

THE ZOIST.

No. XL.

JANUARY, 1853.

- I. *Cure of Ovarian Dropsy, accompanied by most severe vomiting and pain and other sufferings, with Mesmerism and Galvanism, by Dr. Motherwell, Melbourne, Australia : together with remarkable Clairvoyance on the part of the patient as to both the nature of the disease and the method of curing it. Drawn up by Dr. Motherwell and the patient, and communicated by Dr. Elliotson. With a note on Professor Brande's conduct by Dr. Elliotson.*

"Mesmerism, as it is called, has occasionally taken root, and at one time, but for an accident which we shall presently notice, threatened to thrive and prosper."—"Many of our readers have probably witnessed the silly and disgraceful exhibitions in this line of practice which some years ago were displayed in London, and are therefore aware of the means by which the magnetized are brought under the 'influence.' It is always necessary that the magnetizer himself should be charged with the fluid, and that the magnetizees should be susceptible of its influence, which, be it observed, all persons are not : nor can all persons be magnetizers ; some want power and others faith ; in short, there must be a due share of folly or of imposture, or both, on the one hand, and of credulity, cunning, or morbid irritability, on the other : and then all goes right. The magnetizer, with his wand of office, performs certain antics before the patient, &c."—"A few years ago some lamentable attempts were made to revive it in London ; not by quacks and impostors, but by regular practitioners, and even by persons who enjoyed no inconsiderable share of public respect and favour. They reaped the bitter fruits of their CREDULITY AND FOLLY : but the MANIA HAS SPREAD INTO THE PROVINCES, WHERE IT STILL RAGES WITH UNABATED FURY."—*A Dictionary of Science, Literature, and Art, &c.* Edited by W. T. BRANDE, F.R.S., L. and E. of Her Majesty's Mint, Honorary Professor of Chemistry in the Royal Institution of Great Britain, Professor of Chemistry and Materia Medica to the Apothecary's Company : assisted by others. Second Edition. 1852.

To Dr. Elliotson.

Collins Street, Melbourne, June 12, 1852.

My dear Sir,—I beg leave to send the accompanying statement by Miss Smith of her disease, long-continued ill-

ness, and other sufferings; and its treatment and cure by mesmerism and galvanism pointed out to me while she was in the mesmeric sleep. If you think it worthy of a place in the "*truth-telling*" *Zoist*, I shall feel obliged by your forwarding it to the editor. It is perhaps too long for insertion, but I thought it better to give you a full detail, and then leave it to your judgment to omit any part that you did not think of sufficient importance to be published. I can only say that, upon my honour as a gentleman and a member of our noble profession, *it is true in every particular that I have written*, without the least colouring or exaggeration.

Believe me, yours very truly,

J. R. MOTHERWELL.

Narrative by Miss Smith.

"To the Editor of *The Zoist*.

"Melbourne, May, 1852.

"Far be it from me to pretend to assert what mesmerism is: but on its beneficial effects I will not be silent, considering that a public acknowledgment of relief is a duty incumbent upon me. Why should I shrink from complying with a request, when I have reason to believe and hope that the result is calculated to benefit my fellow-creatures, and do justice and credit to the reputation of one, so desirous of doing good as he who has been the main instrument (through the merciful interposition of Providence) of performing so wonderful a cure? In short, I feel it but a slight remuneration I can make to be regardless of, and willing to bear with, the censures of those who can be faithless to the merits of mesmerism; and by an appeal to conscience, I know that my motive is wholly founded on gratitude and philanthropy.

"I have truly hitherto led a suffering life, as those with whom I have been closely connected could affirm. I was placed by my guardian, being deprived of parents when three days old, at the age of five and a half years, at school. Up to that period (of course I assert only what I have been told) I was a very weakly child, always ailing and full of misfortunes, having repeated inflammations in the eyes; and at the age of four I had a severe fall, when I broke my left leg and put out the right wrist. From my weak state of health I required the greatest care. Two winters successively I had an attack of inflammation of the lungs; and, as I advanced in the various branches of scholastic engagements, I was induced to great perseverance by an assurance that in a few years I should be entirely dependent on my own exertions. In this attempt at superior attainments I was frequently dis-

appointed. For, owing to a weakness in the left side, I was permitted by the surgeon (a Mr. Lomas, brother to our governess) to devote only half the time allotted to our various undertakings. At the age of eleven I first suffered the constitutional change, which kept on without intermission for fifteen days, and for the two following years I had not a return. All who saw me during that interval firmly believed I was in a decline, as every sign of it was evident.

"I was then thirteen, when I had the misfortune to lose my only female friend, the wife of my guardian. Circumstanced thus, I was removed from school, and I took the charge of nine small children as instructress in a very comfortable family. I was there upwards of twelve months, constantly an invalid, suffering much with pain in my side and retention of urine, which, it is proper for me to remark, I was troubled with at the time the constitutional change first appeared, as well as on various occasions afterwards. I was at this time under the care of Mr. Wright, of Bridgford, who recommended me to leave my situation and try another air. I complied with great reluctance, and for a short time was with a friend at Mansfield, Notts, where I was attended by a Mr. Hurt. Retention of urine still troubled me, and he discovered great swelling of the abdomen, and had a slight idea that I was *dropsical*. At this time my legs swelled much, and at last broke out in pimples resembling small blisters, which continually discharged, but could not be healed by any ointment that could be applied. I then tried simple means. I bandaged the legs from the toe to the knee with cold water cloths kept constantly upon them, and also kept the bandages wet, drinking at the same time elm-bark tea and milk and lime water mixed.

"I then took another situation, which I occupied four years and three quarters. The disease in this time had made such rapid progress that I could not continue my undertaking: and, as I had been so long under one surgeon without any relief, dissatisfaction was felt by my employers, for I was still under Mr. Bently Wright, of Bridgford, as the village in which I resided was only two miles from my previous situation.

"Mr. Wright then gave me a note to Dr. Williams of Nottingham, who prescribed for me during some weeks while I remained in Nottingham with a friend. I became ultimately too ill to attend for advice from the Doctor, and he, considering it a surgical case, gave me a recommendation to the hospital: and, though I was not under his immediate care, he seldom visited the hospital without seeing me.

"I was placed first under Dr. Storer and Mr. Attenborow, who tried various remedies with me, applying mercurial plasters on the tumor, iodine, and blisters, and an issue in the arm for six months. This was then dried up and exchanged for a seton. I ought to remark that my eyes were at this time much affected as well as my spine being very weak, for which I believe the application of iodine was of service; I also suffered much pain in the back of the head.

"The catamenia were now beginning to lessen exceedingly: and, the pain increasing much, I took very powerful draughts at each paroxysm for relief. I was now troubled with incessant vomiting, particularly after taking any nourishment. Every means was tried to stop it, but to no purpose: and, other opinions being called in, I was next placed under Mr. Wright and Dr. Hutchinson, who (as I became unable to swallow food) fed me with a tube and a syringe down my throat; sometimes exchanging it for a small glass funnel put to the nostrils, and the milk poured down by a teaspoonful. At one time this was continued night and day every second or third hour, the vomiting still troubling me *occasionally*. I was then *all but* given up, and my friends visited me, as was believed, for the last time. I was then fed by injections of beef tea and milk: and nothing given down the throat whatever. For five weeks I had nothing in my mouth but a moist sponge, or a piece of linen rag dipped in vinegar.

"At the end of this time (*viz.*, five weeks) I was able to retain my food, and take 10 oz. of wine with $\frac{1}{2}$ lb. of biscuits each day. The tumor during this time remained about the same size. I was in the hospital twelve months all but a week. When I left it I was under several doctors, being a member of the dispensary at Grantham. Here there was much dispute as to what my disease was. A letter was sent to Dr. Williams, requesting his opinion of its nature while I was in the Nottingham Hospital. I now hold the reply, which states that I had *extensive ovarian disease, irritation of the bladder, and diseased eyes*.

"After various consultations and unpleasant examinations, it was unanimously agreed that it was an ovarian tumor, and that nothing, saving an operation, would restore me to health. Still none agreed that it was of a proper size to justify an operation at that time. But the pains increased, and so great were my sufferings that without the application of black drop and chloroform I could not have existed. Drs. Brown, Sylveston, and Mather; surgeons, Messrs. Jeans, Shipman, Robbs, and Eaton, saw me repeatedly; but I was more par-

ticularly under Mr. Jeans and Mr. Shipman. I also had the opinion of Mr. Cade, of Breaston, who coincided in opinion with the above medical gentlemen.

"It was now May, 1851, and they agreed that, for the establishment of my general health, a voyage would be serviceable, for I was quite unable to earn my own livelihood. This idea greatly prompted my friends to decide on emigration; in order that if my health could be established I might be enabled to bear the intended operation. The catamenia *only just* appeared; but *regularly*. I suffered exceedingly all the voyage, with vomiting, retention of urine, cramps in the legs, and violent spasmodic affections at the chest.

"On my arrival in the colony, I was placed under the care of Dr. Sullivan in the Colonial Hospital, the case having been refused on application at the Town Hospital on shewing the note before spoken of from Dr. Williams, which states that I left the hospital at home quite uncured. I was under Dr. Sullivan from October 4th, when I landed, up to November 5th, when I was at length admitted into the other hospital, and placed under Mr. Thomas, who strongly advised an operation. I was examined in the presence of Dr. Wilmot and my own surgeon. Dr. Wilmot recommended galvanism, having, as he said, seen beneficial results at home in the complaint under which I laboured. I had violent attacks of spasms all the time I remained in the hospital, which was ten weeks. I left as an out-patient, still under Mr. Thomas, but found that the disease gained ground so rapidly that I was not able to maintain myself.

"It only now remains for me to allow my conduct and deportment to be the criterion by which I testify the heartfelt gratitude I owe to my kind, kind friends who have so interested themselves in my welfare as to place me in the hands of one to whom I can never tell how much I owe him, since his *disinterested kindness, care, and exceedingly skilful treatment* (as I gain strength) have so far relieved me of a painful disease, as to allow me to do my duty in that state of life into which it shall please God to call me. In expressing gratitude to the creature, think not that I am unmindful of the debt of thankfulness I owe to the Creator: for He has not only blessed the means used for my recovery, but has in a wonderful manner verified his promise made to the fatherless one in Psalm xxvii., and raised up a succession of kind friends whose unwearied support and comfort I trust I shall never forget.

"I now leave the remainder of the surgical treatment to my doctor: and rest assured that you will hear nothing but

facts : for the permanent relief I have received is too evident to allow of unbelief.

"ELIZABETH N. SMITH."

Narrative by Dr. Motherwell.

I was called upon by the Rev. Mr. Strong, Mrs. Strong, and Mrs. Simpson, and requested to visit this poor sufferer, who I was informed had been discharged as incurable from the hospital, and was then dependent on the care and charity of those kind friends. The surgeon under whose care she was at the hospital had promised to visit her occasionally as an out-patient; but he was very busy and told one of her friends who called upon him, "that her case was hopeless," and he had not called to see her. In these circumstances I was asked to visit her, since she was then suffering fearful pain, and urgently imploring for something to give her rest or sleep.

As she has stated, she had been for many years afflicted with an enormous swelling of the abdomen, supposed to be connected with the left ovary, and causing intense pain by its pressure on the surrounding parts. Severe spasmodic contractions of the lower extremities, especially the left leg; irritability of the stomach, frequent vomiting; generally constipation, but sometimes a fit of diarrhœa; strangury and irritability of the bladder, but sometimes retention of urine; sleepless nights; unceasing pain and excessive debility; all indicated the shattered state of her constitution, and rendered her life wretched.

When I saw her she had taken sixty drops of laudanum, which had been rejected by the stomach. I administered chloroform, which rendered her insensible to pain while its action was kept up, but no longer.

I then gave her half a drachm of the liquor opii sedativus every hour for four hours. It stupified her while she remained under its influence. Next morning, the pain being as bad as ever, I gave her a grain of morphine every hour for four hours. This too stupified her: but, as soon as its narcotic effects had passed off, the pain returned. And now the stomach had become so irritable that nothing solid or fluid was retained. Parched with thirst, she was afraid to drink on account of the pain and distress of vomiting. I then tried that evening for half an hour to mesmerise her, but without producing any effect. I ordered her to take effervescing draughts during the night. On the following evening I tried again for half an hour to mesmerise her, but

no effect was produced at the time. As she was complaining of pain in the lower part of the abdomen, I ordered her to have a hip-bath.

Next morning she told me that she had slept a little during the night, and was surprised to see some slight stains on her clothes like the catamenial fluid. She remarked that it was strange that the hip-bath could have produced such an appearance, as she had oftentimes used it every night for several weeks without any such effect. She was not disposed to give mesmerism any credit for this change. She had heard of mesmerism and had been mesmerised once or twice in England : but a sanctimonious friend of hers, of the Hugh M'Neile school, had told her it was highly improper, and she was dissuaded from a further use of this "Satanic agency." Again, on shipboard, while coming to this colony, a female friend of hers had upon two occasions soothed her very much by mesmerism, and I believe induced sleep. But the learned doctor on board, and some of the most self-sufficient of her fellow-passengers, had denounced it as *humbug*, and any persistence in it was discouraged.* I only heard of these particulars after I had mesmerised her several times, as, up to this period, she did not put any faith in it. Neither did the friends who came to ask me to see her, their expectation being that I would try what medicine would do for her; and, when it failed, they did not make any objection to my trying to mesmerise her, but never expressed a wish for me to give it a trial.

Well, *en avant*, slight as these stains were, they inspired me with hope,—they helped to rouse my energies. I tried to mesmerise her for half an hour on the third evening, without producing any effect at the time : but, strange to say, oh ye sceptics ! she slept better that night after I left her ; and the stains on the night-dress were much larger, and of a very dark, almost black, colour. I tried to mesmerise her the fourth evening, and in about twenty minutes she appeared to be getting very drowsy : the eyes closed, and she soon passed into the mesmeric sleep. After some time had elapsed, I spoke to her, and she answered me. I asked, Was she comfortable ? and she said, " Oh yes ; I am so happy ! free from pain : 'tis long since I have had such quiet."

The voice was changed ; it had not the querulous, whining tone which long-continued sickness gives to even the

* A gentleman in Cheltenham was lately anxious to find a mesmeriser, for established means rendered him no relief. But he wrote to a friend that mesmerism had been driven out by the divines, who called it devilish, and by the doctors, who called it *humbug*.—*Zeist*.

most resigned and patient. The countenance was calm and serene; the rigid lines which pain and suffering had imprinted upon it had relaxed and disappeared. On this and many other occasions in her mesmeric sleep she has poured forth with fervent zeal her most humble prayers and thanks to an almighty and merciful God for all his blessings and mercies bestowed upon her.

Ah! Hugh M'Neile, if you had but heard her! Satan could not so have prompted her!

I allowed her to sleep for some time, and then, again addressing her, I told her, "That persons in the mesmeric sleep were oftentimes able to see what was the nature of their disease, and to point out the means of cure; and that I wished her to *try* and *see* if she could do so." After the lapse of a few minutes spent apparently in deep abstraction, she began to smile; she laughed, she grasped my hand, and said joyously, "Oh, doctor, I see that you can cure me. I can scarce believe it, but yet I see it. Oh! it appears to be too good news to be true: to think that I shall get rid of this tumor which has been oppressing me for so many years: what will the doctors say?" I told her to tell me what was to be done, and that I would do it. She said, "Yes, you must galvanize me and I shall soon be well: I shall be well in a month's time." I asked her, "Would not mesmerism do?" and she said, "No; you will have to use galvanism as well as the mesmerism. You should mesmerise me every day until I get something stronger, and then you should galvanize me over the tumor."

I mesmerised her every day for an hour or so. The stomach began to retain its food, and henceforth she herself directed while in her mesmeric sleep the treatment that I was to pursue. She desired me to "give her enemas of warm water every day, but no medicine, as she said it would only sicken her." The bowels soon began to act regularly of their own accord, and the enemas were discontinued.

After I had mesmerised her eight or nine times, she told me one evening that I might begin to use galvanism, and directed me how to apply it:—one handle of the galvanic machine to be placed at the back of the neck, and the other to be rubbed over the abdomen, which was larger than if she had been pregnant nine months. Upon percussion it did not sound very dull at any point as if there was a solid growth, but was rather tympanitic over the stomach and colon. Fluctuation could be observed, but not so distinctly as in ascites, and there was an elastic feel upon making pressure on the distended abdomen.

I began to galvanize her each day, and continued it for twenty minutes—the time specified by her. I may mention that everything directed by her was told to me while she was in the mesmeric sleep. I repeated the galvanism the next day, and continued it for five days, mesmerising her every evening.

One evening she said, "Ah, doctor, don't you see the good that galvanism has done? See how it has loosened the tumor." I told her that I could not see it; and she seemed surprised that I could not, as she said she saw it quite plainly. She told me that this tumor was caused by a large collection of water, contained in bags, and that it had originated in a bruise which she had received in the loins when eleven years of age, but which she did not think much of at the time. While she was in the hospital here, one of the surgeons wanted her to submit to an operation, telling her it was the only chance of saving her life: but she would not consent, and oftentimes in the mesmeric sleep she recurs to that proposed operation, saying, "Ah, doctor, if I had submitted to that operation it would have killed me; I see it plainly enough."

After I had galvanized her for the fifth time, she said when mesmerised in the evening, "Ah, doctor, I see I must submit and suffer, but oh what agony and pain I must endure!" I asked her what she meant. She replied, "Oh to-morrow will be a critical day for me." I said, "How so?" and she replied, "At the time you are galvanizing me the tumor will burst, and I shall suffer great pain." I asked her, "Where will it burst?" and she said, "Into the bowels." I suppose she must have been cognizant by some means that I was incredulous, as indeed I was; for she added, "You will see to-morrow, doctor, that I am right: you don't believe me now, but you will see to-morrow." I asked her, "Was there any danger?" and she replied, speaking in a far more calm and tranquil mood than I was in, "Oh yes, it may kill me: if it bursts upwards it will kill me." "How so?" said I. "I shall be suffocated in a few minutes," said she. "Can I do anything to prevent this danger?" "Yes," said she: "you ought to put a bandage very tight round my waist now to keep the tumor pressed down, and do not take it off until the tumor has burst." I put a broad bandage on, and, when she awoke, she wondered very much at being swathed up in such a manner.

I did not tell her what she had told me, but merely desired her not to stir the bandage until I removed it. I left her that night, but, feeling alarmed at the possibility of such

impending danger to her, I was anxious to have with me, when I galvanized her on the morrow, some persons of known respectability and standing in society, and therefore requested Mrs. Simpson, Dr. and Mrs. Howitt, to be present at one o'clock the next day when I would galvanize her. On the next day, after I had been galvanizing for about ten minutes, she screamed loudly, writhed about in pain; something appeared to have given way in the abdomen, and a gush of water poured from the rectum. Again she screamed, and writhed about; another gush of water issued from the bowels, and another, and another, and another, until the bed and mattress were saturated with fluid and it streamed on the floor.

We had no means of measuring the quantity, but she told me when mesmerised that evening that eight pints of water had come away; and, judging from what we saw, there must have been that quantity at the least. Of course the size of the abdomen was decreased. She told me that evening that she should suffer from debility, and constant diarrhoea, during the next day, but that I could do nothing for her except to give her a little brandy and water when she was faint, and in the evening to give her an enema of water with some turpentine in it, which would quiet the bowels. I would gladly have left her for the night in the mesmeric sleep on this as well as on many other occasions, but, as I could not depend upon the people in whose house she was lodging that they would not annoy or play some tricks on her when in the mesmeric sleep, I was obliged always to waken her up before I left her for the night.

I told her my reasons for always waking her up, and she said I was quite right, as she saw that they would tease her with questions if she was left in the mesmeric sleep: but, said she, you can put me to sleep with chloroform just before you leave, and that will do me great good. "Sleep, doctor, is better to me than food for a few days."

Next day I found the abdomen more swollen and tympanic than I had left it on the previous evening, and in her mesmeric state she told me that this was owing partly to debility, but partly to a portion of the tumor which had not burst: and added that I must galvanize her again on the following day. I did so, and similar occurrences took place as upon two days previously, but in a minor degree. There was a scream of pain, a sensation of something bursting in the abdomen, and more gushes of water from the rectum. About a fortnight had now elapsed since I first mesmerised her: I did not galvanize her again, but continued to mesmerise her

every evening. To my enquiries, if she would be well in the month's time she had predicted, she replied, "Yes; but there is an abscess forming in the womb, and until that breaks I shall not be well. I shall suffer a good deal from the pain and irritation of that abscess, and it will cause retention of urine frequently before it breaks. You must have fomentations of hot water frequently applied over the lower part of the abdomen, and when the urine is retained you must remove it with the catheter, or by putting me into the mesmeric sleep, during which it will then pass off of its own accord."

I removed the urine with the catheter on several occasions as she directed, and twice I put her into the mesmeric sleep when she was suffering from the retention, for the sole purpose of seeing if the bladder would empty itself without instrumental aid: and each time it did so. She told me four days previously that the abscess would burst on the following Thursday evening, and that the catamenia would appear regularly afterwards. On Thursday evening the abscess broke when she was mesmerised: a quantity of purulent matter came from the vagina, and she told me on the following morning that she was *unwell—poorly*: the catamenia had appeared. A month had now elapsed since I first mesmerised her, but as she was very weak I continued to mesmerise her for some time longer, though not regularly every evening as before.

One evening she said, "Doctor, I see a number of worms in the bowels, and they keep me weak and delicate; they keep the bowels in a state of irritation, and I cannot get strength while they are there. You ought to give me thirty drops of turpentine three times to-morrow, and you will see these worms come away dead on the day after" I told her nothing about the worms when she was awake, but sent her the turpentine with directions how to take it. She took it, and told me that evening when mesmerised that the worms were dead, and that they would come away next day. Next day a mass of dead worms came away from the bowels.

Some days afterwards she was attacked with severe vomiting which continued for several days. She said that every thing which came from the stomach was so acid that it set her "teeth on edge." When she was mesmerised I asked her the cause of such acid vomiting, and she replied, "Oh, doctor, I got so much vitriolic elixir to drink in water on account of my thirst from Dr. — in England, that my stomach has been injured by it, and I think that this is an effort towards its recovery."

Six weeks had now elapsed, and the abdomen began again to swell. I asked her when in the mesmeric sleep what was the cause of its now swelling as she told me she would be cured in a month; and she replied, "Why, doctor, I was cured of the tumor within the month, but there was a *small, little* bag of water which did not burst when the others did: it was so small then that I did not perceive it, and it would not have been of any consequence if I had been stronger; but I have been kept so weak and delicate, with that abscess in the womb, with these worms, and that severe vomiting, that this bag has commenced to fill again with water; but, if you galvanize me once any time before I am again poorly and mesmerise me afterwards in the evening, this bag will burst, and I shall not be troubled with them any more because I shall then be stronger."

I did as she directed, galvanized her once, and, when she was mesmerised that evening, this bag of water burst, and its contents were discharged by the rectum as before, except that at the former time it burst while she was being galvanized, and now it burst while she was mesmerised, after the galvanism had been applied, and without the pain as on the two former occasions.

Suffice it to say that she is now well, walking about, and recovering her strength daily. About three months have elapsed since I first saw her. I send a statement of her case *previous* to the time that I saw her, written by herself, which, if you choose, may be prefixed to this statement.

Oh, ye lecturers and practitioners, and all the host of hireling and mendacious scribblers, who strive to pervert the truth and calumniate those who labour in its support! how you would have blushed with shame, if such a feeling existed in your callous hearts, on beholding this poor sufferer verifying in her own person the great truths and facts of mesmerism—its great curative powers—its wonderful prevision, and then reflecting how, in besotted ignorance and self-sufficiency, you were mispending your time in decrying what is good and beneficial to your fellow-creatures, actuated thereto by the base motive of pandering to the prejudices and preconceived opinions of a mass of would-be-great men, too indolent to examine for themselves, and too proud to learn from others: or, what is worse and less pardonable in you, by the baser motive of venting your malignant spleen and coarse invective upon those so immeasurably your superiors in intellect and philanthropy.

J. R. MOTHERWELL.

NOTE BY DR. ELLIOTSON TO THE MOTTO OF THIS ARTICLE.

It is melancholy to see a man of Mr. Brande's years and standing as a lecturer and compiler,—for he is a very slow man, destitute of all pretension to originality or genius,—make such an exhibition of want of information, of bigotted and supercilious prejudice, and cool vulgarity. In 1842, when he edited the former edition of his book, he favoured the world with the very same sentence as in this second edition of 1852, except that then he wrote *not some years ago were displayed*, but *which have lately been tolerated—not a few years ago, but within the last five years—not were made, but have been made—not they reaped, but have unfortunately reaped—not but the mania has spread into the provinces, where it still rages with unabated fury, but and the mania has again subsided, and will now probably remain dormant.**

Poor gentleman! to think that he assured his friends at the Royal Institution and the public in general that the mania had subsided and would probably remain dormant, and is now obliged to confess that it still rages in the provinces with unabated fury! and he might add, and rages in our East Indian colonies most furiously, and among our very antipodes, as the present article shows, and, what is really horrible, that, though it has spread so widely, it has not, like that other pestilent plague—the cholera, left the places which it first infested, but rages far more furiously than ever in London, where a well-supported Mesmeric Infirmary has been flourishing for four years and a Mesmeric Quarterly Journal has now completed its tenth year of giant vigour.

When Mr. Brande first inveighed against mesmerism as a *pretended* influence, and against its demonstrations as *silly and disgusting exhibitions*, requiring a *due share of folly or of imposture* or both on the one hand, and of *credulity, cunning, or morbid irritability* on the other, and a *wand of office and certain antics* on the part of the mesmeriser, and productive of the *bitter fruits*, clearly to myself, of my *credulity* and folly,—wonderful phenomena and satisfactory cures were recorded in the *Lancet* by Mr. Wakley from his reporter and deputy-coroner, Mr. Mills, before he thought it more calculated to his interest to write against the great truth,—by Professor Herbert Mayo in the *London Medical Gazette*,—by Dr. Lardner in Sir Edward Bulwer Lytton's *Monthly Chronicle*,—by Chambers in his *Edinburgh Journal*,—by myself in my *Farewell Letter to the Students of University College, &c., &c.* But Mr.

* I used the original sentences for a motto to Article 15, No. XX.

Wakley had turned round and written what he must bitterly repent having written, and Mr. Brande imitated him servilely in every particular. During the ten years which have since elapsed, all the stupendous facts, phenomena, and cures of *The Zoist* have been given to the public—all Dr. Esdaile's gigantic surgical operations have been performed, together with very numerous other surgical operations in so many places: and yet Mr. Brande has the foolhardiness to ignore them all, like the man who is said by the poet to have shut his eyes and cried out, The sun! you talk of the sun! why where is it? I cannot see it. There is no sun: and if there were one and I saw it, I would not believe it.

How must the Reverend secretary of the Royal Institution, Mr. Barlow, laugh in his sleeve, for he is a full and open believer in mesmerism, and has not only seen the phenomena repeatedly at my house, but been allowed by me repeatedly to bring his friends also to see them. How must Mr. Mansfield, the lecturer upon metals at the Royal Institution, laugh, for he is not only a firm believer in mesmerism, but is most anxious for the world to be satisfied that he by *induction* discovered that the individual phrenological organs of the brain can be excited mesmerically,* and pronounces *The Zoist* to be a *glorious periodical*.†

The notable professional opinions given publicly by Mr. Brande upon certain matters with which he ought to be conversant, particularly upon a certain stove, cannot, he is aware, be forgotten,‡ and ought to make him careful how he gives equally unsound, very ridiculous, and, what is more, very offensive, opinions upon a subject of which he is perfectly ignorant.

The offensiveness of Mr. Brande's language might lead my readers to suppose that we had once quarrelled. So far from it, I had never come across him in my life when he published the tirade in his first edition: and, after this, I actually attended a course of his lectures on chemistry by virtue of four guineas; chatted and shook hands with him several times at the Institution, and met him at dinner in the

* See No. XXXVIII., p. 226.

† No. IV., p. 470.

‡ Nor will Mr. Brande's ludicrous destruction of a poor guinea pig at his lecture upon chloroform be forgotten. Like all antimesmerists he is equally ardent for chloroform and hostile to mesmerism; and promised to exhibit to a Friday evening assembly how beautifully and easily he would stupify a guinea pig, make it bear mechanical violence unconsciously, and then shew it restored to health and sensibility. But the little fellow never came out of its stupefaction, and was borne away lifeless. Mr. Brande forgets that the world knows of all Dr. Esdaile's gigantic painless and successful operations in India under mesmerism, which never killed any body.

most friendly way, never mentioning the subject or shewing by my manner that I thought of his attack. Yet while I have been preserving this amicable bearing he has republished every virulent expression.

This is a bad example for the rising generation who attend the Royal Institution. But I have not found a greater proportion of unworldly, high-minded, truth-loving, of truly rational and good men, among men of science, than among any division of the humble classes. Selfishness, vanity, subserviency, and vulgarity meet us in every scientific and literary society, and cliques and parties for unworthy purposes prevail in the very highest of them.

To those who cannot understand honest indignation against evil doers, I offer the following quotation from the Chevalier Bunsen, the Prussian Minister, in his *Hippolytus and his Age*, just published :—

“As to my own taste, since nothing human is perfect, I prefer good, strong indignation infinitely to an impotent indifference, and to mawkish hypocrisy. The man who will not attack a falsehood will not defend truth; and he who dares not call a knave a knave (whether he be his bishop, or brother bishop, or not) will not treat tyranny as tyranny, when the cause of Christian truth is attacked by force. Yet it was for doing this that the Martyrs died, from Hippolytus to Ridley. Nor do I see how any man can speak too strongly, when he is defending truth against wickedness. This was not the vein of the Middle ages. Thomas Aquinas was not deemed less wise or less holy by Dante and others of his worshippers, for having intimated clearly enough what he thought of tyrants like Charles of Anjou.”

JOHN ELLIOTSON.

II. *An instance of the great power of Mesmerism over Inflammation, and of either clairvoyant personal prediction of disease or of the extraordinary force of imagination.* By DR. ELLIOTSON.

“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 French 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. See *Medical Times*, Oct. 30, 1852.

* After Dr. Mantell had uttered this absurdity and unprovoked insult, he died on the 10th of November.—JOHN ELLIOTSON.

ON Thursday the 11th of August, 1847, Dr. Ashburner, being ill and about to leave town for Bath, requested me to mesmerise his cook, who was in good health but had for some time predicted in her mesmeric sleep-waking that she should have an inflammatory attack on the 16th, similar to others which she had experienced. In her ordinary state she had no foreknowledge of her illness.

Her name was Sarah Ann Noyes: and her age thirty-five.

I mesmerised her into sleep-waking on Saturday the 13th: and she then told me that for four years she had been subject to attacks of illness:—had frequently suffered severely from pain in the left side and back, with a feeling of their being enlarged, and as if her clothes were too small for her at the back: that during the last two years she had frequently experienced a severe inflammatory eruption with inflammation of the eyes, which would become very red, and discharge a thin hot fluid in profusion: that Dr. Marshall Hall saw her, and asserted that all the symptoms arose from her stomach, and ordered salts and rhubarb, which she could not continue on account of the violence of their action: that after a time she entered into Dr. Ashburner's service in September, 1846, and, on her having another such attack—the fourth, that he advised mesmerism, but she would not consent: that Dr. Ashburner therefore sent her to Mr. Corfe,* the apothecary of the Middlesex Hospital, who put a plaster upon her right side, gave her medicine for some weeks, and some external application which produced very severe irritation: that Mr. Corfe wished her to go into the hospital, and she consented and was placed under Dr. Ashburner and Mr. Arnott: that the irritation caused by Mr. Corfe's external remedies ceased, but the inflammation of the eyes was extreme: that she was *cupped five times*, had *nine blisters* behind her ears, was *bled in the arm once*, had *eight and twenty leeches around her left eye*, and her *moult kept in a state of soreness from mercury for thirteen weeks*:† that while in the hospital she had many attacks of cramp in the stomach, and after each the eyes were worse the next night: that, notwithstanding this severe discipline, her eyes remained bad, and she resolved to leave the hospital: that she went into the country and improved, but her eyes became inflamed in five minutes whenever she worked or read: that after she returned to

* See his awful violence against mesmerism and his absurd Satanic views in Nos. XXIII. pp. 233-4; XXIV. pp. 405, 411-12.

† Dr. Ashburner informs me that Mr. Arnott also applied belladonna around the eye and gave large quantities of colchicum.

Dr. Ashburner's her eyes became as bad as ever : that they were bandaged, and she took medicine for three weeks to no purpose, and at length was glad to be mesmerised : that Dr. Ashburner kindly mesmerised her on the 7th of June, and she fell asleep in ten minutes and slept for two hours, and in a week was able to hem a fine cambric handkerchief without the least ill effect : that the eyes were not specially mesmerised, but they always felt better as soon as she awoke : that she was mesmerised daily and was allowed to sleep for two hours on the average up to the 7th of September, when I saw her : that she now seldom had any cramp of her stomach, and had never from the first been so long free from it : that her side and back were well, and her eyes were well : that the reason why she had so long refused to be mesmerised was that a practitioner, named Cornelius, in Goswell Street, spoke continually to her against mesmerism, calling it a low thing and one that could not cure any body : that Sir Benjamin Brodie and Dr. Marshall Hall were in the habit of visiting a Mr. Garrett, with whom she lived, and were always speaking to the family against mesmerism, and succeeded in turning them strongly against it, setting it forth as abominable, till the family had positively a horror of it : and that when, after her recovery, she shewed herself at the Middlesex Hospital, the assistant-apothecary, a Mr. James, only laughed at her, and asked if she did not feel as if she should not go to heaven.

She predicted to me with great sorrow, as she had already so often foretold to Dr. Ashburner, that she should have an attack of violent inflammation of the eyes, face, neck, &c., and upon the next Tuesday—the 16th of the month. She was perfectly well, and, both before I sent her into sleep-waking and after she awoke again, she was perfectly unaware of what was to happen and was very cheerful. I mesmerised her that and every subsequent day late in the afternoon, and found and left her well on the Saturday, Sunday, and Monday. But, at my visit on the Tuesday she was in great tribulation, saying that she had one of her old attacks of inflammation of the face and eyes and was very ill. This was the fact. I mesmerised her into sleep-waking, and left her to wake out of it spontaneously. On the following day matters were much worse: her eyes were quite closed; and on my raising an upper eyelid the redness proved to be intense. Spots and patches of inflammation appeared over her arms and body, as I found was the case in her former attacks. Her suffering was great while not in the sleep-waking. By throwing her

into this state daily, and doing nothing more, the violence began to abate in a few days, and she was soon restored to health by mesmerism only.

This was a great improvement upon blood-letting, blistering, and mercurialising—her subjection to which, however, was her own, I must not say fault, but misfortune: for the ignorant displays of hostility to mesmerism made by three medical men had influenced her to her own injury; and on their shoulders rests all the blame of her great suffering from both disease and remedies.

As soon as she was well, I allowed her to come daily to my house to be mesmerised: and she continued for a great length of time, remaining quite well up to the latest period of my hearing of her, after she had for some reason or other left Dr. Ashburner's service. Mesmerism should always be continued for some time after patients have recovered.

Her gratitude was such that the poor woman gave a sovereign to the Mesmeric Infirmary, and allowed her name to appear, despising the fear of persecution.

I have introduced into the heading of this article the words *clairvoyant prediction of the disease, or extraordinary force of imagination*. Clairvoyant prediction respecting a patient's own disease is a common occurrence, but sometimes that which appears to be so is probably nothing more than the effect of a mental impression.

Those who self-sufficiently scoff at the phenomena of mesmerised subjects are altogether ignorant that every phenomenon is recorded of persons on whom no mesmeric process has been practised. One of these is prediction of the occurrences of the patient's own disease, and often also the indication of the measures suitable to the case. Gall, who, residing in Paris, that hotbed of medical and all kinds of quackery, disgusted with mesmeric charlatans around him, would not believe any of the striking phenomena of mesmerism, though he admitted the peculiar influence of one person upon another, relates the following case:—

“M. Joseph de Roggenbach, at Friburg in Brisgau, told me in the presence of many witnesses that he had been a somnambulist from his infancy. In this state his tutor had frequently made him read: made him look for places on the map, and he found them more readily than when awake: his eyes were always open and fixed: he did not move them but turned his whole head. Many times they held him, but he felt the restraint, and endeavoured to liberate himself, yet

did not awake. Sometimes he said he should wake if they led him into the garden, and *this always happened.*"—*Fonctions du Cerveau*, t. ii., p. 510, sqq.*

* Gall believed in mesmerism but discredited the possibility of the transposition of the senses, and sympathy of sensation between different persons, and of clairvoyance. He never examined into the subject as I have done, and all the clairvoyants whom he was prevailed upon to see failed to satisfy him: and I do not wonder at this, for both Paris abounded in mesmeric impostors and extortionate mesmerisers, and some distinguished men who have written upon mesmerism have poured forth most transcendental and high-flown fancies, incapable of proof and unintelligible to men of plain understanding and freedom from visionary exaltation.

He thus expresses his belief, recounting his own anaesthetism. Having, while in contemplation, passed one of his hands over his forehead, backwards and forwards several times, with his fingers over the hairy part of the front of his head, he remarked a gentle warmth, like a vapour, between his hand and the upper part of his cranium; he felt a heat ascend towards his shoulders and cheeks, heat in his head, and chilliness in his loins. The same thing having occurred several times arrested his attention; and he repeated the experiment, always with the same results. If he continued to move for some moments with his hand suspended, the same phenomena occurred. "The eyes become painful, the tongue no longer articulates, twitchings of the face occur, respiration grows laborious, and sighing and oppression follow; the knees tremble and totter; and some hours of repose are required to restore him perfectly. He has often, by the continued movement of the hand, produced similar phenomena in persons not previously aware of them. He has produced even deep and prolonged fainting; he has, in regard to this peculiarity, a particular affinity with persons of both sexes who have fine and rather curly hair. They act upon him in this manner, and he is able to distinguish, by this singular impression, if it is an individual of this description or not, who at a distance, in a numerous assembly, moves his hand over the superior anterior part of his cranium. On the other hand, he can act upon persons of this constitution only. The rapidity with which he loses his senses, and especially the disagreeable impression produced by an inexplicable depression, have prevented him from pushing this and obtaining further results."

Gall goes still farther: even adopting the hypothesis of a fluid. "We acknowledge a fluid which has an especial affinity with the nervous system, which can emanate from one individual, pass into another, and accumulate in virtue of particular affinities, more in certain parts than in others." "We admit the existence of a fluid, the subtraction of which lessens, and the accumulation augments, the power of the nerves; which places one part of the system in repose, and heightens the activity of another; which therefore may produce an artificial somnambulism."

"We should in general regard the magnetic fluid as a great exciter of the nerves, able to produce favourable or injurious effects in disease, and like other fluids subject to certain laws, the knowledge of which must be the basis of manipulation. It must, therefore, always be a very important object to the naturalist, provided he guards against his own illusions and those of others."—4to. work, vol. i., p. 135, &c., &c.

"How often," he says, "in intoxication, hysterical and hypochondriac attacks, convulsions, fever, insanity, under violent emotions, after long fasting, through the effects of such poisons as opium, hemlock, belladonna, are we not, in some measure, transformed into perfectly different beings, for instance, into poets, actors, &c. Just as in dreaming, the thoughts frequently have more delicacy, and the sensations are more acute and we can hear and answer; just as in ordinary somnambulism, we can rise, walk, see with our eyes open, touch with our hands, &c.: so we allow that similar phenomena may take place in artificial somnambulism, and even in a higher degree."

Dr. Foisac states that, "Some days before the death of Gall, which took place August 22, 1828, that great man, who in his lectures and later works had

This and numerous other curious cases of natural somnambulism, with an account of my early mesmeric patients, will be found in my *Human Physiology*, chap. xvii., on Sleep, and in the Appendix on Mesmerism.

Dr. Petetin, of Lyons, published many highly interesting cases of singular nervous affections, characterized by catalepsy and other phenomena with which we mesmerists are now all perfectly familiar, in the midst of our brethren who are enveloped in a cloud of darkness and disregard his interesting book, entitled, *Electricité Animale, prouvée par la découverte des phénomènes physiques et moraux de la Catalepsie hystérique et de ses variétés; et par les bons effets de l'Electricité artificielle dans le traitement de ces maladies*. Paris et Lyon, 1808. It is very scarce, but Miss Wallace kindly presented me with a copy.

He details cases of convulsions, coma, want of feeling or other external sense, neuralgia, catalepsy, and other symptoms of intense and exquisite hysteria, and, with the loss of one or more of the five senses, the display of the phenomena termed transposition of the senses, and clairvoyance in a high degree and the more common variety exemplified in this article relative to the future changes of the patient's own disease. The wonderful phenomena which we observe as effected by mesmeric processes Dr. Petetin so described that in reading his work I could fancy myself observing the two Okeys and other mesmeric patients whom I have seen during the last fourteen years. There was not only no mesmerism in his cases, but he was an obstinate, unbeliever in mesmerism. Had he mesmerised his patients, he would soon have cured them and saved them much length of disease and much of the suffering occasioned by his remedies, and saved himself much trouble.

The following is a detailed example of what Petetin observed:—

"The attack of catalepsy began at eight o'clock in the morning spoken against mesmerism, finding his end approaching, begged me to take a somnambulist to him for consultation. Paul Villagrand, whom I fixed upon, without letting him know the name or the disease of the person to whom I took him, discovered in Dr. Gall an organic disease of the heart and a great tendency to palsy. He therefore prescribed a blood-letting in the arm, sinapisms, a tisane of rosemary, and the employment of mesmerism. Two circumstances prevented this treatment from being adopted: first, Gall had been frequently bled for some time, and was very weak; secondly, Gall, whose talent of observation still retained some of its original activity, had been struck with the large size of the organ of Canning in the somnambulist, and therefore concluded that Paul had managed to learn beforehand what was his disease. One remedy only, in my opinion, might have prolonged a life so valuable to science: that was mesmerism: it was not even tried."—pp. 413—415, of a work quoted at p. 356.

only, and was always preceded by two slight convulsive movements of the arm; and the patient was unable to complete the sentence which she had begun, but which those around her took care to remember, in order to be certain once more whether she completed it on returning to her natural state.

"I announced myself as usual by speaking to the ends of her fingers. 'You are lazy this morning, doctor,' she replied. 'I am, madam; and if you did but know the reason you would not thus find fault with me.' 'Ah, I see it; you have had the head-ache ever since four o'clock, and it will not cease till six; and you are right in doing nothing for it, since all human means are useless, and it will have its course.' 'How long have you been a doctor?' 'Ever since I had the eyes of *Argus*.' 'Can you tell me which side my pain attacks?' 'The right eye, temple, and teeth: I foretell that it will pass to the left eye, that you will suffer greatly between three and four o'clock, and that at six you will be free from it.' 'If you wish me to believe you, you must tell me what I have got in my hand?' I immediately applied it to her stomach, and she answered without any hesitation, 'I see through your hand an antique medal.' I opened my hand, absolutely petrified: her sister-in-law looked at it, and turned pale and faint. On recovering herself, she enclosed a piece of paper in a brown and semi-transparent sweetmeat-box, and gave me the box behind her sister-in-law's chair. I enclosed it in my hand and presented it to the stomach of the patient in silence. 'I see a box in your hand, and in this box a letter addressed to myself.' The legs of her terrified sister-in-law trembled: I opened the box without delay; and found a letter folded four times, addressed to the patient and with the Geneva post-mark.

"My astonishment suspended my pain for a few seconds and prevented me from knowing what I was about. The tremor of the sister-in-law appeared very natural. If she had been still more affected I should not have thought of assisting her, for I remained stupified above a quarter of an hour. On recovering my senses, I asked the sister-in-law where she had obtained the letter which she had enclosed in the sweetmeat case. She informed me that she had found it in a book which she was reading while waiting for my arrival: that she had taken it out of the patient's library, and that, in opening it, the letter had fallen to the ground; and that she had picked it up and put it in her pocket to give it the patient on waking. I took the book and examined it, as if I ought to find the impress of the letter upon it, so incredible did this new prodigy appear to me. But ought I to have entertained any doubt after my own experience? Did any body but myself place in my hand the antique medal which I had taken with the view of taking advantage of the first opportunity which might present itself of placing it upon the stomach of my patient and seeing whether she would be able to describe it, as she had done other objects which I had presented to her?

"I enquired of the patient at what o'clock her fit of catalepsy would terminate. 'At eleven.' 'At what o'clock do you think the evening paroxysm will take place?' 'At seven.' 'Then it will be

much later than usual?" "It will: but that is a course which will be established: and after to-day my fits will take place regularly at eight in the morning and seven in the evening: the morning attack will last three hours; and the evening attack two hours only." "I fancy that something fatigues you: your countenance is changed?" "My uncle is coming in." "You are turning your back to him, and a screen higher than he is conceals him from you: why does he not come in?" "He is chatting with my husband: and I would lay a wager that my uncle has his blue coat on." "I will tell you as soon as I see him. Then you do not like your uncle?" "Indeed I do: but in my present state he fatigues me, and you will oblige me by making some excuse to get rid of him."

"I invited the sister-in-law to take the hand to which I was speaking, and continue the conversation with her. I was anxious to return home, in order to give a little repose to my head which stood in need of it, and to gratify my curiosity. On turning the screen, I saw the uncle in his blue coat, and I asked him to retire with me into the next room. Instead of taking my own scarlet cloak, I took the husband's blue cloak. It was no sooner on my shoulders than the sister-in-law told me, at the desire of the patient, that I had made a mistake in the cloak, and taken her husband's. We were all three petrified: the sister-in-law, who rose instantly, became an additional figure in the group, and I exclaimed, 'If this disease increases, she will soon see through walls.'

"I had just strength enough, on reaching my own house, to write down my experiments and the conversation which I had carried on with the patient: to make my camomile tea in the hope of relieving my head: to plunge myself into the arm chair which I always used when suffering my head-ache, and to cover myself well up, with my feet at the fire, pale and looking like death. On this occasion my remedy failed; and I was obliged to go to bed. Between two and three o'clock all my pain was fixed in the left eye and temple: I made violent efforts to vomit up some gulps of gastric juice, which the Messrs. Purgons among the doctors regard as the cause of all head-ache. I fell upon my pillow, overcome with pain, and went to sleep. The prognostic of my patient was verified: at six o'clock my head was perfectly well, and I seized the opportunity of paying her a visit.

"Before leaving my house, I placed, in readiness for what might happen, a small letter at the top of my bosom: I covered it with my cloak, and did not get to her before half-past six. The party was very large: but I knew every person except one. A very small fire was made in the drawing room, and the patient could not be inconvenienced by it as it could not be seen by her, and served merely as a central point to the company. I placed myself opposite the lady, and begged permission to keep on my cloak. The stranger resumed the conversation where it had been interrupted: he came from Paris, and gracefully and very cleverly related a striking court anecdote which had not before reached the provinces. The husband, who had promised me that no stranger should be present during his

wife's illness, noticed my astonishment, rose, and whispered to me that the gentleman who conversed so well was an intimate friend, who had been made acquainted with his wife's complaint, but who did not believe a word of it, and had particularly requested to be present at one of the attacks.

"If I scrutinized the elegant orator attentively, he returned the compliment: and although we resided in the same city, we were perfect strangers to each other.

"At the stroke of seven, the patient, all attention, full of her natural gaiety and excited by the amusing reflections which the narrator made upon the various matters which he detailed, experienced two convulsions of her arm: and in this short space of time her eyes closed, her countenance expressed astonishment, her colour went, and a fit of catalepsy transformed her into a listening statue. The friend was frightened, broke from the circle, and called loudly to her, but could discern in neither her features nor her whole person any sign of her hearing: her countenance remained the same: he looked uncomfortably first at the patient and then at me: but did not venture to ask me any questions.

"I advanced my arm chair that I might sit nearer to the patient. Her head being always turned to the same side, I could see her profile only. I threw back my cloak that the upper part of my person might be visible. 'Ah, how long, doctor,' said she, 'has it been the fashion to carry letters in the bosom?' I extended my arm that I might reach the pit of her stomach with the point of my finger; and, bringing the fingers of my other hand together, I replied in my usual tone, 'Madam, you possibly are mistaken.' 'No; I am certain of what I see; you have a letter not larger than this in your bosom: measure it.' While saying this, she changed the position of her head, directing it towards me: she advanced her arm, stretched out the left forefinger, and with the right, which she placed above it, determined with the greatest accuracy the place it occupied. All eyes were now upon me. I opened my waistcoat: and the letter came into view. The friend seized it that he might place it upon the finger which expected it. She had no sooner touched it than she added, 'If I were not discreet I would tell you its contents: but, to prove that I have read it, there are only two lines and a half in it, and in very small hand.' After having obtained permission to open it, every person saw that it consisted of only two lines and a half, and that the letters were small.

"The friend suddenly passed from the extreme of astonishment to the extreme of distrust, took a purse from his pocket, laid it upon my chest, and pushed me towards the patient. 'Doctor,' said she, 'don't trouble yourself: you have at this moment upon your bosom Mr. B.'s purse: it has so many *louis d'or* in one half, and so much silver money in the other: but let no body stir: I will tell the chief things that each of the party has in his pockets. She began the inventory of her sister-in-law, who was nearest to her, and said that the most interesting thing in her pocket was a letter. This lady was the more surprised, because she had received the letter

that evening only from the courier, and had mentioned it to nobody. My patient passed on to the others, and laid bare the contents of all our pockets with equal accuracy, cracking a joke whenever there was room for one."—*Electricité Animale*, pp. 55—56.

Dr. Petetin noticed facts recently communicated to the world by Reichenbach. In speaking of one of his patients he says:—

"I had a magnetized steel bar in my pocket, capable of being entirely hidden by my hand. I approached the patient (in one of her cataleptic attacks) and, after having bent one of her hands in order that she might hear me (this patient seemed to hear only when words were whispered at the ends of her fingers), I turned the hand and presented the south pole at the distance of three or four inches from the pit of her stomach: her countenance changed immediately. I asked at the ends of her fingers how she felt? 'Better in regard to my stomach; but I warn you that unless you devise some means to moderate the next paroxysm, which will begin half an hour sooner than usual, I shall die.' 'In what respect do you feel better in the stomach?' 'In a pleasant sensation produced by a luminous fluid which escapes from the iron you are holding, and which penetrates into my stomach.' I turned my hand and presented the north pole. The patient instantly shrieked, and fell into convulsions, which obliged me to change the pole without delay: and, when they had ceased, I asked her the cause of them. 'I entreat you not to point the end of this iron to my stomach: the flame which proceeds from it is much too active: but the other is as beneficial as this is injurious to me.' I satisfied the impatience of my colleagues and the bystanders by letting them see the magnet; and they were struck as much as myself with this new prodigy. I say new, because I had never before thought of trying the magnet with this patient.

"I begged her to attend to the fingers which I held at a little distance from her stomach, and say whether she saw light proceed from them also. She said, 'Yes,' but with this difference, that the light was weaker and did not produce the same effect upon her stomach."

"Practitioners upon whom we can rely declare that the magnet is useful in nervous diseases: but what nervous diseases, the degree of strength which it should possess, and the method of employing it, are not yet well enough known for us to employ it in difficult and urgent cases."—pp. 245-7.

Of course the phenomena of clairvoyance observed by him were disbelieved by the medical profession like the mesmeric phenomena in the present day. M. Foissac in his *Rapports et Discussions de l'Académie Royale de Médecine sur le Magnétisme Animal*, Paris, 1833, a work which every one who studies mesmerism should possess and may find at the booksellers, gives an account of Petetin; and I make the following extract —

"Petetin was perpetual President of the Medical Society of Lyons: he published various works on electricity, galvanism, and extraordinary medical cases: but those which chiefly merit the attention of the learned are his *Mémoires sur la Catalepsie* (1787), and *l'Electricité Animale* (1808), which was not published till after his death. The facts related by him are so astonishing that they would not be credited at present, if they were not certified by the testimony of many physicians who witnessed them, and if the practice of mesmerism in the present day did not add to their reality by producing thousands of similar facts. However, modern physiologists, forgetting the respectable character of the author and the universal esteem in which he was held during his life, have endeavoured to make it believed that these works were but dreams: I think, on the contrary, that they deserve the utmost attention of all enlightened persons."

"We must notice that, although Petetin disbelieved in mesmerism, he states in his *Mémoires*, first part, p. 56, that the imposition of the hands, the application of the iron conductor upon the stomach, the use of the baquet and magnetized tress, excited convulsive movements and somnambulism, with all the phenomena which accompany it."—pp. 297, 298.

In the Preface to his *Electricité Animale*, Dr. Petetin regrets that his first work—his *Mémoires*—appeared, when every body was thinking of *Animal Magnetism* and its wonderful effects: that it was easy to foresee that the facts which he related would be confounded with those of the *crislaques* (persons thrown into convulsions or crises by animal magnetism), and that his work would be considered to resemble the numerous writings of Mesmer and his disciples, and would experience the same fate and fall into oblivion: that the event realized these fears: but that his love for mankind and truth induced him to make a second effort to excite attention to the facts which he had published. This second effort was the preparation of his work on *Animal Electricity*.

In the next page to that in which he thus writes, he allows that mesmeric processes can produce all the phenomena of catalepsy, somnambulism, clairvoyance, &c., which he had observed without it.—Avertissement, pp. ix. x.

I have called the present case an instance of clairvoyance, or the power of imagination, because I cannot prove that the attack did not result from a mental impression—from a fancy that it would take place. Throughout *The Zoist* I have stated my conviction of the power of imagination being marvellous, far greater than is generally conceded by medical men; and that, if a mesmeric effect has once been produced—an effect unquestionably of mesmeric agency—we cannot be sure when

it recurs, even under mesmeric processes, that it is not the result of imagination if the patient is aware of mesmeric means being employed in order to induce it.

Whether imagination could induce a violent inflammation of the eyes with a severe eruption on the skin on a certain day fixed upon by the patient long before, I will not say. But that the idea of a fit of convulsions, pain, &c., occurring on a certain future day and hour is sufficient to excite it at the very time foretold, I have no doubt: and many such apparent predictions are of this nature and no predictions at all, but results of a strong imagination. Still clairvoyance at large is an established fact, and there is no reason to suppose that it should not take place in reference to changes in the health as well as to other circumstances unconnected with the health: nay, we can conceive the probability and possibility of clairvoyance of this kind far better than of other kinds, which are in our present state of knowledge most mysterious. That this kind of clairvoyance, which is a feeling of the condition of the individual's system, does take place, appears to me certain. A remarkable instance occurred in Elizabeth Okey. She once predicted that at a certain hour of a certain day, distant some weeks from the day of the prediction, she should be seized with a violent pain in the left side, and that to cure it she must be bled in the arm to a certain number of ounces and take a certain number of grains of calomel. I made her prediction known in the hospital, and left directions that at the predicted hour, if she were taken ill, the nurses should give information to the resident medical officer. I was laughed at by the antimesmeric party among the students, who were led by Mr. Liston, Dr. Taylor the Apothecary, Dr. A. T. Thomson, Dr. Davis,—all now dead and gone. On the very morning, and at the very hour forenamed, she was seized with a violent pain in the left side. I was soon at the hospital. Her countenance expressed the greatest agony: her pulse was very rapid; her whole body hot: her tongue white: and there was a universal sweat. I ordered her to be bled in the arm till the pain was relieved, and a dose of calomel to be taken every two or three hours, as she had directed. The blood proved extremely inflammatory; was *buffed* and *cupped*. We weighed the blood, and found the quantity abstracted which had relieved her amounted exactly to the quantity which she had so long before directed to be abstracted. The next day her gums were affected by the calomel, and I gave no more; but found that the quantity taken up to this moment amounted exactly to the quantity which she had directed to be given to her. Imagination,

surely, could not have effected all this. I vouch for the truth of all these particulars. The facts of the case related in the preceding article by Dr. Motherwell were evidently not the result of imagination. I therefore see no reason to deny that the attack which took place in M. A. Noyes was clairvoyantly predicted: yet, if, having had similar attacks, she fancied in her mesmeric state that she should have another on a certain day, this might result from the fancy, though originally the attack had nothing to do with fancy. She also foretold that through the use of mesmerism it would be cut short and be cured far sooner than the former attacks: and it was so.*

III. *Cures of Sciatica, Neuralgia of the Sacrum, and Insanity, by Mr. J. Phelps, late mesmeriser at the Bristol Mesmeric Institute.* Communicated by Mr. A. J. Ellis, of Bristol, through Dr. Elliotson.

"The development of the manufacture of soda has proved a most powerful stimulus to that of soap, which when freed from its dependence on the uncertain and limited supply of barilla and kelp, made such strides as could not have been anticipated. Mr. James Muspratt, who was the first in England to carry out successfully, and on a large scale, Leblanc's method of preparing soda from chloride of sodium (sea-salt), informs us that he was compelled to give away soda by tons to the soap-boilers before he succeeded in convincing them of the extraordinary advantages to be derived from the adoption of this material. As soon, however, as he had effected this, and when the soap-boilers discovered how much time and money they saved by using artificial soda, orders came in so rapidly that Mr. Muspratt, to satisfy the demand, had his soda discharged red-hot into iron carts and thus conveyed to the soap-manufactories. From that period a constant race was kept up between soap-making and the artificial production of soda; every improvement in Leblanc's process was followed by an extension of the soap trade, and it is a curious fact that the single sea-port of Liverpool exports annually more soap at present than did all those of Great Britain previous to the conversion of chloride of sodium into carbonate of soda. The manufacture of soap has, on the other hand, been a powerful stimulus to the preparation of soda and of the important secondary product, hypochlorite of lime (bleaching powder), which are so intimately allied with almost all branches of chemical trades; thus soap occupies one of the most important pages in the history of applied chemistry. The increase in the consumption of this article has led, moreover, to the discovery of new materials for its production. It has opened new channels to commerce, and thus it has become the means as well as the mark of civilization."—*Jury Report of the Great Exhibition*—art. Soap.

7, Apsley Place, Redland, Bristol,
August 11, 1852.

DEAR Dr. Elliotson,—When Mr. Phelps was attending

* The Okeys, especially the elder, made many predictions of remarkable changes and phenomena in their cases: and these were marvellously verified.

Among my cases recorded in *The Zetist*, I may refer my readers to No. IV., p. 429, in which Miss Emma Melhuish accurately predicted the exact number and hours of her fits, and the hour at which she should recover from her long-continued and violent delirium: to No. III., p. 314, in which Master Salmon accurately predicted the number of fits which he would have before his cure: to No. IV., p. 457, in which Miss Spong did the same.

me last winter, he mentioned these and some other cases. I requested him to give me some notes of them in order that I might send them to you for communication in *The Zolt*. I have accordingly drawn up the enclosed principally in his own words, and hope they may arrive in time for the October number.

Mr. Phelps is a tailor, and has long since been a "temperance advocate." He has mesmerised in many parts of the country while on his professional tours for the advocacy of temperance, and was employed at the Mesmeric Institute here while it was in action. He is a kindly, benevolent man, and puts his heart in his work when mesmerising. I employed him during the winter to mesmerise a poor woman in our neighbourhood who had (apparently) a cancer in the womb, and she was much relieved at first, pain ceasing or being alleviated whenever she was mesmerised: and at one time I had really hopes of a cure, the discharge having ceased, and the poor woman being able to walk. Latterly, however, the pains and discharge returned, and, mesmerism failing to relieve as rapidly as before, she lost heart, and is now in the Bristol Infirmary, where I understand an operation has been meditated, so that I presume there is no cancer. She is however now much too weak to undergo any operation, and has been weaker since she left off mesmerism.

Mr. Phelps's daughter, a dress-maker, is at present mesmerising Mrs. Ellis with perceptibly good effect.

There is a lady in this neighbourhood who is affected with a singular nervous disease and has been so for years. She has tried mesmerism from many persons, but it has generally produced aversion to the mesmeriser, and recurrence to her nervous fits. On one occasion when she was rigid and with her eyes closed, her physician, who entered the room without her knowledge, attempted to make a few passes across her feet, which were rigidly convulsed, when she arose mechanically, and attempted to box his ears. I mesmerised her myself, thinking that as I certainly had but small mesmeric power I might suit her better. The first time I tried, I laid my hand flat on her epigastrium for one minute, and within five minutes she had a nervous fit, striking herself on the spot mechanically and speaking an unknown tongue, as usual with her, although she is perfectly sensible the whole time and is aware that she utters only unintelligible sounds. The next day but one I tried again, taking care to touch only with the palm of the hand, the fingers pointing off. But in thirteen seconds a fit was induced; she jabbered and struck herself over the spot incessantly, and, when I attempted to

demerocrise by blowing, it only seemed to make matters worse. Since then I have not attempted to operate on her. At one time she experienced relief from the action of a fine quartz crystal, but she could not bear more than three slow passes at a time. The crystal, however, began to irritate her before she left off using it. Latterly relief has been given her during her fits of rigidity, which come on instantaneously in any position but leave no muscular fatigue, by waving a handkerchief with some chloroform on it before her. She feels then able to "unfold herself," to use her own expression, and two or three inhalations destroy the rigidity entirely. With best wishes.

Very truly yours,

J. Elliotson, Esq., M.D. ALEX. J. ELLIS.

I. Case of *Lameness*.

Mrs. Jane Horgan, 52 years old, of 33, Philadelphia Street, Bristol, had been ill for eighteen months before being mesmerised, and during that time she was confined to the house. In June, 1850, she was under the care of Dr. Norton, of Bristol, for six weeks, who told her that he had vainly tried all in his power to do her good. She then went to Bath Hospital for nine weeks, where she was informed that her complaint was sciatica and "spasms of the nerves," and was bled, blistered, leeched, and cupped without any relief whatever: after which treatment she returned to Bristol a perfect cripple. She was unable to get out of bed without assistance, and had to be helped down stairs by her daughter, who lifted one leg at a time. She could get about a room on crutches.

In January, 1852, Mr. Phelps was taken to see her by an opponent to mesmerism, who merely wished to try his powers without any intention of doing her good. She agreed to submit to the operation, and was soon asleep. She states that she felt great action in her limbs, especially on the left side, which was the part in which she suffered most. *Till this time she had hardly slept at night.* But sleep soon returned while she was under mesmeric treatment, which was now regularly continued, as its effect had been proved beneficial. Mr. Phelps's engagements, however, only allowed him to mesmerise her once a week, so that although the treatment lasted nearly seven months, the actual amount of attendance was not more than is usually received in four weeks.

Mrs. Horgan felt her leg and side improve after every mesmeric sleep; and, after five months' treatment, *she walked*

for the first time for two years a quarter of a mile to Mr. Phelps's house with one crutch; repeating her journey without any crutch at all. *She is now able to walk about the city without any aid*, and believes that but for mesmerism she would have lived a suffering life and died a cripple.

The original statement from which this is drawn up is signed by her husband, Mr. William Horgan, with an expression of thanks to Mr. Phelps for the cure of his wife.

The reader will not fail to remark in the history of this case the curative action of small doses of mesmerism distributed over a length of time, with long but regular intervals.

II. *Violent pains in the sacral region.*

Mrs. Ricketts, of 6, Narrow Plane, St. Philip's, Bristol, 49 years old, the mother of seventeen children, and fresh-looking, was seized suddenly while dressing on 9th June, 1851, with violent pains in the left leg near the sacrum, as far as Mr. Phelps could collect, but there may be some error as to the precise seat of pain. The pain was so intense that she groaned aloud and fell on her bed in a violent perspiration. Her brother-in-law, who was in the adjoining room, concluded from what he heard that she was suddenly death-struck. The pains continued without intermission, and rendered the poor woman nearly frantic. She pulled her hair out by the roots, and bit at those who attended her. She states that *she never had an hour's sleep for seven weeks*. Her leg was constantly bathed in very hot water and rubbed day and night. Mustard plasters, leeches, and blisters were tried without any relief.

Mr. Phelps heard of her sufferings through a casual enquiry after her health on meeting her husband, and then proposed mesmerism. She was soon thrown into the coma, and was perfectly unconscious, but was greatly agitated in her left leg, bowels, and face. Indeed her abdomen swelled so enormously that the mesmeriser was frightened. Blowing upon it, however, reduced the swelling, so that when she awoke at the expiration of an hour there was no ground for alarm. *That night she slept two hours*, and had less pain. She was mesmerised twice a week for five weeks, and slept better and had less pain after each mesmerisation. *At the end of three weeks she discarded her crutches, and slept all night*. Her catamenia, which had been suspended during her illness, returned during the mesmerism. She is now quite well and active.

The original statement, from which the above was drawn up, is signed by her husband, Mr. Thomas Ricketts.

III. *Insanity.*

Eliza Cumberpatch, of Welsh Back, Bristol, about 20 years of age, was very violent, tore her dress, broke looking-glasses and furniture, talked strangely, repeating old plays, speaking of vessels coming in, and conversing with imaginary enemies. Her insanity had been coming on many months, but the violence had only lasted a few weeks, when she was first mesmerised in the autumn of 1851. Dr. Rogers, who has a lunatic asylum, had been consulted and she was to have been sent to him.

She was staying at a friend's house, and, in order to mesmerise her, Mr. Phelps was introduced on pretext of mesmerising the friend, over whom he made a few passes, and then asked her to try them. She was so susceptible that she passed off into the sleep in three minutes; and she was persuaded afterwards to have the mesmerism repeated for "weakness," having no idea of the true reason till her recovery, which ensued in *three weeks*, the treatment being continued for from three quarters of an hour to an hour and a half every other day.

She was violent and exceedingly excitable even during the sleep, although occasionally quiet or only restless. Energetic passes subdued her. She would occasionally see vessels in her sleep. At other times exclaim violently in such language as, "I shall see you down beneath my feet. Scorpions! shew me where they are!" It soothed her to excite Benevolence and Constructiveness, the latter giving her a desire to work and thus overcome the idleness to which she had been yielding, although naturally an active or industrious girl. An effort was made to subdue the overaction of Combativeness, and after the first fortnight the excitement of Firmness and Conscientiousness was found of service.

She was very susceptible of the mesmeric influence, sometimes falling asleep as soon as Mr. Phelps took her hand; and he was able to command her immediately by a pass. Mrs. Spiller, the person with whom she was staying, was a kind, firm woman, and materially assisted the mesmeriser by her judicious behaviour towards the patient. After her recovery she said that she "felt better and firmer in herself." Her catamenia, which had recurred fortnightly before and during her attack, now became monthly and have continued regular. Mr. Phelps has found that the regularity of the catamenia is generally secured by mesmerism. One girl, whose catamenia had ceased for five years, became regular after three weeks mesmerising.

The following is a letter from the brother of the patient to Mr. Phelps:—

“Welsh Back, Bristol, May 6, 1852.

“Dear Sir,—Nearly eight months have elapsed since your last visit to my sister, she having no more need to be mesmerised; for she is perfectly recovered from that dire malady which she had been so long subjected to. Had it not been for your kind care and prompt attention to her case in your exercise over her of the mesmeric power, she would, I most firmly believe, be as insane and as bereft of reason now as she was the first time you saw her. Only three weeks were required to bring about this happy change from darkness to light, the blackest darkness that can ever befall a human being on earth. Had we hearkened to the entreaties of friends, though much against our own wishes, we should have been compelled to consign her to an asylum for our own safety. I doubt whether she would have recovered by this time. No, I believe she never would. For you know, Sir, she is very susceptible of feeling; on coming to herself and finding out where she was, the thought of it would have broken her heart. I should have lost an only sister, and never seen her smile, when in health, any more. To you, Sir, we owe a debt of gratitude which we never can repay. I would that the knowledge which you have of mesmerism were more fully spread. Oh! I wish that I knew of a channel through which I could convey the glad news, the great benefits which are to be derived from this evil-spoken-against science, especially to those persons who have friends similarly situated to my sister. I would make you known; I would beg them to try it for themselves, and derive the advantages that might accrue. I would tell them of my sister's case,—a fact, a stubborn fact to all opponents, but a glorious fact to the truth of the science, that there is in it a mighty curative agent, that no one can gainsay or resist.

“Accept of my kind wishes, and best thanks from my dear mother, sister, and friends. That you may still be made a further blessing in the use of your happy art to many more of our suffering fellow-creatures is the sincere wish of us all.

“I am, Sir, yours very respectfully,

“JAMES CUMBERPATCH.”

IV. *Striking Cure of a singular Nervous Affection.*

By Dr. ELLIOTSON.

“*A Lover of Truth.*—The absurdities and indecencies of what is called mesmerism have been so completely exposed in the columns of this journal that it is unnecessary to renew the subject. We thank our correspondent, however, for his communication.”—MR. WAKLEY, *Lancet*, November 6, 1852; p. 434. *Answers to Correspondents.**

On the 8th of February, 1851, I visited Miss Elizabeth Ross at the house of her father, the eminent optician, No. 2,

* Where these indecencies are exposed I know not. Will Mr. Wakley point them out? This assertion is mere effrontery under a consciousness that it

Featherstone Buildings, Holborn. I found her sitting up in bed; her body, head, and arms moving involuntarily and irresistibly backwards and forwards incessantly, as often as fifty times in a minute. The motion was really of the body, which carried the head and arms with it. The breathing was sometimes rapid, sometimes natural: and she fetched a deep sigh about every minute; but sometimes the sigh occurred sooner, and then the interval before the next was longer. If she lay down, the same movement went on: but I was told that it always ceased during sleep. Her pulse was quick and weak. She looked very ill and very distressed.

All this, I heard, had been going on above a year and a half, with intermissions. She did not seem to be of a vigorous or even healthy constitution.

The family informed me that she had been "a feeble child," but had gained strength as she advanced to fourteen or fifteen years of age, and from this period to eighteen or nineteen was generally employed in active exercise. At the latter period, however, without any apparent reason, she became low spirited; lost her appetite, and lost her strength, especially in the back, and frequently felt exhausted almost to fainting. She was troubled with giddiness and sharp pain in the front of the chest; and any exertion produced pain in the right side. After a twelvemonth she had cold creeping sensations, alternating with hot flushes.

At length, in August, 1849, the extraordinary movement made its appearance. It began in the lower part of the chest, then extended to the higher, carrying with it the shoulders and arms, and ultimately carried the head also. It was rather greater when she was sitting than when she was lying. She became exceedingly sensitive and excitable: but the uterine and alvine functions were undisturbed. But she was

is wise for Mr. Wakley to be silent henceforth upon mesmerism: since, after having killed it, extinguished it for ever, and proved us all to be fools and worse, and all our patients barefaced impostors, he, biting his nails and his lips, beholds mesmerism flourishing everywhere—all our accounts of mesmeric phenomena confirmed, and wonderful and blessed cures and alleviations of pain effected hourly by it in all quarters.

The *Lancet* declared that my mesmeric cure of a *genuine* cancer was one of the grossest puffs, and boasted that hundreds and thousands of cases of cancer had been cured by pressure. Where are they? Where is pressure used successfully against cancer? in what hospital, metropolitan or provincial? This false assertion also was sheer effrontery: and what has resulted from it but disgrace? (No. XXVIII., p. 377.)—It falsely accused me of being a homœopathist: and it never retracted the falsehood, though fully exposed (No. XXXV., p. 265).—It falsely asserted that I was expelled from University College. I told the Editor that he knew this was a falsehood. But he has never retracted (No. XXXV., p. 302). All this shows great short-sightedness. For the hour is sure to come when truth and integrity are required of every man.

subject to attacks of vomiting that lasted several days. These movements had continued nearly twenty months, with four intermissions of a few weeks.

The first attack of the movement lasted in round numbers six weeks, and was followed by an intermission of two.

The second lasted sixteen weeks, and was followed by an intermission of six.

The third lasted ten days, and was followed by an intermission of four weeks.

The fourth lasted fourteen weeks, and was followed by an intermission of four weeks.

The fifth had lasted thirty weeks, when I first visited her.

But her health was constantly bad. Her sleep was not sound, and was often disturbed with dreaming. In the intermissions she was very much troubled with a cough, which, however, continued in some degree at all times. After some violent hysterical attacks she once lost her voice for four months to within a fortnight of my first visit. The more rapid the movements the more frequent and sudden was observed the sighing to be; and sometimes it amounted to a sudden catch of the breath.

The family medical attendant, Mr. Robins, of Bedford Street, Covent Garden, administered for *twenty months* all the medicines which he could think of as likely to be beneficial, watching their effects most assiduously: but *without the least abatement* of the symptoms.

About this time, Mr. Collins, the miniature painter of Somerset Street, who knew mesmerism to be a great truth, and had made a beautiful drawing of Miss Emma Melhuish in her extatic delirium of holy rapture* that was exhibited at the Royal Academy, hearing of the case from Mr. Ross, advised him to make a trial of mesmerism. The father had no faith in the reality of mesmeric effects, but promised to speak to her medical attendant upon the subject. Mr. Robins, highly to his honour, at once acceded to the proposal that I should be consulted upon the subject, and that mesmerism should be employed if I considered it advisable.

I accordingly met Mr. Robins, and advised a steady and continued employment of mesmerism as the only thing at all likely to effect a cure, though I had no objection to any medicine that she was taking being continued: and it was continued a little while, though it had done no good. In order to instruct them I mesmerised her myself for half an hour at this visit, but produced not even sleepiness: yet she *grew*

* See No. IV.

comfortably warm during the process. The next morning decided improvement appeared: for the movements no longer carried the head with them, but only thrust the shoulders, arms, and chest forwards.

Had I not been asked my opinion upon the propriety of mesmerism, I should not have spoken of it. For it is my rule never to mention mesmerism either in consultation with others or when I see a patient alone. This injurious rule has been forced upon me by finding *some* patients or their friends fancying, and, to the disgrace of the profession, *some* medical men pretending, that mesmerism is a black, occult, satanical art—as though a human being could do anything preternatural, and as though the manipulations of mesmerism were less a natural process than the turning of an electrical apparatus, or friction: and *other* patients and their friends, and, to the disgrace of the profession in regard to common sense, common information, or common honesty, *other* medical men, opposed to mesmerism as an imposture, an unreality, and an absurdity.

Mr. Robins, still more to his credit, consented to mesmerise her, and operated daily for a week. A sister took her in hand for a week. From that time her mother mesmerised her daily for two months.

The improvement which had begun after my single mesmerisation steadily advanced under the hands of Mr. Robins and Miss Ross, so that the movements *ceased entirely in about a fortnight from the commencement of mesmeric treatment, and have never returned.*

The movement had shewn itself first in the lower part of the chest and extended till it included the shoulders and then the head: and its declension followed the inverse course, first ceasing to implicate the head, and lessening downwards.

No sleep was induced for the first week, notwithstanding the complaint had decidedly lessened very much. But at the end of a week she began to sleep, and presently slept for half an hour. At the end of a fortnight more, and ever afterwards, she always went to sleep in five or ten minutes, and remained asleep for two or three hours.

After the second mesmerisation the movements were suspended for two days, and the arms trembled incessantly.

She described the state as different from common sleep, inasmuch as she was cognizant of all that passed. She always woke up spontaneously and refreshed, and slept better at night than formerly.

However cold she might be when mesmerisation was begun,

she invariably grew warm under it. This effect always shows a powerfully beneficial influence to be exerted; and care should always be taken that the room and the operator and his hands, and, if possible, the patient also, be thoroughly warm before the process is commenced.

Whenever the process was commenced, even though she were pretty still, she began starting, and continued to start till the movements declined under the passes.

Her general health underwent an *immediate* and progressive improvement. Her appetite returned; she slept soundly and ceased to dream; she lost her depression of spirits; she no longer had attacks of vomiting; she regained her strength; and has continued up to the present moment in good health.

I was indifferent to the medicines which Mr. Robins was giving. All medicines had failed up to that very moment: and all medicines I knew must fail.

This case is another of the innumerable answers to the silly twaddle of too many medical men—successful, either sly and quiet or bustling and talking, money-makers, plausible scribblers, dogmatizing lecturers—that mesmeric cures are referable to faith and imagination only. Not only had the father no faith in the effects of mesmerism, but the patient was absolutely prejudiced against it, and felt surprised at finding herself improve. The improvement proved such that she soon spontaneously acknowledged its power and its benefit, and was anxious for its administration.

It was very properly continued for six months, and thus the cure rendered permanent.

I am never in a hurry to publish my cures, and a year and three quarters have now elapsed since Miss Ross recovered. The particulars were drawn up for me by an elder sister twelve months since, and sent by Mr. Ross with the following note:—

“2, Featherstone Buildings, Holborn,

“December 6, 1851.

“Respected Sir,—I herewith send you the promised description of my daughter's case, and beg to return my most sincere thanks for the advice you have given, which I feel assured has led to the cure of a most distressing complaint.

“I remain, Sir,

“Your much obliged and obedient servant,

“Dr. Elliotson.”

“ANDREW ROSS.

V. *Two Cases of wonderful relief from Pain.* By the Rev. THOMAS S. MILLINGTON, of Northampton. Communicated by Dr. Elliotson.

"He warned his hearers against the homoeopathic and *mesmeric frauds*: and observed that a medical man might, if properly disposed, benefit his patients *religiously and morally*."—*Lancet*, Oct. 9. Introductory Lecture, by Dr. Aldis, at the Hunterian School of Medicine, Oct., 1852.*

Northampton, Nov. 25, 1852.

DEAR DR. ELLIOTSON,—The power of mesmerism in the cure of nervous disorders is so well known that I should hardly have ventured to trouble you with the following cases but for the peculiar circumstances connected with them, and for the suddenness of the relief afforded by mesmerism after every other remedy that could be thought of had been tried in vain.

A shoemaker, a tall robust man living in the town, had for the last sixteen years been subject to violent neuralgic pains in his forehead. The paroxysms occurred twice every week, generally on Fridays and Sundays, and lasted from about five o'clock in the morning (the time of his awaking) until night. His sufferings were so severe as to be quite notorious in the neighbourhood, and occasioned the greatest distress to his family and to all who witnessed them.

When I first saw him, some time in last May, his eyes were closed so that he could with difficulty raise the lids or bear the light even for a moment: he could scarcely walk or stand, and described the pain as of a knife worming its way from one temple to the other. I immediately began to make contact passes from the centre of the forehead to the fingers' ends. *In about a minute* he opened his eyes and declared himself *much better*: within five minutes the pain was gone from the forehead and had lodged, though with much less severity, in the back of his head; I removed it thence with two or three passes to the shoulder, and then with a single movement of the hand he was relieved from it altogether.

This was on Friday, and the following Sunday (the day

* In the Notices to Correspondents, Oct 2, 1852, p. 318, the *Lancet* says: "J. R. We cannot recommend our correspondent to enter as a student at the Hunterian School of Medicine;" and on Oct. 9, p. 339, admits a letter from "a Medical Pupil," who is glad that the *Lancet* has given such advice, because having entered as a pupil he found a lecturer and dingy benches but no students in a room, and then, after entering a cellar and ascending a ladder, found a class of students, one of whom was asleep; and on a second visit found neither lecturer nor audience, and was told by the porter that the lecturer had been, but had left, as he found nobody to lecture to.

This was very unkind of the *Lancet* after what poor Dr. Aldis had written against mesmerism.

on which his paroxysm usually returned) was one of the happiest and most comfortable he had ever spent. The next Friday he was again attacked, and when I entered his room (being sent for) a crowd of persons had assembled to witness the cure. He was relieved as speedily as before, and his attacks have become less and less frequent ever since. He now comes to me as soon as they occur and is relieved almost instantaneously, and the last interval between the paroxysms was of rather more than four weeks' duration. Thus instead of nearly one-third of his waking time being passed in a state of extreme torture, (the debilitating effects of which were so great as almost to incapacitate him from work during the intervals,) he now suffers only for a few minutes once in a month. He would probably have been wholly cured long ago, but for my occasional absence from Northampton, and for the grief and trouble he has experienced on the loss of two children within a very short period. He has never been mesmerised except at the times and in the manner I have described, and being entirely sceptical as to the power of mesmerism was only induced to try it by the persuasion of his wife: his astonishment at the result could only be equalled by his delight and gratitude.

A similar case to the above, though not terminating so favourably *as yet*, is that of an elderly female, who has been suffering for twenty-five years from pain in the head and eyes, accompanied sometimes by sickness. This person had formerly lived for eight years in the family of a physician in this town, who has distinguished himself by his opposition to mesmerism, and had since been for fifteen weeks in the Northamptonshire General Infirmary. She had been blistered and bled and treated in every way that medical skill could suggest for the cure of her malady, and was rather worse than better. The paroxysms frequently occurred twice in a week, and seldom less than three times in a fortnight; and the effects produced upon her system were such that she was, of late, *never* absolutely well or free from pain.

When I called to see her she was almost blind, and could scarcely stand or move. Contact passes, as in the former case, removed the pain immediately, and in a very few minutes she declared herself "better than she had been at the best of times for many months past." For three weeks subsequently she was not only free from any recurrence of the pain, but enjoyed such health and spirits and kept so unusually well at night, that the change in her appearance was observable by all who knew her.

She has since had a return of her pains; but I am satisfied that the beneficial effect so quickly produced might be rendered quite permanent in this, as well as in the former case, if the patient could be regularly and properly mesmerised for a sufficient period.

Is it not a very sad and painful reflection that where so much relief may be afforded by an agency which most persons are capable of exercising, it should be so difficult to procure its application? There has been so much opposition to mesmerism in this town, that few are willing to practise it: it has been ridiculed as a nonentity, an "airy nothing," and at the same time condemned as *dangerous* and *hurtful*! Its beneficial effects are, however, known to many who are equally sensible that it can do no harm except where repeatedly and grossly abused. I am constantly applied to by sufferers from among all classes of the people, and have frequently afforded relief, or effected perfect cures, in cases of deafness, head-ache, rheumatism, &c., &c.; but my health will not allow me to practise mesmerism, and it is with much pain and reluctance that I am often compelled to refuse assistance where I feel convinced it might be effectually rendered by any competent person at the cost of a little time and trouble.

Would that we had one medical man among us who would candidly investigate the truths of mesmerism, and boldly follow the example of those by whose noble and resolute efforts in other parts of England this beautiful and valuable science is being constantly applied to the benefit of our suffering fellow-creatures!

I am, dear Dr. Elliotson,

Yours very truly and obliged,

THOS. S. MILLINGTON,

Late Curate of St. Sepulchre's, Northampton.

VI. *Cure of Lock-jaw in twenty minutes, of Ophthalmia, and Epilepsy.* By Mr. HUGHES, of Bolton.

"She has done her best to forward the desired end; but neither her own cure, nor even that of her favourite cow—given up by the veterinary faculty—has been able to convince the 'ignorant of the educated classes' that mesmerism in any of its shapes is more or less than a gross imposture."—*Quarterly Review*, June, 1852; p. 168. Review of Miss Martineau's History.

TO THE EDITOR OF THE ZOIST.

Lock-jaw.

SIR,—I take this opportunity of forwarding you the case of cure of lock-jaw, which is confirmed by Capt. Hudson, of

Liverpool, who has had a personal interview with the man, then employed by my brother Robert. Some twelve months ago his arm was caught in a paper machine, and both burnt and bruised. Having three miles to walk to his doctor to have it dressed, he one day caught cold by getting wet, which brought on a severe illness. He was attended by two medical men. Lock-jaw was expected to come on, and did so in a few days: he then gave up all hopes of his recovery. Having heard of his case, I went to see him: found his jaws firmly fixed, and, as he told me afterwards, the whole of his body was as it were contracted. I told him my errand, and promised him relief by mesmerism in a few minutes. He at once consented, and I commenced mesmerising him in the usual way. He soon experienced relief, and opened his jaws to the great astonishment of himself and wife. Likewise the contraction and hardness of the bowels, &c., gave way, and he sat up in perfect composure without pain, and conversed as though nothing had been the matter. His health improved rapidly, and he was soon convalescent and at his work again. I may say that his medical attendant told him that he never knew but one case of a similar nature recovered from better, and that one was not so bad.

The man wishes not to have his name published: but will give you his address, — — —, Lomax Bank, Little Lever.

Contrast the above with the following experiments that have been tried in the Tonga Islands for the cure of lock-jaw, viz., that of inflicting on the wretched patient a pain which shall be more excruciating than the one which he then endures, thus restoring the equilibrium. It is said to have been successful, but the operators complain that they can get few to submit to it.

Inflammation of the Eye.

Mrs. Edwards, wife of a travelling preacher, then residing in Derbyshire, about two years ago caught an inflammation of the eye. After her medical attendant had exerted all his powers in vain for four weeks, he told her he had done all he could for her. She then determined on coming to Bolton and placing herself under the care of an experienced medical man of the Eye Institute. She had been here five days, but no improvement had taken place; when I first heard of her situation. I immediately went to see her. She was in a distracted condition: had almost lost her reason through excessive pain. Her eye to all appearance was a lump of liver. She had had about two dozen leeches on around the eye and about a dozen blisters, without any improvement. More

being ordered by her medical man, I advised her to leave them alone, and said I would remove the inflammation by mesmerism, which I commenced in the usual way. In a few minutes she said her pain was gone, and continued easy for two hours, during which time she slept. She had been a perfect stranger to sleep since the commencement. Before she reached Bolton a quantity of deposit had collected upon the pupil of the eye, producing blindness of that eye. Her medical attendants told her she would be blind of it as long as she lived, and likewise gave her no hopes of the other; for they expected she would lose the sight altogether before the inflammation could be stayed. Under the influence of mesmerism she gradually improved, and the inflammation was gone in three or four days. Mesmerism was continued for some time to remove the matter from the pupil of the eye. This was accomplished. Having got her sight she rejoices, and is a true convert to mesmerism.

Before discharging her doctor, she considered it her duty to make known the secret to him. He had not been aware before that she was mesmerised, but had wondered at the delightful change. He attributed it to her imagination! if he were right, that would be more wonderful still.

Dr. Chadwick of this town attended both cases.

A boy about eleven years of age, of this town, was afflicted with fits of insensibility for eight years, and had been discharged from the infirmary as incurable. Having accidentally met with him, I offered my services to cure him by mesmerism. After it had been continued for a fortnight without any change, he commenced rapidly to improve, and was almost well at the month's end. He now promises to be a useful son to his mother, whereas before he was one person's care.

Having now given you three cases I leave them to your own disposal, and could cite many more, but I fear I am now trespassing too much upon your valuable time.

I remain, yours truly,

JOSEPH HUGHES.

Bolton, Oct. 11, 1852.

VII. *Rapid Cure of Inflammation and its effects.* By H. T. HUMPHREYS, one of the Society of Friends.

"In alluding to medical heresies, such as homoeopathy, hydropathy, and mesmerism, it was remarked by the lecturer that the best antidote to all such delusions was a close attendance in the wards of an hospital."—*Medical Times*, Oct. 17, 1852. Opening Lecture of the Medical Session at Guy's Hospital by Dr. Alfred S. Taylor, Oct. 1852.*

Kilmacow, Waterford, 25th 11 mo., 1852.

Respected Friend Dr. Elliotson,—I take the liberty of sending thee a short account of a cure I effected lately, not that it is anything very wonderful in itself, but that the great body of facts is composed of contributions from different individuals.

On the 6th inst., E. M., a man, upon whom I had frequently acted in the suggestive state and two or three times thrown into mesmeric sleep, came to me about 7½ p.m. that I might mesmerise him for the purpose of my trying some experiments. He told me before he sat down that he had a small swelling under the left arm-pit, which was very sore, and wished me to cure it if possible; consequently when I had induced sleep I directed his attention to it. He said he thought it arose from, or was connected with, a sore in the hand between the forefinger and thumb, and that a few passes would remove it. I made a few passes: after which he said, "O thank you, Sir; it's melted away now." I took no farther trouble at that time; but on the morning of the 8th he again came to me, and complained of both hands, which were much swollen and inflamed and covered with pustules. I induced sleep again, and asked him about them. He directed me to make passes along the arms. I made passes slowly along the arms from the shoulders and off from the finger-ends, and to my surprise and delight in less than ten minutes the *swelling and inflammation were gone*, but the pustules remained. Expecting these would heal in a few days, I dismissed him; but on the 13th he spoke to me in the evening and complained of their being very sore, though the swelling had not returned at all. I again put him into mesmeric sleep and asked him what was best for them. He said,

* To shew how a close or a loose attendance upon the wards of an hospital would prove an antidote to a conviction of the truth of mesmerism, would puzzle a greater conjuror than Dr. Alfred Taylor, as mesmerism is never employed in them. An attendance upon the wards of any hospital would make a man of feeling sigh for some such mighty curative and assuaging power as mesmerism, on witnessing the fearful number of deaths and of patients discharged from it uncured and unrelieved. This is the same sagacious gentleman who informed the readers of his *Medical Gazette* that nobody reads *The Zoiist* but the impostors who publish their cases in it. See No. XXVII., p. 309.

"Mesmerised water." I then woke him, and mesmerised about a pint of water, which I gave him. On going out into the dark he declared that the water emitted a blue light. I did not see him again till the evening of the 15th, when he shewed me his hands, from which the pustules and sores had departed, leaving their traces in the shape of new skin on the spots where they had been. He averred that this had been the case since the morning of the 14th; but, admitting that it was not so, and that the cure was not perfect before the moment of my seeing the results, it was still wonderfully rapid.

A friend of mine has urged me to send thee this case for *The Zoist*, and I do so at his request, though I do not think it is worthy of insertion in that valuable journal. Thou art, however, heartily welcome to print or burn this communication just as thou may think best: if the former, thou may print my name if thou wilt; in short, make any use thou may wish of this letter.

Permit me to subscribe myself,
Thy ardent admirer,
H. T. HUMPHREYS.

VIII. *A Case of Trance, Insensibility to mechanical causes of pain, Clairvoyance, and Monomania, in Siam.** Forwarded by Dr. Elliotson.

"The extraction of calculi from the bladder without breaking them up, was practised in Egypt from time immemorial: the French surgeon who accompanied Buonaparte in his expedition saw the operation performed there." "In the year 1506, Antonio Benaventi performed the operation of percussion, for the introduction of which, in modern times, we are indebted to Baron Heurteloup." "In 1671, Ciucci, an Italian surgeon, speaks of a *tenacula tricuspis*, with which the calculus was seized and broken up into fragments." "Sir Philip Crampton mentions the history of an Irish gentleman, in 1559, who was cured of stone by some instruments passed into the bladder and employed to break up the calculus."

"The first idea of endeavouring to cure stone in the bladder without having recourse to the knife, seems to have presented itself to M. Civiale in the year 1817. He was then a medical student of very limited means, and employed, I believe, as an externe by M. Dupuytren. Having made a few experiments, and constructed some models in wood, he made an application to the French Minister in July, 1818, for pecuniary aid towards constructing his instrument; and at the same time forwarded a short memoir with drawings, entitled, *Some details of a Lithotriptic*. The Minister of the Interior sent, as is the custom, M. Civiale's memoir to the Faculty of Medicine, who appointed Barons Percy and Chaussier to report on it: but these gentlemen took no notice whatever of the poor student's invention. His memoir remained forgotten in the archives of the Faculty."

* Extracted from *Journal of Three Voyages along the coast of China in 1831, 1832, and 1833, with notices of Siam, Corea, and the Loo-Choo Islands*. By Charles Gutzlaff. To which is prefixed, an Introductory Essay on the Policy, Religion, &c., of China, by the Rev. W. Ellis, author of *Polynesian Researches*, &c. London: 1834.

"M. Amussat, in April, 1822, described, in a few lines, an instrument which he had invented for crushing stone." "He was soon followed by M. Leroy, now better known as M. Leroy d'Etoilles. In June, 1822, M. Leroy produced his instrument, and in April, 1823, he produced a much better instrument." "The appearance of this little instrument drew M. Civiale from the silence which he had hitherto observed; for it is necessary to remark that up to May, 1823, he had not published a single line on lithotripsy." "In January, 1824, M. Civiale addressed to the Institute a memoir, which was immediately referred to Barons Percy and Chaussier, the same reporters who had been appointed by the Faculty of Medicine in 1818. This time M. Civiale was more fortunate." "On the 22nd of March, the reporters, having the original documents of 1818 in their possession, and examined the various modifications of M. Civiale, together with the proofs which he offered, sent in a report, which established M. Civiale's right not only to the discovery of the principle, but of the means by which it has been carried into practice."—*Lectures on Lithotomy and Lithotripsy*. By William Coulson, Esq. *Lancet*, July 3, 1852.

It is certain not only that all mesmeric phenomena occur in peculiar states of the system independently of mesmerism, but that they occur in all countries and have occurred at all times.

The furious Fellows of the Royal Medical and Chirurgical Society who at once clamourously set down the poor man as a vile impostor whose leg on account of agonizing disease was amputated at Nottinghamshire without any pain; and laughed assent when Sir Benjamin Brodie assured them knowingly that the man at Tinsbury, near Bath, who fell into a trance and was insensible to the most violent treatment which the ignorant sceptics could inflict, was an impostor, may read the following history if they choose. But I am not at all anxious that they should. Our cause has now triumphed over colleges, societies, professors, editors of journals, and practitioners titled and untitled.

"About four months ago, one of the princesses died. In a neighbouring province there dwelt a young female, who fell into a trance, and who, on recovering, after having remained in that state above two days and nights, declared herself the identical princess who died. To prove her assertion, she maintained that she could mention every article which the princess had possessed during her life-time. It is reported that her enumeration of these was correct, although she had never known the princess. The governor of the province thought this fact so extraordinary, that he sent the poor creature to the king of Siam. One of the princes was appointed to examine her. She persisted in the fact that she was the princess, his sister, and again recounted the possessions of the aforesaid princess, adding that a mighty power had transformed her; stating, that previously to her trance she was very dark, but that since that period she had become fair. Both the king and prince were so indignant, that they ordered her to receive thirty lashes, and have the instruments of torture applied to her hands and head. That used for the head consists of two flat pieces of wood; the head being placed between these pieces,

the ends are gradually drawn together, so tightly as to force the eye-balls from their sockets, and cause an effusion of blood from the ears. Smaller pieces of wood are placed between the fingers and drawn together, so as to cause blood to start from the finger-nails. These tortures were applied, the thirty lashes given, and borne in the presence of hundreds, without a sigh or a groan. Two days afterwards, she was re-examined; and persisting in the same assertions, was sentenced to receive fifty lashes, and again to submit to tortures: such was the quiet fortitude with which she bore it, that the people declared that she must be superhuman. At the end of each punishment she mildly said, 'I have told you, and do tell you again, I *am* the princess.' To render the situation of this wretched individual still more distressing, one of the king's telepays (priests) told his majesty, that the sacred books contained a prophecy, that whenever such a person should arise, the kingdom of Siam would pass to another nation. This raised the king's wrath to despair: a grave council was summoned to devise fresh punishment; decapitation, with the extermination of her family, was proposed; but instead of this, she was sentenced to receive ninety lashes, which last she bore with the same fortitude as before. It was then decreed that she should be seated on a raft of bamboo, and turned adrift on the open sea. But the above-mentioned telepay, touched with compassion, interposed in her behalf, saying, 'Who could tell whether this were the very person of whom the book spoke?' This allayed the wrath of the king, and the poor woman was sentenced to grind rice in the king's kitchen during the remainder of her life!" p. 20.

IX. *The Mesmerist.*

He stands before a gather'd throng, strange knowledge to unfold,
 Charming the dazzled fancy like the fairy-tales of old;
 Yet must he brook the idle jeat, the cold and doubting sneer,
 He hath no beaten path to tread, no practised course to steer.

The wondrous science that he strives to bring to life and light,
 Is softly, faintly breaking from the misty shades of night;
 And scoffing prejudice upbraids the pure and genial ray,
 Because it doth not burst at once to bright and beaming day.

He tells the healing benefits that thro' this power arise,
 How sweet and soothing sleep may seal the weary mourner's eyes:
 How raging madness may be checked, how sufferers may obtain
 The boon of deep oblivion thro' the keenest throbs of pain.

Anon he dwells on loftier themes, and shows how mind may
claim

An empire independent of the still and slumbering frame;
Doubt ye the proofs, ye careless throng, submitted to your
view?

Hold ye them in derision because yet untried and new?

Know that improvements ever wend a tardy course on earth;
And though Wisdom's mighty goddess gained perfection at
her birth,

Her children reach by slow degrees the vigour of their prime,
For the wisdom of this lower world requires the growth of
time.

None wish ye on the statements of a single voice to rest,
The marvels ye have witnessed ye are *urged* to prove and test;
Survey them in their varied forms—inquire—observe—in-
spect—

Watch—meditate—compare—delay—do all things but neglect.

If ye bear in mind the lessons that to-day ye have been taught,
Ye need not lack materials for intense and stirring thought;
And my simple lay can little add an orator's discourse,
So gifted with the energy of intellectual force.

But I ask ye, if your cherish'd ones sharp anguish should
endure,

Which the stated arts of medicine had in vain essayed to cure,
Would it not grieve you to reflect ye might those pangs allay
While jestingly and mockingly ye cast the means away?

Mistake me not—I prize not aught however great or wise,
If held not in subjection to the God who rules the skies;
To me all knowledge would be poor, all splendour would be
dim,

All boons unsafe, all joys untrue, unless derived from Him.

And if eagerly this wondrous power I witness and approve,
It is because I know no bounds to heaven's amazing love;
And I cannot by the pedant rules of critic caution scan
The depths of those exhaustless gifts his mercy pours on man.

*By Mrs. Abdy, widow of the late Rev. Mr. Abdy,
of St. John's, Southwark.*

X. *An instance of the effect of maternal mental impression upon the offspring before its birth.* By Mr. WILLIAM SNEWING. London. Communicated by Dr. Elliotson.

"The power of imagination is of three kinds: the first, upon the body of the imaginant, including likewise the child in the mother's womb; the second, is the power of it upon dead bodies, as plants, wood, stone, metal, &c.; the third, is the power of it upon the spirits of men and living creatures."—LORD BACON, *Natural History*, cent. x., p. 945.

THE power of mental impression has always been acknowledged by the medical and general world: but the former have not believed half the extent of its power; and the power of mental impression during pregnancy has been altogether scouted in the last half century by too many fancied-preëminent medical men. All my medical teachers dismissed the idea with contempt. In my *Human Physiology* so far back as 1820, long before I knew anything of mesmerism, I expressed myself satisfied of its truth: and in the last edition was the following statement:—

"Many people are satisfied that mental impressions made upon the mother may affect the offspring. Others, as Mr. Lawrence,* consider it needless to pursue 'a question on which all rational persons well acquainted with the circumstances are already unanimous.' 'This belief,' continues he, 'in the power of imagination, like the belief in witchcraft, is greater or less according to the progress of knowledge, which in truth differs greatly in different countries and heads. We know that many enlightened women are fully convinced of its absurdity, while *soi-disant* philosophers are found to support it.'† So many extraordinary coincidences, however, both in the human and the brute subject, have come to my knowledge, that I do not hesitate to believe the common opinion to be well founded; and, since I declared in my edition of 1820 my inclination to support the opinion, I find it has many supporters.‡ That neither all nor most

* *Med. Chir. Trans.*, vol. xiv., p. 206. 1814.

† "We may perhaps be excused," says Dr. Fletcher, 'from at once chiming in with the accustomed cant that the emotions of the mother "cannot possibly" have any effect on its organism. We "cannot possibly" explain perhaps what is the immediate process by which such vitiated secretions have this effect, nor shall we be able to do so, till we know a little more of the *vis plastica* than its numerous appellations; but neither shall we be able, till then, to explain why this effect should be impossible. It is much easier in these matters to look shrewd and *incredulous-odd-ish*, than to give any good reason for our unbelief; and if the result of a process, however well accredited, is not to be believed in, till the nature of that process has been satisfactorily explained, we must be content to suspend for the present our belief in our own existence.' (*Rudiments of Physiology*, pt. ii., p. 12.)" Mr. Lawrence's ignorance and dogmatism are in harmony with the want of wisdom that has been conspicuous throughout his life. For this I pity him; the fault is in his cerebral composition. But his influence upon the young and the superficial adult requires opposition.

‡ "Sir Everard Home (*Phil. Trans.*, 1825, p. 75, seq.), and, according to Burdach, who considers the occurrence of monstrosity from this cause to be an

malformations can be thus explained; that pregnant women are frequently alarmed without such consequences, even when most dreaded, and that highly ridiculous resemblances are fancied to preceding longings and alarms which were forgotten or may be well suspected to have never existed, is incontestable. But, in other matters, when a circumstance may proceed from many causes, we do not universally reject any one because it is frequently alleged without reason. A diarrhoea will arise from ingesta wrong in quality or

incontestable fact (§ 350), Bechstein (*Gemeinnützige Naturgeschichte*, i., 17, sq.), Stark (*Archiv. für die Geburtshülfe*, v., 574), Schneider (*Journal für Geburtshülfe*, x., 86; xvi., 121), Sachs (*Hist. Nat. Duor. Leucæthiop.*, p. 3), Balz (*Medizin. Zeit.*, v., 109), Klein (*Mackel's Deutsches Archiv*, ii., 235), Carus (*Zur Lehre von Schwangerschaft*, i., 217), Brandis (*Hufeland's Journal der. Pract. Heilkunde*, 1815, 38), Hoare (*Gerson's Magaz.*, vii., 470), Toone (*Id.*, viii., 130), have given examples in its favour. Baer, whose name will carry weight, relates the following fact:—

“A pregnant woman was greatly alarmed at the sight of a lengthened flame in the direction of her native place; as she was at a distance from this of 14 leagues, it was long before she learnt the place of the fire, and this protracted uncertainty probably acted forcibly upon her imagination, for she afterwards declared she had the figure of the flame constantly before her eyes. Two or three months after the fire, she gave birth to a girl with a red patch on her forehead, pointed, and like an undulating flame. This still existed at the age of 7 years. I relate this fact because I know all the particulars, for the individual was my own sister; and I heard her complain before her delivery that she had the flame constantly before her eyes; so that we were not obliged in this case, as in most others, to refer to the past in order to explain the anomaly.” (Contribution to Burdach, § 359.)

“In St. Giles's workhouse is a woman 30 years old, with a remarkably small narrow head, looking like an elderly child, very idiotic, saying nothing but aye and no, and in incessant motion. She was born in a state of chorea, and before her birth the mother was for the last two months of pregnancy annoyed and sometimes overcome by her violent movement. All this had followed ‘an extreme nervous illness’ occasioned by a frightfully disgusting object thrown upon her bosom’ in the fourth month of pregnancy. (*Lond. Med. Gazette*, May 23, 1833.)

“I have seen a child with so exact a likeness of a leech full of blood and hanging down with its point highest, on the leg of the child of a lithographic printer, that at a little distance any one would suppose a leech was there. The mother told me that in her fourth month of pregnancy she had occasion to apply some leeches: that one remained longer than the rest and hung down full of blood. This rather frightened her and she dreamt about it. Mr. Hillas of Holborn, her accoucheur, through whose kindness I saw the child, informed me that, when the child was born and he observed the mark, he asked the mother if she had been frightened or had longed for anything. She replied by asking if the child was marked; and, on receiving an answer in the affirmative, said, Oh! it must be with a leech; and then related the same particulars which she afterwards told me. A remarkable case was published in the *Lond. Med. and Physic. Journal* for July 1828, by Mr George Bennett, so well known for his contribution to natural history. A woman gave birth to a child with a large cluster of globular tumors growing from the tongue and preventing the closure of the month, in colour, shape, and size, exactly resembling our common grapes; and with a red excrescence from the chest as exactly resembling in figure and general appearance a turkey's wattles. On being questioned before the child was shown her, she answered that while pregnant she had seen some grapes, longed intensely for them, and constantly thought of them, and once was attacked by a turkey-cock. Both growths were successfully removed, and Mr. Bennett was kind enough to allow me to see them.

quantity, from cold, cathartic substances, and also from emotion; and yet emotion has every day no such effect. The notion is of great antiquity, as it prevailed in the time of Jacob. How those who believe the Divine authority of the Bible can reconcile the success of Jacob's stratagem* with their contempt for the vulgar belief, they best can tell.

* "And Jacob took him rods of green poplar, and of the hazel and chestnut tree; and piled white strakes in them, and made the white appear which was in the rods. And he set the rods which he had piled before the flocks in the gutters in the watering troughs, when the flocks came to drink, that they should conceive when they came to drink. And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.' (*Genesis*, xxx.) Some have argued that, because Jacob dreamt the rods which leaped were ringstraked, speckled, and grised, they were so. If they had been, he would have seen them speckled, &c., when he was awake. The dream represents only that the effect taking place was the same as if the rods had been speckled, &c.

"M. Girou Buzareingues mentions that a violent blow was given to a bitch . . . ; that she was paralytic for some days, and, when she produced her eight pups, all, excepting one, had the hind legs wanting, malformed, or weak. (*Jour. de Physiolog.*, t. vii.)

"Mr. Milne gives an account of a pregnant cat of his own, the end of whose tail was trodden down with great violence and excruciating pain. She produced five kittens, perfect except in the tail, which was in each of them distorted near the end, and enlarged into a cartilaginous knob, (*Linnæan Transact.*, vol. ix., p. 323.)

"Such cases are explained by Burdach and others on the ground of a sympathy between the injured part and the fœtus. But the general principle of the power of the mother's mental impression is sufficient to embrace them. For, 1. There must be the mental impression in these accidents. 2. Where the mutilation has been in another individual—the male, the effect may occur; so that mutilations (*supra*, p. 1114) made intentionally or accidentally in the male have been supposed capable of hereditary transmission: unless this be from mental impression in the male. 3. Burdach, to illustrate the sympathy, cites Stark for the case of a pregnant woman bitten severely . . . by a dog and giving birth in three days prematurely to a child with traces of lesion . . . and subsequently subject to fits of epilepsy, before which it always awoke, jumped up, and cried out that a dog was biting him, though this had never happened. However the following very remarkable case from the *Medical Times* of Feb. 29 last, suggests another explanation. For a woman who witnessed a mutilation in another,—an amputation, produced a child with only a stump; but the sight of this stump caused another pregnant woman to bring forth a child with a similar stump.

"Maria Juster, of Minchinhampton, Gloucestershire, aged six years, met with an accident, a broad-wheeled wagon having passed over her arm, which so much mutilated it as to require immediate amputation. Mary Brinkworth (who was about two months advanced in pregnancy) took the child to the hospital, and was present at the operation for the removal of the arm. At the full time of utero-gestation she was delivered of a boy with the left hand and wrist off just above the pronator quadratus muscle. When her child was about fourteen months old he was suddenly shown to Maria Weston, of Nailsthorpe, who was then pregnant and about six weeks advanced. At the sight of the child's arm (to use her own expression) "she became sick and faintish," and continued ill for an hour. At the end of the nine months of pregnancy she was delivered of a girl with the left hand and arm deficient from about the insertion of the deltoid muscle. The arms of the two latter children which I saw presented exactly the appearance as if they had been amputated. I took the above from the statements of the two mothers (Mary Brinkworth and Maria Weston) of the two children at the dispensary, June 4, 1833)." —[Mr. Capern relates that—

[“ Dan Fowler, West Exe, Tiverton, five months old, Nov. 2, 1850. When

"A curious fact is recorded on the authority of the late Earl Morton. He bred, from a male quagga and a mare of seven-eighths Arabian blood, a female hybrid, displaying in form and colour her mixed origin. The mare was given to Sir Gore Ouseley, who bred from her first a filly and then a colt, by a fine black Arabian horse; but both these in their colour and in the hair of their manes strongly resembled the quagga. The resemblance appears to have been rather less in the colt than in the filly. Dr. Wollaston soon afterwards learnt a similar fact in the case of a sow, which, after littering by a boar of the wild breed, was put, long after the death of this, to a boar of a different breed, and produced pigs, some of which were marked like the first boar; and even in a second litter by a third boar some slightly resembled the first.*

"The same happens in the human subject; for the following case was communicated to me on undisputable authority. 'A lady, æt. 19, was married to a gentleman of a consumptive tendency, æt. 21. At the end of a year she bore him a son. The child died of hydrocephalus, æt. 2; the husband, the year following, leaving the lady a widow at 22. At 26 she married again, and had issue six children, —the last a boy. As he grew up, it was remarked by all the friends of the first husband and admitted by the mother herself that her sixth child was more like her first husband than his own father. Moreover, though born of robust parents without any consumptive tendency, he is delicate, and subject to tracheal irritation and chest attacks; but is now grown up, living, and in good health.'†

born, his left arm was utterly useless and hung behind his back. Three days after his birth his grandmother went to a medical man, who considered that a muscle was deficient. A month afterwards the mother applied to this gentleman. He said nothing could be done until the child was three months old; but suggested that salt and water should be used. The same day she consulted Mr. Capern, who then for the first time mesmerised the child. Great moisture was produced along the course of the arm, and particularly at the finger's-end; this was in July. Mr. Capern continued his operations daily for three months. During two months the child always cried, but after that he looked up and laughed whilst being operated upon. About the end of the first month, the mother began to observe the fingers move, and gradually the entire arm; then the child commenced to seize the articles within his reach and to raise the arm up.

["The presumed cause of the child's condition was the circumstance of a brother of Dan having been drowned, and the first part of the body seen by the mother being its left arm, which caused a great fright. The mother gave birth to Dan about four months afterwards. At birth the left arm was much smaller, at present it is much larger, than the other. During the last two months the child has been gradually getting better; and each time the operation is performed there is an increase of warmth in the limb." (*The Mighty Curative Powers of Mesmerism, proved in upwards of a hundred and fifty cases of various Diseases.* By Thomas Capern. p. 85.))

"One fact runs through all these cases, and, as it alone can explain some, it probably explains all.

* *Phil. Trans.*, 1821; pt. i.

† These facts are of high importance in a civil point of view.

"A married man may have a brother very like himself. He may die. The brother may be on the same terms of friendship with the widow as before; and the widow may marry another man, and produce a child clearly resembling the brother because it resembles the first husband, who has influenced the offspring of the second; and the woman's character may suffer unjustly.

“‘One of the most intelligent breeders,’ says Mr. Boswell, ‘I ever met with in Scotland, Mr. Mustard, of Angus, told me that one of his cows chanced to come in season, while pasturing on a field, which was bounded by that of one of his neighbours, out of which an ox jumped, and associated with the cow until she was brought home for impregnation. The ox was white, with black spots, and horned. Mr. Mustard had not a horned beast in his possession, nor one with any white on it. Nevertheless, the produce of the following spring was a black and white calf with horns.’* ”

“‘I had a pug bitch,’ says Mr. Blaine, ‘whose constant companion was a small and almost white spaniel dog of Lord Rivers’s breed, of which she was very fond. When it became necessary to separate her . . . from this dog, and to confine her with one of her own kind, she pined excessively; and notwithstanding her situation, it was some time before she would admit of the attentions of the pug dog placed with her. At length, however, she did so: impregnation followed; and, at the usual period, she brought forth five pug puppies, one of which was elegantly white, and more slender than the others. The spaniel was soon afterwards given away, but the impression remained; for, at two subsequent litters (which were all she afterwards had), she presented me with a white young one, which the fanciers know to be a very rare occurrence. The late Dr. Hugh Smith used to relate a similar instance which occurred to a favourite female setter that often followed his carriage. On one occasion, when travelling in the country, she became suddenly so enamoured of a mongrel that followed her, that, to separate them, he was forced, or rather his anger irritated him, to shoot the mongrel, and he then proceeded on his journey. The image of this sudden favourite, however, still haunted the bitch, and for some weeks after she pined excessively, and obstinately refused intimacy with any other dog. At length she accepted a well-bred setter: but when she whelped, the Doctor was mortified with the sight of a litter which, he perceived, bore evident marks, particularly in colour, of the favoured cur, and they were accordingly destroyed. The same also occurred in all her future litters: invariably the breed was tainted by the lasting impression made by the mongrel.’† ”

“‘There could be nothing but imagination in the case, detailed by Stark,‡ of a pair of pigeons, which, having lost their own young one, had a young blackbird put into their nest. This they continued to take care of during the next incubation, and their fresh young was no longer like them, as the former had been, but in colour and marks the perfect image of their adopted stranger.§ ”

* “*Quarterly Journal of Agriculture.*

† “*Intermarriage*, p. 275, seq.

‡ “*Beiträgen zur Psychischen Anthropol.*, i., p. 291.

§ “Frisch declares that a bird hatched by one of a different species is as unfit for procreation as a mule; Faber, that a drake hatched by a hen copulates with hens more willingly than with ducks; Bechstein, that a variety of pigeons with black wings and tails, whose young are never unlike their parents in colour, have a few red feathers in their wings or tails when they have been hatched by another

"The effect of the mind in generation is shown by the circumstance of a hen laying far more eggs than she otherwise would, if one of those already laid is removed from the nest daily, though no fresh sexual intercourse take place. Every bird lays a definite number, and if any are removed she continues laying till the number is completed. A swallow naturally lays six eggs; but Lister, by taking some away successively, caused one to lay nineteen. The remarkable power of the mind in maintaining the secretion of milk is well known.

["The secretion is greatly influenced by moral circumstances. A mother often finds a temporary decline of secretion if she substitutes another child for her own or for one that she had previously suckled for some time. A cow may give less milk when milked by a stranger. If a mother sees her child, or even thinks of it, she may feel her breasts filling.

"John Hunter satisfied himself experimentally of the truth of the common assertion,—that the she-ass gives milk no longer than the impression of the foal is upon her mind. The skin of her foal thrown over the back of another, and frequently brought near her, is sufficient. (*Journal of the Royal Institution*, No. 2.)

"This opinion coincides with the custom in Languedoc and on Mount Caucasus, of placing a calf near its mother while milking, from the conviction of its increasing the quantity of milk. According to Le Vaillant, at the Cape of Good Hope, if the calf dies, its skin is placed on another while the cow is milking.

"After emotion of the mother, the child, if it suck the milk first secreted subsequently, may suffer seriously in its health.

"Mr. Wardrop had removed a small tumor from behind the ear; all was doing well, till the mother fell into a violent passion, and suckled her child soon afterwards, when immediately it died in convulsions. He was sent for hastily to see another child in convulsions, after taking the breast soon after its nurse had been severely reprimanded: and Sir Richard Croft, the accoucheur who had charge of the patient, informed Mr. Wardrop that he had seen very similar instances. (*Lancet*, No. 516.)

"Dr. Hayn declares that he was summoned to a child which had just died in the act of sucking its mother, when she was suddenly alarmed at the entrance of a policeman with bad news, soon after delivery. Dr. Berlyn mentions an infant, three months old, seized with deadly paleness, hemiplegia of the left side and convulsions of the right, on sucking immediately after its mother had met with some distressing circumstance. A puppy has been seized with epilepsy on sucking its mother after a fit of rage. (Burdach, § 522.)]

"Every one acknowledges the power of the mind in causing both functional and organic diseases, and in maintaining and varying the health. Now generation is subject to all the laws of every other function. Just as too many forget that the brain is but like every

variety which has an intermixture of red feathers. (Burdach, § 359.)// If this is true, it shows an influence not indeed mental, but capable of penetrating a shell.

other organ; that every organ has its own peculiar function, the brain as well as the rest; but that every organ is subject to the same general laws, and that the brain differs not at all in this point of view from others: so generation has been thought peculiar in every respect. Writers speak of it as mysterious; just as if it was more mysterious than anything else,—as if all was not mystery to us poor creatures. It is a process of secretion, excretion, movement, &c., like other functions; and the organs and function of generation are subject to all the cerebral influences, healthy and morbid, to which other organs are subject, though the function is peculiar.”

The following instance is, like mesmeric experiments and cures in the brute division of animals, free from the possibility of a charge of collusion or trick.

It is furnished by Mr. W. Snewing, whose great cure, with the interesting phenomena of sympathy of sensations in his wife, and the mesmeric communication of temporary disease from him to her and her to him, hypochondriasis from him and rheumatism from her, may be found in Nos. XIX., XX., by Dr. H. Holland and others equally ignorant of mesmerism.

The statement is in a letter to Mr. Baker, the able and excellent head of my establishment.

JOHN ELLIOTSON.

“77, Wells Street, Oxford Street.

“Dear Baker,—I have just returned from my father, and during my stay there my sister told me of a case which I thought would perhaps be interesting to the Doctor. I shall be obliged if you will present my respectful compliments to him, and say that the cat of a neighbour of my father’s was caught in a rat-trap by the fore-paws, from which she was set free, but her paws were very much mangled by the teeth of the trap: it was a she-cat, in kitten at the time. When she kitted, the two kittens were found to have mal-formed fore-paws, there being only two claws on each foot. I don’t know if this will be anything new to the Doctor, but I felt it my duty to communicate it to him.

“With kind regards to Mrs. Baker,

“Believe me, yours truly,

“WM. SNEWING.

“The kittens are alive and well.”

XI. *A few Notes on “Chapters on Mental Physiology, by Henry Holland, M.D., F.R.S.; &c., &c.”* By the Rev. GEORGE SANDBY, Vicar of Flinton, Suffolk.

“When we reason from a hypothesis *a priori*, we are almost certain of running into error; and consequently, it can never be trusted to, in judging of cases

which have not previously fallen within our experience."—DUGALD STEWART, *Elements of Philosophy*, vol. i., p. 445.

"Ne mea dona, tibi studio disposita fidei,
Intellecta priusquam sint, contenta relinquant."

LUCRETIVS, lib. i., 47.

TO THE EDITOR OF THE ZOIST.

Flixton, Nov. 25, 1852.

SIR,—I fear that it may be deemed somewhat presumptuous on my part to offer even the slightest comment upon any portion of a medical work, more especially when the author is so well-informed a man as Dr. Holland, to judge from his book, must evidently be. The profession is proverbially both sensitive and exclusive, and views with extreme repugnance the entrance of an unlicensed foot within its sacred circle. "*Guai a chi tocca*,"—"woe to the man who meddles with our mysteries," is the united cry from the chief temple in Trafalgar Square down to the humblest apothecary in the kingdom. And when the critic, who ventures on a dissentient voice, makes no further pretence to an acquaintance with physiology than that general knowledge to which every man of education hopes to attain, in offering an opinion he must be prepared for aught that may happen, and make up his mind to be insulted and sneered down. "How dare persons as ignorant of physics and physiology as a *mad bull*, bristle up against the wise on the question of mesmeric reality?" asks one gentle assailant.* The writer has not mentioned whether he meant wise in their own conceits, or wise from the effect of patient study: however, let that pass. The passage is adduced as a specimen of the language to which the clergy, "episcopal or dissenters," are now a days subject, if they presume to question the infallibility of the physician. Under a wholesome dread, therefore, of such castigation, let it be understood, that in offering a few "notes"

* See a recent pamphlet, entitled *Clairevoyance and the Clergy*, by Robert Hall, M.D., of Norwich, in which the impertinence of the clergy, in interesting themselves about the recovery of the sick, the cure of the insane, and the relief of the suffering, by means of mesmerism, when the customary methods of treatment have failed, and the medical men themselves are at fault, is sharply rebuked, and much meddling conduct painted in the blackest colours. It is made plain to the clergy of all denominations (by a train of reasoning, however, which might have perplexed St. Paul, who taught, "as we have opportunity, let us do good unto all men") that it is their duty to let the miserable linger on in their misery, and that if they exert themselves to promote a mesmeric cure, "they betray their trust," and "coquet with the agents of the black art!"

Happily, this pamphlet has been admirably answered by "an East Anglian Clergyman," (with whom I have not the pleasure of being acquainted, but whose talents and Christian zeal I cannot but admire,) in two letters, called *Washy Stuff, but warranted Fast Colours* (Jarrold, St. Paul's). The answer will repay a perusal.

upon Dr. Holland's work, I am not proposing to "bristle up," like a wild beast, against an able writer, because his experiences in mesmerism are not so extended as my own, and because he has hastened to an inconsequent conclusion from one-sided data. Dr. Holland is, at any rate, a gentleman and a scholar, and will pardon the non-professional comments of one who is anxious only for truth, and wishes to seek it in the same spirit of inquiry with which the *Chapters on Mental Physiology* are dictated. The bellowsings of the coarse animal that has missed his prey, and vents his passion in noise, shall be left to those to whom, from all appearances, such an occupation would be more congenial.

But, after all, there are points even on scientific subjects, upon which common sense, aided by careful observation and experiment, may offer a suggestion even to the most advanced. Besides, though not a student of anatomy, I am no tyro in logic; and incompetent as I may be to examine with Dr. Holland the structure of the nervous system, and to note the distinctness of each separate fibre as it passes on in its isolated course from the brain to the extremity, still I can occasionally detect a fallacy in an argument, and shew that our opponent has assumed a premiss, rather than proved it. Moreover, as our physician has somewhat trenched upon the ground of the theologian, and not scrupled to assert, that phenomena, with which mesmerists are familiar, are "miraculous powers"* (p. 32), and "would alter, if they were verified, our views of the *Providence* ruling in the world" (p. 10), the physician must not be surprised if the theologian, *en revanche*, rambles a little upon forbidden territory, especially as the former has himself admitted, that the subject under consideration "concerns the *metaphysical* enquirer" (p. 78).

And is it possible, that an author who takes care to inform the reader that he admires Lucretius, and has expanded his mind by a copious range through the literature of Germany, can seriously believe that a faith in certain mesmeric phenomena must alter his views as to the ways of *Providence*? Does our physician really mean that the moral government of the world, by the great Creator, as regards the providential superintendence of his creature man, is actually affected in his estimation by the acquisition of a fresh field of knowledge, or, is the sentence mere clap-trap for the vulgar? That his

* Upon four different occasions, at least, Dr. H. introduces the word "miraculous" in reference to mesmeric phenomena. Again, he speaks "of powers, superseding all the physical laws of time and space of which we have any knowledge;" of the "limitation of man's powers manifestly designed by his Creator" (p. 27): thus begging the very point at issue.

views as to the "nature of man," under an abnormal condition, may receive some modification, is possible: that a contribution of fresh facts in physics should enlarge his notions as to the laws of nature, is also probable: but that he should gravely affirm, that "nothing but *direct miraculous interposition* can explain that which is proffered for his belief" (p. 128) by the mesmerists, proves a state of mind that cannot be contemplated without regret. Viewed under the most favourable light, he is grossly inconsistent with his own statements. For in an able chapter, which I have read with much satisfaction, he himself admits that "the whole complex apparatus of the sympathetic nerves and its ganglia is another part of what we must still consider the *terra incognita* in this great domain of physiological inquiry." Again he says, that the "*nature and offices* of the ganglia are known to us but by presumption, and this hitherto too vague to be recorded as matter of science." (p. 269.) Again, "that the connexion of the nerves with the vascular system,—their probable agency in the effects of mental emotions upon the vital organs, &c., are all points not less obscure in every circumstance of present proof." When, therefore, in accordance with his own shewing, mesmeric phenomena are intimately connected with the nervous system,—and when he further allows that that nervous system is a *terra incognita* of physiology, surely to assert that certain effects which take their rise in the said *terra incognita* can "admit of no other name than that of miraculous," (p. 32) if they be true, (and that they are true an accumulation of evidence proves almost to demonstration) does exhibit an illogical confusion of ideas, respecting which the less we say the better. Why does not Dr. Holland at once acknowledge that he is not conversant with all the laws of nature, and that the facts of mesmerism are as yet a problem for the wisest? To bring "miracle" and "Providence" into a scientific treatise, as a method of escape from a point of difficulty, is a species of argument that we should hardly expect to meet with from a professed admirer of Lucretius. "*Nec Deus intersit*" is as golden a rule for a *Denouement* in physics, as it is for an epic poem. Lucretius, too, (from whom one quotation has already been offered, to gratify the classic taste of our opponent) presents most wholesome counsel to those who confound miracles with novelties:—

"Sed neque tam facilis res ulla est, quin ea *primum*
Difficilis magis ad credendum coarctet; itaque
 Nihil adeo magnum neque tam *mirabile* quidquam
 Quod non paulatim minuent mirari omnes."

Lib. ii. 1025.

The question, therefore, of mesmeric phenomena can resolve itself, after popular modern fashion, under *three* heads only! Either the witnesses, who assert the truth of those phenomena, many of whom are as competent to form an opinion as Dr. Holland himself, are scandalous impostors, and not to be believed; or the nature of man's organization and of his nervous system under certain conditions, is as yet most imperfectly known, or scarcely known at all: or (as it is suggested in this work) the facts themselves are a miraculous deviation from the ordinary ways of Providence! Which then of these three positions is the true one? A philosophical inquirer, after due examination of the evidence, would regard the second hypothesis as the real exposition of the difficulty: with some uncourteous assailant the first would be the ready and appropriate answer: our fashionable physician at the West End makes his retreat, with whispering an allusion to miracle! Now does Dr. Holland really believe his own suggestion? If he do not, (and while he is too well-bred a man to imitate his provincial compeer, in designating the mesmerists as fools or knaves,—so also is he too well-informed a writer to adopt for a moment so ludicrous a solution) the occasional introduction of such language into a work on science displays a subordination of mind to vulgar prejudice that is most deplorable. Or rather, what must be the condition of the so-called upper and educated classes among whom our author naturally seeks to extend his practice, if it be thought expedient to humour the sentimentalities of their *salons* by the most cursory allusion to such absurdity? Explanation by miracle is unworthy of a writer, who hopes to guide public opinion, and is in many respects not undeserving of attention. But what, after all, if Dr. Holland, really believes his own hypothesis? What if he regard clairvoyance as satanic, and thought-reading and introvision as a department of *diablerie*? The thing is not actually impossible: there are others who do; and we may have given our author too great credit for philosophic acumen. If that be the case, there is nothing else to be done, but to remind him that similar references to miracle and supernaturalism have made their appearance on each occasion that science has first landed the student upon a *terra incognita* of physics.

Dr. Holland would feel shame at being coupled with the many ignorant writers, who have preceded him in his own line of argument. Take the first pamphlet that presents itself to my hand. In my little work on mesmerism, I referred to a sermon which was preached in Canterbury in

1758, on the "impious" nature of inoculation.* Some of the phrases employed by the Rev. Theodore de la Faye are so identical with the expressions of Dr. Holland, that the reader will smile at the parallelism. Inoculation is termed a "gigantic attempt to *force* the direction of events out of their proper station in the hands of Almighty wisdom,"—"a contradiction to the laws of nature,"—"an opposition to the Divine intentions,"—and "to the means instituted by Providence for the security of men's lives," and so on *passim*. What is all this but Dr. Holland's alarm respecting certain records of clairvoyance and lucidity, which, "if verified by sounder proof, would alter *all* his views of physical phenomena,—of the nature of man, and of the Providence *ruling in this world?*" However, it is hardly fair to bind our author too tightly down by a few expressions, thrown off at random, to tickle the ears of some supersensitive patients. Dr. Holland does not actually mean what he says. He knows perfectly well, that if clairvoyance were verified to the very letter, his knowledge of such verification would not alter his views as to the *general laws by which Providence rules the world*. He knows that the facts of clairvoyance would simply prove that there was *more* in the nature of man, *more* in the secret organization of his system than that which his philosophy originally dreamt of,—that new facts did not destroy old facts, and at the best could only change their relative position; and that, if mesmerism, with all its highest phenomena, were mathematically demonstrated to be true, such demonstration would not affect one single law of nature that is clearly established, but simply furnish *additional* items of inquiry for the examination of the student. All this Dr. Holland knows far better than I can tell him,—as well as that to call results, which are contrary to his own experience, the fruits of "miraculous interposition," is an illogical postulate of the point at issue. We will, therefore, merely understand the above language as a *polite* method of informing the mesmerists, that they are neither philosophers nor honest men; and, thanking him for a courtesy which is so contrary to much which we have been in the habit of receiving, though it may be at the expense of his character as a reasoner, we will now pass on to points of weightier matter.

The work under consideration is called "*Chapters on Mental Physiology*," and professes to examine "the reciprocal actions and relations of mental and bodily phenomena,

* See *Mesmerism and its Opponents*, 2nd Edit., p. 107.

as they make up the totality of life." It is full of information, shewing marks of various reading, (somewhat pedantically paraded) and is written in a manner to please more than the mere medical student. Some of the topics have a general interest. There is a chapter on "Medical Evidence;" a chapter on "the Effects of Mental Attention on Bodily Organs;" chapters on "Mental Consciousness;" on "Sleep;" on "the relations of Dreaming, Insanity, &c.;" on "the Brain, as a double organ;" on "Phrenology;" and on "the Present State of Inquiry into the Nervous System," and other kindred subjects. Some large portion of the book contains matter which is foreign to my own studies, and upon it I do not profess to enter; other parts I have read with pleasure, and not without instruction.

The author says in his preface, that "except in the case of one great question, which could not be put aside, he has carefully avoided passing over the boundary of metaphysical speculation." And he observes again, that "he has had occasion in different parts of the volume to advert to those mesmeric phenomena and doctrines, and the topics collateral to them, which have drawn so largely upon public attention of late years." And he "believes that he is able to explain their real nature, and the conditions on which they depend," through the relation of the phenomena to those other parts of physiology, which form the subject of the book. Constant references, indeed, to mesmerism make their appearance throughout the volume: the topic seems never lost sight of; and, although the author leads us to understand that the question came in incidentally, from its bearing upon the main subject, I own that the thought has struck me more than once, that to give a grand philosophic death-blow to mesmerism once for all was the real purpose for which this thick octavo was written.

At the same time, the tone with which Dr. Holland speaks of mesmerism and mesmerisers, is that of which we have little reason to complain. In the first place, our facts are admitted, *i.e.*, what we may call our primary facts, clairvoyance and introvision of course not coming under that head. But our original facts, for a belief in which for years and years we have been spit upon, trampled upon, sneered at, and regarded as being out of the pale of rational inquirers are, *at last*, no longer doubted; the honesty of the patients is proved; and the accuracy of our own observation stands forth confessed. "The phenomena are singular and striking." (p. 31.) The question that is now raised relates to the exciting cause of these phenomena, and to the truthfulness of the mesmeric

theory of a transmitted agent. Here again our author writes in a fair spirit of argument. My quarrel with Dr. Holland is this: *either* he has, with his eyes open, wilfully omitted all examination of those many facts, which militate against his own hypothesis, an omission which approaches very closely to a *suppresso veri*, of which, however, I cheerfully acquit our opponent: *or* he has most improperly neglected to make himself acquainted with those facts by consulting the suitable sources of information; * and that therefore we must regard him rather under the light of an advocate, pleading the interests of the plaintiff alone, than that of a judge from whom we hope to receive a comprehensive conclusion upon the *whole case*.

The first chapter, which is on "Medical Evidence," opens the book well; at least, it contains its fair proportion of splendid truisms. "There can be few better tests," says our author, "of a *sound understanding* than the right estimation of medical evidence." (p. 1.) The sentence would have been more perfect, if something had been added respecting *conscientiousness in the rejection* of evidence. However, as our author probably regards *dishonesty* in that respect as the test of an *unsound understanding*, we may consider that the opening sentence includes, phrenologically, all that can be desired.

The chapter, as it continues, is full of caution as to the future, and of experience from the past. "Terms," says he "have descended to us, which we can hardly put aside,—*maxims which fetter the understanding*,—and methods of classification, which prevent the better suggestions of sound experience." (p. 4.) And at page 11, there are a few remarks of such special pertinency that I am tempted to extract the whole paragraph.

"It must, however, be added, that on questions of medical evidence there may be an excess of scepticism as well as of credulity. Sometimes this occurs in effect of a temperament of mind (not uncommon among thinking men) which is disposed to see all things under doubt and distrust. There are other cases where the same feeling, not originally present, grows upon the mind of physicians who have been too deeply immersed in the details of practice. The hurried passage from one patient to another precludes that close observation, which alone can justify, except under especial circumstances, the use of new remedies or active modes of treatment. From conscience as well as convenience, they come to confine themselves to what is safe, or absolutely necessary; and thus is engen-

* For instance, the works of Dr. Gregory, Dr. Esdalle, &c., to say nothing of *The Zoiel*.

dered by degrees a distrust of all that lies beyond this limit. . . . No one can reasonably doubt that we have means in our hands, admitting of being turned to large accounts of good or ill. Equally unreasonable would it be to distrust the knowledge gained from a faithful experience as to the manner of using these means, and others which may hereafter become known to us, safely and beneficially for the relief of disease."

At page 3, there is one sentence, upon which we must venture a remark.

"During the last twenty years I have known the rise and decline of five or six fashions in medical doctrine or treatment; some of them affecting the name of systems, and all deriving too much support from *credulity* or other causes, even among medical men."

Our author must at least admit that the above observations, with their context respecting "popular esteem," will not apply to mesmerism. Of that "doctrine or treatment," he has not yet witnessed anything like a decline. Mesmerism, under its modern phase, is somewhere about eighty years of age. It was about 1776 that Anthony Mesmer first commenced his experiments; and at no time, except for a very short season at Paris only, have they ever "usurped a place in popular esteem." On the contrary, mesmerism has been from the first an unpopular mode of treatment,—unpopular with the profession, unpopular with the press and the public, unpopular with the religious world,—baited by fools and fanatics, and sneered at by philosophers and the *soci-disant* wise. As Byron said of freedom, some thirty years ago, (what unhappily he would have to repeat in the present day) mesmerism has

"Stream'd, like a thunder cloud *against* the wind."

For, from the first, it has had nothing in its favour but its own inherent truthfulness. Still, in spite of every disadvantage, it has kept on its way steadily and bravely. There may have been periods of intermission. There may have been seasons in which the subject seemed lost to the general public; still there has always existed an undercurrent of conscientious men, who, knowing the value of that in which they believed, have regularly made head against the adverse tide, and succeeded at last in gathering round them a school of numerous adherents. And within the last few years the accessions to the cause have been most considerable. Patients have multiplied beyond the means of overtaking them; infirmaries have been established, and are proceeding prosperously, and only require larger funds to exhibit the fruits of

still greater prosperity;* medical men have been staggered; old adversaries have fallen upon a judicious silence; and the latest plan of attack has been the adoption of a theory, which can only maintain its ground within a few circles, by the oblivious omission of all examination of the facts that make against it. To the subject of this theory we will now specially address ourselves: but as "decline in fashion" is one of the tests by which our author evidently, though perhaps not in express terms, tries the truth of a system, it seemed desirable to refresh his memory with a few words upon the present position of mesmerism.

The marrow of the volume is contained in the second chapter: and it is here also that the author aims his principal shafts against mesmerism. The chapter takes for its title, "the Effects of Mental Attention on Bodily Organs; and the experienced reader possesses at a glance a clue to the main argument. Dr. Holland observes, that "it is only of late years that sufficient notice has been taken of those peculiar effects which depend on the act of *concentrating the attention*" upon particular organs and parts of the body: and the purport of the book is to illustrate and explain the effects of this attention, or, as it may be called, the action of a stimulated consciousness, by various instances of familiar and habitual occurrence. Much of the matter, therefore, is both interesting and instructive; the facts are curious; but whether the train of reasoning and the inferences drawn be in all respects anatomically and physiologically correct, is a point on which I am unqualified to enter, yet for convenience sake we will at once assume that they are true.

The argument, therefore, stands thus: Dr. Holland shews that in certain morbid conditions of the human body, especially in that part of it which is called the nervous system, mental attention, or mental expectation, or imagination or fancy (call it what you will), plays a very powerful part, and produces effects of a very striking and unexpected nature.

"There needs no ghost to tell us *that*," a poor ignorant mesmeriser like myself might have answered; however, as the statement is set forth in formal scientific language, and as a *rationale* is appended to the facts which are given, we will thankfully receive all that we are taught, and proceed to the conclusion which is ingeniously fastened on the aforesaid physiological peg.

* Our London Infirmary is advancing nobly, thanks to the kind care of our admirable and conscientious Secretary. But increased funds are greatly wanted. Patients upon patients attend every week, whom the Committee is compelled to reject from a deficiency of mesmerisers. This I have myself witnessed often when I have attended the board.

"Expectant attention explains," he says, "the striking results of what has been termed hypnotism." Mr. Braid has shewn that the trance is induced by the act of the individual himself, who is made to concentrate his vision for a certain time upon some one object. The hypnotic trance arises from *within*, and not from influences *without*, the body.

"Expectant attention" explains also the phenomena produced under the name of electro-biology. A certain condition of the human body is obtained in certain temperaments by the process of biologising, and the results are simply the very curious effect of an excited expectation.

And now comes the grand blow, for the infliction of which I half believe that the whole of this mighty volume was written. Expectant attention explains the phenomena of animal magnetism!

"Are these phenomena," asks our author, p. 31, "admitted by all to be singular and striking,—derived from a peculiar agent or influence, transmitted from one human body to another by certain modes of communication? or are they the effects of various external excitements on the sensorium and nervous system of persons of a peculiar temperament, analogous in nature and origin to phenomena with which we are more familiar in sleep, trance, hysteria, and other forms of cerebral or nervous disorder?"

"These questions," adds our author, "involve the very reality of the mesmeric theory," *i. e.*, the theory of an influence being transmitted outwardly from one human body to another. And Dr. Holland comes to the conclusion, and wishes his readers to regard his position as undeniably proved, that,

"As respects magnetic sleep or trance, in particular, whatever its shape or degree, there is *no authenticated fact* making it needful to believe that any influence is received from without, beyond those impressions on the senses and imaginations which are capable in certain persons and temperaments of exciting unwanted or disordered actions throughout every part of the nervous system, and especially in the sensorial functions." (p. 90.)

"The evidence (he adds, p. 92) is simple and convincing as respects the main assumption that the state of mesmeric sleep is brought on by the influence of one human body on another." And the effects "justify the conclusion that all these states" (the mesmeric, the hypnotic, the biologized, &c., whether in a greater or less degree) "depend on affections of the nervous system, in persons of a certain temperament and under certain modes of excitement." "The whole scope of the question is manifestly comprised in this single point."

Here, then, we are at length landed upon that fatal shore at which we unhappy mesmerisers are to receive our *comp-dogress*. Our phenomena are allowed to be true, and the effects curious and striking; but there is no "authenticated fact" which makes it needful to believe, that, in the production of these phenomena, there is an external transmission of any agent, fluid, imponderable, or influence, from one human being to another. The effects are real; but the result of a disordered action *within*.*

Before, however, we enter upon the question of no "authenticated fact," let us clear the ground a little of something that encumbers our path. We must state what it is that the mesmerisers actually do say: for the manner with which our author has conducted his argument is apt to lead to a wrong impression.

The mesmerisers, then, have never denied that mental action (or imagination, if that term is more agreeable to our opponents) has often played its powerful part in the production of the aforesaid phenomena. As Dr. Holland has sometimes received credit for his treatment of disease where little credit was due, when the imagination of the patient has wrought out the desired effect, not only *not* in consequence of his treatment, but sometimes actually *in spite of it*: so also is it correct, that mental action has not unfrequently lent its auxiliar hand to the manipulations of the mesmerist. We think it quite possible, that on very many occasions at a first sitting the expectant attention of the sick person has greatly accelerated the action of mesmerism; and at subsequent sittings we believe that the preparedness of the patient for a repetition of the effects has by its own operation evolved them, with but slight assistance from without. We are aware also that all these effects have arisen spontaneously and in the course of nature, and may have been even sometimes self-induced; and in regard to Mr. Braid's experiments in hypnotism, we are quite alive to the nature of the process by which he succeeds, and have never dissented from that gentleman's conclusion, at least so far as they relate to the character of his own procedure.

In regard to electro-biology, we have stated from the very first, that the phenomena produced under that name had their rise from the action of suggestion or imagination

* There is nothing in the slightest degree novel in this doctrine: the novelty consists in the form in which it is put forth, and in the physiological and scientific details with which it is overlaid. In that admirable work, *Facts in Mesmerism*, by the Rev. Chauncy Hare Townshend, this question has been well considered in the chapter on the "Mesmeric Medium," especially from p. 289. Second Edition.

on the physical frame; and while some parties were ascribing everything to the "disk," and while others were using the language of mystery in their delineation of the exciting cause, this journal at the very outset stripped the experiments of all their mysterious character, and told the gaping crowds and the perplexed *savans* what was the nature of the exhibition in question.

We will give Dr. Holland the full benefit of these admissions: and now we must inform him, that, after a large and most liberal abatement for cases that might be placed *by him* under any of the above heads, there will still remain a residuum of facts in which we defy him to shew that any approach to what he may term "mental attention," or the "direction of consciousness," could have been mixed up in the action. There is nothing upon which I feel better qualified to speak with confidence, even after I have read what Dr. Holland has written upon testimony in his opening chapter. Our author, then, who has commenced his work with this significant criticism upon evidence, will please to remember that in cases of mesmerism the large majority of patients are necessarily prepared for the treatment that is to be pursued; and our difficulty is to present an instance in which the party mesmerised was quite unconscious of the act, and quite uninstructed as to the results that might follow: because, if it could be shewn that the slightest hint had been given to the patient of what was about to take place, the adversary would assert that imagination or expectant attention had wrought its work, and it would be impossible for us to prove a negative. Have we, then, any cases in which no previous preparation of mind could possibly have united itself with the manipulations? We have; experienced mesmerisers are quite alive to this question: for it is idle to suppose that the cautious and scientific men who maintain the theory of "transmission" have not well weighed in their minds the antagonistic theory of "imagination." Before we enter upon evidence of a higher character,* I should like first to mention that I have had two cases in which all Dr. Holland's ingenious scaffolding of facts, reasoning, and conclusion have no place whatever. They were the cases of two of my parishioners, two ignorant unimaginative peasants, one a strong man, and

* The attention of Dr. Holland is specially requested to Dr. Esdaile's last work, *Natural and Mesmeric Clairvoyance* (Baillière), and more particularly to the ninth chapter, as bearing directly on his own argument. I cannot sufficiently express how deeply the mesmeric world are indebted to Dr. Esdaile, not only for his noble and humane exertions in India, but also for the valuable addition that he has made to our literature by this last unanswerable volume.

the other a young woman, neither of whom had ever before heard of mesmerism, and neither of whom was conscious at the time that anything was going on. So far from "expectant attention" predisposing their nervous system for the development of an effect, I had not mentioned to any one what I was purposing to attempt, for I had not even thought *myself of the treatment* a minute before I commenced. Both parties were suffering from acute intolerable pain, and, while conversing with them, I made a few passes before the face, and in a minute or two the most palpable effects were brought about. All the *a priori* arguments of a medical college, and all instances of failure or of imagination on other occasions cannot destroy two *positive* facts, in which the *rapid* action of the mesmerism, and the *unconscious* condition of the patients oppose the hypothesis of Dr. Holland, that the effect was produced through the senses by an impression on the mind from without.* Still, however, it will be said that I am but a country clergyman, not competent, according to our author's views, (Chap. I.) to form "a right estimate of the habits and temperament of the subjects of experiment,"—not competent to make "due observation of the indirect or secondary, as well as of the direct effects," or to separate the *post hoc* from the *propter hoc*;—and therefore I will refer him to those who are, to Dr. Esdaile, Dr. Gregory, Dr. Elliotson, and Dr. Ashburner, and the other accomplished medical men, and men of science, whose writings adorn the pages of *The Zoist*. It is possible that Dr. Holland may not have seen *The Zoist*. But if he has not seen it, why has he not? and why has he not referred to it? and, analyzing and sifting its contents, refuted them if he were able? *Such silence is somewhat suspicious*, for what is *The Zoist*? *The Zoist* is the authorized *repertoire* of the most important facts which bear on this department of physiology. *The Zoist* is no ephemeral periodical, the production of unknown men, but a publication which is now completing its *tenth volume*, and the *tenth year* of its existence. To ignore a work like this, may of course be a convenient mode of building up an hypothesis; but scarcely what we should expect from an author, who has actually written a chapter on "Evidence," and who tells us in that chapter that,—

"Every philosophical physician is bound to watch over these events as they pass before him; never refusing inquiry, because what is put forward is new or strange,—but requiring evidence in

* These cases are given in detail in the Second Volume of *The Zoist*, p. 380, and in *Mesmerism and its Opponents*, Second Edition, p. 135.

proportion to the unusual character of the facts,—*sifting* closely that which is offered, and *rejecting all conclusions* not founded on this basis."

—i. e., we presume, on the basis of the *whole truth*,—in other words, on the facts set forth by the adversary, as well as on the facts set forth by the author himself. When, therefore, Dr. Holland shall have *sifted closely* the Ninth Chapter of Dr. Esdaile's last work on Mesmerism, and the facts contained in that chapter, I will request him to *sift closely* a paper in *The Zoist*, which has probably made its appearance since his own volume was written.* It is an article by Dr. Gregory, Professor of Chemistry in the University of Edinburgh, a philosopher well acquainted with the laws of medical evidence, and an antagonist every way worthy of Dr. Holland's serious consideration. The article is "on the Theory of Imagination as the Cause of Mesmeric Phenomena." It is full of facts, which, without giving names, are vouched for on the testimony of Dr. Gregory himself; and as they enter into the very pith of Dr. Holland's reasoning, I will present him with a few of the more salient points:—

I. Dr. Gregory remarks, first of all, that even in those experiments, in which an appeal is made to the imagination of the patient, the best cases are not those in which a lively imagination is observed. A vivid imagination is an obstacle to impressibility, rather than a help to it. A larger proportion of impressive subjects is found among illiterate peasants than among persons of active intellect and high imaginative powers.

II. Infants, sleeping persons, and brutes have been strongly affected by gazing, and by passes without contact. Dupotet states that sleeping persons are peculiarly susceptible to magnetic action. Dr. Gregory *has seen* sleeping children and sleeping brutes strongly affected by gazing, as well as by passes without contact; and he refers to the report of the committee of the French Academy of Medicine, in 1831, which admits the fact that physical magnetic effects had been produced *without the knowledge of the patient*.†

In regard to the susceptibility of infants or of children who are too young to be influenced by mental attention, I have an interesting case to narrate, in confirmation of Dr. Gregory's

* *Zoist*, No. XXXVII., Vol. X., p. 1.

† This report is published in Mr. Colquhoun's *Ipsa Revelata*, volume 2nd. The committee states that a child of twenty-eight months, and a deaf and dumb lad, were affected, though ignorant of what was done to them. (p. 218.) It should be remembered that this committee was composed of medical men.

assertion. The last time that I attended at the Mesmeric Infirmary, a Mrs. Townsend came before the committee to thank them for the benefit which her child had received. She carried the boy in her arms, and told me his history: When he was only two years of age, he fell out of bed, and the accident brought on a white swelling in the knee. He was under medical treatment a year and a quarter, becoming worse and worse; till at last the surgeon who attended him, and several medical men at the Middlesex Hospital, whither he was taken, recommended amputation of the limb to save his life. Happily, the mother was advised to carry him to the Mesmeric Infirmary. At the end of the first week a favourable result developed itself; and in the course of two months the swelling was nearly subdued. When I saw the boy, he looked healthy and was free from pain. The knee was stiff, but was still improving: whether the stiffness will be completely reduced may be a question: but the boy's life and limb have been saved; he is healthy, and free from pain.

Now, if Dr. Holland proposes to explain this case of a young child aged three and a quarter years by his theory of expectant attention, he must bring forward more "medical evidence" than his book has yet presented.

III. It is a matter of frequent experience with practical magnetizers, that persons who have at first been thrown into the mesmeric sleep by the usual processes, may, if they be highly susceptible, be put to sleep without their knowledge. Dr. Gregory has himself seen and done this. "Nay, it has happened frequently, and on one occasion at least in his own experience, that when the mesmeriser has been acting on one patient, *another patient, in a different room, and not aware of this, has been put to sleep.*" I beg to add that these facts are notoriously common: numerous instances of this kind, well-authenticated, could be established.

IV. Blind persons have been acted on, and put to sleep, without their knowledge. Dr. Gregory has himself seen a blind patient strongly affected, and put to sleep while he was engaged in conversation with another person. Dr. Esdalle, who had been long looking out for a blind man upon whom to test the imagination theory, at last found one, and entranced him in ten minutes without saying a word, and without touching him. The particulars are curious.

"The first attempt to influence him was made by gazing at him silently over a wall, while he was engaged in the act of eating his solitary dinner, at the distance of twenty yards. He gradually ceased to eat, and in a quarter of an hour was profoundly entranced."
—(Esdalle, p. 228.)

In the Fifth Volume of *The Zoist* there is an instance of a blind patient being mesmerised and affected, when there was no possibility of his being aware of it.

V. Dr. Gregory next adduces the fact, of patients in the sleep-waking state, distinguishing water, or any other object, which has been mesmerised, from such as has not. He has seen the patient pick out the mesmerised glass from all the rest. Let me add that Dr. Esdaile (p. 232) states that he has had numerous experiments of this nature, on which he can rely, and in which the most effectual precautions were taken, to prevent the cognizance of the patient. And in the 37th number of *The Zoist*, p. 99, there is so striking a fact mentioned that I venture to repeat it, because, since it was published, I have received the statement again, from the mouth of my enlightened and high-minded friend, the surgeon, who was the mesmeriser on the occasion.

"One day the surgeon had been chatting with the lady's father, in the dining-room, during luncheon, and, at his request, shewn him, by mesmerising a jug of water, how water is mesmerised. No one else was in the room. The jug and a glass were always left in the room that she might take her medicine in the water when she chose: and after the gentlemen were gone, she went into the room, and, as she was accustomed, poured herself out a glass of water; took her medicine in it, but instantly sank back, supported by her mother, into a chair, in a profound sleep, which lasted some hours. Neither she nor her mother knew anything about mesmerised water, and the explanation was not conceivable, till the father and surgeon mentioned what had occurred between them."

VI. Dr. Gregory next mentions a point, which Dr. Holland will, of course, reject as not sufficiently established; but respecting which he may be assured that there is much more evidence in existence than he is aware of, viz., the phenomenon of luminous emanations from the hands and breath of the mesmeriser, rendered visible to the sleeper. Of course, these are facts which, in Dr. Holland's present state of mind, I am not disposed to press. But he must be informed that the degree of coincidence, in the observations of the mesmeric sleepers, as to what they have seen in these luminous emanations, is very remarkable, when it is considered that they have not had the slightest knowledge of what others have observed. Certainly, there is strong presumption from all these representations, that something of an imponderable nature is transmitted from the human body,—that some power, analogous to vital force, does go out of a man when he is mesmerising. In corroboration of this view, I will mention that, upon which I do not think that Dr. Gregory has

touched, the peculiar sensation of exhaustion and fatigue, which many mesmerisers experience, for which the slight muscular exertion which the process demands is quite insufficient to account. The Rev. Channcy Hare Townshend says,—

“That the mesmeric influence is capable of exhaustion and repair, like any other physical agency, has been frequently forced upon my conviction. When I am strongest I can best mesmerise; and my power declines in proportion to the fatigue consequent upon its exertion.”—(p. 291.)

Numerous instances go to prove, that, when persons over-mesmerise, the benefit which the patients derive is greatly lessened in degree, in spite of all their expectant attention.

VII. The next point, which Dr. Gregory brings forward, is the strange sympathy which exists between the mesmeriser and the patient,—when the latter feels a sensation of pain, if the operator be pricked or pinched,—and tastes that on his palate which the operator has put into his mouth. “I have seen the sleeper feel and taste everything felt and tasted by the operator, while the latter stood at several yards distance, and was concealed from sight.” This sympathy of pain I have myself witnessed over and over again, where there could be neither mistake nor collusion: and in regard to sympathy of taste, I beg to refer Dr. Holland to a remarkable paper in the Fifth Volume of *The Zoist*, p. 242, in which Dr. Elliotson narrates what took place at his house, when the Archbishop of Dublin, and the Hon. Captain Scarlett assisted in the experiments. I was myself present on the occasion, and can vouch for the accuracy of what is reported.*

The above are some of the leading points in Dr. Gregory's able paper: (I have purposely stopped short of the arguments drawn from clairvoyance, lest allusion to such “*miraculous*” facts should disturb our opponent's equilibrium) and if Dr. Holland will have the goodness dispassionately to examine those points, and to bear in mind that they are not the statements of the professor alone, but statements which are re-affirmed and corroborated by numerous other observers, he must assuredly begin to think that he has been somewhat premature in his conclusions. Our sceptic has admitted that many of the alleged effects of mesmerism are true; but he

* By the way, let me ask Dr. Holland, if he believes in the many instances which are recorded of the effects produced on old persons when they sleep with the young. These stories seem to show that there is (as has been well expressed) “a mutual loss and gain, and interchange of vital force.”—(Townshend, p. 199.) If these stories be true, has not the fact a close connection with the mesmeric theory of transmission?

must now please to remember that for years and years the reality of those very effects was denied,—and the credulity of those who believed in them made the standing-jest of his profession. Those, who now affirm the actuality of those points which support the theory of some transmitted agent, are the *very same men* who originally asserted the truthfulness of those other phenomena,—the *very same men* who formerly maintained the reality of insensibility to pain,—and the *very same men* who proclaimed their convictions as to facts, which Dr. Holland once ridiculed as untrue, and has now lived long enough to see proved. Surely, here is a *prima facie* case for the examination of their testimony on these other questions of controversy! Dr. Holland speaks of “no authenticated fact.” What constitutes, in his judgment, an “authenticated fact?” When Professor Gregory says that he “has often, and with every precaution, tried an experiment with mesmerised water,” and succeeded, is not that an authenticated fact? When Dr. Esdaile says that

“he will adduce instances of people being entranced from another room without their having the least suspicion of his intentions, and of a blind man being reduced, on the first attempt, to the most intense degree of memeric coma,”

—are not those authenticated facts? What becomes of the theory of expectant attention in cases of this description? We must pin Dr. Holland down to a categorical answer; and when he shall have well examined in detail (*sifted closely*, are his own words) those various experiments which make against his own theory,—and shall have pronounced his opinion upon them, he will be entitled to a second hearing: till then, we can only regard him as a partisan who values the interest of his client beyond every other consideration, and can merely estimate his *Chapters on Physiology* as a one-sided book, which “loves darkness rather than light,” because light would be fatal to his conclusions.

We must have one more word with the “*physician*” before we part. At p. 14, it is said that this mental excitement “produces effects not merely on the sensations thence derived, but seemingly also in many cases on the *physical state and functions of the parts concerned*.” At p. 36, expectant attention is said to be “brought into a degree of activity in certain habits, and to evolve many remarkable results.” At p. 89, it is said that “the point especially meriting regard is the evidence afforded that the *physical state or function of a part is actually altered from this cause*, and not the mental perception only.” In other words, these various passages mean that that which is called mesmerism, but which Dr.

Holland merely regards as the fruits of imagination, or mental preparation, does work upon the physical state a very powerful effect, evolving in its action results of a peculiar character. Exactly so; this is what we have all been affirming for years, only in much more simple and direct language, and with this position superadded, viz., that these powerful effects, when carefully directed, possess a *curative action*, in cases of extreme disease, as Dr. Holland himself well knows: I repeat it; Dr. Holland is acquainted with the valuable effects of mesmerism, in an instance where medical treatment was of slight or of no avail: Why, then, does he not recommend it? Why does he not permit it? Why does he throw discouragement around it? "What's in a name?" Let him call it expectant attention, idealism, mesmerism, or *sophism*, still if its action through the senses do produce such a degree of activity in the nervous system, that pain and disease are mitigated or removed, surely it would be the part of a humane physician to add this method of alleviation to his other items of medical treatment.* *We ask no more.* We simply say, unite the healing power of mesmerism with your other established formulas; and as Mr. Chenevix (to whom Dr. Holland himself refers in one of his notes) said years ago, "if Imagination can cure diseases, then cure by Imagination, and the sick will bless you."

If Dr. Holland will pursue this path steadily and conscientiously, he will have no reason to repent of his choice. Fresh facts, fresh truths, fresh information, will gradually open upon him, furnishing fresh materials for future chapters, or rather, future volumes on physiology. And the readers of *The Zoist* will be delighted once more to welcome our author under such circumstances, being persuaded that his next contributions to science will partake more of a permanent character than those of his present lucubrations. Or, as our friend Lucretius has so happily expressed it,—

"Hæc si pernosces, parvâ perfunctus opellâ,
(Nâmq; sibi ex alio clarâset) non tibi cæca
Nox iter eripiet, quin ultima saturâ
Pervideas, ita res accendunt lumina rebus."
Lib. i., 1107.

Our author will perceive that I have carefully abstained from all examination of those passages of his book which are

* The attention of Dr. Holland is particularly requested to the following extract from the last annual report of the Mesmeric Infirmary. "*We know the utility of ordinary medical treatment; we have the same good opinion of the properties of medicines, the abstraction of blood, and counter-irritation, and all well-established medical measures, as the medical world at large; those of us who*"

strictly medical in their character. Still, even with this precaution, I fear that I shall yet be charged with an intrusive interference with matters which no way become me; and perhaps I am somewhat open to that soft impeachment; but let me assure Dr. Holland, that, if he had not tempted me into this field by no infrequent allusions to miraculous agencies, I should have left his theory of expectant attention to those amongst us who are far more competent to deal with it.

I remain, Mr. Editor, in great respect,
Your humble servant,
GEORGE SANDBY.

XII. Adolphe Didier's Clairvoyance. By Mr. BARTH.

"We know but too well that popular fancy must have some vent; the days of astrology and witchcraft, of ghosts and hobgoblins, have passed away and have been succeeded by homeopathy and clairvoyance." *Lancet*, Nov. 2, 1852; p. 429.

Last summer, Lord —, who holds a commission in the Guards, called upon me, accompanied by a brother officer, to request that I would attend and mesmerise a clairvoyant for them as soon as he had arrived from Paris. One gentleman was perfectly convinced from his past experience that the clairvoyant faculty really did exist; the other was willing to be convinced if he could only obtain personally sufficient evidence. He wished to obtain the evidence afforded by the exercise not only of his reason but of his senses; and therefore Adolphe Didier (the brother of Alexis) was, at considerable expense, engaged to leave Paris for a few days and come to London. One day, soon after their visit, I received a message to go and see them as soon as possible, Adolphe Didier being expected. I arrived before Adolphe, who was perfectly a stranger to Lord —, but had been consulted a few years previously at Paris by his brother officer.

On Adolphe being announced, a quiet, retiring, well-bred man entered the apartment, and, after the customary exchange of salutations and some courteous enquiries about his journey from the gentlemen present, I proceeded to mesmerise him. Having ascertained that he had passed into the clairvoyant state, and announced that he might now be in-

are medical men practice exactly as the rest of the profession practice; but in our private practice we employ mesmerism in addition to the means ordinarily used by the medical profession." Now let the physician simply recommend "expectant attention," as a process of cure, in addition to the other parts of his prescription, and his patients will thank him.

terrogated, the question was put, "How shall we test him, Mr. Barth?" I replied that he must indicate how he would be tested; that no mesmeriser of experience would allow a clairvoyant to be subjected to any test which the clairvoyant objected to attempt; and therefore we would ask Adolphe Didier what he would do and then try and ascertain if he could do it, subjecting him to as rigid a testing process as we could devise. On putting the question, Adolphe said he would read in a book without having the book presented him; or would visit and describe any distant place; and would try and do anything required provided it was not insisted upon if he found that he was unable to oblige them. Lord —— directly reached (*quite at random*) a book from a shelf, and, holding it behind him, asked, "What book have I now in my hand?" Adolphe Didier in a few seconds replied, "*Voyage en Suisse*." The inquirer immediately held up the book that we might perceive that Didier had correctly read the gilt lettering on its back. Placing the book behind him again and without opening it, he requested that Adolphe would read the four first lines on page 27. Adolphe immediately repeated several sentences in French. On opening the book and turning to page 27, we found that Adolphe had correctly read four lines from the 27th page of a closed book, held behind his querist, entirely out of all the possible range of natural vision. He then went mentally to a nobleman's residence in one of the midland counties, and described it most accurately even to the pictures and the costumes of the portraits hanging in the dining-hall.

An hour before my interview with Adolphe, I was at the house of a lady patient, where my servant found me and gave me Lord ——'s note, asking my immediate attendance. This lady had lost a very valuable and much prized brilliant ring, which she was anxious to know something about. As I happened on perusing my note to say that I must now go and mesmerise Adolphe Didier, the French clairvoyant, the lady remarked, "I wish he could tell you about a ring which was stolen from me two years ago." I rejoined that I would, if an opportunity occurred, ask him about it; that I did not know anything of his method of perceiving, but that if she wrote her name on a piece of paper I would give it to him and try if he could make out her wishes or discover anything respecting the lost article. I now placed this piece of paper in his hand. He put it to his lips and on his forehead; and, after a short interval of apparent reflection, he stated that it was written by a lady, whom he described correctly; and that she wanted to know about a lost ring. He then described

the ring; the apartment from which it was taken; what articles were in the box where it had been previously deposited; who had taken it; and where it was pawned; adding that it would not be recovered unless the pawnbroker would admit having received it and declare where he had disposed of it.

His description of the lady; of the apartment; of the box, and the various articles contained therein, one article being very curious and having therefore puzzled him much, *were all perfectly correct*: the person who he stated had taken it is deceased. There was some difficulty in ascertaining the pawnbroker indicated by him. The party who was presumed to be meant denied ever having taken in pledge any ring of so great a value, and thus verification of the latter part of his statement was not possible. This was not cerebral sympathy or thought-reading. The particulars were totally unknown to any one present, and the event to which they referred had taken place two years previously. It is somewhat curious and corroboratory, that, on Alexis Didier being asked in Paris, and Ellen Dawson subsequently in London, also respecting the ring, they each described the same person as having stolen it. For these three clairvoyants each to have described the same person and circumstances without a possibility of any of them knowing what the others had said, is a fact somewhat too remarkable to be accounted for on the ground of "extraordinary coincidence," or "fortunate guess work."

I had several other opportunities of testing Adolphe's powers, and found him a very good clairvoyant, far superior to the average in the extent or range of his powers, but, like all others who do not confine their faculty to one special purpose, occasionally liable to be in error. I will add an account of the first experience of Lord ——'s friend with Adolphe. As the narrator is a gentleman and an officer in Her Majesty's service, and mentioned the following circumstances in sober earnest, we are bound, I presume, to accept it as truth, particularly as there are many analogous cases in the pages of mesmeric works to corroborate it.

About four years ago the narrator called on Adolphe in Paris, never having previously seen him. When Adolphe was put to sleep, the question was asked, "Can you, M. Adolphe tell me my name and where I come from?" In a few seconds Adolphe replied, "You come from England, and your name is Monsieur ——," both being correct. Adolphe might easily have perceived that his visitor was an Englishman, but to hit clairvoyantly on his surname was a feat that very few clairvoyants have ever accomplished. The next

remark was, "M. Adolphe! I have now in my pocket a letter, can you tell me anything of its contents, or the circumstances to which it relates?" Adolphe presently replied, "You have received that letter from London, from a military commandant,—from a place where military business is transacted; in it he tells you that your commission is ready for you if you can pass the proper examination; and that you are to go to a place—a brick building which I can see a good way from London, to be examined next Tuesday." The letter was an official letter containing the very information which Adolphe gave, and which might have been obtained by thought-reading, as the questioner knew the contents of the letter in his pocket; but that which follows was pre-vision, which is more extraordinary and not easily accounted for as a power. Having told the substance of the letter, Adolphe added, "But you need not go to England till next Tuesday, because you will not pass your examination." The gentleman exclaimed, "What! shall I be rejected?" "No," replied Adolphe; "you will not be rejected—you will not pass." The interrogator could not comprehend this; and remarked that if he did not pass he must be rejected. Adolphe said, "You will not pass on Tuesday—you will not be rejected—you need not leave Paris—you will pass your examination, and get your commission, but not on Tuesday." Of course M. — did not heed this admonition of Adolphe, but hastened to London, and reached Sandhurst on the Tuesday morning as ordered. However, when he presented himself with his official letter to the examiner, it was found that through some oversight of secretaries or clerks, his name had not been inserted in the list of names forwarded to them from the Horse Guards, and that consequently he could not be examined. He applied to the proper authorities; the mistake was rectified; he passed his examination a few days afterwards, and received the commission which he now holds. Thus all that Adolphe Didier pre-vised was verified by the event; the question still remains, "*How did he know it?*"

Gentlemen, I beg leave to hand you the above for *The Zoist* should you have room for its insertion, and am, dear

Gentlemen, your obedient servant, and have

GEORGE BARTH, — said

4, Mornington Crescent, Dec. 4, 1832

To the Editors of *The Zoist*.

Postscript to Mr. Barth's Case of Clairvoyance by Dr. Elliotson.

Two months ago I received a letter from the Rev. Chauncy Haze Townshend, dated Oct. 6, Mon Loisir, Lausanne, from which the following is an extract:—

"At Geneva I saw the brother of Alexis, Adolphe Didier, and, having mesmerised him, I asked him to see an acquaintance of mine at Lausanne. I did not mention whether man or woman, but he saw the person I meant, namely, my cousin, Miss —, and said she was going out to ride, describing her appearance, dress, &c., and her house, very distinctly. *Everything* he said was verified on my return to Lausanne. He also saw me speaking to her before I left Lausanne, and had an *anterior* vision of what really *had* taken place—a fact I never before remarked. A friend of mine, a Mr. Lawrence, a great believer in mesmerism, also showed me a girl in somnambulism—a genuine case, with which you would have been delighted. Her extase was beautiful, and (like the Okeys) she was immediately arrested and stiffened by a pass made at a distance *behind her back*. I wanted — to see Adolphe, and took him to — (who was then at Geneva). He wanted Adolphe to see (in clairvoyance) a house near Sevenoaks that he (—) once possessed, but had not seen for some years. The experiment was not a happy one. Adolphe was (I think) wonderful *at first*, but got puzzled, and then the incredulity of — and — destroyed the clairvoyance, and — *went away triumphant at the failure!* 'Neither would he be persuaded though one rose from the dead,'—as — truly said.

"There is a curious story that M. Woodley de Cerjat wanted you to know. I believe he wrote it to Dickens to tell you again. However I may as well repeat it.

"A young lady, a friend of M. Cerjat's, who had been with her family at Lausanne, was taken ill at Berne with typhus fever. Her doctor found her one day in a lucid interval (she was generally delirious), but no sooner had he touched her hand than she seemed to pass into an extraordinary state, and cried out, 'Oh that poor child! that poor little boy! Why did you cut his head open? How is he now?' The doctor, astonished, replied, 'I left him well; I hope he will recover,' and tried to calm the patient. But, when he got out of the room, he said, 'That was the most extraordinary thing I ever knew in my life: I am just come from trepanning a boy whose head had been injured, but there was no human means by which Miss — could have known it, as I am only this moment come direct from the boy here and no one knew of the accident, nor had Miss —'s nurse ever left the room.' The explanation seems to be that the touch of the doctor's hand threw the young lady into clairvoyance. She is since dead, and M. de Cerjat attended her funeral."

There is not time to ask for Mr. Townshend's permission

to print these extracts from his letter: but seeing Mr. Barth's communication I cannot resist, and trust Mr. Townshend will pardon me.—JOHN ELLIOTSON.

XIII. *Observations on the conduct of Dr. Robertson, Mr. Terry, surgeon, and the Vicar of St. Sepulchre's, Northampton.*

"To me it seems that those divines who suffer this *insidious jugglery* to steal among their flocks under the garb of physiology, which *spurns and despises* it, betray their trust." "How much more seriously will the people have to murmur, if the working clergy themselves, *abandoning common sense*, and their awful regard of miracles, tolerate, teach, and testify to an *art worthy only of the priests of Baal*,"—Dr. Hall, of Norwich. *Clairvoyance and the Clergy*, p. 16.

TO THE EDITOR OF THE ZOIST.

SIR,—I feel induced to trouble you with a few remarks upon the subject of the late mesmeric proceedings at Northampton on account of the discreditable circumstances which led to Mr. Millington's resignation of the curacy of St. Sepulchre's.

The report which appeared in the last number of *The Zoist*, to the truthfulness of which I can bear my strongest testimony, will sufficiently show the spirit in which the subject was treated by the opposite parties. Mr. Millington, I conceive, was actuated by the most creditable and praiseworthy motives in delivering a lecture on the "Phenomena of Dreams, Mesmerism, Clairvoyance," &c.; that lecture was highly appreciated by a very large and respectable attendance, lay and clerical, both from the town and neighbourhood; and there can be no doubt that it was extremely useful in turning into a profitable channel the intense excitement which had previously been created upon the subject by itinerant lecturers in the town.

He has acted, I think, most wisely in publishing the lecture; its ability and spirit will speak for themselves, and its Christian principles will totally refute the unfounded calumnies that were circulated against him by parties from whom we might have expected better things, especially as they were just as ignorant of the lecture itself as of the subject matter upon which it treated.

The very *announcement* of the lecture called forth a public censure, which was followed up by a kind of indirect attack in one of the local newspapers from a surgeon in the town, who no doubt was greatly incited thereto by the kindred indignation of Dr. Robertson, who took the lead in the very

credible (?) proceedings at the George Hotel, alluded to by your correspondent, A. B., in the last *Zoist*. Should Mr. Terry ever venture to make his appearance in public again upon the same subject, which I by no means anticipate, I hope he will be prepared to enlighten us all with something in the shape of a *rational argument* in support of his views, or at least that he will express himself in terms sufficiently intelligible for men of moderate ability to understand. It seems essentially necessary that we should know our own minds in the first instance before we attempt to communicate instruction to others. Had he paid a little attention to the subject and made a few private experiments for his own conviction, he would not have placed himself in that indefensible and ridiculous position from which no "highly gifted friend" could possibly extricate him. Medical men fortunately are just as amenable to public opinion as other people; and the public are very little disposed in these times to be satisfied with hard names, contempt, and ridicule when they are earnestly searching for the truth on any important subject.

The great majority of the people of this country are now far too well acquainted with the wonderful facts of mesmerism not to smile at the ignorance, obstinacy, or incredulity of those medical men who can only think and act with a class, or who stand so high in their own estimation as to pronounce an opinion *ex cathedra* upon a subject which they have never investigated and of which they simply know nothing at all, and who are unscrupulous enough to denounce all who understand it and believe it to be a great and valuable truth as fools and impostors or something worse; although amongst this number must be included very many of our nobility and some of the greatest minds in the country.

It may be well for such men to consider how far their conduct in this matter may be calculated to shake the confidence of the public in the soundness of their judgment in other matters generally connected with their profession. When plain palpable facts of the most striking and remarkable character, presented to our senses by persons of the most unquestionable honesty, are denounced as "mummery, humbug, nonsense," it is not likely that we shall be convinced that they are so without knowing the reason why.

Dr. Robertson may be a great lover of truth for aught I know, and he may be very anxious to defend it against the attacks of infidels and unbelievers in general; but for any new light that he has thrown upon the subject of mesmerism either on one side or the other, the Northampton people will

scarcely consider themselves under any great obligation to him. And before he had accused Mr. Millington to *other parties* of holding opinions of an infidel tendency and dangerous to the Christian faith, common fairness would seem to have required that he should have fully satisfied himself as to what Mr. Millington's opinions really were. By the course he has pursued, and by the withdrawal along with Mr. Terry of his subscription from the curacy in order to get rid of Mr. Millington, he has certainly exposed himself to the grave charge of having recourse to very different weapons from those which we expect to find in the hands of a lover of truth or a lover of fair play, and especially a defender of our common faith.

You have already been informed, Mr. Editor, of the grounds of Mr. Millington's resignation of his curacy. That the vicar of St. Sepulchre's should have required a pledge from his curate which no *gentleman* could make, will not be a matter of surprise to any who know him. Had he manifested in this matter that independent spirit of which he is continually boasting, but of which, I fear, he possesses very little, instead of following the dictum of the doctors, he would not have lost some of his best friends, and among these, as the parishioners can testify, one of the most valuable of curates.

I remain, Sir, &c.,

A SPECTATOR.*

XIV. *Cure of St. Vitus's Dance.* By Mr. COLBOURNE, of Sturminster. Communicated by Dr. Elliotson.

"All the therapeutic good that can be secured by this *ridiculous, trumpery* art, can be got by ordinary and sober methods. Faith in his medical adviser is required from a curable patient; and whatever good that mesmeric passes, *antics*, and *scaramouch* movements have done, it hath been done by *imagination* and through faith. Then let medical practitioners employ sober, rational proceedings, and not descend to imitate jugglers."—Dr. Hall, *Clairvoyance and the Clergy*, p. 16.

Sturminster, June 16, 1852.

DEAR Sir,—Since my brief but well-remembered interview with you in town last year, many instances of the effects of mesmeric power have come under my knowledge, even in this little *out-of-the-world* nook, including amongst them a very interesting case of clairvoyance. Of this latter, however, I am not yet at liberty to speak: certain circumstances connected with the clairvoyant forbid me to make the matter

* We have this gentleman's name and address.

public *at present*. A cure of a severe case of St. Vitus's dance within the past fortnight should not be withheld from you.

John Gould, aged 19, son of John Gould, tailor, of Sturminster, Newton, was for some time afflicted with rheumatic pains, and about six months ago the disease termed St. Vitus's dance made its appearance, and continued daily to get worse for a month up to the 1st of June, when I saw him for the first time since the attack. I confess the interview was to me quite appalling; the poor fellow had so far lost the use of speech as to be wholly unintelligible; his limbs and head, in fact, every muscle of his body, seemed in continual motion; his intellect appeared somewhat impaired: indeed to me he looked like a maniac. Understanding that *the minister of the parish had declared to him his opinion that mesmerism would do him good*, and finding my way thus cleared, I immediately set to work without loss of time. His father endeavoured to hold his head still while I attempted to make passes over him; but entirely without avail, as the head, in spite of the utmost strength exerted, would spring convulsively from side to side every moment. I persisted in making passes for twenty or twenty-five minutes without producing any apparent effect, though the patient confessed afterwards to feeling a little soothed. Since that date I have mesmerised him ten times on different days, each time with increased effect, and each day shewing a gradual improvement, up to yesterday, when the convulsive motions had so far left him that he was able to read, and to *thread a needle*, and to converse with very slight hesitation. He is of course still pale and weak, but his general health is rapidly improving, and he may be said to be convalescent.

On one of my visits I found him suffering from headache, which was removed in a few minutes by placing his back towards me and making passes from the crown of the head down over the shoulders. On another occasion he complained of severe rheumatic pain in the right shoulder, that succumbed to a few special passes over the afflicted part. My operations were conducted under considerable disadvantage; being subjected to many interruptions in the little cottage. The case was no doubt as severe a one as is ever witnessed.

The father, mother, and patient will each bear glad and grateful testimony to the above statement.

I am, dear Sir, yours very respectfully,
To Dr. Elliotson.

W. COLBOURNE.

** I have received a letter from Mr. Colbourne, dated
VOL. X. G G

Dec. 2, in which he states that the boy continued to get well and remains well, working at his trade.

I believe that mesmerism will rarely be found to fail in curing this disease. I have never failed except in very long standing cases, especially in adults. Instances of the mesmeric cures of the disease will be found in Nos. II., pp. 195—208; X., pp. 201-6; XVII., p. 11; XIX., p. 286; XXI., p. 86; XXVII., p. 375 (great benefit only); XXIX., p. 53; XXX., p. 183; ditto; XXXIV., p. 212.—J. ELLIOTSON.

XV. Cure of Blindness of seventeen years' standing, with a reappearance of measles after their suppression during that number of years. Communicated by Mr. Barth.

"The wretched stuff contained in the pages of *The Zoist*, as quoted by Dr. Maitland, I should feel degraded to pick to pieces. I am sure that the tales are not worthy of refutation, scarcely a sneer: and how even so laborious a student as he must be, can have the patience to copy its absurd stories, is hard to explain."—Dr. Hull's *Clairvoyance and the Clergy*, p. 5.

TO THE EDITORS OF THE ZOIST.

GENTLEMEN,—I beg leave to hand you for insertion some particulars of an extraordinary cure of blindness by mesmerism. The disease was the result of the eruption of measles being suppressed: and the mesmeric cure of it seems to have been attended by the reappearance of a similar eruption *seventeen* years after the suppression. The case is communicated to me by C. D. J. Lowder, Esq., M.D., of Ryde, Isle of Wight, who has kindly permitted me to publish his name as a voucher for its authenticity. The mesmeriser was a physician, a friend of Dr. Lowder, and at the time was resident in Berlin. He had been pursuing the study of mesmerism with much ardour, and had been successful in curing diseases with it. Dr. Lowder made notes of the case immediately after his friend had narrated it to him, and has in confidence told me his friend's name, which is withheld merely because an opportunity of obtaining his sanction for its publication has not occurred. I quote from Dr. Lowder's letter to me, written in reply to my application for his confirmation and detail of the case, after I had heard it from a lady who was one of his patients.

"It appears that my friend, the doctor, was pursuing practically the subject of mesmerism in Berlin, where he resided, and amongst other patients succeeded in curing some slight cases of *pannus*.* The patient, who is the subject of your enquiry, hearing of these cures, called and pre-

A thick opaque skin growing over the eyes.—*Zoist*.

sented himself as a patient pronounced incurable by the celebrated oculist Jüngken, under whose treatment he had long been, and who had exhausted every means to destroy the diseased growth which was now covering the entire cornea of both eyes, and causing almost total blindness. His age was 24, and he had suffered from ophthalmia since the age of seven years. He was then travelling home from school with the eruption of measles upon his skin. They were suppressed, and the eyes soon became affected; and had gradually got worse in spite of the treatment of several medical men, till the resources of art were apparently exhausted in the hands of the celebrated Jüngken, well known as one of the first oculists in Europe. The doctor, on hearing the history of the case, at once declined undertaking it as being hopeless; but his feelings of commiseration led him to yield to the earnest entreaty of the patient, who implored him to give it a trial. He mesmerised the patient daily for two months without any apparent result; then there came on a mesmeric crisis in the form of intense fetid perspiration, compelling the patient to keep his bed. The pannus on both eyes now began to be absorbed, and gradually disappeared entirely: when *suddenly the eruption of measles again appeared upon the skin, and every trace of disease left the eyes.* My friend added that he soon after this left Berlin (about a year before his narration to me), and that he has recently had an opportunity of ascertaining from a friend just returned from Berlin that there had been no return whatever of ophthalmia since."

I beg to thank Dr. Lowder for the frankness with which he met my enquiry, and gave me permission to publish his name. There are now so many medical practitioners who fully believe in the curative agency of mesmerism, and even practise it on a small scale *sub rosa*, but fear to have their names publicly mentioned in connexion with the subject as believers, lest the *Lancet* or *Medical Times* should attack them and denounce them to the world, that we must admire the candour of every physician who follows Dr. Elliotson's example and speaks what he believes to be the truth, even when the truth relates to the professedly hated subject mesmerism, and vouches for that truth by appending his name to a public statement of it.

In *The Zoist* for October, 1851, No. XXXV., an account of a cure of insanity was inserted, in a letter from myself to Dr. Ashburner, who had advised that the patient should be entrusted to me. The case was not one of a merely tem-

porary character. It had become decidedly chronic: the sufferer was invalided and sent home from India in consequence of his affliction, and was confined in a private lunatic asylum in this country between three and four years before he came under my care; and was then perfectly cured in twelve months by mesmerism, and restored to the full enjoyment of his personal freedom. He called to bid me adieu on the 18th of last August, in the possession of a "sound mind in a sound body," about twelve months having elapsed since his mesmeric treatment was discontinued: and he sailed for Australia with several of his relatives about the end of that month. I refer to this case as an evidence that our mesmeric cures of insanity are not merely temporary alleviations but enduring cures.

I am your obedient servant,

GEORGE BARTH.

4, Mornington Crescent.

XVI. *An instance of Ellen Dawson's Clairvoyance.* Communicated through Mr. Barth.

"When Shakespeare introduces the supernatural, it is enough for us that in those remote ages people believed in the existence of ghosts and fairies. But when Bulwer and Dumas introduce clairvoyance as a part of their machinery, and make the events depend thereon, doing so as if clairvoyance were an undoubted element in our human life, then the rebellious understanding rejects as impertinent what it recognizes as false."—*Leader newspaper*, Dec. 11, 1852.

"The calm verdict of reason is against the acceptance of the mesmeric marvels, and no amount of congruity or historic coherence will make reason accept them."—*Ibid.*, *Review of the Restoration of Belief*, Oct. 2, 1852.

— — —, Camberwell, Sept. 21, 1852.

DEAR Sir,—You were so kind as to contrive a most pleasant visit for my friend Mrs. E—— and me to your house a short time ago, on the 6th of August, to meet and consult Ellen Dawson; and her clairvoyance on that occasion was so remarkable that I thought perhaps you might like an account of it, taken down at the time, to insert in *The Zoist*; that is, you can make what use of it you please.

Mrs. E. and I had taken our seats in the drawing room, when Mr. Barth in a few minutes came in, bringing with him Ellen Dawson, who curtsied in a modest, retiring manner, and seated herself between us. Mr. Barth immediately fixed a stedfast gaze upon her, at the distance of twelve feet, and in a very few seconds she was fast asleep. He left her thus quite quiet for a minute or two, and then, placing Mrs. E.'s hand in hers, said, "Well, Ellen, how do you do?" "Quite well, thank you, Sir," replied she. "Well now, Ellen, these

ladies want you to travel with them ; will you do so?" "Yes that I will," said she ; "for they are very nice ladies I see, or I could'nt go with them." Mrs. E. said, "I want you to go with me, Ellen, to — Terrace, Regent's Park. I do not live there now, but I did two years ago : and I want you to go back to that time, on the 22nd of August, 1850." At first she said, "I don't know the way there : I cannot see how to go." But Mr. Barth exclaimed, "Now, Ellen, go with me from this door, and we will turn to the left, and a little way on to the right ; now, on farther and to the left again ; and now do you see Gloucester Gate before you?" She went with him the whole way, exclaiming now and then, "Yes ! I see, that is right—this is — Terrace, I am sure, turning to the left after you get in at the gate, with a garden before it." "Now," said Mr. Barth, "this lady wants to consult you about something that happened in this house two years ago." "Yes," she replied, "something that she lost in the front room of the second floor, over the drawing room." She rubbed her eyes and stopped as if she were thinking, or rather, *looking intently with her mind*, and then said, "A small thing out of a box—it was a ring—shining ; a diamond ring, with only one stone—very large—oval in shape—very valuable, and with something black about it," (it was set in black enamel.) "It was given you by a relation—your husband—on a particular day ; and you value it so much, that you would rather buy it over again than not recover it. You suspected a man of taking it, but he is innocent : it was taken out of the box, and the box left behind, by a woman sitting in that bed-room, which was in disorder and dark," (they were removing.) "She did not live in your house, but was constantly backwards and forwards waiting upon you. She was not tall nor stout—curious coloured hair—reddish brown—worn plain and out from the head : very quiet in her manners at times as if full of thought ! in very delicate health—with bad cough. She is not with this lady now : I don't see where she is." Mr. Barth told her to look and see if she could discover the woman now. She shivered and shuddered and said, "There's a cloud over me : I think she's dead—yes ! she's dead ; she died of consumption some time after the robbery." "Can you tell me," said Mrs. E., "what she did with the ring?" "She got a good deal of money for it," replied Ellen, "and a ticket, but not near its value. She got a man, very respectably dressed, to take it to a shop—a large shop—where they sell clothes and all manner of things—not a jewellers exactly." "Can you describe whereabouts the shop is?" "It is a good way

from your house—more the city way : I go to it over a bridge—Blackfriars Bridge : there is a linendraper's opposite, and stalls in the street ; it is a turning out of the road on the left—a fancy baker's on one side of it : there is a large building on the same side enclosed in gates—it looks like a school, but inside I find it is a chapel." She described the master and men in the shop, and regretted she had not been asked about it before, as she was certain she could have traced and found it by being put in her clairvoyant state. All that Ellen Dawson said corresponded exactly with what Alexis and Adolphe Didier had stated (one in Paris, the other in London), and neither of the three had heard a single word or hint of the circumstances of the loss, and *each of the three related the exact facts.*

Mr. Barth then turning to me asked me if I had anything about me connected with the person I wished to consult her about ; a lock of hair, or handwriting : but the only thing I had was an ivory brooch with stags carved upon it, given me nearly seven years ago by the person. My hand being in hers, she felt the brooch, and I told her I wanted her to travel with me to the person who gave it me, and try if she could see him, and tell me what he was doing at the present time. "The gentleman who gave you this," said she, "is a near relation, but not a brother—he is your husband, and he's not in London now : he is gone away in a large ship far off : he went about a twelvemonth ago. I see him quite distinctly : he is not tall—rather stout—light complexion—whiskers growing." (I laughed and said, "Then the climate must suit them, for he had none at all while in England.") "He has a good head—wide forehead rather than high, but deficient at the upper part of the back ; so that he has not those social qualities that make him fond of home : he is a roving disposition, and likes going about rather than settling. He will never stay at one thing long : is very fond of music—it looks like his business—he plays by ear—sings sentimental songs of his own composing—he has a high voice, *alto* they call it." I asked her whether she could discern any peculiarity about the hands or feet. She cast her closed eyes downwards as if trying to see, and said, "His feet are like any other person's ; but his hands—there's something strange about the left hand—he holds it in this way," (imitating so exactly what I have often seen that I could have believed him before me, and could feel no doubt that he was present to her ;) "he generally hides it—it is deformed—and he was born with it so. He seems to have written, but you have not got the letter : he is looking well, and stout, and sun-

burnt, and has seen hardships: he was more comfortable in England than he is now: he did not remain at Port Philip—that is a nasty place—he is gone far up the country, and has got to the gold-diggings: he is in a hut just now with some others, and they are obliged to do a great deal for themselves. I can smell wine, and smoking, and cooking. He has not been long there: he met a friend who was going, and persuaded him to go too: he doesn't work very hard—he doesn't like work—he makes the others work. He has a good bit of gold already, which he has turned into money, and he thinks of coming home to surprise you. He will come home, and you will hardly know him except by his hand; but it will not be for a twelvemonth or more, but you will hear of him soon through a friend."

Ellen's whole description is wonderful in its truth. I could but sit and listen in the greatest astonishment. I asked her if I had any other relation in Australia besides him. "Yes," she said, "at Port Adelaide you have a brother—he is quite a young man: I see him—he has a wife and child—and another—a baby," (the birth of the latter has been since announced to us.) While her eyes were still fast shut she described our personal appearance most accurately, Mrs. E.'s and mine, saying that I was darker in complexion, eyes, and hair than Mrs. E.: that we had striped silk dresses on alike, and the various colours that each had on. With kind compliments.

Believe me, dear Sir,

Very faithfully yours,

J — A — S —.*

To George Barth, Esq.

XVII. *Dr. Esdaile and Mesmerism in Perth.* Communicated by Dr. Elliotson.

"It is a pretty notorious fact that in persons endowed with good health and good sense animal magnetism generally produces no effect whatever. It has been frequently asserted that all the effects of magnetism may be produced on susceptible individuals without their being aware that any attempt is being made to magnetize them—as when the operator comes unobserved behind them. This, if established, would sufficiently prove that there must be some real agency in the case independent of any impression on the mind or senses of the patient: but this assertion requires much more substantial evidence than has yet been adduced to obtain credence from cautious enquirers.

"Such are the powerful effects of animal magnetism. Of these phenomena, some, as being both in their nature possible, and attested by respectable witnesses, are worthy the attention of sober-minded persons. For example, there

* We have all the names and addresses.—Zotist.

is no doubt but that various states of insensibility, convulsion, &c., may be produced in certain individuals by the *passes* and *starings* called mesmeric. Again, with respect to the mesmeric somnambulism, although the editor has found all the alleged cases of this nature which have come under his own observation to be mere impostures, there is, he conceives, no great improbability that genuine cases of the kind may sometimes occur; because, since it is unquestionable that somnambulism occurs as a morbid phenomenon in common sleep, there seems no reason why it may not present itself as a parallel phenomenon of the morbid sleep or stupor called mesmeric. With respect to clairvoyance and universal lucidity, those physiologists who have actually witnessed such phenomena may believe in them; but the greater part of physiologists never have witnessed them, and it may be safely predicted that they never will.

"Mesmerism has been applied to the treatment of diseases, and it does not follow that because animal magnetism is an imaginary agent, no remedial effects are to be obtained from the processes styled mesmeric. With respect to the pathological revelations and therapeutic lights, said to be derived from clairvoyance, every person gifted with common sense may be left to form his own judgment thereof: but there are probably many cases of nervous diseases in which the influence of the acusorium as directed and concentrated on certain parts of the mesmeric processes, might produce highly beneficial effects.

"This subject yet remains to be investigated in an impartial and scientific spirit: the mesmerists have been actuated by fanaticism, and the antimesmerists by prejudice."—*Lexicon Medicum; or, Medical Dictionary*. By the late Robert Hooper, M.D., F.L.S. Eighth Edition, revised, corrected, and improved, by Klein Grant, M.D. London: 1849.*

Perth, Dec. 9, 1852.

My dear Dr. Elliotson,—It will give you pleasure to learn that the importance of mesmerism as a medical agent is becoming as apparent in the far North as in the farthest East, in spite of the utterly groundless assertion that Europeans are rarely and with great difficulty mesmerised. I had no opportunities of experimenting upon Europeans in India for

* Persons endowed with good health and good sense are as frequently affected as others.

The proofs of effects on persons not aware that mesmerisation was being attempted are endless.

The designation of the passes as *passes* is another illustration of the vulgarity which usually characterizes the opponents of mesmerism. Dr. Klein Grant was present at my house when some of the finest and most unexceptionable cases of mesmerism were shewn: some of which have appeared in *The Zoist*.

If the greater part of physiologists will never witness clairvoyance, it will be their own fault.

The therapeutic lights shine strongly enough in the records of mesmeric cases.

The display of Dr. Klein Grant's ignorance is carried on to the end, where he supposes that nervous affections are the only diseases in which it is beneficial.

If the medical profession would stoop from their giddy height to read *The Zoist*, they would escape from exposing themselves for the next generation to laugh at.

Many wonder how I have been able to bear up against the dire hostility and coarse abuse of my professional brethren. I have borne up because I knew that I had taken all possible pains to ascertain the truth of mesmerism. I knew that I had taken equal pains with every medical subject before I advocated it, and that everything which I had advocated had at length been admitted. Twenty years ago, I was a medical witness in a cause in which Mr. Theiser was the junior counsel on the opposite side. When I had given my testimony unfavourably to him, he

surgical purposes: but those who were mesmerised for medical diseases were in general susceptible to the desired degree for the cure or alleviation of their complaints, and every day since my return home has proved the correctness of what I advanced in my pamphlet (*Mesmerism as an Anæsthetic and*

suggested to the senior counsel who had cross-examined me to ask whether I did not use the stethoscope: and his purpose was to shew that I was fool enough to use it, and therefore my evidence not worth attention. I replied, "Yes, in all diseases of the chest;" and the Judge, Lord Abinger, scouted the absurdity of my being the less qualified to give good evidence in the case,—one of epilepsy.*

Sir Frederick Thesiger is not aware that his name is sure to endure in the annals of medicine as that of an English barrister whose hope to disparage a physician in a court of justice by signalizing him as an employer of the stethoscope proved in what contempt the use of this instrument was once held by the majority of the medical profession in England, some of whom had unquestionably abused his ignorance as many now abuse the ignorance of their patients on the subject of mesmerism.

This very day, Dec. 15, 1852, I was a second time a medical witness in a cause in which the same barrister was on the opposite side. But what a change! The case was one in which my evidence depended upon observations I had made with the stethoscope. These I had to detail. The Judge, Chief Justice Jervis, comprehended them all, and they formed an important part of the medical evidence and greatly contributed to the success of my side; and £2000 damages were awarded to my deceased patient's family. Sir Frederick Thesiger, now leading counsel and Attorney-General, made no attempt to sneer at the stethoscope, but accepted all the symptoms ascertained by me with it as he did the rest. Neither, must I add, did he sneer at mesmerism and attempt to damage my evidence by it: and this I regard as a proof of the firm root which mesmerism has taken. That this was from no love of me was clearly shewn by his conduct towards me. For he told the Jury that I wished to have it believed that I knew more than anybody, and was so determined to appear right that I had said what positively I had not said. I had stated that a heart might be overgrown outwards (*excentric hypertrophy*), so that its external bulk was increased: or that its overgrowth might be inwards, and its bulk not increased but its substance thickened and its cavities lessened, and that this is called inward overgrowth (*concentric hypertrophy*). I added that some writers deny the latter form, and regard the appearances as the result of very strong muscular contraction before death. But I distinctly declared that I begged not to give any such opinion. To have regarded the thickening of the heart in the individual case as the result of strong contraction was impossible, for the bulk was not less than natural, as it must be when the increased thickness and the diminished size of the cavities are caused by very strong contraction. To have said this could have answered no purpose; for my sole object was to urge the fact that the case in question was one of greatly increased thickness inwards with great diminution of the cavities. How this state was produced, mattered not: its existence was my point.

The Chief Justice summed up immediately after this address, and delivered a most able charge, mastering completely all the medical parts of the case, and stating correctly all that I had said.

Had Sir Frederick Thesiger thus attacked me in the cross-examination I could have fought with him: but he courageously deferred it till I was not permitted to reply. To represent me fancying I knew everything and, right or wrong, determined to be right, was vulgar enough: but to declare I had said what I did not say, and had said this to serve a purpose, was an accusation which he would not have ventured to make in private life: and I cannot conceive why a man, when

* See my *Harveian Oration*, p. 65, English version.

Curative Agent), "that the depressing influence of disease will be found to reduce Europeans very often to the impregnable condition of the nervous system so common among the Eastern nations."

Nothing would please me more than to be able to spend my now superfluous leisure in curing and relieving the afflicted by my personal exertions: but, unfortunately, I dare not indulge in this gratifying employment from the exhaustion and subsequent suffering it always causes me.

It has been supposed, it seems, that because I noticed in the Dedication of my pamphlet to the doctors the sneering question, "Why does he not do the same here as in India? let him do so the same in *our* hospitals, and we will believe him," &c.: it has been supposed, I say, that some such offer had been actually made to me. But, in justice to our orthodox brethren, I must say that no one ever had the impudence to make me any such proposal. This would have been a safe bravado, as it is well known that all I have done has been through the agency of others, and that I declined to mesmerise in person before the Mesmeric Committee in 1846, "on the ground that this was needless and injurious to my health," (see Mesmeric Committee's Report.)

If any such impertinent offer had been made to me, the following would have been my reply:—

"To S. Sawbones, Esq., Surgeon.

"Sir,—In reply to your obliging offer to permit me to perform your hospital duties and to satisfy you of the truth of mesmerism without any trouble on your part, I have the honour to inform you, that seeing I refused to mesmerise in person before the Government Commission in 1846, when my honour and reputation were at stake, I feel still less called upon to injure myself in attempting to satisfy a person for whose judgment I have no respect, and to whose opinion I am quite indifferent.—I am, &c."

pleading as a barrister should depart in the least from the rules of conduct which are observed among gentlemen in private society.

Seven years ago, the late Lord Chancellor Truro, then Attorney-General and known as Sir Thomas Wilde, was engaged for Mr. Dyce Sombre, acknowledged ultimately to be lunatic, and I gave evidence against the poor madman's sanity. In the Court of Chancery, where of course I was not allowed to speak, this barrister said, "It was his duty, as counsel for Mr. Sombre, to insist that whatever errors or follies he had been guilty of, he never was, and is not now, a lunatic, or incompetent to the management of his property or person. *Men might shew their confidence in Dr. Elliotson, or believe in mesmerism, and escape a commission*; but let them, from peculiar habits and feelings, entertain a suspicion of their wife's fidelity, and they laboured under the delusions of insanity, and must be confined for life."—*Morning Chronicle*, July 16, 1844. "Dr. Elliotson, with his ideas respecting mesmerism, was, in his opinion, quite as *insane* as Mr. Dyce Sombre."—*Times*, July 17th. Lord Chancellor Lyndhurst, so far from gravely rebuking Sir Thomas Wilde for this foul language, began joking with him.—JOHN ELLIOTSON.

Although my hands are tied, those of a medical man have been actively employed of late in curing a variety of diseases by mesmerism. Dr. Fraser Thomson, physician to the Perth Infirmary, had been misled, like the great bulk of the doctors, by the confident and ignorant dogmatism of the medical journals, and had never thought mesmerism to be worth a moment's serious consideration till my late pamphlet* fell in his way. He saw that the facts therein related were of a description to preclude the possibility of mistake, and, like a reasonable being, he set about experimenting for himself in his hospital. His success in the mesmeric treatment of disease was great and rapid, but, as he will soon make public the results of his practice, I shall only relate to you two cases that fell more particularly under my own observation.

A young woman, aged 20, suffering from periodic vomiting of blood with constant sickness at stomach for a year past, was sent from a distance by her friends to the Perth Infirmary. Her illness had followed a suppression of the catamenia: she had been drenched with all kinds of physic, and bled, leeches, and blistered periodically for the discharge of blood from the stomach, but all to no purpose. You can readily believe Dr. Thomson also discharged all his orthodox artillery against her with no better effect, and then as a "*dernier resort*" asked me if I thought it a case likely to be benefitted by mesmerism? I replied, that in my opinion it was, and encouraged him to try. All medicine was left off, and at the end of a week's mesmeric treatment the girl was much better. This was no sooner apparent, than Dr. Thomson's colleague in the Infirmary (who had offered me all his patients to practise mesmerism upon a few days before) thought it his duty to call a meeting of the directors, and to inform them that he would resign if the practice of mesmerism was permitted in the hospital. Dr. Thomson ceased to mesmerise the girl in consequence of this, and she soon became as bad as ever. Her friends on seeing this removed her to private lodgings, and Dr. Thomson soon resumed the exclusively mesmeric treatment of her, and again with immediate benefit. Her general health, digestion, and spirits rapidly improved, and her waist, which had been measured at the commencement, was found to have decreased *four inches in circumference* by the end of a month. Towards the end of the month she predicted in her sleep that she would become *unwell* in three days, and during the night-time: which was exactly fulfilled by the event. Her health was

* To be had of Baillière, Regent Street, price 1s.

thereupon fully re-established, and she has remained perfectly well ever since,—a period of five months. She exhibited many fine and interesting mesmeric phenomena during her treatment, but it is to the important *medical fact* of the speedy cure of this long, severe, and intractable disease by *mesmerism alone*, after the failure of all the orthodox remedies, that I now desire to attract the attention of intelligent men. When Mesmer offered to prove the existence of his *animal magnetism* to his brother doctors by curing diseases before their eyes, he was told by the orthodox authorities, “*that in medicine cures went for nothing*,” which gave occasion to the wags to say, “*Then medicine and the art of curing are two different sciences, and have nothing in common.*”

The next case occurred in my own family. My niece, aged 15, had been disordered in her general health for some time, and had not been able to go out for the three last days in consequence of a severe pain in her left knee that made her dead lame. Dr. Thomson, being her medical attendant, proposed one day to try what local mesmerising would do for her knee. He accordingly commenced making passes from the knee to the toes, and in a quarter of an hour the pain was entirely gone! and she walked with perfect ease. She had also been suffering frequently from a pain in her left side during the past year, and I asked her if she then felt it? She replied that she did. Upon which I said to Dr. Thomson, “Seeing that she is so sensitive to local passes, you could probably put her to sleep, and remove the pain in her side also; it is worth trying. If you succeed, you may be sure that there is no imagination at work, for she is a very matter-of-fact young lady.” “That is so much the better, is it not?” said she laughing; and Dr. Thomson commenced mesmerising her generally. In ten minutes she was profoundly entranced, and insensible to all noises and pricking with a pin. Muscular power was quite extinguished, and her limbs could be tossed about as if they did not belong to her. She was demesmerised after half an hour; awoke free from pain, and went out and walked two miles. The pain in the knee never returned, and she informed us that she had been laid up for several weeks in London with an attack of the same kind, for which the knee had been poulticed, &c., *secundum artem*. I ought to have said that she had never been mesmerised before. The pain in the side having returned, she was entranced a second time in a few minutes, and I said to Dr. Thomson, “Although she did not hear her aunt or me speak to her the first day, she may possibly hear you, and you may try to make her a somnambulist.” Dr. Thomson had not

spoken to her the first day, but he now called her by name, and she answered, "What?" "Do you feel the pain in your side now?" "Yes." "Will mesmerism cure it?" "Yes." "How many passes will be required?" "Without a moment's hesitation she replied, "Four." Dr. Thomson continued without speaking. "Four!" cried she: "it's gone!" and from that moment she heard all her mesmeriser said, but no one else. You may inform the editors of the *Edinburgh Monthly Journal* that Dr. Thomson's patients become much oftener and more readily somnambulists than the Asiatics I have been accustomed to see, and he succeeds quite as often in mesmerising his subjects. When my niece was thrown into the profound trance, she usually awoke with a great sense of fatigue (a very unusual circumstance), and local mesmerising was therefore substituted, which always removed the paroxysms of pain in the side in a few minutes, and had the contrary effect of exciting her whole system agreeably. In fact, she felt and looked as if exhilarated by wine, and the excitement lasted for a good while afterwards. The pain in the side was soon removed, and she got quite well without a grain of physic. How few young women are so lucky in like circumstances!

It will appear incredible to the next generation of doctors, and to all reasonable men in this even, that cases like the above, reported by medical men of long standing, great experience, and tried veracity, could not gain admittance into any medical journal in the year 1852, and would never have been heard of, but for the volumes of *The Zoist*.

The medical journals are constantly lamenting "the low estimation in which our profession is held;" and who can wonder at it, if the public judge the profession by *them*.

I am, very truly yours,

JAMES ESDAILE.

XVIII. *Phenomena observed in Mesmerised Water.*

"The wisest, the most logical, the honestest men of the medical profession, scout with ineffable scorn the theory of the mesmeric sect, that there is an animal magnetic fluid. How dare persons, as ignorant of physics and physiology as a mad bull, bristle up against the wise, the logical, the unmercenary; confiding in a few medical heretics, whose honour or whose mental power must be doubted."—Dr. Hull, *Clairvoyance and the Clergy*, p. 13.

Mrs. S. S., a very respectable person living in my family, found, on watching the hands during the process of mesmerising, that she could see streams of light like sunbeams passing from the fingers. At the time when this first occurred she had never been put into a mesmeric state. On some

occasions she has seen light stream from the eyes, and appear as a halo over the head of different persons. She has frequently watched the process of mesmerising water, and describes it as it appears to her as follows.

The light falls from the fingers till it reaches the bottom of the water, resting there till the whole surface of the bottom is covered. It then begins to rise till it reaches the top of the water, making the whole very bright. This part of the process occupies from four to six minutes, varying with the quantity of the water and the strength of the mesmeriser. When the water is quite full of light, a movement like boiling or the motion of the waves of the sea takes place, increasing till the whole quantity of water is in commotion, one wave pushing on another. This disturbance then gradually subsides, and the water becomes quite still.

From experiments made with a view to determine the time occupied by the process, it appears that the time, during which the "boiling" goes on, nearly corresponds with that required to bring the water to the boiling point. The experiment has been repeated many times with the same observer always with the same result.

On meeting at the Mesmeric Infirmary with a young girl, aged 13, who, during the process of cure, passed into a partially lucid state, I begged her to describe what she saw when water was mesmerised. She had never been questioned on the subject before. Her description coincided with that given by Mrs. S., with these variations. She spoke of "blue," instead of "light," and she said she saw the water full of very small insects, which dropped down as the "blue" descended, "killed as if by a flash of lightning." When the water was charged she spoke of its bubbling up, moving and boiling over "like the waves when the sea is rough," described the gradual subsiding of the excitement, and told me when the water became still. I did not, as in the former instance, note the time taken up by the process, but the whole seemed to occupy about ten minutes; the period of the first part corresponding as well as could be guessed with that taken up by the second.

The third person from whom I heard a description of the changes produced in water by mesmerism, was the matron of the Mesmeric Infirmary, some time previous to her appointment to that institution, and when she had heard nothing of the phenomena of mesmerism. She was in company with Mrs. S., who is connected with her by marriage, watching the influence as it proceeded from Mr. Capern's hands. Her description corresponded with those I have given

above, except that she seemed to be more dazzled by the brilliancy of the light than her sister-in-law, who was observing it at the same time. Both exclaimed at once when the boiling subsided.

Since that time a lucid patient, who had never heard the subject spoken of, gave Mr. Capern, the secretary, a description agreeing with the other statements. Like the mesmerised girl mentioned before, she spoke of the appearance as "*blue*."

I hear that small fishes on being put into water completely mesmerised drop lifeless to the bottom. I have not verified this experiment, but it agrees with the statement of the first lucid patient.

S. E. DE M.

Note.—The water to be mesmerised should fill about one-fourth part of a plain tumbler. The tumbler should be placed on the palm of one hand, with the fingers of the other hand pointing downwards into it. The position of the hands should not be changed. It interrupts the process to throw or dart the fingers at the water.*

XIX. *A new method of producing Sleep.* By Mr. JAMES, of the Society of Friends. Communicated, with a Note, by Mr. Janson, of Exeter.

"Spirit tapping will come before the public in the usual way, and have its day, like *mesmerism*, unknown tongues, and other like phenomena, leaving the ignorant as mystified as ever, as they open their eyes to some new wonder."—*Family Herald: a domestic magazine of useful information and amusement*, Dec. 11, 1852: p. 522, column 1.

Bannow Grammar School, New Ross,
County Wexford, Ireland, Oct. 25, 1852.

Mr. James to Mr. Janson.

I beg to make you acquainted with a new fact which I think I have discovered relating to the science of mesmerism. I have no doubt as to the reality or the utility of the circumstances which I am about to state, and I have not seen any thing like it in any of the few mesmeric publications which I have read. Perhaps you will mention it to Dr. Elliotson: he may consider it worthy of a notice in *The Zoist*.

* Instances of the appearance of light will be found in Nos. XII., pp. 124—139; XXI., p. 100; XXIII., pp. 225-6, the facts here are very remarkable; XXIV., p. 342; XXVII., p. 283; XXIX., pp. 46, 47, 372; XL., p. 375.

It is an easy and simple process of putting myself asleep (I suppose the natural sleep) merely by the employment of the *will* and *attention* in making *imaginary passes*; that is to say, passes in *thought only* from the top of the head down over the face.

I have long found it difficult to procure a proper allowance of sleep; sometimes lying awake the whole night, and very frequently getting no sleep for several hours, and at the same time feeling so irritable, nervous, and restless, that I could not read in bed with any degree of comfort or satisfaction. From time to time I have adopted various means, and often found benefit from them: for instance, I have sometimes risen in the middle of the night, and gone out to walk for an hour: at other times worked at some mechanical employment; washed the surface of the body in cold water; spent some time in reading, or writing, or smoking tobacco.

I generally obtained some hours of sound refreshing sleep by one or other of these methods. But one very cold night, about a month ago, as I lay awake, and did not much relish the notion of getting up, I began to think of some other means of procuring

“Tired nature’s sweet restorer, balmy sleep:”

And as I reflected that many, to whom I had given a few mesmeric passes for head-ache, tooth-ache, &c., had slept well afterwards, I thought perhaps I might be able to apply the same medicine to myself. I accordingly made five or six passes with one hand, and then settled myself comfortably to sleep, continuing *mentally* to draw down over my eyes an *imaginary* sort of *sleeping influence*, and in two or three minutes I was fast asleep.

On the next night I tried the effect of *thought* or *will* alone without any manual operation, and was almost instantly transported to the land of dreams. Ever since I have invariably practised this simple plan, once, twice, or three times each night, as occasion requires; so that I think I have more than a hundred times put myself asleep, and, by a voluntary effort of the will, I positively

————— “weigh my eyelids down,
And steep my senses in forgetfulness.”

I have often counted the number of passes necessary, and find them generally from three or four to twelve, and sometimes as many as forty. They never once failed; and I never since was obliged to rise for the purpose of trying the effect of smoking or anything else. I rest well every night, and have been in better health and spirits every day.

Having well tested this experiment, and feeling fully assured of its truth, and thinking it must be of great service to many persons who cannot procure necessary sleep, I now take the liberty of making it known to you; and, although I do not find it an easy matter to describe, I hope you will be enabled to understand me.

You, Sir, were the means of making me acquainted with mesmerism by writing me a letter, and sending me the April number of *The Zoist*. This is my apology for troubling you with this communication.

With grateful acknowledgments, I now bid you farewell.

NOTE BY MR. JANSON.

I do not suppose there is anything *really* mesmeric in Mr. James's process; it appears to be simply an effect produced by soothing and *fixing* the mind, without any effort of thought. Many have been in the habit of producing a similar effect by imagining a steadily continued series of motions; as, for example, imagine you are looking at a gap in a hedge, through which a large flock of sheep are escaping. You *watch* them (mentally), and *seem* to see them *popping* through in regular succession, each with a slight leap, as he clears the hedge-bank: and before all the flock is *through*, you will be, as Mr. J. poetically expresses it, "transported to the land of dreams." However, this process of imaginary mesmeric passes *may* be even still more effective.

There is moreover something so truly *innocent* in the idea, that I think even the most virulent of the "*Satanics*" (a race by the way that is now very rife, and rapidly increasing) could hardly, I think, find *brass* enough to raise a *serious* objection to it. -

H. U. JANSON.

BOOKS RECEIVED.

Mesmerism considered in connexion with Personal Responsibility.

The design of this pamphlet is to "warn the ignorant and unwary of the paramount necessity" of being upon their guard against mesmerism, inasmuch as Scripture tells us that whoever consults with *familiar spirits*, or is an enchanter or necromancer, &c., is an abomination to the Lord. "Mesmerism is a fact, a reality,—not an imposture, nor a mere creature of the imagination" (p. 5), but the writer also tells us, that there are "such things as magic and witchcraft, and curious and unlawful acts,—which God condemns, and of which He prohibits the use, under the most terrible penalties."

We certainly had hoped that the bearing of Scripture upon mesmerism, in the sundry passages referred to, had been explained away long ago. In Vol. VII. of *The Zoist*, p. 401, it is said (in a paper which we should strongly recommend to the consideration of the writer):—

"Even supposing that it were proved that all the cases of magic, witchcraft, &c., on record were in reality mesmeric, we can perfectly understand the reason of the prohibitions given to the Jews. It was designed to put down all attempts to resort to the aid of demons. Whether the attempt were successful or not, whether the demons were real or imaginary, makes no difference as to the moral character of what was forbidden. And the reason of the prohibition no longer exists, when men have ceased to believe in or to attempt anything of the kind. No one would now scruple to ornament his furniture with a brazen figure of a serpent, because there is no danger now of its being an object of idolatrous worship, like the brazen serpent which king Hezekiah (very wisely and rightly) 'broke in pieces.'" (Review of Dr. Maitland's book by A. B.)

It is, however, perfectly idle to waste the time of our readers by a grave refutation of the well-intentioned nonsense of this pamphlet. Fanaticism will have its course, and fanatics must have their say. What arguments can avail with a writer who says that "there is *more than sufficient* evidence to prove that there is spiritual or supernatural operation" in the action of mesmerism? And certainly we should like to learn who is the "*eminent medical man*" who admits that in mesmerism "there is a twofold operation, physical and spiritual, natural and supernatural!" He may practise mesmerism, and be a good and religious man, as our author assures us; but his system of reasoning must be a curiosity.

The following are the three "alarming and dangerous results" which follow from the practice of mesmerism, according to the sage notions of the pamphleteer.

"1st. It has a weakening and defiling effect on the *spirits* of those who use it!" (Of this we have seen nothing. We know, however, that it has a strengthening and purifying effect on the *bodies* of those who employ it.)

"2dly. Satan uses it, where it is accompanied by clairvoyance or necromancy, in order to introduce falsehood in religious practice and doctrine.

"3rdly. It helps on the increasing infidelity and neology of these days, and some already are found to ascribe the miracles of our Lord to mesmeric power."

When the author shall have endeavoured to prove the above extraordinary positions by a slight approach to evidence and with the exercise of a little reasoning, it will be time enough for us to think of replying to him after a serious fashion.

Clairvoyance and the Clergy. By Robert Hull, M.D. London: 1852. Price Threepence.

We cannot advise any one to read this vulgar and weak piece of ignorance and fury.

Wasby Stuff; but warranted Fast Colours. Being two letters in reply to *Clairvoyance and the Clergy*. By an East Anglian Clergyman. London: 1852.

This is the production of a gentleman, with a well-trained and well-informed intellect.

A Lecture on the phenomena of Dreams, Mesmerism, Clairvoyance, &c. By the Rev. Thomas S. Millington, late Curate of St. Sepulchre's, Northampton. 1852. Price One Shilling.

It is grievous that the medical profession so neglect their duty as to leave the task of such lectures to the clergy.

Soul: or the Hebrew word *Nephesh*, with the Greek word *Psyche*. By William Glen Moncrieff. Edinburgh: 1852. Price Threepence.

The design of this pamphlet is to give a plain view of the Hebrew and Greek words in the Bible that are translated soul;—the former being *Nephesh*, and the latter *Psyche*; and to shew that their meaning is widely different from that of the English word *soul* as employed theologically.

The author informs us that *Nephesh*, which springs from *Nephesh*, *to breathe*, is in many passages actually translated *breath*; in many others, *creature* or *animal*; in many others, *life*; that in many others it signifies *person*; in some a dead body; in some that it describes certain of the powers, desires, appetites, or mental states of man.

He next informs us that *Pauche*, which radically means *breath*, is frequently translated *life*; frequently signifies *personality*; sometimes dead *persons*; sometimes a power or mental state; and in one passage a fish,—Rev. xvi. 3, "and every living soul (*pruche*) died in the sea."

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.

With all this the author agrees: for he thus concludes:—

"1st. From the preceding pages, is it not fully evident, that the scriptural idea of a *soul* and the theological one are as different as could be imagined? As for 'immortal souls,' and 'deathless souls,' and 'unquenchable souls,' &c., the Bible knows nothing of them: such language is common in prayers, sermons, treatises, and even newspapers, but the very opposite is the inspired representation of our nature. Dust we are, and unto dust we shall return. Men are mortal; we need to '*seek for*' immortality, Rom. ii. 7. The Bible-description of man is '*corruptible man*,' Rom. i. 23. 'The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord,' Rom. vi. 23.

"2nd. If to be a '*soul*,' is to be immortal, then all breathing animals in the world, great as the elephant, small as the insect, are immortal also, for they are as much souls as man. Do none of these creatures die? Is it not true that the beasts '*perish*'?"

"3rd. Since the '*soul of man*,' is the fragile *life* of a man, or simply the mortal man himself, it is evident that, when a man dies, a soul dies; when a man is destroyed, a soul is destroyed; and when a man is saved from death, a soul is saved from dissolution and corruption. Thus, when a man dies he becomes *necessarily* as if he *had never been*. This fact is explicitly affirmed in Job x. 18, 19. So far from continuing to think, his thoughts perish, Ps. cxlvi. 3, 4,—he now knows nothing, Ecc. ix. 5, 6,—he, however pious before death, cannot now praise the Lord, Ps. cxv. 17,—he is *asleep* till the resurrection-trumpet shall sound, Dan. xii. 2; 1 Thess. iv. 14.

"4th. The only prospect of the dead recovering consciousness, is, therefore, by a resurrection. Hence the importance of that Scriptural doctrine,—a doctrine now nearly forgotten, at least rendered, through the dogma of immortal-soulism, singularly valueless. We are helped thus to see the force of Paul's language, and it is only in the light thrown by Scripture on man, that it can at all be accurately understood,—'if Christ be not raised—they (the believing *men*) also which are *fallen asleep* are *PERISHED*;' i. e., they have ceased to be for ever. 'If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not! let us eat and drink, for to-morrow we die,' 1 Cor. xv. 32. How can it be forgotten that the only consolation the Divine Redeemer had for the weeping Martha was 'Thy brother'—has gone to glory? no—'thy brother *SHALL RISE AGAIN*.' And what else had Paul for the bereaved Thessalonians? 1 Thess. iv. 14 18, 'The dead in Christ *SHALL RISE first*.'

"5th. Glory be to the Son of God, who hath brought 'life and immortality'—incorruptible life—'to light through the gospel,' 2 Tim. i. 10. 'Now is Christ risen from the dead, and become the first fruits of them that slept,' 1 Cor. xv. 20, 23.

"How awfully the Life-Giver, the blessed Redeemer,—who is the only Immortalizer,—has been dishonoured, by telling men that they are all mortal beings!

To the wicked it is said their 'end is destruction,' and how can good men continue to affirm their end is *preservation; life instead of death?* 'The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall CONSUME, INTO SMOKE SHALL THEY CONSUME AWAY,' Psalm xxxvi. 20.

"6th. At present believers have a constitution of being similar to Adam, of whom it is written, 'the first man Adam was made (*into*, Greek *eis*) a living soul,' 1 Cor. xv. 45; Gen. ii. 7. This is the animal state, or the state in which human beings live by breathing, out of which every one may ascend to a higher constitution or sublimer mode of existence, as all the true saints ultimately shall. This second stage, or state, is called the 'spiritual' one, in 1 Cor. xv. 46. 'That was not first which is spiritual, but that which is natural (*psuchikon*—literally, *soulish* or *soulical*), and afterwards that which is *spiritual*,' for, the apostle says, 'there is a natural (*psuchikon*—*soulical*) body,' or being, and 'there is a spiritual body,' or being, v. 44. Speaking of the dead saints and their resurrection, he declares, 'It is sown (laid in the grave) a natural (*soulical*) body,' or they lie down *soulical*; 'it is raised a spiritual body,' or they are resurrected spiritual, v. 44. Into this,—the higher and purer state of humanity, the living saints will be instantaneously changed at our Lord's appearing; and all must undergo this transformation, that is, be *spiritualized*, whatever may be the full import of the glorious language used when describing their destiny, since 'flesh and blood (*soulical* humanity?) cannot inherit the kingdom of God, neither doth corruption inherit incorruption," v. 50. But, blessed be God, every saint may exclaim, 'as we have borne the image of the earthly (Adam), we shall also bear the image of the heavenly' (the Lord from heaven), v. 47.

"It seems, then, Scriptural to tell men that, through the Redeemer, they may yet be spiritualized, or *BECOME SPIRITS*. At present men have a spirit—'the spirit of life from God,' Rev. xi., 11, that *evanishes* when the man (*if* is not the man) dies, like his thoughts which *perish* on that very day, Ps. cxlvi. 3, 4; but in the kingdom of God men may live as spirits yet, equal to the angels of light. That is the second, the perfect, the spiritual, the divine condition of humanity; and in this state Jesus himself now exists, the model and the fountain of the change that is, ere long, to be wrought upon his martyrs and friends.

"So far, then, from *SOULS* being immortal, the Scripture teaches us, when it is rightly understood, that it ought to be our holy ambition, and our earnest prayer, that we may yet *CEASE TO BE SOULS*, and *BECOME SPIRITS*. Souls are not immortal; men must merge into *SPIRITS* if they are to live for ever in the incorruptible kingdom. The *soulical* form of humanity must *perish*, being corruptible, for 'flesh and blood cannot inherit the kingdom of God;' spirit alone abides, since it alone is adapted for ceaseless duration. Thrice blessed are they who shall *CEASE TO BE SOULS*, or creatures living by breathing; and become like the spiritual Lord from heaven, when he descends the second time without sin unto salvation. Amen. Alleluia."

We wish everybody to read this threepenny book.

The Disruption of the Church and its remedy. By Alexander Alison, Esq., author of the *Future*. Second Edition. Brighton: 1852.

Morse's Patent. Full exposure of Dr. Charles T. Jackson's pretensions to the invention of the American Electro-Magnetic Telegraph. By Hor. Amor Mendall, late Postmaster-General, U.S. Washington: 1852.

NOTICES TO CORRESPONDENTS.

The communications from Dr. Ashburner, Dr. Burq, Mr. Capern, Mr. Chase, Dr. Collyer, Dr. Elliottson, Mr. Hannant, Dr. Laurie, Mr. Parker, and Mr. Thompson, are unavoidably postponed.

Mr. Alfred Laughton is referred to Dr. Esdaile's Article.

Mr. Wallace is informed that the Academy has made no such report: clairvoyants have been punished.