might by this time have been enriched with not only a new and most valuable curative agent*, but with large additions to one of its most defective departments—the physiology of the cerebrum; and Dr. Elliotson *would have been honoured and esteemed*. - But Dr. Elliotson preferred the empirical course; he invited laymen to be present at his manipulations; he has published, or suffered cases to be published, in the *newspapers*, and in journals intended for popular circulation; he has boasted of his cures; but we need not prolong this painful matter; he is indeed a beacon set on high to warn his brethren against the *treacherous quicksands that have engulfed him*, and against a course which has been even more disastrous to science than to himself. To his conduct may be traced, in a great degree, the seizure of mesmerism in England by quacks and jugglers, &c., and its proscription by *true science*.”

The overwhelming answer to this I will not extract. It will be a treat to any sensible and honest man who may read it, after enduring to read as many gross mis-statements in Dr. Laycock's composition as there are lines.

Dr. Lankester ought to blush, if he really has stated that we who have been satisfied of the truth of mesmerism are ignorant of the physiology of the brain and employ a measure which must injure our patients. He was my pupil in University College, London. I have attended some of his relatives, and attended him in illness since he has been my neighbour and in practice: and ever been on friendly terms

with him. Yet he allows his bitterness against mesmerism to make him forget truth and decency so far as to accuse me (being an asserter of the truth of mesmerism, and an employer of it to cure diseases and lessen the sufferings of my fellow-creatures), in common with Dr. Gregory, the chemical professor in the University of Edinburgh, and so many others of our profession, of ignorance of the physiology of the brain : and to declare that the measures which we employ *must* injure the nervous system and are *quackeries*. I am not aware that he is any authority : that he has yet advanced his profession or any branch of science, or done anything in the least more than talk and bustle: and it is commonly said that, when he offered himself to the College of Physicians for examination as to his fitness to practise in London, he was refused a license, and has not yet obtained one. This report he may contradict if incorrect. Let him learn wisdom, and pause before he makes another attack upon those whom he is on every account bound to respect.

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VII. *Observations by the Rev. Chauncy Hare Townshend on the case of Mesmeric Disturbance recorded in the last Zoist by the Rev. L. Lewis.*

“Galilæus and others in Italy suffered extremities for their celestial discoveries : and here in England, Sir Walter Raleigh, when he was in his greatest lustre, was notoriously slandered to have erected a school of atheism, because he gave countenance to chemistry, to practical arts, and to curious mechanical operations, and designed to form the best of them into a college. And Queen Elizabeth’s Gilbert was a long time esteemed extravagant for his magnetisms ; and Harvey for his diligent researches in pursuance of the circulation of the blood.”

“And now let envy snarl, it cannot stop the wheels of active philosophy in no part of the known world ;—not in France, either in Paris or in Caen ;—not in Italy, either in Rome, Naples, Milan, Florence, Venice, Bononia, or Padua ;—in none of the universities, either on this or that side of the seas, Madrid and Lisbon, all the best spirits in Spain and Portugal, and the spacious and remote dominions to them belonging ;—the imperial court and the princes of Germany ; the northern kings and their best luminaries, and even the frozen Muscovite and Russian, have all taken the operative ferment : and it works high and prevails every way, to the encouragement of all sincere lovers of knowledge and virtue.”  
—OLDENBERG’S *Preface to the Transactions of the Royal Society for 1672, and his dedication of the Transactions for 1670 to the Hon. Robert Boyle.*

Lausanne, Mon Loisir, Oct. 12th, 1854.

My dear Elliotson,—I have received the last most interesting *Zoist*, for which a thousand thanks. I wish I knew Anti-Glorioso to thank him for his mention of my work (*Mesmerism proved True*) in terms so kind and favourable

that I am deeply gratified—I will not say *flattered*, because people use that word very coldly and insincerely as it appears to me.

I have been particularly struck by a paper, called, *A case of Mesmeric Disturbance*, by the Rev. L. Lewis. The subject strikes me as interesting and important, and all that Mr. Lewis relates is in perfect accordance with my experience of facts. The mesmeric influence of one particular person over another particular person, and the disturbance thereby induced, unless the case be guided by a skilful hand, have fallen, more than once, under my own observation.

But that which strikes me most in this particular instance, is the perfect resemblance of the symptoms to those related in old books, as supposed instances of the power of witchcraft. Had Seward and Ann lived in the reign of James I., the former would certainly have been burnt as a witch on the evidence of the latter particularly-bewitched person. In a very interesting work, called, *Narratives of Sorcery and Magic from the most authentic sources*, by Thomas Wright, Esq., M.A., &c., published in 1851, there is a history entitled "*the Witches of Warboys*," which manifestly in these days would have been classed by the initiate under the head of "mesmeric disturbance," and by the uninitiate would have been pooh-poohed as merely describing the effects of imagination. Happy is it for us that we can explain such things any way, so that it be natural; for, while in our time, it was found sufficient for the cure of Ann the sufferer to send away Seward the innocent originator of the "mesmeric disturbance;" it was, in the year of grace, 1593, thought necessary for the relief of the bewitched parties to hang a whole family,—father, mother, and daughter, who were unluckily too much gifted with the mesmeric faculty.

The story, in its essential parts, is this—

In the low grounds of the County of Huntingdon—a locality doubtless favourable to the development of nervous derangements—lived, in a village called Warboys, a poor labouring family of the name of Samwell, consisting of a man and his wife, and their grown-up daughter, Agnes.

Unfortunately for these poor persons, their cottage stood near the noble residence of the Throgmortons, and doubtless in the yet feudal-tainted times of Elizabeth, the hatred of class had somewhat to do with the antipathies which developed themselves.

The family of Robert Throgmorton consisted of himself and his wife, five daughters, of whom the eldest, Joan, was fifteen years of age, and a rather numerous set of servants.

About the 10th of November, 1589, one of the Throgmorton girls—a child under ten years of age—was attacked by fits, and soon it was discovered that mother Samwell had bewitched the child, for whenever the old lady appeared before her, Miss Jane called out, “Did you ever see any one more like a witch? Take her away! I cannot abide to look at her!” After about a month, two other young Throgmortons, and in process of time the whole of the five daughters, were attacked by fits; but Joan, the eldest, was by far the most affected, (being doubtless the most mesmeric of them all,) and seems to have often fallen into a state of delirium, or semi-clairvoyance, similar to that in which the Okeys often were. When thus excited, Joan would say strange things, and appeared to hold converse with some invisible person or spirit. In this state she declared that twelve persons would be bewitched in the house, through the agency of mother Samwell, and she named the other seven, who were all servants in the family. The servants were really soon after attacked in the same manner, and similarly called out, “Take the witch away.” It is remarkable that when the servants had left their places and removed to a distance, they became perfectly well, while those who came in their room were immediately exposed to the same attacks.

This looks like a local influence either of atmosphere or mesmeric agency, or possibly of both.

But some persons may think that the fits and the delirium, and the horror of Mother Samwell, and her “thumbed cap,” can be accounted for by disagreeable impressions upon the imagination, by the creed of the day respecting witches, and finally by the communicable nature of hysterical disorders. Doubtless these causes had their due operation; but they will not account for the fact that when Mother Samwell only entered the hall, before she had been seen by the children, three of them fell down at one moment on the ground (just as the three patients did in my garden at Mon Loisir, when Signor Regazzoni, unseen by them, made passes)\* “leaped and sprung like a fish newly taken out of the water, their bellies lifting up, and their head and heels still remaining on the ground.”

I need not remind the mesmerist how apt are patients, when strongly acted on by mesmerism, to assume, if they lie upon the ground, the form of an arch, either perfect or inverted, a fact which I have remarked in my late work, *Mesmerism proved True*, p. 152.

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\* See *Mesmerism proved True*, p. 149.

Indeed, one of the Throgmortons, Elizabeth, shewed every feature of the mesmeric state so strongly, that a mesmeriser of this day, in describing a case, could hardly depict more correctly the sleep-waking phenomena.

"Sometimes she (Elizabeth) *would be in a state of insensibility except to one thing on which she was occupied,*" such as a game of cards. Then again, "All her fits were merry, full of exceeding laughter, and so hearty and excessive, that *if she had been awake,* she would have been ashamed of being so full of trifling toys; and some merrie jests of her own making would occasion herself, as well as the standers by, to laugh at them." Her eyes in these attacks were always nearly closed. In some of her fits, she had evidently particular mesmeric relationship with an uncle. She *chose* him to play at cards with her, and when another person laid a book before her, she threw herself backward; but, the book being taken away, she recovered, and played again. This was evidently mesmeric repulsion caused by whatever was *not* her uncle. Moreover, "she knew her uncle and nobody else; she heard and answered him, and no other person." Like the young lady, whom Mr. Bulteel described to me as being under spontaneous mesmerism, she sometimes "saw a little child," but no other creature present. (By the way, this seeing children and young things only is a curious and not unfrequent feature of the mesmeric state. Ann, in her delirious sleep-waking, also saw "more children than grown-up people.")

Again; Elizabeth Throgmorton, in one of her attacks of evident sleep-waking, predicted that if carried to Warboys—to her father's—she should recover at a particular spot. "To try this, they carried her towards Warboys on horseback, and, being scarce gone a bow-shot, by a pond-side, *she awaked, wondering where she was, not knowing anything;* but no sooner the horse's head was turned, but she fell into her fit again, (or mesmeric state,) and for three days after, as often as she was carried to the pond, *she awaked,* but, as soon as she turned back, she fell into the fit."

Also, her insensibility to pain, while in sleep-waking, must have been great; for, "when going out once with a nod she hit her forehead against the latch, which raised a lump as big as a walnut, and, being carried to the pond and there awaking, she asked how she came to be hurt."

A friend of the Throgmortons, Lady Cromwell (ancestress of Oliver) having cut off a lock of Mother Samwell's hair, as an approved antidote against witchcraft, was next attacked by an illness from which she never recovered, and

poor old Mother Samwell herself, as if by a recoil of her own power, was once attacked by fits, just as Seward also seemed affected by her own perturbed mesmerism, and had a "fit of agitated weeping."

Then, a new phase of the influence, but perfectly in accordance with mesmeric experience, took place.

In 1592, the children began only to be quiet when the presumed witch was near them, and it was found necessary to introduce her into the house as their nurse. Once, she was persuaded to pronounce an exorcism against the spirits, who presumably tormented the children, when they were immediately relieved, and started up at once. In short, Mother Samwell was evidently mistress of the spell, and seems to have been partly conscious that she *was* so; for one day she said to Mr. Throgmorton, "Oh! Sir, I have been the cause of all this trouble to your children!" Nay, the poor old thing was much distressed at her involuntary mischief, asked forgiveness of the children, trusted in God they would never be troubled again, and kissed them. The children forgave her, and all of them endeavoured to make her easy, but she would not be comforted, and wept all night.

However, Jane Throgmorton was not the better for Mother Samwell's sorrow, and presumed repentance. The young lady began to see spirits of the strangest form, and announced their names to her astonished auditors. There was Master Blew, and Pluck, and Hardname, and Mrs. Smack. In fact, Jane was in the stage of delirious sleep-waking so often exhibited by the Okeys, and which might have been purely amusing, had not the result been so sad as regarded the Samwell family. The droll nonsense that she talked about the spirits fighting each other and getting black eyes and coming with an arm in a sling, all became a part of the wise Dr. Dorrington's (he was a minister of the town) evidence against Mother Samwell.

She was carried before the Bishop of Lincoln, whose worshipful presence so perturbed her, that she confessed she was really a witch, nor can one wonder that she, perceiving such strange powers in herself, actually thought so. On this confession Mother Samwell was committed to Huntingdon Jail, and soon after Mr. and Miss Samwell (one does not well know why) were also incarcerated. The indictments against them specified the offences against the children and servants of the Throgmortons, and the "bewitching unto death" of the Lady Cromwell. One shudders to think that all the three, accused of witchcraft, were actually hanged.

When judgment of death was pronounced against her, the old woman, a miserable wretch, of sixty years of age, scarcely knowing what she was doing or saying, pleaded, in arrest of judgment, that she was with child, a plea which only produced a laugh of brutal derision. She confessed to whatever was put into her mouth. The husband and daughter asserted their innocence to the last; and the historian of this strange event assures us that from that moment Robert Throgmorton's children were permanently freed from all their sufferings—a fact, which, on the supposition of theirs being cases of mesmeric disturbance, is perfectly credible.

In memory of the conviction and punishment of the "witches of Warboys," Sir Henry Cromwell (could he have been ancestor to the great Noll?), as lord of the manor, gave a certain sum of money to the town, to provide annually the sum of forty shillings to be paid for a sermon against witchcraft, to be preached by a member of Queen's College, Cambridge, in Warboys Church, on Lady-day every year. I know not if this sermon is still continued, but, if certain spirit-rapping divines come under the provisions of the endowment, it possibly *may* be.

Humiliating is it to see how little progress in knowledge has been made since the days of Queen Bess. Though we do not hang or burn for witchcraft, we do not, as yet, generally know how to treat cases under mesmeric disturbance, and we allow the poor sufferers to be tormented by doctors, and to have their health irretrievably injured by bleedings, cuppings, and drugs, when a few simple passes from an experienced mesmerist would effect a cure.

I need not point out to you, my dear Elliotson, how remarkably similar are the cases of the Throgmortons and of the servant Ann mentioned in *The Zoist*. Just as the presumed bewitched children fell down on the ground, *before* they could, otherwise than mesmerically, be aware of Mother Samwell's presence, so Ann, *before* Seward knocked at the door, shuddered and yawned, and said, "I'm sure she's coming." And all these facts are most valuable, as proving a real agency independent of the imagination.

The world has to thank you for the very admirable note which you have appended to the case of "mesmeric disturbance." Nothing can surpass the practical wisdom both of the explanation and of the directions for obviating the ill effects of perturbed mesmeric influence. Only the most complete experience could have dictated the "note;" and I may add, that only the most perfect combination of know-



ledge, sincerity, and moral energy would have sufficed to administer to the opponents of mesmerism the admirable castigation which the "note" contains.

Now, my dear Elliotson, whatever you like to send of the above to *The Zoist* is at your service. I am *delighted* with the last *Zoist*.

Ever and very affectionately yours,  
C. HARE TOWNSHEND.

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NOTE BY DR. ELLIOTSON.

The matter of this letter is so sound, and the manner so charming, (as of all Mr. Townshend's mesmeric writings,) that I hasten to forward it to *The Zoist*. I was unacquainted with the Throgmorton case of witchcraft; and Mr. Townshend, by pointing it out and its parallelism with Mr. Lewis's case, has rendered a service to the study of mesmerism.

Those who lament the cruelty and ignorance of the days of witchcraft, and at the same time scoff at mesmerism, should reflect that they are displaying cruelty and ignorance equally with the believers in witchcraft and the persecutors of the supposed culprits, and even greater cruelty and greater ignorance.

Through the habitual resistance of the people to the civil and ecclesiastical tyranny of those in power, persecutors cannot in this country at present inflict imprisonment, torture, and legal murder upon those who are innocent\* and possibly wiser and better than themselves: but they inflict to the utmost the cruelty which they still have the power to perpetrate. They slander with tongue and pen, and anxiously injure in every possible way both in private and in public. Between the persecutors of witchcraft and them there is no comparison. The men of former days were cruel to the supposed witches from sympathy with those whom they believed to be the victims of the witches' cruelty. But the persecutors of mesmerism exercise their miserable spite against persons who are striving to simply benefit their suffering fellow-creatures, and, as is universally known, are positively doing great good to the afflicted, and this to an amount unheard of before from any single or perfectly safe remedy. The persecutors of witchcraft, being actuated by pity for the supposed victims, were cruel to the poor inno-

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\* Till very lately indeed insane persons who had taken away the lives of others were sometimes hung; as *The Zoist* records. Juries now seem resolved to put an end to this.

cent witches only. The persecutors of mesmerism are cruel to those also upon whom the mesmerists operate, for they are bent upon preventing these sufferers from being safely spared surgical agony and from being safely cured of disease or more or less relieved. They are thus as cruel again as the persecutors of supposed witches, and are cruel to an indefinite extent, because supposed witches and their victims must be limited in number, whereas any healthy person may mesmerise beneficially, and there is no disease or bodily suffering which may not in innumerable cases be at least mitigated by mesmerism. Indeed our enemies are twice cruel to the sufferers: for they exert themselves to prevent these from receiving the blessings of mesmerism, and during the treatment if phenomena occur, and after it if either phenomena occurred or alleviation or a cure has been effected, they stigmatize the innocent patients as vile impostors.

The ignorance of the persecutors of witches is surpassed by the professed or real ignorance of the persecutors of mesmerists. They were the public at large and could not be expected to know better: but the chief of our persecutors are the medical profession, and they have appeared before the world as ignorant of the most unquestionable nervous affections and phenomena—subjects with which they are bound in mere honesty to be acquainted. *Catalepsy* was frequently denied, and I have heard a living hospital physician, a Fellow of the London College of Physicians, and one who has been an examiner, deny its occurrence, and call all cataleptics impostors, although some instances of this disease had fallen under my own notice before I had ever witnessed mesmerism. In his *Medical Dictionary*, Dr. Copland says of catalepsy, "This disease is very rare: so much so that its existence has been *doubted by many writers*, who CONSIDER IT TO HAVE BEEN FEIGNED. Its occasional occurrence, however, is WELL ASCERTAINED." If, without the catalepsy, or with it, there were cases of *insensibility to pain*, the poor patients were sometimes also called impostors: and the late surgeon Liston, who was a very ignorant, coarse, and violent man, and merely a carpenter-surgeon, actually tore off with his nails a portion of skin from the hand of a poor cataleptic girl in the Edinburgh Infirmary, so that she suffered severely after returning to her natural state of sensibility. She was not his patient, but under the care of Dr. Duncan, jun., who expressed his indignation with Mr. Liston in a clinical lecture.\* Cases of insensibility to pain are nervous affections,

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\* See *Lancet*, May, 22, 1830, p. 278, vol. xviii.

and as well-established facts as any in medicine. The insensibility may be partial or general, and may be continued or occur in paroxysms.

The equally established cases of *double consciousness*, or the change of sleep-waking to the ordinary state, with forgetfulness of the occurrences of the sleep-waking, and the change back again, were denied; and it is in the recollection of all that these, and endless other, genuine phenomena in the two sisters Okey were flatly denied and despised by the medical faculty of University College, the English medical journalists, and the profession at large; and that the poor girls were loaded with the most scandalous abuse. The believers in witchcraft were far more intelligent and candid than the persecutors of mesmerism. They acknowledged the truth of the facts which they witnessed, and they were willing to witness them, and could appreciate testimony. Their error was in accounting erroneously for the facts through ignorance. The medical profession, when their denial is sincere, are too poor observers to discern the character of evident palpable facts—that is to say, they allow their passions to obscure their intelligence—have eyes and see not, ears and hear not—falling lower in apprehension than those who are ignorant of medicine. An instance of sleep-waking occurred many years ago at Tinsbury near Bath, and is recorded in the *Philosophical Transactions* of the Royal Society of London. In a recent little book, called, *Psychological Inquiries: in a series of Essays, intended to illustrate the mutual relations of the physical organization and the mental faculties*, written according to every body by Sir Benjamin Brodie, and bearing the initials B. C. B., the following account is given:—

“A case recorded in the *Philosophical Transactions*, very forcibly illustrates the extent to which such an imposture may be carried.

“A young man, the son of a farmer in the neighbourhood of Bath, fell into what was supposed to be a state of profound sleep, which lasted during seventeen weeks. During this time he was visited by a great number of persons, and various attempts were made to awaken him, but without success. He was cupped; spirit of ammonia was held to his nostrils, and even poured into them so as to occasion inflammation and blisters, but all in vain. He slept on as before, and hence Dr. Oliver, who relates the case, was satisfied that ‘he was really asleep, and no sullen counterfeit as some persons thought him.’

“The correctness of Dr. Oliver’s opinion may, however, well be questioned: as every night his mother placed on a stool by his bedside some bread and cheese and beer, which always had disappeared

in the morning; and as certain functions, the necessary consequence of eating and drinking, were regularly and decently performed.

“Impostures of this kind will appear in no degree extraordinary to those who are accustomed to witness surgical operations, not performed under the influence of anæsthetic agents, and who know how common it is for patients to undergo even those of the most painful kind without uttering a complaint, or in any way expressing what they feel.”

In the Royal Medical and Chirurgical Society of London, on the memorable occasion when the idea of the man Wombell having had his leg taken off without pain, was scouted, and the poor man loaded with insult as an impostor, Sir Benjamin Brodie, being of the foremost in all this, said that the case before the society was the companion to one, equally an imposture, which occurred 149 years ago, and was published by the Royal Society in the 24th volume of their *Philosophical Transactions*, in 1706. He informed the meeting that a man at Tinsbury, near Bath, pretended to sleep for weeks and even months; and once on waking could not be persuaded he had slept so long, “till going into the Fields he found every body busy in getting in the Harvest, and he remembered very well when he went to sleep they were sowing of Barley and Oats, which he then saw ripe and fit to be cut down.” This, told with a smirk, as an impudent trick, raised a roar of laughter in the room, and was without hesitation received by the meeting on Sir Benjamin’s authority as a case of imposture; the members not appearing sufficiently learned in the *Philosophical Transactions* to know the case which, however, I related in my *Physiology*, and not as an imposture, many years ago. He proceeded to state that in this pretended sleep the man was bled, blistered, cupped and scarified, but all in vain:—the impostor still slept, bore it all unmoved, and gave no sign of pain. Nay, the man was so barefaced that, though bread and cheese and beer placed by his bedside regularly disappeared, and evacuations regularly appeared in the utensil, nobody ever saw him eat or evacuate. He was therefore decidedly an impostor; and, as he was an impostor, the patient at Wellow was an impostor, and all mesmerism is false. A rogue shams an epileptic fit in the streets, therefore all epileptic people are impostors, and there is no such disease as epilepsy. Soldiers and sailors sham rheumatic pains and palsied limbs, therefore there are no such diseases as palsy or rheumatism.

But Sir Benjamin Brodie gave an entirely false colouring to the case. The man was indeed, for periods, not seen

eating, probably because he ate all his food at once, possibly when he employed the utensil, and because he might, being no doubt aware of the presence of others, like most sleep-wakers, though ignorant on awaking of everything that had passed, have an antipathy to eat as well as to evacuate when others were present or stirring about the house; just as often occurs in insanity, for in the sleep-waking state the activity of brain that does occur is generally attended with some peculiarity of the feelings; and, indeed, if the acts of eating and employing the utensil were continuous with him, there would be a sufficient reason for his selecting periods for eating when he was undisturbed. But, nevertheless, he *was sometimes found taking his victuals and relieving himself in his sleep.* The narration runs thus: "*Sometimes they have found him fast asleep with the Pot in his Hand in Bed, and sometimes with his Mouth full of Meat.*" Again, "In this manner he lay till the 19th of November, when his Mother hearing him make a noise ran immediately up to him, and found him Eating." Again, he did not always eat and evacuate with regularity, as Sir Benjamin Brodie represented: "In this manner he lay for about ten weeks, and then could eat nothing at all, for his Jaws seemed to be set, and his teeth clenched so close, that with all the Art they had with their Instruments they could not open his Mouth, to put anything into it to support him. At last, observing a hole made in his Teeth, by holding his Pipe in his Mouth, as most great Smokers usually have, they, through a Quill, poured some Tent into his Throat now and then, *and this was all he took for six weeks and four days, and of that not above three pints or two quarts, some of which was spilled too; he made water but once and never had a stool all that time.*"

The narrator, Dr. Oliver, F.R.S., a physician of high standing, an F.R.S. in days when the fellowship was not so common as at present, did not pronounce the man an impostor as Sir Benjamin Brodie so fearlessly does. "I have no room," he says, "to suspect this to be any Cheat, because I never heard of any gain to the family by it, though so near the *Bath*, and so many People went thither out of Curiosity to see the Sleeper, who, when awake, was a support to his old Mother by his Labour, but now a certain charge to her. Besides, *there was seldom any body in the house to attend any profit that might be made by it, he being left alone in the house and every body at liberty to go up to his Bedside.*" Indeed, the old Mother was so far from deserving the charge of collusion with her son that, being as ignorant of his disease as Sir B. Brodie, she at first believed his sleep was only sulki-

ness or "sullen humour," and placed food at his bedside lest he should be starved. How, indeed, could Dr. Oliver for a moment have thought the man an impostor! For, to pass over the scarifyings and various external irritations, hollowing his name in his ears repeatedly and as loudly as possible, pulling him by his shoulders, pinching his nose, and stopping his nose and mouth till Dr. Oliver feared he might choke the man, running "a large Pin into his Arm to the very Bone, but all to no purpose, for in all this time he gave (me) not the least signal of his being sensible," Dr. Oliver held a *phial of solution of ammonia under one of the man's nostrils* A CONSIDERABLE TIME, so strong that he himself "could not bear it under his own nose A MOMENT without making his Eyes water; but he felt it not at all. Then," continues Dr. Oliver, "I threw it, at several times, up that same Nostril, it made his nose run and gleet, and his Eyelids shiver and tremble a very little, and *this was all the effect* I found, though I poured up into *one Nostril about half an ounce* Bottle of this fiery Spirit, which was as strong almost as Fire itself. Finding no success with this neither, I *crammed that Nostril with powder of White Hellebore,*" "but he never gave any token that he felt what I had done, nor discovered any manner of *uneasiness* by moving or stirring any one part of his Body." "Yet, the next day his Nose was inflamed and swelled very much, and his Lips and the inside of his Right Nostril *blistered and scabby* with my spirit and hellebore." Nay, wishing to remove him to another house, they carried him "down stairs, which were somewhat narrow, and struck his Head against a Stone, and gave him a *severe knock, which broke his head,* but he never moved any more at it than a dead man would." This accident was an equally strong test with the applications of ammonia and hellebore, for it was violent and unexpected; and they, altogether, were tests which Sir B. Brodie never saw an impostor bear, and which *he passed over in silence.* Educated as he was for surgery, and occupied as he all his life has been with the mechanical matters of the profession, Sir Benjamin Brodie must be pardoned for not appreciating and understanding this case; but I do not pardon him for *omitting* some of its most decisive proofs of insensibility, nor for declaring that the man was never seen to eat and was therefore a cheat, nor for presuming to understand a form of disease of which he knows nothing. What deception did the man attempt when his food "very regularly" disappeared, once daily or every two days, and *evacuations appeared "very regularly" in the utensil?* Did the man intend his mother to believe that the latter were supplied by

any one but himself? If he had meditated something wonderful in this way, he would have prevented all signs of such matters; and that he could easily have done, as he was generally left alone in the house, while his mother worked out of doors. But, as these circumstances were not calculated to impose, so imposture was not suspected from them. The food at his bedside, in his first paroxysm of sleep, "was spent every day, and, *supposed, by him;*" in the second paroxysm, victuals stood by him as before, which he ate of now and then, "but nobody ever saw him eat or evacuate, though he *did both very regularly* as he had occasion." In fact, all suspicion of imposition is preposterous. We have a simple, artless, natural narration of a case of sleep-waking, bearing upon itself the very stamp of truth to the eyes of every *well-informed* physician.

The changes which occurred at different times were highly characteristic of these more rare affections. After his first paroxysm of sleep he was dumb for a whole month. During the first fortnight of his second paroxysm of sleep he would open his eyes, but afterwards he did not;—a likely thing that a man feigning sleep would ever lie with his eyes open, or open them from time to time! At one period he ceased to eat and evacuate: his jaws closed, and neither food put at his bedside disappeared, nor did an alvine evacuation appear in his utensil for six weeks and four days, though once he made water. At another period, when he was called on by his name, "he seemed to hear them and be somewhat sensible, though he could not make them any answer;"—was this likely in a man feigning absolute sleep? His eyes were not now shut so close, and he had frequent great tremblings of his eyelids:—a probable thing this, that he would have kept his eyes constantly in this irksome state of movement when sleep would have been better shammed by keeping them closed! The countryman could never have devised all these little circumstances which practitioners, who have seen as many cases of this description as I now have, recognize at once as striking peculiarities of such affections. It is worthy of notice that the man was so inveterate a smoker as to have "a hole made in his Teeth, by holding his Pipe in his Mouth;" yet, by sleeping thus, first in 1694 for a month, then in 1696 for seventeen weeks, and then in 1697 for six months with the exception once of a few minutes, he deprived himself of what must have been an indispensable pleasure.

On waking from his sleep of seventeen weeks, so far from wishing it to be believed, he could not easily be brought to

believe it himself till he saw the oats and barley ripe which were sowing when he last saw the fields.

I should say that a more beautifully genuine case of sleep-waking in which coma predominated never occurred. When Sir Benjamin Brodie sat down, Dr. Symes pointed out to him and the meeting the true nature of the case,—that it was an instance of sleep-waking, with double consciousness, the man being in a sleep, generally profound, but sometimes with sufficient activity of the sleeping brain to enable him to do certain things—eat, drink, and evacuate, in all these actions voluntarily administering to himself, but not remembering one of them on awaking. In some instances of this peculiar sleep, there is from time to time more activity than he shewed, so that persons walk, talk, write and work, nay, they may do some things better than when awake, though the sleep continue and they be insensible to mechanical injury, and snore; and in most instances, as in the present case, nothing is afterwards remembered, and the period passed in this sleep-waking state is as a separate existence. Sometimes the coma is profound and little or no activity of brain is discernible; sometimes there is no coma but great activity of the mind, as a separate period of existence, the character or ways of the person being more or less different from those habitual, and entirely forgotten when the brain passes again into its natural state: and between these two extremes are endless gradations of activity in the various cerebral faculties. Sleep-waking is the most appropriate title, as it comprehends all actions that may be performed; though the word *somnambulism* is often loosely employed, which strictly applies to those cases in which the patient walks. When the coma is profound the second term *waking* is hardly appropriate; and when there is no coma the first term *sleep* is hardly appropriate, and extatic delirium should rather be the designation. But, as a generic denomination, the expression sleep-waking is very convenient and characteristic. Extatic delirium was the wild, and, to a philosophic observer, deeply interesting, state in which the Okeys were usually seen when not in a profound coma or in their natural condition.

Cases of the same kind are well established.

I saw a case of the kind a few years ago at the Middlesex Hospital. Dr. Wilson, under whose care the patient was and who to his honour knew and boldly declared the truth of mesmerism, was from this knowledge able to recognize the case: but some uninformed and spiteful person about the Hospital wrote to the lady who kindly interested herself in the



poor boy that his only complaint was temper, and a *medical* whisper reached me that the case was an imposition. The boy, who, in his natural state, was very respectful and particular in his behaviour, was very regardless of both persons and places in his delirium, sang with great feeling, and recited with capital power of imitation, and ate most voraciously, and his writing was a great curiosity,—quite different from his habitual writing, and blotted all over. I unhesitatingly declared the case to be as real as the boy's existence, and should never have been tired of studying it. The case was drawn up and sent to the Royal Medical and Chirurgical Society by Dr. Wilson, November, 1842, under the title of a case of double consciousness, and a notice affixed in the library that it would be read. But, when the members, having declared that the history of the amputation, being mesmeric, had disgraced them, learned that this case was analogous to mesmeric cases, they actually took down the notice, gave half a hint to Dr. Wilson that he might withdraw the paper, a report went about that the boy shammed, and the paper was not read till Feb. 28. I am told that Mr. Bransby Cooper would not believe the occurrence of such cases, and therefore said that the boy should have had a good thrashing, which would soon have cured him.

In the *Edinburgh Philosophical Transactions* for 1822, and copied into my *Physiology*, p. 368, is a similar case of a girl, sixteen years old, who, because she recollected in her natural state nothing that occurred in the diseased, was treated in the most depraved manner; and one still more remarkable occurred in a little girl in America, and is printed by Dr. Belden, under the title of *An account of Jane Rider, the Springfield Somnambulist*, a copy of which I deposited in the Library of the Society.

I was once called by Dr. Arnott in consultation upon another such case in 1849. The patient was a Spanish lady of consideration, about 40 years of age, who had married at 14, miscarried every three months for two years, and then had a child, and afterwards a second. Soon after the birth of the second and up to the time I saw her,—a period of above twenty years, she was subject to fits of sleep, which often lasted three weeks, during the whole of which she would swallow nothing but a little water. The fits of sleep would come on suddenly, and she was once seized at the opera. They would cease as suddenly, so that she often on waking went to the opera. In them she was insensible to light and *all noise but the voice of her infant*. Dr. Gregory the second, of Edinburgh, habitually mentioned in his lectures, when I

was his pupil, the case of a cataleptic lady whom he attended, and whose disease had been induced by misfortunes very similar to the history of Isabella in the *Fatal Marriage*; and in her paroxysms of insensibility she appeared perfectly blind, except when her baby was brought near her, and then she gave slight signs of recognizing it. Had the peculiar conditions of these ladies been induced artificially by mesmerism, the doctors would have pronounced them at once most shameless impostors, feigning insensibility, but not able to carry it on when maternal feelings were too strong for them. The same phenomenon is often witnessed in mesmerism. I have had several cases, in persons of both sexes, and of high and humble rank, of perfect deafness in the mesmeric state, except to the voice of the mesmeriser or a noise made by him.

Like the boy stigmatized by Sir Benjamin Brodie as an impostor, the Spanish lady, in her fits of sleep, would relieve her bowels, and she rose out of bed for this purpose, and even performed the usual subsequent act: though in one paroxysm the call of nature was unheeded by her, and an immense collection of hardened matters took place.

She was insensible to mechanical injury,—pinching, pricking, &c., *but not to cold*; and this again is a common fact in mesmerism. I have had many patients who gave no sign of feeling, however you pinched them, but withdrew the hand instantly that a cold body touched or even was brought near to it. The lady was, on the other hand, fond of cold, for, if ice were given her, she would sit up in bed, smell at it, and appear to like it.

When I visited her, she was in an attack. I found her eyes firmly closed and her upper extremities rigid, not yielding to an attempt to move them, and her hands placed up against her face. I blew in her face, and her eyelids corrugated the first time, but did not upon repetition. I understand that at 11 p.m. the rigidity regularly ceased, and she sunk completely relaxed into a deep sleep.

How analogous, how identical, will not every one, familiar with the state artificially induced by mesmerism, recognize these phenomena to be with those of mesmeric patients!

The attacks had become less frequent of late and shorter, continuing a week only; but the present had lasted ten days, and Dr. Arnott informed me that when he called the next day she was still asleep. Head-ache preceded the first attack, and often continued and tormented her. The present attack was ascribed to improper food. The afflicted lady was tired of her disease, and wished for death. I recommended mesmerism as an almost certain cure, if properly and persever-

ingly employed ; but did not visit her again as she was about to leave England immediately. It was lucky for her character that she was not a patient in the University College, or, as it was formerly called, North London, Hospital ; that neither Mr. Wakley, nor the Edinburgh surgical experimenter Mr. Liston, nor Sir Benjamin Brodie, nor Mr. Bransby Cooper, was allowed to see her ; and that her case was not described to the Royal Medical and Chirurgical Society of London.

In the *London Medical Gazette* for May, 1850, another case was recorded that occurred in France, and no doubt was expressed of its perfect truth :—

“R— H—, aged 19 years, of a good constitution, lymphatic temperament, with black hair and brown eyes, having good general health, menstruation regular, moderate in religious observances, of a gay and thoughtless character, fell asleep one evening about seven o'clock : her mother, who was at the time absent from home, was surprised on her return to find her daughter asleep, and endeavoured to wake her, but without avail. Being alarmed, she summoned M. Maugin, who found her lying on her back in a quiet and calm sleep, interrupted every now and then by deep sighs ; the pulse was regular, soft, and slow ; the limbs supple and moveable. The eyelids being opened, remained so ; the pupils were insensible to light, and no means of excitation addressed to either of the senses succeeded in rousing her. She was insensible even to cutting and pricking and pinching the surface of the body.

“This state lasted from the Sunday evening until Tuesday morning at ten o'clock, when suddenly she rose from her bed, fell on her knees by its side, and opening her eyes, which she raised towards heaven, joined her hands, and began a scene impossible to be described, and worthy the pen of a romance writer. All the catechisms, prayers, sermons, pious books that she had ever known or read, were repeated with the fervency almost of inspiration. *The state of physical insensibility remained.* She continued thirteen hours in the same condition, and thus occupied. On waking she expressed surprise at the concourse of people that surrounded her, and complained only of debility.

“When questioned she stated that she had dreamt that an angel had conducted her to heaven. She gave a most rapturous account of the happiness she had experienced in her dream.

“This state of ecstasy returned four times, twice at intervals of fourteen days, and once of eight days ; and lasted on one occasion twenty-six hours. Her general health has not suffered. M. Maugin regards the case as one of a peculiar form of insanity.”

In *The Zoist* for last July there is communicated by myself, though I did not write the article to which the account is a note, a case which occurred in Italy twenty years ago, and is detailed in the *Annali di Medicina di Milano* :—

“Dr. Coltelli, an Italian physician now in London, has mentioned to us a case of long sleep which occurred in Italy about twenty years ago, and the account of which is detailed in the monthly *Annali di Medicina di Milano*.

“The patient was a young woman about 20 years old, of extremely nervous temperament, with very variable health from her infancy, and whose female function had been irregular and imperfect. After some vexations she became weaker and was seized with paroxysms of trembling that lasted many hours. She was treated with opiates: dyspepsia took place, and in a short time she lost all appetite, and was unable to chew or swallow any kind of solid food. Afterwards every function became as inactive as can be conceived: she fell into a state of *stupor*, or something like sleep, that lasted for *nearly three years*. In all this time she lay constantly in bed without motion or speech, and many functions were suspended—menstruation, secretions, digestion, &c. She was like a dead body, and life only shewed itself by slow breathing and by the pulse. The latter was also slow and small, but rather unequal in the beats. The sleep all this time was never completely broken; but every day, and sometimes only every other day, before sunset, she moved the muscles of the face and of the arms, and inarticulately pronounced some words, asking for *water*. This was supplied to her lips by a sponge or other similar means. A few ounces a day were sufficient, and this was the *only substance* which entered into her body during the whole time of the phenomena. The drowsy state passed away after some sudden changes in the weather; when she was able to speak. She was however incapable of explaining whether she suffered or not, and she had no recollection of what had passed in her or about her. After her recovery, her general health became better than before the lethargic state had commenced. In my opinion the disease presented by Elizabeth Squirrell last year has some analogy with this.

“The natural winter sleep of hibernating animals which pass so long a time without injury, sleeping and taking no food or drink,\* throws light upon those states which in the human being are morbid.”

I regret that a medical man holding Sir Benjamin Brodie's position should display such an unacquaintance with thoroughly established disease, and should condescend to such conduct as ignoring in his statements both all particulars which tell against his own unfounded prejudices and the answers which have been given to his crude objections. The example set him of ignoring by Sir Henry Holland, Dr. Carpenter, and the body of English medical journalists, and the rest of that very short-sighted school, should not have been followed by a man so ambitious of fame and authority. He also errs lamentably in speaking of patients undergoing the most painful surgical operations without uttering a complaint or in any way expressing what they feel, though no anæsthetic

\* See also a Chinese case, with more waking than sleeping, *Zoist*, No. XL., p. 375.

agent be employed. Various speakers in the Medical and Chirurgical Society on that disgraceful evening spoke in the same way, shewing how carelessly too many medical men observe. I do not believe that any under agonizing circumstances of surgical operations have expressed no pain. I do not believe that those who say so observe with sufficient minuteness. I, during a period equal to three years, while a student at the two hospitals of St. Thomas and Guy, saw a very large number of operations, as these were both great establishments and close to the river and in a very crowded district, as operations were then far more frequently resorted to than at present, and as Sir Astley Cooper was surgeon to one of them and his glory was to operate, and I do not know that I was absent from a single operation. Yet I never witnessed such a prodigy as apparent *total* indifference to pain. I recollect a sailor astonishing Sir Astley Cooper by not uttering the faintest sound while his leg was taken off: but the man folded his arms firmly together and his *lips were firmly compressed*. No one will doubt the high courage of the late Marquis of Anglesey. While his leg was amputated he uttered not a sound. A bystander might have supposed that he felt no pain. But the brother officer, whose hand he held all the time, told a clergyman, a friend of mine, that he never had such a squeeze in his life. Some who have uttered no sound have held their own thigh during an amputation of the leg: but then they could give silent vent to their sufferings by squeezing the limb. Some, when under the surgeon's hand, keep their jaws or lips firmly closed; some sing, whistle, chatter, laugh, or smoke, all the time, and thus find relief. I knew an old clergyman who had senile gangrene of a toe, to which Sir Astley Cooper frequently applied nitric acid, and he told me that, not liking to cry out and not being able to swear, he always relieved himself in his agony by spouting a sentence of the Philippics,—*ὦ ἄνδρες Ἀθηναῖοι*, &c. Savages, criminals, and martyrs in different causes, have in all ages borne torture bravely, defying pain. But then they have laughed, prayed, sung, talked, or performed some other muscular motion: or, although silent and still, would, I have no doubt, have betrayed to a good observer some sign of suffering or determination in their breathing, lips, closed jaws, or fixed look,—in acting strongly with some part of their body. If a man has held his hand in the fire, he has held it firmly. Dr. Barnes, of Tavistock Place, who was acting surgeon at Macquarie Harbour during 1826 and 1827, for nineteen months, informed me that he saw in all 17,000 lashes given in that penal settlement. The whip had a wooden

handle a foot in length, and nine lashes, each composed of two layers of whip-cord about a yard and a quarter long, with nine post-boy's knots towards the end, and about two inches apart; the extreme point of each lash was made firm with waxed thread. The culprit was bound arms and legs to a post, and the number of each stroke called out by the chief constable before the lash fell, and about three per minute were given, so that a hundred lashes occupied a considerable time. Dr. Barnes assures me of what every rational man would anticipate,—that no good ever resulted from these disgusting, disgraceful barbarities. The spirit of the tortured person was broken, and he was rendered reckless for ever. As it is a point of reputation with the convicts to appear to despise the torture, and numbers of them are the most daring, determined, and courageous of men, he continually witnessed the absence of all exclamation: but in *every* instance something was noticeable which disclosed suffering or determination,—the shoulders were generally kept raised, shewing the strong action of the surrounding muscles,—or perhaps a bullet in the mouth was found afterwards flattened out to the thinness of a wafer by the action of the jaw.

In an account which Dr. Barnes once kindly wrote for me of some of these cases, he remarks: "Although those men, by a species of false pride, would endeavour to shew what they termed a manly spirit, and bear unflinchingly that most dreadful torture, without calling out or making any demonstration of bodily suffering by the writhing of the trunk, limbs, or muscles of the countenance,—yet in *every* instance when punishment was inflicted, the culprit evidently prepared himself to bear up against it, by placing himself in a particular position; for instance, the *hands grasped firmly* the halberts, the *back was curved* and the *shoulders were raised*, the *chest was emptied* and the *abdomen was drawn inwards*, the *breathing was short* and the *pulse quickened*."

Sir B. Brodie in his unfortunate condemnation of Wombell took great care to ignore, not only the statement that the poor fellow was throughout silent, breathing most placidly, motionless, and with his hands and lips perfectly relaxed, like the poor woman whose breast was this year removed in the Mesmeric Infirmary (*Zoist*, No. XLVI.), although the sensitiveness of his leg was agonizing up to the moment when he was thrown into mesmeric sleep, but to ignore the statement that under mesmerism his nights and health greatly improved.

JOHN ELLIOTSON.

VIII. *Cure of Lameness of the Knee from pain and weakness.*  
 By the Rev. R. A. F. BARRETT, B.D., Senior Fellow of  
 King's College, Cambridge.

"Philosophy," says Galileo, "is written in that great book, I mean the universe, which is constantly open before our eyes; but it cannot be understood except we first know the language and learn the character in which it is written."

"I think I discover in Tarsi, a firm belief that, in philosophizing, it is necessary to lean upon the opinion of some celebrated author; as if our mind must necessarily remain unfruitful and barren till it be married to another man's reason." "No; the case is not so. When we have the decrees of nature, authority goes for nothing; reason is absolute."—*Il Saggiatore*, ii. 247. 200.

IN November, 1852, soon after a long railway journey, I felt pain and weakness in my knee. I consulted an eminent surgeon, who told me that the affection, though not serious, might prove troublesome, as the principal remedy was rest. He prescribed an embrocation, which I used to an extent sufficient to *punish me considerably*. Soon afterwards I managed with some difficulty to get to Malvern, where I used various fomentations, hydropathic and allopathic, without any benefit except temporary alleviation of pain. In spite of them all I could only move with crutches and a sling to my leg, and my health suffered from want of exercise, of which I require a great deal.

At the time I was mesmerising A. (the case mentioned in *The Zoist* of October), she repeatedly told me the state of the knee; and to the best of my recollection it was, "The membrane over the bone irritated: the oil not lubricating the joint properly: and some irritation and stiffness of the muscles and adjoining parts." She said that counter-irritants would only do me harm, and repeatedly urged me to have the knee mesmerised.

I directed a bathman to make contact passes over the knee: and he did so for about ten minutes twice a day.

In a very few days I was sensibly better, and the knee steadily recovered. In a few weeks I could walk as usual, and occasional returns of pain were always relieved by the mesmerism.

R. A. F. BARRETT.  
 King's College, Cambridge.

IX. *An instance of Sleep and Cure by Imagination only.*

By Dr. ELLIOTSON.

“It appears to me, that the general conclusions established by Mesmer’s practice, with respect to the physical effects of the principle of imagination (more particularly in cases where they co-operated together), are incomparably more curious than if he had actually demonstrated the existence of his boasted science: nor can I see any good reason why a physician, who admits the efficacy of the moral agents employed by Mesmer, should, in the exercise of his profession, scruple to copy whatever processes are necessary for subjecting them to his command, any more than that he should hesitate about employing a new physical agent, such as electricity or galvanism.”—DUGALD STEWART, *Elem. of the Phil. of the Human Mind*, vol. iii., p. 221.

No members of the medical profession are so alive to the influence of imagination upon the system in both health and disease as those who acknowledge the truth of mesmerism.\* We know, moreover, that in mesmeric states the effect of imagination is far greater than in the ordinary state, and we suspect that in persons not in the mesmeric state, but who have been formerly mesmerised, the power is far greater than in those who have never been mesmerised. We can refer to the earliest papers in *The Zoist* for proof of this.

In No. III., p. 313, I wrote that,—

“*Imagination has extraordinary power in mesmerised subjects.*”

In No. IV., pp. 440-1, I wrote,—

“*Of the power of imagination in the mesmeric state, and in similar diseased states independent of mesmerism, even medical men, I am certain, have in general no idea.* I have proved its power, when, having heard from a patient a prediction of some wonderful phenomenon in the mesmeric state for a certain day, I have entreated that the time might be changed, as I could not then be present to witness it. This has been done; and the prediction been verified, the phenomenon occurring at the time requested: and yet the phenomenon has been genuine and unquestionable. You may not be able to prevail upon the patient to agree to what you wish; but, if you can, you will generally be sure of a successful issue.

“We ought always to remember that, besides genuine mesmeric phenomena, much occurs in these cases, without the least deception or even exaggeration on the part of patients, entirely through an impression upon the mind. The proneness to various fancies in different mesmeric states is great; and in the present case it was very great, and the influence of it as great.

“The sleep-waking and the awakening were truly mesmeric; the phenomena were all real: but a large number of the realities which I produced in this case, were, I feel satisfied, the result of an im-

\* See No. IX., for an article by myself, almost all printed in 1820 in my *Human Physiology*, and exhibiting extraordinary examples of the power of imagination in men and brutes.



pression only that they would occur. Thus metals had various effects, just as I led her to expect them. A glass of water would send her to sleep for hours, if she said it would, provided it was mesmerised, when I did not mesmerise it at all: and yet the sleep was, I fully satisfied myself, perfectly real.

“I could almost believe that the stigmata on the hands and feet and around the heads of certain Roman Catholic sleep-waking females might not be artificial, but the result of a strong imagination in the patients that they would have these marks.”

In No. IX., p. 47, where I related the most interesting case of a young woman, I said,—

“Gradually the number of passes required to send her to sleep diminished, till a *single pass* was sufficient to plunge her at once into it, and she remained asleep for several hours, once for nearly six, if not awakened; and pointing had *almost instantly* the same effect; and looking at her produced it quickly. Mere imagination was at length sufficient. For I one day told her *and two others* that I would retire into the next room and mesmerise them through the door. I retired, shut the door, performed no mesmeric passes, but tried to forget her, walked away from the door, and busied myself with something else—even walked through into a third room; and on returning, in less than ten minutes from the first, found her soundly asleep, and she answered me just as was usual in her sleep-waking condition.

“It has been said that we hear of imagination keeping persons awake, but never of its setting them to sleep. Here, however, was an instance of it. Nay, we read that persons have gone into the sleep of death by imagination.

“ ‘Some have been wounded with conceit,  
And died of mere opinion straight.’

“In Dr. Z. Grey’s notes to these lines, the *Athenian Oracle* is quoted for an account of a malefactor who was told he was condemned to be bled to death. They

“ ‘Accordingly blindfolded him, tied up his arm: then one of them thrust a lancet into his arm, but purposely missed the vein: however, they soon began to describe the poor man’s gradual loss of blood, and of course a gradual faintness occasioned thereby; and just before the supposed minute of his death, the surgeons said unanimously, Now he dies. The malefactor thought all this true, and died by mere conceit, though he had not lost above twenty drops of blood.’

“Of Britton, the small-coal man, who, though a good man, was called by some enemies an *Atheist*, by others a *Presbyterian*, and by others a *Jesuit*, so easy is it for Pharisees to give a bad name to those they hate, we read that

“ ‘One Honeyman, a ventriloquist, was introduced into his company by a Justice Robe, who played at the concerts: this man, making his voice appear to come from a distance, announced to

Britton his approaching dissolution, and bade him prepare himself by repeating the Lord's Prayer on his knees. The poor man did so, and such an effect had the affair altogether upon his imagination, that he died in a few days,—a victim to the heartlessness which so commonly characterizes the practical joker.' ”

A lady, just passed the middle age, was some years ago cured of an affection of her spinal marrow with mesmerism after long-continued, irksome, and torturing means had failed. Her case has been published. She had entirely lost her voice for three years: been incapable of being moved from her sofa for nine years, and if placed upon her feet became insensible for hours: never been free from pain, sometimes of indescribable severity, and for nine years had not slept soundly, and had taken an aperient every night: been under several medical men, and had submitted to two setons for months, to two large caustic-issues with five horse-beans in each upon both sides of the spine, repeated blisters on the back, half a dozen caustic plasters, leeches, liniments, and medicines without end: despaired of recovering, but, on leaving off all these remedies and being mesmerised, recovered rapidly.

Three years after her cure she was travelling alone in a stage-coach, when it was overturned, and she was found with her head bent under her: and the result of the concussion was great loss of vision, palsy of the right arm and of the legs. After a time there remained complete loss of power, and impairment of sensibility, in the lower extremities, with great tenderness of the spine. Mesmerism was curing her, when the shock of an accident which happened to one of her sisters renewed her former state: but mesmerism again completely cured her.

Six years after her second cure she began to feel poorly, and at length became so much worse that she visited me in October, 1853. Her legs were weak and her tongue and throat so painful that she could with difficulty swallow even a teaspoonful of arrow-root, so that she cried over food because she could not satisfy her hunger. There was also great pain from the throat and tongue to the back of the head. Her original mesmeriser had gone far away, and the gentleman who had mesmerised her in her second attack had no time to spare. She came up to London and called upon me, when I of course prescribed the only remedy which could benefit her, and the remedy which I knew might be relied upon. But there was no one near in her part of the world now to mesmerise her efficiently, as her first mesmeriser had done. Knowing that cases have been recorded in which mesmerism has acted at a distance even when the patient had not been

prepared for it, I told her that as she had been well mesmerised formerly it was possible I might be able to affect her in the country by willing the effect and making passes in London, though the distance was thirty miles, and that at a certain hour on the next Sunday evening and on subsequent evenings I would make the attempt. I fixed an hour, that she might not actively engage herself during my attempt but give me every chance, and that imagination might help if it could: for my purpose was not to make an experiment, but to produce a mesmeric effect upon her for the removal of her distressing symptoms.

When the evening and hour arrived I had forgotten all about the matter, unluckily not having made a memorandum of my appointment, and the press of my engagements kept it out of my thoughts, so that I still forgot all about it till I received the following letter from her:—

“ — — —, Nov. 1, 1853.

“ My dear Sir,—I returned home on Saturday, and, according to your request, now write to tell you the result of Sunday evening. At about twenty-five minutes past seven in the evening I began to fidget, they tell me, and in less than five minutes my eyes closed: I had no power to open them. I did not look at the time myself: my nephew was at home with me, he considers I slept an hour and a half. I awoke, had my supper and went to bed, and scarcely woke throughout the night. I felt irritability in the nervous system: my mind was wandering over large houses and persons I knew nothing about.

“ Yesterday evening (Monday) I was busy over my work, began to feel drowsy and fidgetty, and at a quarter to eight could no longer keep my eyes open. I went direct to bed, slept until near 10 o'clock, awoke and had my supper, then went off again for the night.

“ Now, Sir, you best know if this is imagination, or what the cause is: I do not wish to deceive myself or others. I have thought that I should like some one to test the experiment unknown to myself; that is to say, the day, hour, &c.

“ Yours respectfully,  
“ — — —.”

I made no reply, and still forgot all about the case every evening, and in a week received this second note:—

“ Nov. 8, 1853.

“ My dear Sir,—I hope you will not think I trouble you too frequently: you requested that I would write. I continued to prepare myself for the influence, that is, I kept

at home every evening since my return. Last Wednesday evening I was out until seven, and before I got home my eyes were partially closed. On Friday and Saturday I could not, although I *tried*, sleep or close my eyes: I only felt languid. Sunday, the influence came again, and I slept two hours. Last evening I felt nothing until nine o'clock, and then it came over me in the midst of talking, and I could not resist. It is strange, but I always feel hungry or craving during the influence, and usually eat or drink something to satisfy my appetite, if possible. I think I feel better already.

"I hope, my dear Sir, I do not tire you, and that you will kindly excuse all errors.

"Believe me, very gratefully and obediently yours,  
"\_\_\_\_\_"

I still neither wrote nor did I once think of the case in the evening, but I received a third letter.

"Nov. 28, 1853.

"Dear Sir,—I trust I shall not be troublesome, but think you will like to know how I go on. My voice is certainly stronger, and I feel less pain in swallowing my food, or, rather, in masticating it. I have not felt any particular influence since I wrote last, except on the two occasions I now mention; then it was irresistible. First, on the 9th. I had not had any power to sleep for several evenings, although I set myself quite quiet, and I thought I might venture to a lecture given at our institution upon the Ludicrous in Life; and, although the audience were kept in a roar of laughter, I could not resist the influence. The place was too crowded for me to leave, and I sat partially asleep. My brother and other friends sat by my side, and he led me home, my eyes fast closed. You know, dear Sir, if this was imagination. I did not sleep again until the 20th. I thought I might venture to the evening service at church, but I was obliged to leave and got home just in time, as I had to walk to bed with my eyes fast closed: since then I have felt nothing of the influence.

"I beg to remain, Sir, your obliged,  
"\_\_\_\_\_"

I did not hear again till April, when I wrote to enquire after her, never having thought of her in the evening.

"April 7, 1854.

"Dear Sir,—It is singular, but I proposed writing to you as yesterday, but was prevented. I now hasten to comply with your request, and I am happy to tell you that I suffer

but little inconvenience from my throat; my voice is quite strong, and I can now eat a sufficiency at one meal, and, generally speaking, without pain. I cannot say I am perfectly free from pain always, but I have not shed tears because I could not take enough to appease hunger since you so kindly interested yourself in my behalf. I have got through this cold winter with but slight colds, and have ventured out in the sharpest of the season. My duties this winter have not been slight, but I have not given up a single day, or had recourse to a drop of medicine. My eyes have been weak, and I confess through my own folly; for, as some said that all was imagination, I endeavoured to keep my eyes open while under the influence, and I fear I strained the nerves, for they have felt inflamed ever since. I did not sleep except occasionally after I last wrote: I now and then feel an inclination to do so, but it goes off quickly. Could it be imagination? I have often sat down and tried to sleep by thinking of mesmerism, but never could: others have had the power over me I know; and when I did not know until dates were compared. I have frequently wished my mesmeriser would test the experiment without my knowledge of the time, the hour, or place: I mean, some person not my relative. Would it not prove that my imagination had nothing to do with the matter, and satisfy many of the incredulous? I think I told you that so strong was the influence that I went to sleep in the midst of a lecture upon the Ridiculous in Life. I was led home with my eyes fast closed.

“I fear I have trespassed too long upon your valuable time, and it was the fear of troubling you that kept me silent so long: any question I feel happy to answer,

“And beg to remain,

“Very gratefully and obediently yours,

“\_\_\_\_\_”

“May 22, 1854.

“Dear Sir,—I received your kind communication on Saturday morning: I do indeed feel grateful for the interest you take in my welfare. I felt the influence at six on Saturday evening, and my eyes fast closed for nearly three hours; I then got up, had supper, and slept soundly through the night again; last evening the same; to-night I have not at present, and it is half-past seven: the cause you of course know: I cannot tell; I feel a sensation about the brain and eyes I can scarcely describe, but not the usual sleep. I feel that you will like to hear, therefore will excuse my troubling you with this so quickly,

“And remain, dear Sir, yours faithfully,

“\_\_\_\_\_”

“ July 20, 1854.

“ Dear Sir,—I beg you will excuse my writing : I am now staying a few days in London, and if you would allow me to call, and name the day and time, I shall feel most happy to do so. I am now quite well.

“ Yours very gratefully,  
“ \_\_\_\_\_.”

She called upon me, and I found her perfectly recovered. I enquired again before drawing up the case.

“ Dec. 3, 1854.

“ Dear Dr. Elliotson,—I hasten to comply with your request, and am happy to state that I continue quite well, and have within the last four months undergone an amount of fatigue I could scarcely believe myself capable of.

“ I remain, dear Sir, yours very gratefully,  
“ \_\_\_\_\_.”

From first to last I never once tried to mesmerise her or send her to sleep, and I never once thought of her in the evening.

A striking example of the power of imagination in one of a family very susceptible of mesmerism and who were mesmerised, and of the importance of its employment in the cure of a disease, by Mr. Chandler, will be found in No. XVIII.

We thus have always acknowledged to a far greater extent than the opponents of mesmerism the power of imagination upon the human system in both health and disease, and we thus do not hesitate to employ it for the alleviation and cure of disease : whereas our adversaries, however loud they are in proclaiming its force, never think of turning it to a good account, and clamour about it as they do of chloroform and ether solely from malice towards mesmerism. Yet are we as certain as of the facts of gravitation and electricity that a power exists to which the term mesmeric has been given. Those who deny it are *grossly ignorant*, I repeat the words, *grossly ignorant*, or they most unconsciously and barefacedly, though shortsightedly, ignore the accounts of what they are bound to witness and to investigate carefully.

Let them no longer ignore ; but let them reply if they can to what Dr. Gregory has written in No. XXXVII.

To what Mr. Sandby has written in Nos. XX. ; XXIV., p. 234 ; XXXV., p. 297 ; XL.

To No. II., pp. 175, 176, 178, 190, 334.

No. III., p. 244.

No. V., p. 53.

No. IX., pp. 38, 48, 515.

No. XII., pp. 477-8.

No. XVII., Art. 1.

No. XVIII., Art. 4; also p. 129.

No. XIX., p. 243.

No. XLIV., p. 403, &c.

If I had time I could refer to many other parts of *The Zoist* for proofs of mesmeric influence where imagination was out of the question.

In our eleven volumes are *splendid cures, many such as medicine never produced*: cures not of affections of the nervous system only, but of various organs, and not of merely functional, but of *structural* diseases, deposits, inflammations, ulcerations, &c., &c. Some of these cures were accomplished in those who had no faith in mesmerism and submitted merely to please their friends: some in persons who did not know what was meant by the process, or did not know its ultimate object: some in persons who scoffed at mesmerism: some in children: some in the brute creation. In these eleven volumes are *some hundreds* of painless operations, some terrific, performed chiefly upon ignorant Indians under its influence, that did well, neither terminating immediately or after some days in death, as is happening every week from chloroform, nor followed, as chloroform often is, by long unpleasant symptoms. So with regard to the common effects of mesmerism. *The Zoist* teems with examples of its power over brutes, children, persons asleep, blind persons, and persons unconscious of the agency, or, if conscious, not knowing what it was for, or despising and defying its influence. Moreover, the various phenomena at first come without the patient expecting any such result, and sometimes without his knowing that such phenomena ever happen in human beings, and without the operator intending that they should come.

As to imagination, a person might imagine himself into sleep; but the mesmeric state is not sleep, it is sleep-waking—a peculiar state of which patients are usually very or quite ignorant, and in which various singular phenomena come forth, some in one patient, some in another, without the operator knowing what they will be. Imagination may indeed produce this when once it has been produced in a patient and become known to him.

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X. *Case of Inflammation of the Periosteum, or membrane covering the bones, of the leg, with disease of the bone itself, illustrating the great value and marvellousness of Mesmerism.* Drawn up by the patient, John Kemp; his employer and mesmeriser, Mr. Mitchell; and communicated by Dr. Elliotson, his adviser.

“In his report to the Czar, Prince Menschikoff attributes his repulse on the 5th very much to the English rifle. From General Canrobert’s reports of the siege it also appears, that, when the French rifle had got within 300 yards of the batteries of Sebastopol, the Russian Artillerymen were compelled to use iron shutters to the embrasures. *Yet hitherto the self-sufficiency of our military men, high and low, has succeeded in preventing the universal employment of this noble weapon,* and we cannot suppose that, of the 8,000 great souls who were so faithful and so true to the pride of England on the 5th, so many as 1,000 were armed with it. They who know thoroughly its use and power are quite certain, from the configuration of the ground, and the respective positions of the Russian advance and the English defence, that had every one of our immortal 8,000 been armed with it *they would not have lost a single man by the bayonet, nor very many by the musket,* while, of those who were neither killed nor wounded by shot or shell, probably every man would have disposed of five Russians at the least—indeed of every Russian within his range. No one who knows anything of the battle of New Orleans, no one who has ever seen the Tyrol and knows what the rifle did there, will doubt this.

“It takes a little longer to learn the use of the rifle than of the musket, and the soldier who is not so taught it as to become enamoured and proud of his weapon, from a conviction of the power that it gives him, will not perhaps learn to appreciate and cherish it until he has seen man after man of his enemies fall before him. The Czar, however, is not going to wait until boards ‘have reported;’ ‘official forms have been complied with;’ or *stupid prejudices of routine, precedent, and self-satisfied conceit have been humoured and overcome.* He, we learn by the news of this week, has lost no time in ordering regiments of Riflemen to be formed at once, and before next summer their balls will be in many an English heart.

“Notwithstanding all this there is little prospect of getting the musket utterly discarded and the rifle universally substituted amongst ourselves, *unless the will of the public can be evoked in the matter, just as it was regarding the soldiers’ clothing, their stocks, the hospital and medical departments, and other shortcomings and abuses which by that means have found remedy.*

“A military man ought naturally to be the best judge of the best weapon for a soldier’s use, and ours would be good ones, we dare say, *were they not enthralled by the system to which they belong.* How misleading must be the influence of that is clear from considering that the whole object of enlisting, feeding, clothing, and forming a recruit is that he should be able, when called upon, to throw an ounce of lead straight at an enemy from an iron tube, while our ‘military men’ *have stood up to the last for giving a soldier a weapon that could not by any possibility enable him to do this, and for rejecting a weapon that could.* It is now to be hoped that *the public will at once unmistakably insist upon it, that all our men be every one armed with an excellent rifle with a Swiss or American stock, and taught to shoot with it as the Swiss and Americans do; that the ball be no heavier than thirty-two to the pound; and that this be done as fast as gunsmiths here, in America, and in the Low Countries, can make them. There is no way of achieving this result but by the serious and decided action of the public refusing any excuse or delay, and insisting upon immediate execution.*”—*Examiner*, Dec. 2, 1854.



From Mr. Mitchell to Dr. Elliotson.

Printing Office, Wardour Street, Soho,  
November 14, 1854.

DEAR Sir,—I have much pleasure in sending you the following instance of the success of mesmerism in a case of abscess of what is called, I believe, the periosteum in the leg: you may think it of sufficient importance to be forwarded to *The Zoist*.

The patient, John Kemp, one of our compositors, is a brother-in-law of Mrs. Kemp, whose case of severe neuralgia is recorded in the Sixth Volume of *The Zoist* (No. XXIII.), and who, I am happy to state, has experienced no relapse up to this hour. The following is the patient's statement of his case:—

“ 39, Little George Street, Euston Square,  
“ March 22, 1854.

To Dr. Elliotson.

“ Sir,—I have committed to paper all I can remember of my late severe illness, and also how I was treated by my club-doctor.

“ On the 30th of September (1853), whilst following my employment, I was taken suddenly ill with severe pains in the head, sickness, and great depression of spirits. I immediately applied to Mr. Woolley, of Moreton Terrace, Kentish Town, and he directly ordered me a mustard-plaster to my chest and to confine myself to my bed. He said it was an attack of typhus fever.

“ Oct. 1st. Very bad, but my doctor did not come to see me.

“ Oct. 2nd. Still worse, and quite delirious. My wife sent for the doctor immediately, but he did not come till the afternoon, and his excuse for not coming earlier was that he had quite forgot me. However, he ordered me lotions and medicine: but they were of no avail. Five days elapsed before he or his assistant saw me again, during which time my sufferings were painful in the extreme: my senses at times entirely left me. I imagined that evil spirits were hovering over me and tearing me to pieces, and also that I was taken in my bed to a high mountain and birds of prey picked my eyes out, and then I was dashed to pieces. And oh! Sir, I shall never forget the sinful thoughts that came into my head and of my planning some scheme to put an end to my existence, for my life was a burden to me.

“ During these five days my wife went regularly for the medicine, but could see no doctor, and was told by a lad of about 14, who used to mix my medicine, that I should soon

get better, as the mixture was very strengthening that I was taking. But I got worse, and my wife again sent for the doctor; and he came in the afternoon, and ordered me a fresh mixture. Having nothing in my stomach, and constantly retching, I brought up nothing but lumps of blood. I was so weak that I was obliged to be held up in bed. A few days afterwards he came to see me again, and gave my wife a few drops of another mixture, which was to be mixed in water, to be given to me if I got worse, with strict injunctions to keep it out of the way, as it was the most deadly poison.

"I gradually got better, and he advised me change of air. I accordingly went into the country, but was obliged to return in less than a week owing to severe pains in my right leg. On my arrival I sent for Mr. Day, a surgeon, who advised me to go into the hospital directly. I accordingly became an in-door patient in the Middlesex Hospital on the 15th November under the care of Mr. De Morgan, who treated me with the greatest kindness.

"Nov. 16th. Suffering the most excruciating pain from my knee-cap down to my ankle: besides lying in anxious suspense for twelve hours, picturing to myself what would be the result, when Mr. Flowers, along with two other gentlemen, came to me, and looked at my leg, and then left me. I then went to sleep for about ten minutes, when I was awakened by some one. The excitement I then felt was beyond description. On my right hand a female was holding a basin of hot water; and on my left another with bandages, tow, &c. Two gentlemen then held me down on the bed, whilst Mr. Flowers drew from his pocket a knife, cleaned it before my eyes, and then, oh horror! *made an incision just below the knee-cap of about two inches. The inflammation of the part from the knee to the ankle being very great at the time, my sufferings were agonizing in the extreme.* He then ordered linseed-poultices and hot-water applications, and left me.

"Nov. 17th. Was attended to by Mr. De Morgan. My leg being still very bad, I was ordered to have iodine applied to my leg every morning, but the pain still increased, my rest was much broken both day and night, and my leg no better.

"18th. Still very bad with severe pains in my left leg.

"19th. Had *my left leg probed*, and was ordered blue ointment to be spread from the knee-cap to the ankle, but with no beneficial results. Mr. De Morgan then ordered Mr. Flowers to make an *incision in my left leg*, which he did that afternoon. I was then placed under Mr. Bakewell:

previously to my being under him, Mr. Flowers told him it was a very obstinate case, for he had cut me three times in that place, and still the discharge would not flow. Three days afterwards Mr. Bakewell *probed my leg for about ten minutes*. The pain was so severe that I told him I *could not stand it any longer*, and entreated the nurse to give me a glass of water, for I felt very faint. He said, whilst probing my leg, 'Do you hear that?—there is a piece of bone to come away from here,' meaning my leg.

"Thus I continued to be week after week tortured with iodine, blue ointment, &c., up to the 1st of January, when I was advised by my relatives to leave the hospital, which I did on the 3rd, after having had my legs cut about eight times and probed many more.

"I was an out-patient for three weeks, when Mr. Henry having told me I had better come into the hospital again and that he would see what could be done for me, I did not go again. The idea of going into the hospital again to be tortured was death to me to think about.

"One of the principal reasons for my leaving the hospital was, that I was strongly advised to try mesmerism: and thankful am I that I took that advice, for I may say that my legs are all but well, and I can now walk with ease; whereas before I was mesmerised I could hardly hobble along even with a stick.

"Since I have been under mesmeric treatment I have had three lumps formed in one of my legs, but I am happy to say that they have been entirely dispersed by mesmerism; and *I have not the least doubt in stating that, if I had been mesmerised in the first instance, there would have been no occasion to have cut my legs about, and I should have been spared all the horrible agony I have gone through.*

"I now conclude with my sincere thanks to my employer, Mr. Mitchell, of Wardour Street, for whose kindness to me during my illness I cannot find words to express my gratitude, and to whom I am indebted for my recovery.

"Hoping that I have not trespassed too much on your valuable time,

"I remain, Sir, your obedient servant,

"JOHN KEMP."

On leaving the Middlesex Hospital, he was mesmerised by his brother for a few days, who however was prevented by his occupation from continuing his kind office, and therefore I was induced to undertake it.

When I took the case in hand (Jan. 16th), John Kemp had left the hospital about a fortnight, and could with difficulty walk even a short distance supported by a stick. The wound was of a very formidable character, and inflammation extended several inches around it. He was exceedingly weak, and complained much of want of rest in the night.

Two or three passes were sufficient to throw him into the sleep-waking state, and the happiness and comfort depicted on every feature from the moment the sleep-waking state began, amply repaid the trouble, if such a word may be used here. The leg, which in his *natural state could not be touched without very great pain, might, in the mesmeric state, be firmly grasped without the slightest discomfort.*

After being mesmerised for two or three days, his *natural sleep throughout the night was deep and refreshing.* Indeed so soundly did he sleep that, even after nine or ten hours of sleep, he required to be aroused.

As I did not presume to interfere with the medical treatment, having no wish to influence him in that respect, and as he was still an out-patient of the hospital, he went there at the end of the first week, when he was told that there were pieces of bone to be taken away, and that he must return to the hospital for that purpose. This distressed him very much, and somewhat shook my confidence. I felt the responsibility too great; and at this stage I therefore sought your kind advice, which was most readily, and I need hardly say, gratuitously given. You stated that the improvement in his general health was so great as to warrant the hope that nature aided by mesmerism would accomplish the cure: that very likely there might be portions of diseased bone to come away, but that this would be accomplished without the aid of any surgical operation.

Thus encouraged by your valuable opinion, I continued to mesmerise him daily and at the same hour, for about three quarters of an hour at each sitting. My mode of proceeding was,—to throw him into the sleep, which, as I before observed, was produced by two or three passes: nay, a single *slow* pass was sufficient for this effect; and then to make passes down the leg, frequently pointing over the wound. The latter manipulation rendered the leg very rigid, and invariably caused him to pass into the deep sleep. The rigidity was very remarkable. When he was in sleep-waking, whatever part of the frame was *touched*, whether hand, arm, leg, or head, it became immediately fixed, and would remain so till desmesmerised. This was found very convenient; for,

as I was occasionally called away while mesmerising him, there was no danger in leaving him, and I invariably found him in the exact position in which I had left him.

At the *end of a fortnight*, he no longer required his stick, he was able to resume his work, and the improvement in his health was very marked. He continued to sleep soundly each night, his appetite increased, and his countenance assumed a healthy hue, which was observed by all who knew him. Occasionally proud flesh appeared about the wound, but the application of a piece of linen steeped in *mesmerised water soon removed it*. At the end of the third week a piece of bone came from the wound, and shortly afterwards another piece.

His general health appearing to be quite established, I determined to bestow all the sitting upon the leg, and told him one day that I would mesmerise his leg only, without putting him to sleep. However, to my astonishment, I had not made above a dozen passes before his head began to droop, and in a few seconds he was asleep. The next day I proceeded in the same way, but without making a remark, and with the same result. Subsequently, on several occasions, I have got a friend to keep him in conversation while I made the passes down the leg, in order to ascertain how long the influence could be resisted in these circumstances. But scarcely any difference of time in passing into the sleep-waking was perceptible; and it was very curious to observe his passing into it from the ordinary state of consciousness while replying to questions put to him. The replies at first would be given in a distinct tone of voice; then there seemed a confusion of the ideas, with a slow utterance; and then the voice as it were died away, or he would stop in the middle of a sentence. Then if the conversation were continued after he had passed into sleep-waking, he was entirely ignorant of what had just passed in the natural state, though he would answer readily any question asked in this latter state. Surely the solution of these interesting phenomena must be sought elsewhere than in the power of imagination.

Mesmerism was thus continued for ten weeks, at the end of which time the wound was *entirely* healed. This would have been accomplished in much less time probably, but for two accidents which unfortunately threw him back. The first was, his being struck on the leg by a shutter while returning from his work; and the second, and more severe injury, was caused by his falling over a pail of water which had been carelessly left in the way. His leg is now *perfectly sound*, and his general health *better than it has been for years*.

I have reason to think that the greatest kindness and attention were bestowed upon him in the hospital: but it must be regretted that mesmerism was not employed during the necessary operations upon his leg. Had it been employed, *all suffering would have been spared during these operations, and any amount of sleep obtained at any time*, as a single slow pass, or a steady look for one minute, would have rendered him insensible to all pain. This fact could not have failed to carry conviction to the minds of the medical gentlemen who witnessed its great power and inestimable value.\*

As the question may be naturally asked why mesmerism was not had recourse to at an earlier period of his illness, when it was known the patient was so very susceptible of the influence, it is necessary to state that about seven years ago he was the subject of severe cross-mesmerism. At that time Mr. Spencer Hall delivered a course of lectures on mesmerism at an institution in Holborn. At one of the lectures Mr. Kemp was present, and, while sitting immediately in front of the lecturer, listening to the introductory remarks, he became unintentionally influenced by Mr. Hall, and passed into the mesmeric sleep. He was subsequently conducted to the platform in the sleep-waking state, and, while he was in this state, Mr. Hall exhibited a series of interesting experiments upon him. He was then allowed, without being properly demesmerised, to retire to the back of the platform, where a portion of the audience was seated. Here he was an object of curiosity to those among whom he sat; and he was again mesmerised by a fellow-workman, who had accompanied him to the lecture. On his way home, as I afterwards learnt, he fell down in the street in a fit, and subsequently had no knowledge how he at length got home. On coming to work in the morning he was found to be very unwell, and shortly fell down in a fit. He was immediately mesmerised by the person who had accompanied him to the lecture, and by whose kindness in mesmerising him he had, a few months prior to this occurrence, been cured of an affection of the heart. In the sleep-waking state, he now exhibited every symptom of insanity; was very violent, and expressed great indignation with Mr. Hall, whom he fancied to be present. He was removed into the open air, and no one but the mesmeriser allowed to be present: then he was thrown into a deep mesmeric sleep for some time, by continuing the passes longer than usual: on passing again from the deep sleep into

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\* Some mesmerists will doubt this, and others who may not doubt this will doubt that the convinced medical gentlemen would have given the poor fellow the benefit of the fact.—*Zoist*.

sleep-waking, he directed cold water to be poured upon his head. This was done for an hour or two, and had the effect of relieving him: after this he was again thrown into the deep sleep, and left in a room by himself for some hours, when he was demesmerised. He awoke perfectly collected, and much better, but still complained of pain at the back part of the head. This continued for several days, when Mr. Hall, who had discovered where he was employed, called to ask him to attend his lectures for the purpose of exhibiting experiments, and offered to pay him for his services. This was at once declined. On the mischievous effects which had resulted from his attendance at the lecture being mentioned, Mr. Hall instantly offered to mesmerise him with a view of affording relief, and made long passes from head to foot for about five minutes, and then woke him. The patient stated that he now felt well, and was entirely free from pain. Mr. Hall expressed astonishment, and said it was the most extraordinary case in connexion with mesmerism that he had met with,\* adding that since that lecture he had felt very unwell himself and been under medical treatment, but that, while demesmerising this young man, he found instant relief.

This circumstance so affected Mr. Kemp that he could seldom be prevailed upon to submit to be mesmerised by any one, though during the following years he had several severe attacks of illness. When he was attacked with the fits, as he was passive, mesmerism was always adopted, and with instant success. His antipathy was at last wholly overcome only by the severe suffering occasioned by the surgical operations upon his leg.

A month or two after his cross-mesmerism, he lost his mother, to whom he had been much attached: and on the day of the funeral fell down in a fainting fit by the grave while the body was being lowered to its resting-place. This fit he had prognosticated while suffering from the cross-mesmerism on the day following Mr. Hall's lecture; and so confident was I, from previous observation, of the fulfilment of his prediction, that I recommended the fellow-workman before mentioned to accompany the funeral, which he did, for the purpose of watching Kemp, and to guard against mesmeric disturbance which had recently been productive of such distressing consequences. The fit came on; he was quietly removed to a little distance, mesmerised, and woke collected and walked home. For some months such fits were

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\* Such things are very common when no caution is observed, as the pages of *The Zoist* shew.—*Zoist*.

of frequent occurrence. Without the slightest warning he would drop while at his work in a state of insensibility. He was always immediately mesmerised into sleep-waking, and in this state he *would direct what was to be done to relieve him, and his measures invariably succeeded.* These fits occurred for about eight months, the intervals between them gradually increasing.

He was also subject to ulcerated throat, and in one very severe attack his brother called to see him and found him suffering exceedingly. He had not been able to swallow anything but a little liquid for two days. He consented to be mesmerised by his brother. Instant relief was afforded, and, to the astonishment of his brother, he took up a *raw chestnut* and ate it with great relish, swallowing it without the slightest inconvenience. I need hardly say that on awaking he was quite unconscious of anything that had taken place. This occurred on Friday, and on the following Monday he returned to his work.

On another occasion, when he had just recovered from one of his fainting fits above mentioned, and was sitting in the printing office to regain his strength before going home, I found him in the mesmeric state, and being puzzled to account for this, I ascertained that a lad, close by the place where Mr. Kemp was sitting, observed him to be slipping from his seat, and had raised him up, and thus unconsciously mesmerised him. The lad, who is totally ignorant of mesmerism, was desired to make the tranverse passes and to blow in his face, when Kemp at once awoke.

A singular occurrence took place one day. One of our apprentices was suffering from severe tooth-ache. Kemp volunteered his services to mesmerise the affected part; in a few minutes he dropped into the mesmeric sleep-waking, but complaining sadly of tooth-ache. The apprentice had obtained instant relief, but from appearance had transferred his enemy to Kemp with good interest. The scene was beautifully interesting, but laughable; the whole being the work of a few minutes. I need hardly add that Kemp was soon relieved of the tooth-ache on his jaw being mesmerised, but vowed he would never mesmerise for tooth-ache again.

Another time, just before taking his breakfast, which had been brought in to him, he was seized with a fit, and in falling struck his head violently on some stone pavement. He was instantly mesmerised, and while in sleep-waking ate his breakfast as if nothing had happened. When awoke, he looked at once for his breakfast, which he was on the point of commencing when he was seized, and could not



be persuaded that he had already eaten it; his manner clearly proving that on being roused the mind reverted to the instant of time when he was seized: the interval was evidently blank to him, as I believe it is in the majority of cases, if not invariably.

When I undertook to mesmerise him, I assured him that no experiments whatever should be made with him, and therefore my attention was directed solely to the production of the sleep and the mesmerising of the leg, and I rejoice to say that such have been the beneficial results.

It may be well to mention, that the susceptibility to the influence gradually wore off in proportion as his health seemed to improve, so that, when I last mesmerised him, it occupied me twenty minutes to throw him into the sleep.

With many thanks for your great kindness and advice in this case,

I remain, dear Sir, yours respectfully,  
To Dr. Elliotson. JOHN MITCHELL.

It must distress any person who feels for other sentient beings to reflect upon the often repeated agony which this poor young man suffered, and that he might have escaped it *altogether* had the surgeons of the Middlesex Hospital employed mesmerism in his case. Every probing and every cut would have been made without sensation: and probably indeed no probing and no cutting would have been necessary, but the cure silently, perfectly, and by no means slowly effected by the mesmerism only, as was the case when the leg was as bad as ever after he had left the hospital and when mesmerism was the sole remedy employed.

JOHN ELLIOTSON.

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XI. *Some rapid Cures by Dr. Esdaile.* Communicated by Dr. Elliotson.

“Never was there so great an appearance of wisdom, nor so much exercise of study, in so many faculties, in so many regions, for this last forty years. Doctors are dispersed everywhere, in every castle, in every borough, and especially by the students of two orders, which has not happened except for about forty years. And yet there never was so much ignorance, so much error.”—ROGER BACON. Quoted by Dr. S. Jebb in his Preface to Roger Bacon's *Opus Majus*.

MY dear Dr. Elliotson,—Since we cannot get our orthodox brethren to benefit their patients by the curative powers of mesmerism, we must do our duty by shewing the

public how they can often effectually help themselves, and be independent of orthodox doctors and physic on many painful occasions. Unfortunately mesmerism partakes of the uncertainty of all human means of cure, but it often enables us to cure even acute diseases in the simplest and most expeditious manner, of which the following is an instance, and most persons may do as much among their friends when they meet with susceptible constitutions.

About two years ago, I reported to you the wonderful effects of mesmerism upon my sister-in-law, who was suffering from nervous exhaustion and irritability of the brain and spine. Her health has been wonderfully good ever since, and she paid me a visit last week to recruit a little after the fatigues of weaning a child. She awoke one morning with pain and stiffness in her right hand, and complained a good deal of it for two days. On the second evening, being seated by her on a couch, I examined her hand and found it to be considerably swelled and painful on pressure; upon which I said, "If you are still sensitive to mesmerism, I dare say that I could cure this. Place your hand on the couch, and let me try." She did so, and I made a few passes over the hand; but remembering that she used to have uncomfortable feelings about the heart before going to sleep, I said, without looking up at her, "Don't look; I do not desire to put you to sleep." She made no reply, and on looking at her I found her to be already profoundly entranced, with her eyes wide open and fixed. She shortly awoke with a start on being spoken to; and on moving her hand found that she did so freely; and next morning the swelling was quite gone.

One day after dinner, she appeared very uneasy and went and lay down, pressing her hands upon her breasts, which, on enquiry, she confessed to be very painful, swelled, and knotty from the accumulation of milk. I made passes from the chest to her feet, and she instantly went to sleep, awaking after half an hour lively and free from pain: next morning her breasts were soft and easy, and have continued so ever since. In a letter just received from her, she says, "It is singular that I have not had the slightest return of annoyance from my milk since James so kindly spirited it away."

On the last day of her stay with us, she was obliged to leave the table on account of violent tooth-ache, and on her return, I said jokingly, "You need not suffer any pain in my company," making some passes over her cheek at the same time, and she almost immediately cried out in astonish-

ment, "It's gone!" The pain did not return while she was with us.

All this immediate and complete relief to three distinct and painful affections was procured without the least discomfort to the patient or to the family circle; whereas if our orthodox brother bolus had been called in, she would have been lotioned, potioned, and motioned for a week, and the house turned most needlessly into a hospital. This, I repeat, most medical men may often do, if they please; and if they *will not*, then people should help themselves, and do without them.

Yours very sincerely,

JAMES ESDAILE.

Fairmount, Perth, Dec. 10th, 1854.

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XII. *Extraordinary recovery of a young person, after being eleven years confined to her bed perfectly unable to move hand or foot.* By Capt. FALCONER MILES.

"Man is incapable of perfect wisdom in this life; it is hard for him to ascend towards perfection, easy to glide downwards to falsehoods and vanities: let him then not boast of his wisdom, or extol his knowledge: what he knows is little and worthless, in respect of that which he believes without knowing: and still less in respect of that which he is ignorant of. He is mad who thinks highly of his wisdom; he most mad, who exhibits it as something to be wondered at."  
—ROGER BACON, *Opus Majus*, p. 15.

ABOUT the commencement of April, 1854, some influential ladies called upon me to consult me about a young person, a Miss Dunne, of Kells, in whom they appeared greatly interested. They stated that she was about 26 years of age, and had been for the last eleven years perfectly unable to stir hand or foot, and that everything she ate was immediately thrown up again; that she had a continuous spasmodic twitching in the face, and swooning off frequently; she suffered also from the most distressing breathing, with a severe cough. Every means had been tried that medical skill could devise without any relief whatever: at last one medical gentleman, whose name I regret to say I have forgotten, recommended that mesmerism should be tried. Consequently her friends called upon me to consult me in the matter. I said I would with pleasure do what I could for her. She was accordingly brought to Dublin, and placed in lodgings near me, on the 17th of April, 1854.

When I saw her first, I found her after her journey by train in such a state of *utter prostration* that I really did not think she could live an hour: her breathing was so laborious

and distressing that you might have heard her in the street. She was no sooner out of one swoon than she was off into another. Her servant could not leave her for an instant, applying stimulants to her nose. I mesmerised her for about twenty minutes, and quieted her considerably. The next day I found her much the same: she had recovered from her journey, but was, as usual, utterly unable to move. If she were raised in the least, her head would fall down perfectly helpless as in an infant of a day old; and she was fearfully emaciated. I mesmerised her three times a day for about fifteen minutes each, without any marked results. On the Monday week I first began to find her getting under the influence, and was able by tractive passes without contact to raise her hand. On the tenth day I got her pretty well under the influence, and by tractive passes from the foot of the bed was enabled to raise her up and then gradually allow her to sink back again, accordingly as I moved my hand. I found also I could perfectly control the violent breathing by placing one hand upon her forehead, the other on the diaphragm, however violent it might be: I was able also to communicate great strength to her by holding both hands for a few minutes.

Her case now becoming known, a great many influential persons, medical and others, came to see her, amongst them His Grace the Archbishop of Dublin.

On the 8th of May she was able for the first time to dress herself, and then when under the mesmeric influence I made her get out of bed with my assistance. From this date I made her dress daily, and practised her frequently in getting up and walking about the room: of course, with assistance. Her delight on first sitting up and looking out of the window was really quite extraordinary.

About this time Sir Henry Marsh very kindly came to see her, and examined her case minutely. He was greatly astonished, and was much struck at my being able so quickly to stop the violent breathing, and which he said was most difficult to manage.

She continued to improve daily under my treatment: the spasmodic affection of the face had quite left her, the sickness of stomach nearly ceased, and in the middle of June was able to go out to walk, and be drawn about in a Bath chair. She is at present able to walk remarkably well without the slightest assistance, and can go up and down two flights of stairs as quickly as any one, and, until the cold weather set in, was out daily walking, and riding a donkey: she has also grown quite fat. But I thought it advisable to

keep her near me during the winter for fear of any return. In spring, please God, she will return home truly a new creature.

She has been visited by numbers, both medical and others, who are all quite astonished at her recovery ; and indeed it is no wonder, for she was apparently the most hopeless case I ever saw. Certainly it proves that mesmerism, with God's blessing, without which we can do nothing, is indeed a powerful agent ; and from experience I am satisfied that in most cases where mesmerism has proved unsuccessful, it arises solely from want of perseverance in the treatment. Now one remarkable feature in Miss Dunne's case, is, that she was not brought under the influence for ten days, and though she became afterwards very sensitive to mesmeric influence, she has never been put into an unconscious state.

Her friends look upon the case as almost miraculous ; but to God be all the praise—to Him be all the glory.

Merton, Cullenswood, Dublin,

Dec. 6th, 1854.

### XIII. *More frightful mischief from spirit fancies.*

“ According to Paracelsus and his school, besides material and immaterial beings there are *elementary spirits*, which hold an intermediate place,—sylvas, nymphs, gnomes, salamanders, &c., by whose agency various processes of enchantment may be acquired, and things apparently supernatural explained. Thus the spiritualist scheme dealt with a world of its own by means of fanciful inventions and mystic visions, instead of making any step in the study of nature.”—*The Philosophy of the Inductive Sciences, founded upon their History*. By the Rev. William Whewell, B.D. Vol. ii., p. 9.

SCIENCE is the knowledge of nature and nothing else, and is therefore concerned with facts only, which must be ascertained by observation and experiment and by reasoning on facts. The science of mesmerism and all that relates to it excludes all dreamy fancies and superstitions. Our pages have been devoted to mesmeric and cerebral science, and we have set ourselves against the admixture of dreamy fancies with them, holding forth the baneful consequences of this ignorance and folly, and caring nothing for the pain we might give in mentioning instances of its direful effects.

We extract the following from the new edition of Mr. Townshend's *Mesmerism proved True* :—

“ With regard to Table-turning, and Table-talking, the muscular hypothesis does not satisfy me a whit more than when I wrote my book. On the contrary, I have lately seen some curious cases of

Table-motion, which confirm me in the idea that certain individuals under certain conditions dispense an imponderable force, by very strong volition, and very slight contact, from the brain to the object which they touch. I have seen a table violently agitated, when only the tips of the fingers of one or two persons, in whom I have thorough trust, were laid upon it. But what has struck me most was the result of some experiments made at my house in London, with an instrument called a psychograph—a very delicate instrument for testing slight agencies—somewhat resembling a pentagraph in form and contrivance. The different way in which it was influenced by different persons, who lightly laid a finger on it, was extremely remarkable. Some persons had no effect upon it at all. I had very little; but a young lady, Miss E. C. (the daughter of a distinguished authoress who is now, alas, no more), in spite of her own utter incredulity, in the beginning of the trial, produced, by the lightest touch, so powerful an effect upon the instrument, that it did not merely move, it *flew*, and darted about, like a needle under the starts of the strongest electricity.

“In addition to this, I, on this occasion, received confirmation of my notion, that the brain is adequate to produce all the most mysterious phenomena of what is termed ‘Spirit-rapping.’

“The aunt of Miss E. C., was placed in communication with her niece by lightly touching her, and then thought of the name of some person; upon which the farther end of the psychograph, which held a pointer over an alphabet, went over, successively, such letters as spelt out the name thought of. *Some* of the first letters of a name which I thought of were also pointed to, but I seemed to have less influence and less Mesmeric relation with Miss E. C. than her aunt had, and the experiment was incomplete.

“Since my return to Lausanne, I have seen, in my own house, what is called ‘Table-talking;’ and I had every reason to believe in the good faith of the parties concerned in the experiment. The communication was kept up by the leg of the table, lifting up and rapping, as the alphabet was called over. The answers were curious, but entirely confirmed me in my belief that action (perhaps *unconscious* action) of the brain calls forth the answers that are (without a shadow of evidence) attributed to spiritual and external agency. The moving force belongs, I believe, to persons peculiarly endowed, who, from what I observed, are, during the operation, in a peculiar state of excitement, perhaps semi-mesmeric. They sigh frequently while they are influencing the table, exactly like persons under incipient sleep-waking. The answers, also, are just of that strange, capricious, semi-rational kind, as are answers verbally given by imperfectly mesmerised persons—a sort of characteristic of table-talking which induced a friend of mine, who was rather given to the spirit-hypothesis, to say, that ‘one should be rather apt to attribute the answers obtained by spirit-rapping to the agency of capricious, half-malignant fairies, and Puck-like elves, than to spirits of an elevated rank.’ There is no need, however, to go out of this world for our solution. As a late paper in *The Zoist* (by the Rev. Dr.

Cumming) admirably remarks, the answers to querists, in the Spirit-rapping line, all savour of the individual who puts the question. 'I have read' (says Dr. Cumming) 'every pamphlet I could find on the subject, from Mr. Dibdin, one of the best and most pious men in London, to Mr. Godfrey, Mr. Gilson, and others who have written in favour of their views; and, in reading those various interesting works, I noticed that each enquirer of the table got all his answers very much in the direction of his own wishes and predilections.'

"It is so. And what is remarkable (at least I found it so, in my case) the answers savour of the querist more than of the medium.

"While a lady was influencing the table, and I putting my questions, I received answers that confirmed all my theologic views; with which, however, the lady was previously unacquainted. In every reply, I found (as it were) the echo of my own brain. And I cannot say that I flatter myself to be so infallible in my opinions (however conscientiously formed) as to call down a sanction to them from a superior world. I created what was answered to me.

"Thus, I deny not the facts. I explain them; and that in such a way as to steady the brain down to this world—a world that has quite enough marvels of its own to occupy us healthily."

"Since I published *Mesmerism proved True*, I, in passing through the town of B——, called on a family, of whom, some years ago, I had seen a good deal. They are of the Swedenborg persuasion; all of them amiable, all of them talented, all of them—from the fragile mother to the pale, large-eyed youngest daughter—seers of spirits, and dreamers of dreams. To hear the talk of such a family is like being in another world. They speak of unseen things as familiarly as of a garter. They live so alone, and so abstracted, that their language is scarcely of this earth.

"Highly interesting is a visit to such persons—but deeply painful too. I saw, manifestly, health, usefulness, reason itself, departing under the belief of spirit-intercourse. Who could look at the attenuated frame, care-worn face, and large dilated eye of the especial ghost-seer—the youngest daughter (whom I will call Olivia), without a sigh of pity, and a wish that, in her mind, wild belief might be superseded by true philosophy?

"She told me in quick, low, hurried accents, which almost sounded like breathings from a ghostly visitant, that 'the spirits' had, a few nights before, played a piece of music to her, in which she had heard the sound of various instruments. To recall the piece in all its grandeur was for her impossible; but she recollected, and indeed had written down, after the unearthly visitors had departed, a faint idea of the strain. As I knew her to be an accomplished performer both on harp and piano, I asked to hear it. She sat down to the piano, and played a sort of march, certainly the wildest and most wonderful thing I ever heard. It positively thrilled me by its unearthliness, and the fair performer, while she played it abstractedly, and seemed lost to the outer world, knew how to pour into it the effect of various instruments—now near, now far, now high, now low, now dying away in the finest diminuendo, now swelling up, as

if upon the midnight breezes, into a storm of harmony. And all the time, the performer's eye how rapt, how dreamy! Such a strain from such a sybil-looking person might almost have worked belief of its supernatural origin.

"As I was taking my leave of Olivia, she startled me by saying in her singular suppressed tones, 'Your mother will be very glad to hear some news of you from me.' (Olivia knew my mother, who has been long dead.) I answered by a question, 'Cannot my mother, if a spirit, obtain news of me for herself?' 'Oh no!' answered my fair visionary, 'the spirits dwell in different circles of the spirit-world, and the higher circles cannot communicate with the lower, or with this earth, save by means of mediums.' I felt, as Charles Lamb says, 'I knew not the laws of that land,' so I could not presume to question them.

"However, I could not help remarking to Olivia that this sort of visionary communication must be very bad for the medium's health, and a great strain upon the nerves. Olivia owned it *was* so, and added with a sigh, 'Do not wish for such a power—do not try for it—do not ask for it!' I assured her, with all sincerity, that such a power was the very *last* thing I should covet; adding mentally that I prayed that Olivia herself might be cured of those delusions, which were tending directly to insanity."

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#### XIV. *Postscript to the article on Swedenborg.*

IN the hurry of forwarding my remarks on Swedenborg, to be in time if possible for the October number of *The Zoist*, I forgot to mention, that many of the Baron's disciples declare he never could have derived any of his ideas from Behmen, since there is a letter extant, in which he declares that he never perused the works of his predecessor. This letter I have read, and the impression which it left on my mind is, that it affords no evidence whatsoever that the meditations of Behmen did not influence the mind of the learned Swede. Behmenism was the dominant form of religious mysticism, throughout protestant Europe, for more than a century after the death of its author. And to suppose therefore that so universal a reader as Swedenborg could have been altogether free from the action of the extatic Sutor, is simply absurd. The power of a master-spirit is incalculable. His principles, like a subtle aura, pervade the whole atmosphere of thought, and penetrate by multitudinous intermediate agencies into the most sheltered recesses of mind. How much of Platonism do we find in the works of men who never read a line of the Grecian sage? Behmen, we reassert, was an important link between the religious mysticism of the



past and the present, and in so far as Swedenborgianism agrees with his system we have a right to consider it derivative, seeing that it was the later of the two. Such are the canons of criticism applied to all schools of speculation, ancient and modern, and without which no intelligible history of philosophy could by possibility be written.

J. W. JACKSON.

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**BOOKS RECEIVED.**

*The ILLUSTRATED Practical Mesmerist, curative and scientific.* By William Davey. Edinburgh; 1854.

This is an excellent manual: with sixteen good representations of different mesmeric processes.

*Bulletin de l'Athénée Magnétique de Lyon; Journal des Sciences Psychophysiques.* Sept., Oct., Nov., Dec., 1854. Lyon.

*The Brain in relation to the Mind.* By Joseph Swan. Longman, London, 1854.

*Mesmerism proved True.* By the Rev. Chauncy Hare Townshend, A.M. NEW EDITION, with a new Preface. Baillière, London, 1855.

*Errors dispelled: or, Mesmerism without Sleep and Mesmerism with Medicine.* By S. D. Saunders, Medical Mesmerist, Clifton. London, Baillière, 1855.

*The British Journal of Homœopathy.* October, 1854. Groombridge, London.

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**NOTICES TO CORRESPONDENTS.**

We regret that, though we have exceeded our usual limits, we have no room for Dr. Elliotson's case of cure of Delirium Tremens with Mesmerism only: nor his case of cure of Fistula in Ano condemned to operation by a hospital surgeon: nor for Mr. Tubbs's and Mr. Parker's interesting collections of mesmeric cures. The honesty of these two gentlemen in daily and hourly combining mesmerism with their ordinary practice, are shining examples. Their cases will not fail to appear in our next, together with the continuation of our account of Reichenbach's new work.

We thank our Lincoln correspondent for pointing out to us the vagaries of the wise and wonderful surgeon Bottomley of Croydon. The elegant old gentleman will not be forgotten in our Number on the first of April. We have no doubt that he is descended from Bottom the weaver, and has had *ley* added to the family name in honour of his roaring like a "Lion," spouting in "*Ercles' vein*," like his great ancestor, and in addition *Yelling* at mesmerism "like anything." "It appears by his small light of discretion that he is on the wane: but yet, in courtesy, in all reason, we must stay the time."—*Midsummer Night's Dream*, act v., sc. 1.

We feel obliged to the *Graf von Viettingholt*, M.D., for his communication of a case of mesmeric sleep-waking which arose out of a mesmeric sleep,—both which were preceded by pains of the head and face, typhus and scarlatina, in succession, and followed by complete oblivion of all these occurrences.

*Mrs. Flowerday.*—We are informed by Mr. Tubbs that Mrs. Flowerday, whose breast was removed last spring in the Mesmeric Infirmary of London painlessly and without her knowledge, remains perfectly well. Every day she may be seen fetching water from Mr. Tubbs's pump, from which he allows all his neighbours, rich and poor, to obtain excellent water from seven in the morning till ten at night.

We have to thank Mr. Janson for again generously advertizing *The Zoist* and distributing many copies of it.

### Obituary.

Mr. Colquhoun, the distinguished author of *Isis Revelata*, expired suddenly at dinner in November. His early, learned, and courageous advocacy of the truth of mesmerism in this able work will secure him a permanent name. He wrote also a work on magic three years ago. Although a scholar and a gentleman, he was very impetuous and prejudiced. He would not examine phrenology or the experiments in phreno-mesmerism: and was credulous and incredulous, and very bitter against phrenologists and those who were not spiritualists nor of his religious and political creeds. But he was a good man.

## MESMERIC INFIRMARY.

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\* This is the same lady who presented to the Infirmary much useful and valuable furniture, has clothed the page boy, paid for cleaning the windows, &c., &c. She declines being on the Ladies' Committee, though as a life governor she is eligible; but she visits the Infirmary two or three times a week, observing everything and always enquiring what service she can render. She wishes her name not to appear in print.

### Errata.

- p. 3, l. 6, for "latter," read *former*.
- p. 107, for "say that it," read *said it*.
- p. 108, for "act upon," read *cut up*.

END OF VOL. XII.









