THE ZOIST.

No. LI.

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I. *Reichenbach and his Researches:* the principal "Laws of Sensitiveness," abstracted from Reichenbach's work, DER SENSITIVE MENSCH, by ALEXANDER J. ELLIS, B.A., Trin. Coll., Camb.

(Continued from No. L., p. 131.)

"More than 2,000 years have elapsed since Thales discovered that pieces of amber, when rubbed, attracted light bodies, and *explained the phenomenon he observed by supposing that the* AMBER POSSESSED A SOUL,* was endowed with animation, and was nourished by the attracted bodies. Nothing further was

* "The ignorant of all ages have ascribed *natural* phenomena, especially when new to them, to a soul in the material, or to miraculous agency, or indeed to diabolic or satanic agencies:—all pure fancies. 'Thales ascribed the characteristic phenomenon, the attraction of a piece of iron, to the agency of a mind or soul residing in the magnet,'* just as, even in the present day, the world at large ascribe the phenomena of the brain,"—phenomena no more theological than astronomy or geology is, but a department of physiology, and like these to be cultivated by observation and reason only,—"to a soul residing in it. 'The magnetical properties of the loadstone, like the electrical ones of amber,' says Sir David Brewster, 'were supposed to be miraculous.' "†

"The acknowledgment of the positive fact of the brain, or whatever other name may be given to certain nervous matter possessing in certain circumstances the properties of feeling, willing, and thinking—of personality, does not interfere in the least with the belief of a future state, the only evidence of which must be a revelation. This is a *supernatural* matter, and to be determined by supernatural evidence only; while natural knowledge should always be prosecuted without any reference to revelation or any fear of inconsistency with it."

"'When I went to the University,' says the acute right reverend Lord Bishop of Llandaff, Dr. Watson, the author of the celebrated *Apology for the Bible*, 'I was of opinion, as most schoolboys are, that the soul was a substance distinct from the body, and that when a man died, he, in classical phrase, breathed out

* *A System of Mechanical Philosophy.* By John Robinson, LLD., late professor of Natural Philosophy in the University of Edinburgh, with notes by Sir David Brewster. Edinburgh, 1822; vol. iv., p. 203.

† l. c., p. 3.

added to the observations of the Milesian philosopher until the thirteenth century, the knowledge of electricity remaining for 1,500 years in the same state as among the Indian children on the banks of the Orinoco at the present day, who, according to Humboldt, amuse themselves with exciting by friction the dry and polished seeds of rushes, and attracting filaments of cotton with them. About the time alluded to,* a celebrated physician, Gilbert, of Colchester, a cotemporary, according to Dr. Friend, of our first Edward, in his essay, *de Magnete,* recorded several phenomena connected with electrical excitation, and gave to them the title of electricity—a term derived from the Greek word ἤλεκτρον. Notwithstanding the very considerable developments which the science of electricity received, it was not until the beginning of the present century that anything of real value was done towards elucidating its connexion with physiology. *Few things are more interesting and instructive than to trace the birth and progress of an infant science,—to watch the labour-pangs by which it struggles into existence against the obstacles opposed to it by* IGNORANT PREJUDICE,† and those influences which the illustrious father of the inductive philosophy—the great Lord Bacon, so happily denominated idols, inasmuch as men are too apt in this blind fealty to *idola specus, theatri et fori,* to shut their eyes to the first burst of truth: nor is it until the light of a discovery blazes out with sufficient brilliancy to dispel the mists and fogs of error and preconceived opinions that much is done towards giving it its proper position in the circle of the sciences. With all such difficulties had the infant science of galvanism or physiologic electricity to contend."—*Lectures on Electricity and Galvanism in their physiological and therapeutical relations.* Delivered at the Royal College of Physicians. By Golding Bird, A.M., M.D., F.R.S., F.L.S., &c. London: 1849. p. 7.

Part II.—*Transient Odic Conditions in the Human Body temporarily produced by the influence of foreign external or internal agencies.*

I.—*Transient Odic Conditions produced by internal changes in the body.*

A. *Internal Transient Odic Conditions during perfect health.*

41. *Stomach.*—The diet of sensitives is so marked and peculiar that, when we perceive any persons inclined to it, we have good reason to suppose them sensitive. They eat very sparingly, especially those of the higher degree. Reichenbach has

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his soul, *animam expiravit;* that it then went I knew not whither, as it had come into the body, from I knew not where nor when, and had dwelt in the body during life, but in what part of the body it had dwelt I knew not. . . . This notion of the soul was, without doubt, the *offspring of prejudice and ignorance.'* —*Anecdotes of the Life of Bishop Watson,* p. 14, &c."*

* Dr. Elliotson, *Harveian Oration,* p. 59.

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* Gilbert was not born till 1540: and died in 1603.—*Zoist.*

† Dr. Golding Bird illustrated in his own conduct with regard to mesmerism what he condemned in others with reference to other points of science. He was most bitter against it. When Mr. James Salmon, whose very interesting case and mesmeric cure are recorded in No. XXXIV., remained uncured by him, and had no hope held out to him of cure, proposed to consult Dr. Elliotson, who had cured a brother with mesmerism after Dr. Roots and others had failed, he "said that mesmerism was no more than what was called Perkinism when he was a boy, and 'no more than the effect of a dull sensation, such as the sound of a waterfall or any monotonous sound, which of course would produce sleep,' and

not met with an exception to this. They do not like eating soon after sleep, and usually delay breakfast to about noon. They eat more in winter than summer, and at the full moon than at the new moon. They prefer their food cool or cold, as meat and coffee. Their favourite dish is *salad,* not very sour, but well salted, "*Insalata, ben salata, poc' acida, ben oliata.*" Rose-leave salad is preferred (the *leaves* or *petals* (?) ; both German and English are ambiguous.) They like sourish sweet fruits, as figs, oranges, pines, apples, pears (the last, not so much), plums, apricots, peaches, cherries, grapes, melons, &c., strawberries, raspberries, but *not* currants, barbaries, blackberries, bilberries, cranberries, which are too sour, nor unripe or very sour fruit. After these, farinaceous puddings and porridges, milk and eggs are preferred. But the milk must be warm from the cow, or cold, never warmed up. The higher sensitives prefer *raw undressed meat,* "seasoned" by a charge of negative od from the right hand. Reichenbach found even lower sensitives preferred the unboiled Westphalian hams to all cooked meats. Simple roast meats can be eaten by lower sensitives, stewed and boiled meats are unendurable. Fat and grease are detestable, when cooked. Boiled soups, boiled vegetables, boiled meat, many boiled puddings, all things prepared with lard, or baked or fried with lard or butter, and butter pastries; "made dishes;" any thing long dead, "high," or "going," also anything rewarmed, or prepared with yeast, barm, or butter; confectionery and "goodies" of all kinds, ices excepted; spices, (but *not* pepper, mustard, or horseradish,) and tobacco, are all repulsive. Water is the drink preferred, and next to it unboiled milk. Coffee is drunk by some and refused by others; tea is generally disliked; wine is drunk by few, none like spirits, and most prefer weak lemonade, or raspberry, strawberry, or cherry juice, &c., and effervescing draughts: one enjoyed chloroform in water. They drink more in winter than in summer. Frl. Beyer declared that her tongue was

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that there was 'really no such thing as mesmerism:' grew excited, and scolded, and rose from his chair and walked about the room, and so frightened Master James Salmon that the youth dropped the subject and took his leave as expeditiously as he could. The lad grew worse and worse: could scarcely walk on account of the weakness and pain of his back: and in three minutes after attempting to walk in the street was obliged to be carried into a shop: and his fits all continued." Long after this cure, after he could not deny it and had sent a civil message to Dr. Elliotson (see No. XXXIV., p. 195), he told a lady living in Hyde Park Gardens, who was being mesmerised, that *he* knew what mesmerism was and had no objection to it, but had a great objection to its being called by an improper name,—"Why could it not be called galvanism or electricity as it really was?" So that what he had always been railling against was, according to himself, galvanism or electricity.—*Zoist.*

ordinarily loaded, and her stomach oppressed, when she ate ordinary food, but all these symptoms disappeared when she could eat raw flesh and drink fresh warm blood.

42. *Lungs.*—The breath is strongly odo-negative. Hence in all odic experiments the breath should be held or directed away from the patient, as it will otherwise produce much disturbance. This is so important that it must become a confirmed habit in every experimenter.

43. *Reproduction.*—Sensitive women are mostly fertile. Their sensitiveness is much increased during menstruation and pregnancy. Childbearing and marriage do not diminish the sensitiveness.

B. *Transient Odic Conditions during Fatigue and Sleep.*

44. *Bodily fatigue* appears to diminish odic power both in sensitives and non-sensitives.

45. *Sleep.*—All sensitives are restless, and apt to throw off their bedding.

Sensitives must sleep with their negative head towards the positive north, their positive feet towards the negative south, and with the negative right side turned (in the northern magnetic hemisphere) towards the positive surface of the earth, or else with the negative back towards the positive earth. Hence the proper direction is on the right side (or back), with the head to the magnetic north. The presence of a wall, however, which is strongly negative, requires that the face should be turned towards it.

Coolness is desirable. Feather beds and down coverings retain the od and produce the effects of overcharge.

The removal of the sun's rays at sunset predisposes sensitives to sleep more strongly than ordinary persons.

To secure sleep it is necessary that no odic oppression should exist. Opiates will not avail to remove such oppression, but a single down pass will frequently set all to rights.

Sleep (in sensitives) is promoted by coolness, down passes (22. *Zoist,* No. L., p. 124) with the hand, magnets, or crystals, a wall, or any strong odo-negative body in front or on the *left* hand side, dull rainy weather, a *north* wind (at least in Vienna), eating moderately, the presence of trees, especially apple and pear trees and rose bushes; in short, by everything which acts *odo-negatively* upon them.

Some sensitives fall into a sleep while walking, and wake on reaching their journey's end. This is different from ordinary somnambulism or ordinary sleep.

The odic state of the brain during sleep is detailed in *Researches, &c.,* § 256 (Gregory's translation, p. 193).

Sleep is disturbed or prevented by drinking wine, up passes, moonlight on the *left* side (on the right side it will promote sleep); in short, everything which acts *odo-positively*.

C. *Transient Odic Conditions in Disease.*

46. The so-called *calor mordax* of invalids is an odic phenomenon, a change of odic development in the diseased body, a progression in the odo-positive direction, which is rendered perceptible to sensitive observers by a violent disagreeably tepid reaction, formication, and "pins and needles," which rise to an apparent pricking and beating sensation.

The odic radiations, odic glow, and the odic envelop of a diseased body, are collectively named by Reichenbach the *odic atmosphere*, without any intention of asserting its objective reality as an external substance.* This atmosphere is coolest and pleasantest around healthy bodies. Reichenbach considers that it is oxidation which makes the organism more odo-negative and its odic atmosphere consequently cooler, and that in the greater number of diseases there is an overplus of odic positivity from a want of sufficient oxidation, and that the disagreeable tepidity of the odic atmosphere is due to that cause. He believes also that hereafter all rich people will keep sensitives to examine them daily, and warn them of the approach of disease. He considers that he has established the fact that od plays an important part in all contagious diseases.

47. Sensitives are subject to rheumatism and catarrh. Catarrhal affections exert such a positive effect that even the patient's *right* side becomes positive. Perspiration is also a consequence of odo-positive conditions.

48. *So-called nervous illnesses.*—A restless night produces the same effect as a slight increase of positivity.

Burnings in the eyes are only found to occur when either the whole body or the eyes only have been exposed to odo-positive action.

Startings and twitchings in the limbs were found to occur in sensitives when any metal, as brass, iron, lead, copper, gold, silver, or zinc, or a piece of sulphur, was firmly held in either the right or left hand, or in both hands at once; when both hands seized the like or unlike poles of a steel magnet, or crystal, or human hands; even when the patient folded his two hands together or only brought the finger of one hand against the palm. In short, they appear as an artifitically-produced condition of the limbs, but merely local and

* Thus Reichenbach is not one of the visionaries mentioned at p. 219.—*Zoist.*

momentary, due to the introduction of any more or less intense odic current. The disturbances thus produced in the natural odic equilibrium are felt by sensitives as darting, twitching, heaviness, anxiety, dull beating of the heart, &c.

When the air is thundery, some sensitives feel a peculiar pain in the roots of the hair.

Pains in the face are sometimes occasioned by the proximity of metals, volatile alkalis, alkaloids, or any odo-positive bodies.

"Dead fingers," on which Reichenbach has made a series of very interesting experiments, he has found to be due solely to odo-positive or odo-similar reactions. Stomach-ache, head-ache, and megrim are occasioned by the same causes, and frequently terminate in syncope.

Spasms (*kraempfe*) are an affection to which almost all sensitives are especially inclined. Many, especially those of a higher degree, suffer from them severely. They form the last term of the series—stomach-ache, head-ache, fainting, spasm. They may be occasioned by magnets, by terrestrial magnetism, by poles of crystals, by amorphous, unipolar, bodies, either odo-positive or odo-negative, by human odic poles, by the prismatic rays of either the solar or lunar spectrum, particularly the green rays, by down passes, but oftener by up passes, by charging and conduction, whether immediate or approximative, by the mere odic atmosphere, by the psychical action of insult, grief, anxiety, fear, annoyance, jealousy, quarrels, mental exertion, joy, or even dreams. They are most conspicuous in the extremities, solar plexus, and head. They can be artificially excited and calmed, or depart naturally. They often follow a tolerably similar course from the toes through the abdomen to the brain, and thence down the spinal cord, like a pass. In most cases they can be more or less easily calmed by down passes. Hence as they are essentially related to sensitiveness, and immediately dependent on odic motions, they undoubtedly belong to the domain of od.

Catalepsy, as distinguished from rigidity and spasm, is very easily induced in many sensitives by odo-positive reaction, frights, and moral influences. In the case of Frl. Atzmannsdorfer the following phases of an attack were readily distinguishable:—*a*, natural condition; *b*, stomach and head-ache; *c*, fainting; *d*, sleep-waking; *e*, catalepsy, with clonic, followed by tonic local spasms; *f*, rigidity; and then *e*, *d*, *c*, *b*, *a*, in regular reverse order.

All *fevers* or feverish states are odo-positive conditions.

49. *Aphorisms on various diseases.*—Sensitiveness for

change of weather is an odic position, not dependent on the height of the barometric column. An unpleasant feeling beginning in the feet and ascending in a few minutes to the head predicts bad weather; the pain ceases as soon as the rain falls. This is especially the case in thunder-storms.

Almost all the higher sensitives suffer from *cold feet,* and usually have cold dry hands, while the head is mostly hot. They are very subject to chills in the feet.

Diminution of the quantity of blood in any part (as in the hands from holding them up) diminishes the odic intensity.

Sensitives are troubled with incontinence of urine, are often chlorotic, and very predisposed to typhus, especially typhus nervosus. The sensitiveness of females is much excited during the catamenial period.

Sensitives are subject to the most singular transpositions of pains, generally proceeding from the feet upwards.

D. *Transient Odic Conditions in Therapeutics.*

50. This is a brief chapter, scarcely containing more than a recapitulation of the complaints to which sensitives are liable, with experiments to shew that the restitution of a negative condition generally effects a cure. But this is a subject which Reichenbach leaves to the physician, content with the establishment of the fact of curative od.

II. *Transient Odic Conditions of the Body produced by External Influences.*

A. *Magnetism.*

52. The principal result and principal precautions in conducting experiments with magnets may be read in *Zoist,* No. XLIX., p. 4, note †.

When the dissimilar poles of bar magnets were united, the free odic emanation of each remained considerable, and could be distinctly perceived by the sensitive hand. Hence they did not neutralize each other.

The insertion of bodies between the magnet and sensitive does not prevent, although it weakens, the action.

The sudden application of the armature to the magnet, by cutting off the odic action, produced a shudder resembling the shock on breaking the voltaic circle.

Electric magnets act as other magnets. An iron rod laid in the meridian suffices to produce the effects. This is of practical importance to sensitives who play the piano; when the strings are horizontal, they should never run north and south, or, if they do, the performer should sit at their north-

ward extremity, as the od from the southward end is sufficiently disagreeable to deprive him of all pleasure in the music.

Low sensitives must keep their hands on the magnet for a very long while to feel the sensations.

The first action of the magnet, properly applied, is cool; the second, warm.

Sensitives picture to themselves and describe the odic emanations from magnets as consisting of fine threads or fibres.* One compared the cooling effects to pins stuck together as closely as the heads would allow; the interstices represented the warm effects.

The effects of magnets have been felt at very great distances, from 36 to 150 feet, varying with the power of the magnet and the degree of sensitiveness.

53. *Terrestrial magnetism.*—Terrestrial magnetism affects men odically in precisely the same manner as the magnetism of magnets,—exciting, refreshing, weakening, &c. The difference between the two influences lies in extent and intensity, and in the fact that terrestrial magnetism with its corresponding od can be observed separately and therefore more distinctly, whereas the effect of the magnetism and od of magnets is always and unavoidably complicated by the conjoint action of terrestrial magnetism and od, and is therefore more difficult to treat.

The magnetic north pole of the earth is odo-positive, and the south pole odo-negative. When a man lies, his longitudinal axis is the principal direction in which od acts; negative at the head, positive in the lower part of the body. Hence if the head is to the south, there is the unpleasant action of similar od; if the head is to the north, there is the agreeable action of dissimilar od. The head to the east is partially northward, and the head to the west is partially southward, in its odic relations. The following is an account of some very careful experiments made with Frl. Zinkel on the odic effect of different positions:—She was laid on a sofa in a large room, equally distant from all the walls, and in the magnetic meridian.

First—Head to the north.

a. Lying on the *right* side, with face to the west: cool from head to knees; warm from knees to toes. The coolness mild and pleasant like slightly cool bandages about the head; the warmth in the feet with some tingling *(gruseln)*, but only

* See Miss Barber's case, No. XXIII., p. 225.—*Zoist.*

in the left foot as high as the metatarsus. Head without pain; eyes good; solar plexus free—the best position for sleep.

b. Lying on the *left* side, with face to the east; coolness and warmth as before, but the right foot warmer and somewhat pricking, up to the metacarpus only. Head free, eyes and stomach good. And yet the position was on the whole less soothing than the preceding; she felt more lively and wakeful, and would not have easily fallen asleep.

Second—Head to the south.

c. Lying on the *right* side, with face to the east; warm from head to knees; cold from knees to toes. Head-ache from crown to forehead; stomach heavy, nausea; burning of the eyes. Head-ache stronger on the right side of the head. Both feet equally cool; no tingling.

d. Lying on the *left* side, with face to the west; all the circumstances as in *c*, but much more unpleasant. Head-ache very strong, especially on the left side down to the infra-orbital nerve. Stomach very nauseated, as from powerful up passes; eyes burning violently. Both feet without tingling. This was by far the worst position; head-ache and eye-burning remained long after she had reversed her position. It must be remembered that the northern hemisphere is odo-positive.

Third—Head to the east.

e. Lying on the *left* side; oppression in the *right* lobe of the solar plexus, the pain having proceeded from the spinal cord.

f. Lying on the *right* side; oppression in the *left* lobe of the solar plexus, proceeding as before from the spine.

Fourth—Head to the west.

g. Lying on the *left* side; oppression on the *right* side as before.

h. Lying on the *right* side; oppression on the *left* side as before, but much worse.

Hence in all the four latter positions the oppression was on the upper side.

Experiments on persons sitting lead to similar results. Placed in succession on four chairs with their *backs* to the magnetic quarters, the sensitive generally feels on the

North chair—agreeable coolness.

East chair—less agreeableness; some, coolness still, but mixed with heaviness, and a slightly numbing oppression in the occciput.

South chair—Disagreeable tepidity; oppression at the stomach.

West chair—obscure warmth; stomach-ache; oppression in the head; burning in the eyes.

Upwards of 91 sensitives on being tried preferred the north seat. On the east seat the presentation of dissimilar poles in the latitudinal axis to the north and south diminished, while on the west seat the presentation of similar poles increased the disagreeableness of the situation. On these circumstances depend the restlessness of persons whose beds are turned in a wrong direction, and the pain they sometimes feel from riding in a carriage, where they are often forced to sit for a time in some wrong position. Hence also the inconvenience of sitting so as to face the altar at the east end of a church, and therefore with the back to the west.

54. *Vertical and horizontal directions.*—All rods, &c., held vertically become odo-polar, the upper end being positive, the lower negative. But organic beings, as trees and animals, have the *odo-negative* pole uppermost. Similar results ensued with horizontal rods. In trying these experiments, the greatest caution is necessary in the position of the sensitive and the nature of the rods. In all cases the *specific* od of the rod must be allowed for before the result can be depended upon.

When od is communicated by charging it is never polar; hence where polarity is observed, other causes must be looked for. The cause of the polarity of horizontal and vertical rods, or rods in the magnetic inclination, must therefore be sought for in terrestrial magnetism which is always accompanied by od.

55. *Winds.*—An examination of 187 observations shews that, *at Vienna,* (the case may be different in different situations,) *westerly* winds generally produced burning in the eyes; *southerly,* stomach-ache; *easterly,* head-ache; and the *northerly* alone were free from all inconvenience, and refreshed and strengthened the sensitive. Generally, so far as Germany is concerned, northerly and easterly winds are accompanied by a change of negative, and southerly and westerly winds by a change of positive, od.

56. *Aurora Borealis.*—In the few cases in which the Aurora could be observed so far south as Vienna, it did not seem to have any peculiar effect on sensitives.

B. *Crystals.*

57. The base of the crystal, where the "grow" from the rock, is odo-positive; the point, to which new molecules attach themselves, is odo-negative. The negative pole is therefore at the point of greatest crystallinity, and the positive at the point of least crystallinity.

Crystals act odically in precisely the same way as steel magnets. The only difference consists in the od due to the substance of which they are formed.

C. *Electricity.*

58. *Frictional electricity.*—In moderate doses frictional electricity is not dangerous or prejudicial, even to the higher class of sensitives, and may therefore be applied without fear.

Positive electricity sets positive od in action in hands and arms; negative electricity, negative od. The cool effect of the positive electricity on the right side is so much more powerful than its tepid effect on the left, that the first and predominant sensation of a sensitive derived from positive electricity is coolness.

The electro-positive frictional stream passing from the right hand through the body to the left acts on the sensitive as an odo-positive down pass; but, when it passes in the contrary direction, as an odo-positive up pass.

59. *Chemical electricity.*—By passing coils of wires round sensitives, Reichenbach found that od was produced by the electro-magnetic induction coil in the same way and the same direction as magnetism, and with the same polarity, so that the appearance of the od might be ascribed to the induced magnetism. And generally electricity is a powerful re-agent on od, and especially vital od, exciting odic motions when immediately conducted through the body, or when led past it in wire coils, or through the mere electric atmosphere at comparatively great distances. These effects are produced by the weak frictional stream of the electric machine, as well as by the most powerful voltaic currents. The odic conditions in the whole body, as well as in particular organs, can be polarized by electricity, as in a simple glass of water or any other body.

D. *Heat.*

60. Immediate contact of warm bodies produces a very disagreeable, intensifying, odo-*positive*, effect, like that of an up pass; while cool bodies act exactly in the opposite manner.

When a rod of porcelain, glass, copper, iron, or steel has one end heated in the fire, it gives off powerful *negative* od at the other extremity. If a rod of wood or a shaving be set light to at one extremity it gives off negative od at the other.

Radiated heat, whether emanating from the flame of tapers or from an argand lamp, with or without its surrounding glass, produces cold in the sensitive, which is slight and approaching tepidity on the right side; but intense and suffi-

cient to cause shudderings through marrow and bone on the left side; that is, it produces powerfully negative od.

The odic radiation of heated bodies extends to a surprising distance, and acts negatively.

Hence heat acts *positively* when *communicated,* (as in heated air, liquids, or heated bodies in immediate contact with the sensitive,) and *negatively* when acting *indirectly* as by *conduction,* (at distances where no proper heat can be felt,) or *radiation* (either from flame or heated bodies), at considerable distances.

E. *Friction.*

61. If a rod be held by the patient and the other end be rubbed, or if the sensitive rub two bodies together, *positive od* is produced. Hence the great dislike which most sensitives entertain against tearing paper or linen.

The friction produced by the passage of water through pipes produces positive od. Reichenbach attributes the power possessed by many higher sensitives of discovering the position of underground springs to this circumstance, and he verified his hypothesis by experiment.

A stream of air driven through a pair of bellows also acts positively. Hence if the air be directed on the *outside* of a glass of water, it makes it tepid. (If it be directed on the surface of the water, it produces evaporation and therefore negative od. 68.)

Friction of the hands against one another produces positive od.

This frictional positive od can be conducted like other od.

It is unpleasant to sensitives to touch rough surfaces with the left hand, but not so with the right, and this effect is consequently traceable to the action of frictional od.

F. *Pressure.*

62. All pressure on parts of the body produces odic tepidity or positive action, which on removal of the pressure becomes coolness or negative action. A blow, which must be considered as an instantaneous pressure, produces the same odo-positive effects.

G. *Sensational effect of Light.*

63. *Solar light.*—Open sunshine acts on the left side pleasantly cool, on the right tepid, oppressive, unpleasant; in front cooler, more agreeable; behind, more tepid and disagreeable. Some sensitives, especially when sleep-waking,

can look straight at the sun without having their eyes injured. Frl. Lehrbass could look at the sun and read small print immediately afterwards. It was however only the *left* eye which remained unaffected.

When one end of a rod or long wire is held in the sunshine, the other end appears cooler.

Water placed in the sun tastes cooler than water placed in the shade.

Solar rays are therefore principally odo-negative. But, when they are polarized by reflexion, the transmitted light is principally odo-positive, and the reflected light is principally odo-negative. Hence the solar rays contain odo-positive as well as odo-negative rays.

The effect of the colours in the spectrum is very extraordinary. The following were the results of careful experiments with Frl. Anna Beyer, who held a deal rod in her *left* hand, and passed it from some distance beyond the red to some distance beyond the violet end of the spectrum.

Nine inches before the red—commencement of the sensation of warmth.
Close to the red—greatest heat.
Red—warm, unpleasant.
Orange—tepid.
Yellow—only a trace of warmth.
Green—coolish, a trace of tepidity, most disagreeable mixed sensations, trembling of the hand, intolerably painful.
Blue—cool and pleasant.
Violet—not so cool as the blue.
Indigo—cold
One foot beyond violet—coldest, very cold.
As far as 32 inches beyond the spectrum—cool.

Water is charged with negative od by the blue rays, and with positive od by the yellow and red rays.

The effect of the *green* rays is most extraordinary. "The first observation on this subject was made with Frl. Krueger (Oct., 1845), by moonlight, with a pale spectrum. As she was passing her rod slowly through the colours, and describing their effects for me to note," writes Reichenbach, "she came to the green rays, and fell to the ground so suddenly that I could not catch her. I was not aware of the cause, and after half an hour, having removed her spasms, I wished to continue my observations on the spectrum. She now drew her forefinger slowly through the red and yellow, corroborating her former statements, and approached the green. I saw that at the moment when the edge of her finger reached this colour she began to tremble, and lose her consciousness, and she fell

as if struck by lightning. I could scarcely catch her. Prussic acid could scarcely annihilate a man more rapidly than this green colour of pale moonlight." He attributed this effect at first to an idiosyncrasy of the individual, but soon found it confirmed by other sensitives.

The odic rays of sunlight were not, like the caloric rays, absorbed by passing through ten glass plates. A large portion of them passes through and exhibits all the phenomena of the ordinary spectrum.

The solar odic rays pass through transparent bodies, suffer refraction, and appear in the prismatic spectrum (like the luminous, caloric, and actinic rays). Their refrangibility is unequal, and the spectrum exhibits a separation of positive and negative odic rays, which are negative in the blue half and positive in the yellow half, reaching on both sides far beyond the visible spectrum.

More than this: colours, generally, are an odic subject, and affect the feelings of sensitives, not merely in the direct light of the spectrum, but in sunlight, or even dispersed daylight, reflected from various coloured objects. The effect is of the same quality as in the prismatic spectrum, but different and inferior in quantity. Wherever odic sensations are made the subject of the experiment, the effect of the colour of objects must therefore be attended to and allowed for.

The numerous peculiarly diseased conditions of sensitives are mainly dependent on the periodic appearance and departure of the odic rays of the sun, and the time of their commencement and cessation is connected with the harmonious succession of day and night, summer and winter, presence and absence of sunshine.

64. *Lunar light.*—The thermometric heat of the full moon is according to Bouguer *(Pogg. Ann.*, vol. lxviii., p. 228) only one three hundred thousandth part of that of the sun. Yet sensitives feel its rays warm. The moon never renders them sleepy, but often makes them wakeful. On experiment, Frl. Zinkel (Oct. 1846,) found moonlight very unpleasant in her face; unpleasant, but not to so great a degree at the back; thoroughly disagreeable on the left side, but coolish and comfortable on the right side. Hence the lunar rays are principally positive. Water that has stood in moonlight is very nauseous and tepid, and often excites vomiting.

Frl. Beyer found transmitted polarised moonlight tepid to the left and coolish to the right hand; the reflected ray, coolish to the left and tepid to the right. Hence the transmitted light is positive; the reflective negative, the same as sunlight; but the positive rays are most numerous in the

lunar light. As lunar light is only reflected solar light, it would seem that the surface of the moon (and therefore probably also that of the earth), absorbs negative od.

The lunar spectrum acts like the solar, the blue half being negative, the red half positive, but the positive action is much the stronger.

65. *Firelight.*—This light is principally negative: when polarised, however, the reflected light is more negative than the transmitted. The spectrum acts similarly to the solar spectrum but more weakly, the positive action being small.

H. *Sound.*

66. Sound is a source of negative od, from which other bodies, as water, may be charged, and which is powerful enough to overcome the odic source of a simple metallic body, as the bell itself.

I. *Chemical Action.*

67. Chemical action not only produces od—negative od in all cases which Reichenbach has observed—during decomposition, but it does not recombine it in the products formed. On the contrary, it communicates it freely to its environment.

K. 68. *Evaporation* from solids or liquids is accompanied by the development of negative od.

L. *The Material Universe.*

69. Each object in nature has its own peculiar od, different in quality and quantity. Od not only appears bipolar as in magnets, crystals, and organic beings, but unipolar, inherent, like electricity, in each particular substance. The complete series of material substances forms, it is true, a bipolar whole, but its individual elements are unipolar, and form a vast odopolar series in which each has its own peculiar position. This series runs so exactly parallel to the electrochemical, that we may unhesitatingly place it in the same category with the latter, and call it the *odochemical* series.

The following is this series of simple bodies as determined by careful experiments, commencing with the greatest odic warmth or most positive, and proceeding to the greatest odic coolness or most negative:—

Potassium, sodium, osmium, rhodium, gold, silver, platinum, iridium, palladium, mercury, copper, tin, bismuth, lead, cadmium, cobalt, manganese, iron, nickel, silicon, paracyanogen (C^{12} N^{6}, ?), titanium, graphite, diamond, carbon, antimony, chromium, tungsten, molybdenum, arsenic, tellu-

rium, phosphorus (red, yellow), iodine, bromium, selenium, sulphur, perchloric acid (O^7 Cl^1 Reichenbach gives O^7 U^2, apparently an error for O^7 Cl^2 ?)

70. *Compound substances.*

Positive. Combinations with alkaline bases as potass, soda, lithia, hydrate of baryta, caustic lime, fresh calcined magnesia, &c. Medicines like opium which contain alkaline bases invariably produce bad effects on sensitives.

Negative. Oxygen stands at the head; it was not well adapted for direct experiment, but its negative character is well shewn in combinations, as perchloric acid which contains 70 per cent. of oxygen. Combinations like the non-alkaline oxides, as siliceous earth, quartz, zircon, and hyacinth, ruby and sapphire, and metallic oxides, as iron ore, oxide of chromium, oxide of copper, arsenic, &c. Compounds containing much carbon or sulphur, chlorine and other negative substances. The more complicated saline combinations in which the electro-negative elements predominate. One of the most unpleasant substances is verdigris, and brass appears to be so unpleasant on account of its being always more or less accompanied by verdigris. Sulphate of lime (selenite gypsum) is very negative, and also chromic acid and its compounds. Carbonates and sulphates are all negative. Spring water is often slightly negative from the small quantities of carbonate and sulphate of lime which it contains. Common bottle glass is almost indifferent, but if anything slightly negative.

71. *Organic substances.*

Positive. Pyroligneous acid (spirits of wood), acetic acid, naphtha, alcohol, sulphuric ether, turpentine, caffeine, theine, &c.

Negative. Camphor, creosote, acetic ether, dry white of egg, salicine, sugar, manna, sugar of milk, phloridzine, all organic acids.

Nearly indifferent. Paraffine, olive oil, dammara resin, potatoe starch, inuline, rheine, glycyrrhizine (licorice sugar).

Hence basic bodies incline to the positive, acids or those nearly resembling acids, to the negative, series, and odic is nearly coincident with chemical indifference.

72. *Mixed substances.*—Sensitives dislike the smell of flowers, baths containing sulphurous waters, fatty substances, fresh whitewashed rooms (on account of the odo-positive caustic lime) and hence new-built houses or freshly plastered walls. Old walls, in which the caustic lime has become converted into a carbonate and silicate, are so strongly odo-negative that no sensitive can sleep with his back towards such a wall; he feels an incontrollable desire to face it. Hence also

one cause of the injurious action of stone floors. All vessels of burned earth, as pottery, stoneware, porcelain, &c., with glazings of oxide of lead, tin ash, gypsum, felspar, quartz or borax, are strongly odo-negative. Dry bones are nearly indifferent. Iron stoves being positive are painful, and earthenware stoves being negative are agreeable, to sensitives. Low rooms and narrow passages produce painful effects from the negative action of the walls on the negative poles, and their overcharging of the positive poles of the body.

The earth as a whole is odo-positive. Hence the necessity for a sensitive's sleeping on the right side.

M. *Crystallization as an Act.*

73. Experiments are difficult, because when crystallization is slow it is imperceptible to sight and feeling, and when rapid it is accompanied by a development of thermometric heat. By means of the rapid crystallization of Glauber's salt, Reichenbach was enabled to separate the odic and thermometric effects, and determined that crystallization gives out negative od during the formation of the crystals.

N. *Vital action as a source of od in so far as it affects living human organs, that is, Bi-od.*

a. Polarity of Plants.

74. The resultant of the odic emanations of plants is negative.

If a leaf be held vertically, point upwards, and back or under-side towards the holder's breast, its poles correspond to those of a man; *negative* at top or point on the right, and at the back; *positive* at the base or stalk end on the left, and in front or on the upper side. Hence the negative under side is turned to the positive earth, and the positive upper side to the negative sunlight.

The outer and downwards turned petals of the corolla are odo-negative with respect to the inner and upper parts.

Plants turn towards the blue, or chemical and odo-negative rays, and from the yellow and red, or odo-positive rays.

Dead leaves have no odic polarity. Hay is unpleasant from its positive od.

b. Polarities of Man and the Lower Animals.

a. Polarities of entire beings and their several members.

75. The egg is positive at the big and negative at the little end. The negative head of the chick lies in this negative little end. We may observe that the child generally lies

in the womb with its negative head to the mother's positive left side. Mothers generally carry their sucklings on the left arm with the head to the left. The egg derives its polarity from the chick.

Animals are all polarized as man.

76. The blood carries mixed od through the body, positive from friction, negative from the chemical action of the lungs, &c.

77. When one person looks at another, the first exercises an odic influence on the second, different for each eye, so that although a sensitive can bear his right eye to be regarded by a left eye, &c., he cannot endure it to be fixed by right eye.

78. If a spiral wire be wrapped round a body and odo-positive and odo-negative hands be applied to the extremities, no inductive odic effect is produced.

79. Odic power in a man is weakened by any exertion of his strength.

80. Every development of muscular strength develops od, which increases with its increase,—positive on the left, negative on the right, side. Hence muscular exertion does not, like friction, develop a constant unipolar od, but only the od belonging to that portion of the body in which the exertion takes place.

The physical development of strength in any person complicates the action of his od, partly by conduction and partly by communication *in distans,* and can be passed over with the od to other persons in a certain degree.

81. On the approach of like poles the od on entering the body produces a series of rapid quivering sensations, which follow in reverse order when the source of od is removed.

β. Sensitive Excitability.

82. Odic excitability is very different in different persons, reaching from an imperceptible condition to violent madness. Odic excitement depends, like all others, upon the degree of excitability in the recipient, and the strength of the exciter.

83. *The degree of excitability is lowered* by a full meal, by drinking wine, by a catarrh or cold in the head, by bodily exercise, by laying the hands together, by looking at a powerful source of od (as a flame, or an eye), by rheumatic affections and megrim, by recovery from those diseases which increase the degree of excitability (as those which are accompanied by somnambulism), by a long uniform application of the exciting cause, by down passes, especially complete downward passes, and generally by any loss of power in the human body.

The degree of excitability is heightened by a good sleep which increases strength without diminishing the diseased condition of the sensitive, by fasting or moderation in diet, menstruation (not during the whole time, but the first day and the day before, the degree sinks on the second day and on the third the ordinary condition returns), pregnancy, so-called hysteria, by many diseases (measles), by up passes, especially complete upward passes, and by similar odic action, (as by the operator standing behind the sensitive.)

84. *The permanent points of principal odic excitability* are the points of the fingers (the hanging hand with loosely disjoined fingers is best adapted for testing the odic qualities of any object), the roots of the nails, the pit of the stomach (solar plexus), under the eyes (nervus infra-orbitalis), the nipple, the crown of the head, the lips, and a point on the forehead immediately above the nose at about two thirds the height of the forehead.

Accidental points of great excitability are often occasioned by wounds or diseases. Some patients are more sensitive for positive and others for negative od.

The uncovered skin is more sensitive than the clothed. Down quilts and bed-covers will scarcely allow any od to pass.

Sensitives are at the beginning of a series of experiments seldom so clear and certain of the nature of their sensations as they become after their attention has been directed to them. "Frl. Zinkel," says Reichenbach, "who is so good and clear a sensitive, gave me numerous incorrect answers in her first *séances*. I let her have her own way as I saw she was shy and frightened. When she had begun to feel at home and quiet, and her sensations became familiar, her replies were all perfectly exact. The same was the case with many other sensitives." This assimilates sensitiveness to other nervous and muscular actions.

85. Different persons possess the power of odic excitement in very different degrees. Neither susceptibility nor power to excite depend, as regards degree, on youth or age. But the quality of the od emanating, even when of the same polarity, is very different for different people, and some sensitives can distinguish persons by their odic charges alone. There is also a difference of sex. Women do not like the similar odic emanations of other women, so much as the dissimilar odic emanations of men; and conversely. The exact nature of the differences still requires investigation.

γ. *Mode of Action of Odic Excitement.*

86. The action of od on the sensitive sense, to use this

expression for the time, falls naturally into odo-positive and odo-negative. But this is only the case, in the proper sense of the words, when the od is applied on the same spot of the sensitive body without any change in internal or external conditions. If anything essential or accessory is changed, the nature of the sensation and of its perception is also changed. In this case, regarding the action from another point it may be separated into—

First, an accumulative, checking action, where we imagine the od to be forced back and condensed, as a current of water which is stemmed; this Reichenbach names *soretic*, from *σωρεία*, a heaping up, and

Secondly, a resolving, dissipating action, where we imagine the od or its accumulation to be dispersed, or rarified; and this Reichenbach names *nemetic*, from *νέμω*, I take away.

Soretic action is produced by an up pass, *nemetic* by a down pass. In the first the od is, as it were, forced towards the centre, and in the second drawn from it—this being of course a merely illustrative conception.

These are the simplest cases, and are of comparatively rare occurrence. "When a pass is made from head to foot its first effect on all the parts it has *not* reached is accumulative, or soretic; and on those which it has passed, dispersive or nemetic. Suppose then a pass to be made, as the French often make it, from the head to the stomach, and there be terminated; the upper part of the body will be treated nemetically, the lower and the extremities soretically and so left to themselves. What has taken place meanwhile in the arms? The pass went over the breast and shoulders at the root of the arms and left the arms untouched. Now (§ 33. *Zoist*, No. L., p. 128) a dissimilar contact with the shoulder places the whole lower part of the arm in an accumulative condition. Hence a downward pass ending at the stomach places both upper and lower extremities in an odic condition opposed to that which it produces in the body. Hence we see how illogical such passes are, when intended only to produce a nemetic effect. Frl. Beyer and others often asked for down passes over the arms after they had been made over the body. The reason is now apparent. But we also know that man has a latitudinal and transverse as well as a longitudinal axis, and that his whole body is thickly strewn with groups and fibres of returning nerves, which will be affected soretically when the principal nervous stems are affected nemetically. Hence in every pass, no matter what its direction, there must be an endless complication of accumulative and dispersive action. *Positive* and *negative* should consequently only be used for

for the polar value of od, *soretic* and *nemetic* for the nervous conditions they generate."

87. *Soretic groups of sensations, arranged in increasing order.*

a. Discomfort; rousing, awaking, exciting; disagreeableness, painfulness, disturbance.

b. Tepidity; warmth, heat, perspiration, vexation, anger.

c. Fulness; thickening, swelling, stuffiness, heaviness.

d. Cobwebs; hairiness, (as if covered with fur, *pamstigkeit* in the Bavarian and Austrian dialect,) creepiness (as if there was a soft groping motion under the skin, an augmentative of hairiness, in the Vienna dialect *wurln*,) tingling (an augmentative of creepiness, the internal sensation of motion being greater and more distinct, &c., Vienna *gruseln*), formication; pricking, throbbing, elasticity, vermiculation.

e. Oppression, confinement of the chest, anxiety, beating of the heart.

f. Oppression at the stomach, stomach-ache, nausea, fainting, spasm in the stomach, vomiting; pressure on the head, head-ache, megrim.

g. Burning of the eyes; watering of the eyes, weeping.

h. Yawning, tonic and clonic spasms, catalepsy.

i. Numbness without sleep; dead fingers, feet, hands, arms and legs; numbness of the limbs, temporary blindness; trance, rigidity, apparent death.

k. Madness, temporary or permanent.

88. *Nemetic groups of sensations.*

a. Comfort, quieting, agreeableness, cheerfulness.

b. Freshness, coolness, cold, windy cold, frosty cold, goose-skin, teeth-chattering.

c. Sleepiness, sleep, strengthening.

d. Emptiness, lightness, feathery lightness.

e. Drawing, pinching, (lacing together, *zusammenschnueren*,) fibry feel, pricking.

f. Somnambulism (sooner or later, after the whole or part of the preceding steps or without any forerunners, according to the inclination of the various degrees of sensitiveness.)

89. *Mixed effects.*—Since positive and negative od do not destroy each others effects, (as positive and negative electricity and magnetism appear to do,) both can be perceived at once as acting on the sensitive. Sensations are then experienced which the sensitive terms disagreeably cold, hard cold, stiff cold, tepid cold, joined to heaviness, confinement of the

chest, oppression on the head, trembling and convulsive attacks.

An excellent example is afforded in table-turning, where the number of conjoined hands and feet tend to charge the table powerfully with mixed od, which no sensitive can endure, and hence many persons are unable to continue experiments in table-turning and suffer more or less from the attempt.

Most diseases cause a mixture of odic feeling, so that warmth is felt with the cold even on a contact of dissimilar poles. The healthiest persons give the most generally cool sensations, and the general warmth increases with disease.

The sunlight gives mixed sensations, and so does water odized by the sun's rays.

When water is odized (or mesmerized) in the usual way by being held in one hand and pointed at by the other, or held with both hands, it receives a mixed charge and is therefore very improperly odized. For certain diseases it should be odized positively (with the left hand only), and for others, and more generally, negatively (with the right hand only). This is best done by holding the glass in the right hand (for negative od) or left hand (for positive od) for a few minutes, and taking care not to use the other hand either to pour out the water or to offer the glass. The patient should take the water with the same hand.

Is it best to mesmerise with a magnet or with the hand? With the hand; because it is almost purely positive or negative, whereas, the steel of the magnet being positive in itself, there is a mixture of odic emanations when its magnetic pole is applied. For the same reason crystals are preferable to magnets. Crystals produce a pure, uniform, mild, quiet, pleasant, cool odic stream, while magnets, although generally cool, have at the same time something hard, unstable, and disturbing to the feelings, nay even warm and almost sharp, which is unpleasant and sometimes produces perspiration in the midst of a feeling of coolness. These remarks particularly apply to the use of horseshoe magnets with both poles applied to the patient at once.

In distant passes each hand will act sensibly as a dissimilar pole on one side and a similar pole on the other, and hence produce mixed disagreeable feelings. There is no position of one human body with respect to another in which mixed sensations are not produced, distinguishable by the higher sensitives.

Accident afforded a striking proof of mixed od. Reichenbach placed a series of crystals, a bar magnet, and his right

hand, in such a manner as to concentrate their negative odic effect through a lens of 13 inches diameter. Frl. Zinkel on placing her left hand in the focus felt a general cool effect, but in the middle one unpleasant, warm, burning spot, and on the right hand a general tepid effect with a cold point. On taking the bundle of crystals, &c., to pieces, Reichenbach found, that, in spite of his care, he had placed the southward or positive pole of the magnet towards the glass. On correcting the error and repeating the experiment, no such hot or cold spot was now perceived. Hence mixed od makes itself perceptible when radiated and refracted.

δ. *Life.*

90. Healthy organic life is principally unipolar and negative. Life, as such, must be considered as odically negative, and the negativity is more decided in animal than in vegetable life.

ε. *Death.*

The odic polarity which is perceived by a sensitive in every living being, whether clearly alive *or in a death trance,* ceases gradually to be perceptible after death, and in some thirty-six hours entirely disappears. Hence sensitives become practically the only means we possess of determining the reality of death in many cases, and preventing the horrible, and yet not unfrequent, accident of burying a person not only alive but perfectly conscious of all that is being done, and yet unable to indicate his life by any means of his own. Several such cases have come to the personal knowledge of Reichenbach, who, after having satisfied himself of the power of sensitives to determine the reality of death, applied at the great hospitals in Vienna for permission to admit Frl. Zinkel to feel a series of patients and dead persons. "I applied," said he, "to the chief physician in the nervous patients' department, and he asked the director of the great general hospital for permission to have some of the dead bodies taken by the hand:—flatly refused. I then applied to the director of the great hospital in the suburb of Wieden, through the chief physician:—flatly refused! The dead might rot and be eaten of worms, but not touched by a hand, not even to save the worshipful directors from burying them alive. And this happened in the imperial capital and royal residence of Vienna in the year of grace one thousand eight hundred and fifty-three!"

"*Sensitives will be our preservers in life and our sureties in death!*"

[This concludes the first section and first volume. The principal conclusions of every division are here given, but the numberless experiments by which they were demonstrated and illustrated, which render the book as amusing as it is instructive, and the many instructive observations and careful notes of the precautions necessary to ensure success, are of course omitted. The extreme brevity of this abstract is shewn by the fact that the few pages of this and the former paper present an account of the matter contained in 838 closely-printed large octavo German pages. The abstract of the second volume will be continued in future numbers.—A. J. E.]

II. *Cures of Crushed Finger, Condemned Palsy of both Arms and one Leg, Tic Douloureux, and Ulcerated Leg in which the doctor had considered treatment useless.* By Mr. WILLIAM GIBBINS, Croydon. Communicated by Dr. Elliotson.

"I have devoted more years than Mr. Carpenter is old to the improvement of the medical profession:—I. Upon the Medical Reform; II. Medical Poor Law Relief; III. Vaccination; and, lastly, my opposition to the fashionable QUACKERIES of the day, viz., homœopathy, hydropathy, *mesmerism*," &c.—George Bottomley, Surgeon, Croydon, Dec. 10, 1854. *Association Journal*, Dec. 15, 1854; p. 1132.*

Dr. Elliotson.

SIR,—In compliance with your wishes I have sent you four cases cured by me with mesmerism. I wish to say that I am indebted to the late lamented R. Barrett, Esq. for my introduction to the Mesmeric Infirmary four years since, where "I saw and believed."

Crushed Finger.

My first case was that of my own son—a boy then 14 years of age, who had his finger crushed by the slamming of a heavy door. The finger became very much inflamed, as did the arm to the shoulder. For two days and nights my wife poulticed it, but this did not relieve the *pain, which was very great.* On the third day I proposed to mesmerise it, and got laughed at of course: but I persevered and at last prevailed. I made passes for about four minutes over the part, when he exclaimed, "Oh, father! *my arm is in such*

* We shall be delighted if this old gentleman will let us know where his opposition can be read. We will not fail to answer him. We have already spoken of him in No. XLIX., p. 421.—*Zoist.*

pain." I kept on about five minutes more, when he told me the *pain was gone;* but it felt so benumbed that I continued making passes for about fifteen minutes, when he told me that he thought *it was well; and he never felt any more of it.* It healed so soon that I was quite astonished, and I made converts of both mother and son. This was nearly four years ago.

Palsy of both Arms and one Leg.

My next case was that of William Outtram, a gardener, aged 66. He had nearly *lost the use of both arms and one leg:* and could not dress or undress himself without assistance. He was an out-patient at one of the London hospitals for *three months.* He was also under Dr. Sylvester at Clapham, and afterwards under a medical gentleman* of Croydon *for twelve months.* The last-mentioned gentleman told his wife that it was *useless to put them to any farther expense, as he was paralyzed from head to foot.*

I began to mesmerise in November, 1851, and mesmerised once a day for *nineteen* successive days, when I left him *able to go to work.* He shortly afterwards procured work with C. Penfold, Esq., then of Croydon, now of Sydenham, for whom he has worked ever since, with the exception of a short time last winter when he was laid up a month with a violent cold. He still continues to work for Mr. Penfold at Sydenham, going on Monday morning and returning on Saturday evening. He lives at No. 11, Thanet Place, Croydon.

Tic Douloureux.

My next case was the wife of the above, Harriet Outtram, who was afflicted with tic douloureux. She had had the pain so violent for twenty-four hours that she told me she thought she must lose her senses. She had poultices of mustard and pepper, but the pain so deadened the feeling that she experienced no unpleasant sensation from either. I mesmerised her about *seven minutes,* when she exclaimed, "I feel so very faint;" and *soon after that the pain was entirely gone.* She told me a few days back she *had not had it since.*

Ulcerated Leg.

I now come to an ulcerated leg, in which the doctors had considered all treatment useless, in a female who does not wish her name made public, but who will answer privately to any sceptical person for all that I have written. Her name is A—— G——, wife of a w——— of Croydon. She

* Dr. Burney.

has been the mother of nine children, and previously to her accouchement for the last *five times* she had been afflicted with a bad leg that she ascribes to certain events when young. *Each successive time the leg became worse,* and the seventh and eighth times the child was still-born: the doctor stated this to be entirely owing to the state of her leg.

In March, 1854, she was about six months gone, and her leg was so bad that she had *no rest day or night, and could not walk across the room without the assistance of a crutch.* The doctor told her he *could do nothing for her,* as it could not get better till after her confinement, which he said would take place at *seven months.*

Without having much faith in it, she asked me to try mesmerism. I did so, and after my making passes before her *for fifteen* minutes she was agreeably surprised to find *the pain gone.* I did not think of the leg healing till after her confinement: but thought I could in a great measure relieve the pain. I mesmerised her every evening for *three* weeks and kept it *free from pain,* and at the end of that time the *leg healed* to her surprise and mine. She *went her time,* the child was born, and is *now living*—a fine healthy girl. In the severe weather last winter her leg began to swell again. I mesmerised it a few times, brought it round, and it has been *quite well ever since!*

Thanking you for the valuable information I received when I saw you,

I remain, your humble servant,

WILLIAM GIBBINS.

13, Thanet Place, Croydon.

III. *Cure of Neuralgia of the Face at one sitting, Rheumatism of long standing at one sitting, Pain of the Face, Palsy of the Face successfully treated as far as Mesmerism was allowed, great relief in Cancer while Mesmerism was allowed, cure of Chronic Inflammation of the Ovary.* By JOHN JAMES BIRD, Esq., of Maddox Street.

"PROVINCIAL CORRESPONDENCE.

"Edinburgh, March 26, 1855.

"*Professor Gregory and Mesmerism.*

"On the 22nd instant another of these *disgraceful exhibitions* which have become so frequent of late took place. The Annual Meeting of the *so-called Mesmeric Curative* Association was held, Professor Gregory presiding. There was nothing in the whole entertainment sufficiently novel to call for any report,*

* Not the statements of a *very large* number of fine cures?—*Zoist.*

nor need I again indulge in the *reprobation* which I have already expressed as to the conduct of any professor who should give his countenance or sanction on such an occasion. Can Professor Syme, whose honest indignation against his colleague Bennet, for sanctioning the admission of Braid's vagaries on this subject into the *Monthly Journal* was the means of breaking up the professorial control over that Journal, do nothing with his other more *deeply criminal* colleague? It is, indeed, a melancholy spectacle! One Professor supporting the absurdities of mesmerism, not among scientific men, where its claims might be calmly and scientifically discussed;* but among a *rabble* rout, and in company with those who, neither from their antecedents *or* (sic) from their presents, are likely to command a respectful reception for any scientific truth—another Professor the Magnus Apollo of Mesmerism; while three of their enterprising colleagues, who, in an age of Free Trade and Abolition of Tests, have done their best, in their own Institutions, to oppose the former and maintain the latter, struck with the decline which that Institution manifests, refuse to recognize the obvious causes which are leading to it, and beguile their learned leisure by framing Bills for the Regulation of the Profession, in the concoction of which the Profession are never consulted, and whose grand purpose it is to maintain and extend, at all hazards, the interests of their own University."—MEDICAL TIMES, March 31, 1855; p. 317.

TO THE EDITORS OF THE ZOIST.

GENTLEMEN,—I have much pleasure in forwarding the following cases for insertion in *The Zoist*, and beg respectfully to solicit from the readers of this journal their notice of the noble display of fortitude and *perseverance* exemplified in Case No. 6. During nearly two years of anxious mesmerising in the midst of sceptics her *perseverance* never flagged. To the *polite ovarian* physician in Park Street, Grosvenor Square, who in 1852 told me that no virtuous woman would allow herself to be mesmerised, I respectfully submit this case for his learned and *charitable* consideration. And to all who, after having called in a mesmeriser, dismiss him, as I was lately dismissed in Great Stanhope Street, with the very soothing reflexion that "the doctors in attendance may not like it," I would gently whisper that, had this lady regarded the expression of the doctor's *dislike*, she would not have been alive to request me, as she has done, to publish her case for the benefit of others who, living under the misery of leeches, blisters, and drugs without number, at length die in despair. The supineness of educated people and their prostration to medical bigotry are to me incomprehensible. The facts accumulating in the volumes of *The Zoist* are forming a pyramid which will cast its broad shadow over the Royal College of Physicians.

The Rev. Jeffery Ekins, of Sampford, in your July Number, remarks that "Mesmerism takes wonderfully with

* Were its "claims *calmly and dispassionately discussed*" by the medical profession when the painless and successful amputation in the mesmeric state in Nottinghamshire was detailed without comment in the Royal Medical and Chirurgical Society of London? Read Dr. Elliotson's pamphlet, pp. 12—64.—*Zoist.*

the poor, scarcely a day passing without an application from some suffering person;" and "that if the clergy at large would only take it as their *vade mecum* in their parochial visits they would be amply rewarded by hearing the voice of joy and health more frequently in the dwellings of the poor." Mr. Ekins speaks with the authority of disinterested experience: I know him as an ornament to mesmerism, and trust that his brethren of the Church will help to diffuse it more generally in the homes of the rich.

I have the honour to be, Gentlemen,
Your very obedient servant,
JOHN JAMES BIRD.

22, Maddox Street, Hanover Square,
July, 1855.

I. *Neuralgia of the Face cured in one sitting.*

Mary Hawkes had been suffering for *many months* from neuralgia of the face, and *scarcely ever free from pain.* She had taken *much medicine,* but could get *no permanent relief;* and applied to me to mesmerise her in November, 1854. While making the passes she felt the pain following my hand; her eyes were firmly closed, but she was quite conscious. In a *half an hour she was entirely free from pain.*

I did not see her again until the 13th of July, when, walking down Hill Street, Berkeley Square, I heard a voice behind me, "Mr. Bird, I hav'nt had it since.', The girl was so much improved in appearance that I did not at once recognize her. She told me that, from the day I had mesmerised her, she not only had no return of her pain, but was better in health than she ever remembered to have been, and was living in the family of Sir George Forbes.

II. *Rheumatic Pains in the Limbs of long standing and want of sleep cured in one sitting.*

On the 27th of August, 1853, I had occasion to call upon a lady in Kingsland. She mentioned to me that her servant had long suffered from rheumatic pains, which had been so severe the last *few* days as to *deprive her of sleep.* I proposed to mesmerise her: and, this being agreed to, I laid her on a couch and proceeded with slow passes from the forehead to the knees. *In ten minutes she was soundly asleep.* I mesmerised locally for an hour, and left her sleeping. Before leaving I desired her mistress to write and tell me if I had benefitted her, and I received the following letter:—

"3, Trafalgar Terrace, Mortimer Road, Kingsland.

"Dear Sir,—According to promise, I drop a line to say

that my servant Jane awoke soon after you left: the *pains had left her,* but a great stiffness remained which continues. The pain has *slightly* returned. *She rested that night well.*

"Your obliged,

"S. GREENWOOD."

III. *Pain of the Face cured at one sitting.*

Nov. 17th, 1853. The lady who is the subject of this short notice had been suffering for some days from lancinating pains in the face, and could not sleep at night and had no appetite. I mesmerised her at 11 o'clock in the morning, and succeeded in twenty minutes in producing a tranquil sleep. I remained some time, promising to return at four o'clock, and requested the attendants to keep the house very quiet. When I called I found that she had not been long awake, her pains had *entirely ceased,* and her appetite had returned. Six months after I received the following letter:—

"125, Sloane Street.

"My dear Sir,—I received last night the interesting account of the operation performed in the Mesmeric Institution, and thank you much for having sent it. Why is not this great blessing to mankind more generally practised? Is it because it takes up too much time? The fact of an operation being performed without causing pain cannot be denied, and as no ill effects follow from mesmerism, why is it not always adopted in such cases? I am thankful to say I have not suffered from my face lately.

"Believe me, my dear Sir, yours truly,

"M. A. VANSITTART.

"John James Bird, Esq."

IV. *Paralysis of the Limbs from birth: great benefit derived from Mesmerism.*

Mdlle. Leontine de Macedo, aged 10 years, daughter of His Excellency the Chevalier de Macedo, Ambassador from the Emperor of the Brazils, was unable to walk. March 23rd, 1854, I engaged to mesmerise her daily. In six weeks she had much improved in health, and by the end of May could walk supported. In consequence of a cold His Excellency decided to discontinue the mesmerism on the 8th of June, and I regret to say that it has not been resumed, and I have not heard from him since. An extract from a letter I received from His Excellency will explain. "I hope we will soon recommence with Miss Leontine, as undoubtedly she was going better before her cold: but I desire again to con-

sult the person of whom I spoke to you, and who is expected before fifteen days."

V. *Great benefit from Mesmerism in Cancer: cure prevented by a want of perseverance.*

January 4th, 1854. I received a letter from which the following is extracted:—"I have consulted my husband, and he thinks mesmerism in my case might be of great assistance: and, as mine is a life and death case, I feel I must manage it somehow. I should like to hear what you think of it, or what way you think would be best. I am so very anxious to do what I can, as I see death staring me in the face at present; and though I know it is very wrong to be too anxious, and that God knows what is best for us, still sometimes I cannot help wishing to get well." This patient, aged 32, the wife of Mr. Roberts, grocer, Crescent Place, Park Road, Clapham, was suffering from cancer in the breast. She had been in the hands of medical men three years, and had submitted to one operation of removal with the knife under chloroform by Mr. Startin. Other tumors forming in the same region, she placed herself under Dr. Curie, under whose treatment she remained some months until his death. She then consulted Dr. Epps, and it was at this juncture that she wrote to ask me to mesmerise her, having decided not to endure another operation. I may be allowed to observe, in defence of mesmerism, that I undertook her case gratuitously. I commenced mesmerising her once a day for an hour on the 9th of January, and by the 30th she had much improved in general health, her appetite was better, her sleep tranquil, and the tumors had decreased in size. So palpable was this, that I requested her not to inform Dr. Epps that she was being mesmerised, feeling anxious to hear his opinion of her state. I accompanied her to Dr. Epps on the 31st January. He had not seen her for a month: he noticed the favourable change in her state, as indeed had all her friends. He told her that she was much better, and that *the lump under the arm was disappearing,* and that the others *were less.* She continued to improve slowly under daily mesmerising till the 29th March, when, removing with her family to Kingston, she was placed beyond my reach. My experience in this case proves the truth of Dr. Elliotson's maxim, that no mesmerist should undertake a case unless he is promised to be allowed to give mesmerism a full trial. Her husband consented to mesmerise her; and it was then the want of perseverance was shewn. Some new treatment was commenced. On the 9th of this month (July, 1855) I heard

that she was lying in a hopeless state, having been under some quack treatment.

VI. *Cure of Chronic Inflammation of the Ovary.*

Mrs. Collins, aged 29, of No. 2, Lowndes Terrace, Knightsbridge, had been under medical treatment more than nine months for what was termed chronic inflammation of the right ovarium. During that period, leeches had continually been applied, externally and internally, as well as blisters; she had taken 180 large bottles of medicine, besides pills. The physicians consulted were Drs. Locock, Robert Lee and Prothero Smith; and she had a surgeon in Wilton Street, Grosvenor Place. When, on the 29th July, 1853, I was first introduced to her, she was extremely weak and walked across the room with the utmost difficulty. She did not believe in the curative power of mesmerism, nor did her husband or friends: and in passing I must acknowledge the impartiality of Mr. Collins who immediately that mesmerism was adopted, although at the time he had no faith in it, refrained from interference. Throughout this most trying case he did not by word or sign thwart me. On the evening of my first introduction she was in much pain. I mesmerised her one hour, her eyes became sealed, but she was conscious. When I began her head was very hot and her feet icy cold: she frequently expressed satisfaction, saying that I was doing her good, "sending it down." I left her with a cool head and warm feet.

Monday, August 1st. The effect of the first mesmerisation was very satisfactory: she slept very soundly all night and awoke with improved appetite, but in very great pain. The following day leeches were again applied *internally* with effect; after they were withdrawn there was a flow of more than a quart of dark clotted blood. I mesmerised her more than an hour: a genial heat was established, and I left her in less pain and comfortable.

2nd and 3rd. In much pain; her appetite which had increased after the first sitting, had again declined. I observed a tendency to mesmeric sleep: I mesmerised her for an hour, she was much relieved and her confidence in mesmerism increased.

4th. Better, slept soundly all night, free from pain all day, appetite improved. In pain towards evening: derived more benefit from the mesmeric passes and breathing on the seat of pain than at any former period: asleep part of the time, pain abated: satisfied as to the benefit she is receiving from mesmerism. During this sitting of nearly two hours, she was

indisposed to speak, but occasionally remarked that she felt very comfortable—that the feet were very warm and that I was making her very hungry.

5th. Had slept well, appetite good, digestion much improved, increased pain towards the evening, hysterical. Eyes sealed, but conscious: left her very hungry.

6th. Better than at any previous visit. She told me that, after my leaving her last night, the pains ceased, that she had slept soundly all night and had been comfortable all day but depressed in spirits. Pain had commenced about five o'clock this afternoon. This has been its habit these last few days. Mesmerised as usual, slept all the time; much relieved. Has always during the mesmerising felt a tingling and numbness in the limbs, but now she said I seemed to bring the pain into the knees. Told a lady present that she should never forget how much good I was doing her. Tells me that the surgeon attending her is an opponent of mesmerism and that, from the manner in which he had spoken of it when she told him, she has foreborne to mention it again to him. Still continues to receive his medicine, but has at my request dispensed with the blistering and bleeding.

8th. During the last two days much better; says that I have done her "so much good" at this sitting: slept all the time and awoke free from pain. Inclined to dismiss the surgeon who is thoroughly opposed to mesmerism but much esteemed by the family. I left this matter in her own hands. She observed, "What can I do? I must take his medicine: you know what a decided opponent he is to mesmerism, and that I am keeping this a secret from him. I am really better: the blood does not now mount upward: I have no more head-ache, flushing of the face," &c., &c. I urged her to discontinue the medicine.

9th. Told the surgeon her determination to discontinue his medicine for one week. Remarked that opiates had always failed with her and that she never had obtained any relief from constant pain till I mesmerised her.

10th. Much better, slept well all night. Always hungry after being mesmerised.

11th, 12th, 13th. Continues better but always in pain towards evening; I seldom fail to abate it. Before she was mesmerised these pains frequently continued all night, so that her condition was aggravated by want of sleep. The surgeon tells her that she will again require leeches, which I refuse to allow. On making passes over the liver, I produced a very marked effect. Mrs. C. described it as a leaping sensation.

14th, 15th. In great pain: the leeches have not been applied.

16th. Mesmerised two hours: the surgeon pronounces her better: less inflammation: *he thinks the leeches may be dispensed with.* She has now full faith that I shall in time effect a cure, and wishes that she had known me months earlier: expects to suffer much before she gets well and knows that it will be a severe trial for mesmerism: was in the mesmeric sleep all this sitting, and exhibited many traits of mesmeric attraction: awoke free from pain. Derives much benefit from passes over the liver.

17th, 18th. Able to walk a little in the morning, but obliged to return: in much pain since. I found her suffering severely from this effort, and succeeded in deepening the sleep. Awoke much refreshed and entirely free from pain, but very drowsy. During the sleep mesmeric attraction easily developed: sense of smell and taste exalted: a complete sympathy of these senses with myself.

19th. In great suffering, pains agonizing: mesmerised from 8 till 10: she retired for the night. I then mesmerised her in bed for sleep: succeeded in ten minutes, continuing to mesmerise till one o'clock, I obtained a mesmeric promise that she would sleep throughout the next day until my visit in the evening.

20th. I had sent her to sleep the previous evening at a little past ten. At about eight in the morning rose from her bed as was her habit, but asleep: returned and continued to sleep until half-past eleven, *when she was aroused by the very unkind interruption of the surgeon, who by his continued conversation and spiteful remarks about mesmerism irritated and thoroughly awakened her.* She continued drowsy all day, and but for this, to say the least, unfeeling, conduct, would I doubt not have slept till the time promised. She was however much easier and better: mesmerised her locally, as indeed I usually did.

21st. A crisis seems imminent. Informed me to-day of a change which she says the mesmerism has promoted—a discharge of clots. Mesmerised locally two hours.

22nd. Spoke to Dr. Elliotson of the case: he considers it a chronic inflammation in the ovary, and that mesmerism would probably cure her, if *persevered* in. On my acquainting her with this and asking if she had still confidence in me, she answered, "Yes; I know that you have brought this crisis on, and will cure me; but I must yet suffer more: I am weaker." Mesmerised locally.

23rd. Her surgeon (whom I have never seen) has inti-

mated that if she prefers the mesmeric treatment he shall withdraw. She has determined to continue it, and he has retired.

24th. Dr. Elliotson sent for. He has decided that there is no abscess, and pronounces the case to be chronic inflammation, and urges that she be mesmerised regularly till she is well.

25th. I have requested her to confine herself to mesmerised water instead of wine or other beverage, except tea or cocoa.

26th, 27th, 28th. To-day pretty comfortable: pains increased as usual towards evening. At her request a lady present,—Mrs. Greenwood, mesmerised her. Her power was very soothing at the time, but, on her discontinuing, the pain returned. She discerned a great difference in the passes, describing mine as very searching, penetrative, yet soothing, sometimes giving more pain, but leaving her free and comfortable afterwards.

29th. Observed her to be in a very excited state: she complained much of the head, passed a very restless night, and generally in great pain: I attributed this partly to cross-mesmerism. Beginners may learn from this circumstance how much care ought to be taken to prevent similar states. Relieved her head: sent her to sleep: mesmerised locally. She awoke refreshed and free from pain.

30th. Derived more benefit last night than at any other time: slept all night: comfortable all day.

31st, Sept. 1st, 2nd, 3rd. Mrs. C. asserts that she feels much better and stronger. Dr. Elliotson considers her better, and has given her permission to go into the country.

4th, 5th, 6th, 7th. Mesmerised as usual. Left London for Tunbridge. I have requested her to employ a young woman to make the passes locally under her own direction. Mrs. C. remained some time at Tunbridge Wells, and then proceeded to Dover, and experienced a severe attack of illness foreign to her complaint, but by the able and very kind treatment of Mr. Rutley, surgeon of that town, came safely through. I have not seen Mr. Rutley, nor have I had any communication with him, but I conceive it to be my duty to record in *The Zoist* the thanks of my patient and myself for his kind and enlightened conduct, honourable alike to the man and the profession of which he is a member.

Nov. 15th. Returned to London much better than I expected. So far from ridiculing mesmerism, Mr. Rutley begged her to resume it on her return to London.

Nov. 16th to 30th. Mesmerised daily as usual with the

addition of passes down the spine, and from them she is deriving benefit.

Dec. 1st. I must be allowed to digress and mention some facts in mesmeric jealousy. There was a girl in the house, the sister of the housemaid. This girl had lived as servant with a lady near the Regent's Park whose little girl had been injured in the spine, having fallen down and been run over by a horse. The girl was cured by a mesmerist under Dr. Elliotson's supervision. The lady thought she could send her servant to sleep: she tried, and deeply entranced her. She could not easily arouse her, and became frightened, and used very rough means to effect her object. The girl at length awoke spontaneously, but very ill, and continued to suffer so much in the head as to be obliged to leave her place. As she had no friends in London, Mrs. Collins allowed her to remain in her house till she was better. I undertook to relieve her, and found her extremely susceptible. I sent her to sleep: she slept calmly more than two hours: awoke very hungry and quite well, and continued so, and shortly afterwards resumed her duties. This evening (Dec. 1) there were some ladies present who had called to see Mrs. C. They were very sceptical about mesmerism. Mrs. C. proposed that I should mesmerise Emily. I did so, and she slept deeply. I allowed her to remain asleep while I mesmerised Mrs. C., who also passed into the mesmeric sleep. Thus I had one on my right and another on my left hand thoroughly mesmerised; and I found that I had plenty of work to do. On attempting to move from Mrs. C. she prepared to follow; and, had I been disposed for further experiment, would have risen for the purpose or have rolled from the couch. If I attempted to go over to the other, who was likewise much disturbed, she would arrest me: and, on my placing my hand on the head of Emily, Mrs. C. was immediately distressed, exclaiming in her sleep that she was deathly cold, her teeth meanwhile chattering and her whole frame violently agitated. She requested me to awaken her, and not touch Emily till I had done so. Emily was little less agitated. This instance of mesmeric jealousy required the utmost calmness. It existed only as long as the mesmeric state continued. Having awakened my patient, I proceeded to demesmerise the other without contact. It is unnecessary to remark that the lady visitors were entirely convinced of mesmerism. I mesmerised her to sleep.

Dec. 2nd. Much disturbed all night, and generally languid to-day—the effects of the mesmeric jealousy. Mesmerised as usual: better and more cheerful.

3rd, 4th, 5th. Improving and able to dispense with an operation which had formerly been considered necessary: her pains are not nearly so violent as when I first saw her in her state of utter prostration. *Thus far accomplished without leeches, blistering, opiates, or any other medicines, &c.*

6th, 7th, 8th, 9th. Her late medical attendant called: admits that she is much better and going on well.

The mesmerism was steadily continued: she often had violent pain and was very ill: but mesmerism continued to relieve her greatly and strengthen her, and on April 3rd I mesmerised her twice a day, and she began to take an airing twice a week.

From April the 4th to the end of May she took an airing daily. Grew stronger and could walk short distances. During the months of May, June, July, and August, I mesmerised her but once a day. She took short walks when the weather permitted. Near the end of the month she was so much improved in health and strength that I was anxious to send her into the country. She left London for Chiddingly in Sussex, where she remained till November, improving daily in health and with a heart full of gratitude. During this period the mesmerism was discontinued, but was resumed on her return to London in November. She was mesmerised daily. In June could walk three miles a day, and in July was perfectly well.

There are many cases similar to this which go on badly for want of mesmerism, and are leeched and blistered and deluged with drugs, as Mrs. Collins was till she adopted mesmerism: tormented, debilitated, imperfectly relieved, and ill for an immense time, and perhaps destroyed at length by the disease and its consequences.

IV. *Cure of a nerve agonized for thirteen years.* By the Rev. R. A. F. Barrett, B.D., Senior Fellow of King's College, Cambridge.

"Scottish Curative Mesmeric Association.—*As we have hitherto done no small disservice* to this* incarnation of quackery and vulgar imposture, by duly chronicling its proceedings, we this week present your readers with a specimen of the tomfoolery† which this would-be scientific association, headed by the University Professor of Chemistry, indulge. We take the extract from

* What disservice? We are all unconscious of it.—*Zoist.*

† Mesmerism must be very successful for the doctors to be so very, very angry. Where does the *Medical Times* chronicle any of the numerous cures detailed?

one of the Edinburgh newspapers, in which it has evidently been inserted by authority:—

"'The friends of curative mesmerism had a social meeting last evening in the Calton Convening Hall. In the absence of Professor Gregory from indisposition, Andrew Stein, Esq., W.S., occupied the chair. After tea, the Chairman congratulated the Association on the encouraging hopes which the present position of curative mesmerism was calculated to inspire. Mr. Jackson followed, and remarked that this was the first time that mesmerism appeared to be in so fair way of leaving the recesses of learned castes and becoming the possession of people at large. Messrs. Davey and Jackson then instituted a number of experiments on various persons in the mesmeric state. Mr. Alex. John Ellis, B.A., made some observations on the practical character of the Association, and contended that it would be as absurd to resist the electric telegraph because we were ignorant of the fundamental laws of its operations as to reject curative mesmerism because we had not yet discovered the laws which regulate it. A variety of musical pieces were sung during the evening by a party under the direction of Mr. George Dowie, and the meeting separated shortly after ten o'clock.'"—*Medical Times*, July 7, 1855; p. 19.

In December, 1852, A. (the lady whose case I reported in *The Zoist*, October, 1854) was requested to give a clairvoyant diagnosis of a lady who had suffered from a sprain since 1839.

According to the patient's own account, in 1839 she sprained her ancle severely in running down stairs. With proper treatment at the end of three weeks it was nearly well; but she used it too soon and brought back all the pain. After that it never seemed to get well at all, though sometimes she was able to walk a little, and then some trifling accident or extra exertion would make it as bad as ever. Recourse was had to various remedies, such as leeches, blisters both to the ancle and side, Scott's bandages (which caused intense pain for a fortnight, and did not the slightest good), galvanism, electricity, douches of water, great and small, constant friction of all degrees, and the application of every lotion that had ever been heard of for either stimulating or cooling. But they each in their turn lost their power, and did nothing towards effecting a radical cure.

For *thirteen* years the patient could only walk for five or ten minutes at a time on level ground: going up hill or up stairs, carrying any weight, even a book, across the room, or lying on the right side, produced pain in the foot. Sometimes an intense gnawing kind of pain would come on at night and last for hours, causing sensations of faintness and sickness, and quite preventing sleep. The pain was generally in paroxysms, but not always beginning suddenly. All this affected her health, and weakened her very much, so that, without being *ill*, she lived a life of suffering and inability to do what other people do.

Some medical men said that they could see no reason for

her sufferings: all agreed that it depended on her general health, and latterly did not recommend any local treatment: everything of that sort had been done so often that there was no more to be done. No measures, however adapted to improve the general health, had the least effect upon the foot. She continued to suffer great pains at times, whether she used it or not, while the least additional walking would always bring on pain.

In 1852 she came to Malvern to try the water-cure, but without success as far as the foot was concerned, and it was as bad as ever when A. saw it in 1852: nothing wrong however was visible.

Upon examining the case, A. said that the injury was entirely local; that part of a nerve in the leg was quite hard, like a piece of twisted lasso, and no nervous fluid passed down it; that proper mesmerism would open the nerve and cure the leg, but that the persons who had rubbed the leg were not suitable mesmerisers, and would never effect a cure; one of them (the patient's sister) would do positive harm; another might relieve the pain, but nothing more.

Upon referring to anatomical plates, we ascertained the diseased part of the nerve to be two or three inches of the external saphenus nerve, just below the junction of the *communicans tibiæ* with the *communicans fibulæ.*

A. mesmerised the patient from January, 1853, until about the end of May, by contact passes down the leg and ancle, sometimes mesmerising in her own waking, sometimes in her clairvoyant, state. After several weeks, A. said that the nerve had begun to soften; and, soon after, that about one-thirtieth of the diseased part was sufficiently open for the nervous fluid to pass down it; in a few days more, that the newly-opened part of the nerve became round and like the healthy part. This improvement was shewn to be real by the patient becoming *able to ride on horseback for the first time for years,* that position having always caused peculiar pain.

From that time the nerve gradually opened, generally about the tenth of an inch in eight or nine days. After some time, A. prescribed general mesmerism in addition to the local mesmerism, as she said it would give a greater column of mesmerism to bear down upon the closed part of the nerve.

When the patient went away in May, 1853, she was so much better that she was induced to return, Nov. 17, 1853: and she remained until March 9, 1854. During that time she was mesmerised as before with the same results. March 9th, only five-thirtieths of the diseased part of the nerve

remained closed, which we calculated would take about six weeks to open: the patient had less pain, and much more use of her leg.

She returned Dec. 22, 1854, and was mesmerised as before. On Feb. 21 A. said that the whole of the nerve was open, and the cause of the weakness removed. General mesmerism was continued for a short time afterwards.

The injury in the leg now appears perfectly cured, as the patient feels no more fatigue in one foot than the other.

R. A. F. Barrett, B.D.,
Senior Fellow of King's College, Cambridge.*

August 4, 1855.

V. EXTATICS OF GENIUS.

By J. W. Jackson, Esq., Edinburgh.

"Stanhope, Earl of.—On Saturday, the 3rd of March, at his residence, &c., &c. During the later portion of his life, Earl Stanhope lent his energies to the support and propagation of the MESMERIC DELUSION, and was, we believe, one of the Vice-Presidents of the Mesmeric Infirmary."—*Medical Times*, March 10, 1855.

No. 2.—Joan of Arc, the Maid of Orleans.

In few things more than the sacred does distance lend enchantment to the view. Whether from modesty or ignobility of nature, from exalting reverence or debasing superstition, the masses of any present time fail to see in it the true elements of the holy and divine. Is it that the littleness of our nature dwarfs the objects which we more immediately contemplate and that for a time we seem to reduce everything to the admeasurement of our own puny statures; or is it in the nature of the celestial to cast its shadows close at hand but its lights afar off? Perhaps to the true poet alone is it given to clearly discern the ideal amidst the real, the prophet soul only according hearty and immediate recognition to the Divinity inherently pervading all presences. Truly great is the power required to see into the open secret; weird the enchantment which reveals a fathomless mystery in the commonplace. Of all magic, that which resists the deadening influence of habit must be pronounced the most potent. In truth, the divine is never primarily revealed but to the inspired, of whom others are well content to receive the report

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* The cure was worked under Mr. Barrett, who always put the clairvoyant into sleep-waking and acted as her amanuensis.—*Zoist.*

at secondhand. This, if we could see it aright, is the true history of those cremations and crucifixions by which so many of whom the earth was not worthy have departed from it, not sorrowfully, but rejoicing as at a mighty deliverance. To stone prophets and then build their sepulchres, to maltreat heroes and then erect their statues, is not in any respect a modern invention; on the contrary, it dates as a venerable custom from the very remotest antiquity. The God-sent travel not on their mystic mission by flowery paths; not chaplets of roses, but crowns of thorns, await the brows of those troubled with the burthen of a celestial message.

Saintship and seerdom have been claimed by some as the appanage solely of religion: but this is a mistake, for any great and holy cause may have its martyrs and prophets, nay, if it be in very truth sacred, *will* have them. Let us not uncharitably restrict the circle of merit within too narrow confines. Whereso is the spirit of self-sacrifice, there is martyrdom; and whoso hath unshaken loyalty, the same has devotion. Mere creedology is simply sectarian and not grandly catholic in its sympathies, and, while loudly vaunting the peculiar merit of its own especial heroes, denies that of the believers in another faith, the supporters of another cause. It is time, however, that the world were raised above its olden prejudices in this matter, and made to approximate somewhat nearer to universality of appreciation. Let us remember that every faith has had its prophets, and every condition of life its "excellent of the earth." Birth has no prescriptive right to virtue, nor are the humble necessarily the pure; although, where there are the fewest temptations, we may perhaps rationally expect the greatest innocence. Village maidens are admirable subjects for the painter's easel and the poet's verse: nevertheless it is scarcely from such that we should expect the deliverance of a nation in that dread hour when the councils of the wise and the swords of the brave have alike proved abortive. So however it has sometimes proved, as if to shew that the weak things of the earth are indeed sometimes chosen to confound the mighty. And of such no nobler or more remarkable example is found in all time than that furnished by Joan of Arc, the Maid of Orleans. This simple-minded yet truly exalted peasant, reared to womanhood amidst the misfortunes which befel her beloved France in consequence of the English invasion, was a natural extatic, who, if she had not been evoked into manifestation as a political prophetess and military leader by the peculiar circumstances and especial necessities of her age and country, would in all probability have become a dreamy

visionary in some cloistered convent, and of whom we might then have heard, as of a St. Therèse or Hildegardis, not from the pages of authentic history, but the rather apochryphal chronicles of monkish devotion and legendary sanctity. Joan was from her earliest childhood a seeress. "Since my thirteenth year," said she, in some autobiographical notices furnished to us by Delaverdy, from MSS. in the Royal Library at Paris, "I heard a voice in my father's garden at Domremy. I heard it from the right side near the church, and it was accompanied with *great brightness* (odic light). At first I was afraid of it; but I soon became aware that it was the voice of an angel, who has ever since watched well over me, and taught me to conduct myself with propriety and to attend church. Five years afterwards while I was tending my father's flocks, this voice said to me, 'God has great compassion for the French nation, and that I ought to get ready and go to its rescue." When I began to weep at this, the voice said to me, 'Go to Vaucouleurs, and you will find a captain there, who will conduct you without hindrance to the king.' Since that time I have acted according to the revelations I have received, and the apparitions I have seen; and even on my trial I speak only according to that which is revealed to me." These apparitions, it appears, were those of St. Catherine, St. Margaret, and the Archangel Michael—the forms which had been most forcibly impressed upon her imagination in childhood.

The following appear to be the principal facts in the life of Joan that are of importance in connexion with the subject of the present paper. She was the child of Jacques d' Arc and of Isabean Romée his wife, poor villagers of Domremy, on the borders of Lorraine. She was born in 1410 or 1411. At thirteen years of age her visions commenced; at nineteen they culminated in the imposition of her mission. Finding that her claims to inspiration were but a source of grief to her parents, she repaired to the house of her uncle Durand Laxarl, who lived between Domremy and Vaucouleurs, and who was so far influenced by her representations, as to proceed, on her behalf, to Robert de Baudricourt, governor of the latter town. The reception of the honest villager, by the stern old warrior, was anything but flattering; and eventually Joan herself proceeded to Vaucouleurs, where, although she failed in producing much effect on the veteran governor, she succeeded in convincing two gentlemen, Jean de Metz and Bertrand de Poulengy, of the reality of her mission. These with an attendant each, and two sub-officials, making in all an escort of six, set forth on their perilous journey to

Chinon. Arriving in safety, she was, after much delay, ushered into the stately hall of its royal castle, where she recognized the king, though plainly dressed, and purposely mingled with a crowd of courtiers. Led apart by him, she spoke of secrets known only to himself and God. While being equipped with a suit of knight's armour, she described an old sword marked with five crosses, lying amidst other arms, in the church-vault of St. Catherine at Fierbois. It was found, an old neglected weapon, in the very place she had described. Promising to lead a convoy into Orleans, she succeeded, despite, apparently, insurmountable obstacles. Having declared she would raise the seige of this important town, she accomplished it in seven days, although three of them had, by her direction, been devoted to public prayer. Prophesying that she should be wounded near the breast on the morrow, she received an arrow in the part indicated, during an assault on the English works. Returning to the court at Tours, she again read the royal thoughts, together with those of some of the principal commanders by whom the king was then surrounded. Promising to conduct her sovereign to Rheims for his coronation, she achieved this seeming impossibility without even a battle. It would seem, however, that after this her prophetic faculty was greatly diminished, both in the frequency of its manifestations and the clearness of its previsions. She had indeed accomplished her mission, and it was only at the urgent request of the French generals that she consented to forego her avowed intention of retiring to a monastery. Her sad fate, therefore, may be considered as the result of her not obeying the dictates of that internal monitor under whose support and guidance she had achieved such almost incredible marvels. But, even were it otherwise, her cruel death at the hands of her enemies, although no doubt affording an opportunity for the utterance of a few smart jests on the part of shallow sceptics, is no argument against the truthfulness of her claims or the genuineness of her inspiration; for such has been the kind of departure usually vouchsafed to the archextatics of all times.

Now of this vast array of well-established, yet seemingly almost incredible, facts, what is the explanation? Simply, we reply, an admission that Joan was an habitual crisiac, a natural clairvoyant, a spontaneous extatic. With that as a master-key, the solution of the otherwise difficult problem becomes perfectly easy; while, without it, the most skilful ingenuity does but involve its unfortunate possessor in fresh complications of absurdity at every attempt which he makes

to solve this deepest yet simplest of riddles. "She had seen a portrait of the king or heard a description of his person, and by a strange coincidence happened in her subsequent conversation with him to light on the very topic which had been the subject of his secret prayer," &c., &c. Such are the foolish and inadequate explanations which learned historians endeavour to foist on their unhappy readers. Alas! for the miserable inefficiency of such wretched endeavours to fathom the ocean depths of a profound mystery with the childish toys of a shallow, because ignorantly sceptical, philosophy! So Joan, poor, pure, devout, and simple-minded girl, was but a successful trickster, a lucky guesser, or, at best, a morbid enthusiast after all! Such is modern history's summation of the whole matter; its greatest ability eventuating in the presumption of an impossible combination of elements in one character, for the purpose of affording a very insufficient and unsatisfactory hypothesis in reference to phenomena whose manifestations and laws are utterly beyond its ken! To the gentlemen whose learned toil has disentombed the facts of this most instructing and interesting case from the archives of ancient courts and the forgotten tomes of bygone chroniclers, we owe a debt of imperishable gratitude. Like vigorous quarrymen they have furnished us with the rough-hewn blocks which they found *in situ.* But we may now say to them, "Have the goodness if you please, friends, to yield your rude masses into more skilful hands, under whose manipulations they may gradually assume that regularity and beauty of form which will fit them for becoming pillars and corner-stones in the great temple of science. Your labour is now finished, unless, perchance, you have something of more sterling value in the way of suggestion than that already embodied in your thrice erudite lucubrations!"

Joan, as we have said, was a natural clairvoyant, her susceptibility to visional presentiments was doubtless inherent: but the specialities of her time and the peculiarities of her faith and position, by their form and pressure, gave the distinctive character to her endowment under which it is presented to us in history. A quiet and thoughtful, a devout and moral, yet ardently patriotic and enthusiastic, girl, she had from childhood dwelt with morbid yet pardonable earnestness on the political misfortunes of her country, that *belle France,* the love and loyalty of whose gay and sprightly citizens have ever partaken of the character of devotion; and which, in the instance before us, were concentrated into all the intensity and fervour of the purest religion. The English invasion wounded her pride as a citizen, by the humiliation

which it inflicted on her country; while it pained her feelings as a woman, by the military atrocities and social evils to which it was continually giving birth. In the quietude of her rustic life, she dwelt with painful interest on each new tale of private suffering and public calamity; till at length her mind, possessed with an intense desire for the deliverance of her native land from the oppressive yoke of the hated foreigner, fashioned to itself that mystic message which imposed the mission of championship on her own soul. From the innermost depths of her pure and maidenly being, far below the level of all consciousness, welled up that mighty call of duty, in which "the dweller of the temple" spoke to the perishing child of clay, filling it as with the breath of divinity, and bearing it upwards and onwards, above all fear and through every obstacle, to the previsioned achievement of what, to every other, had been the impossible. Yes! the virgin inspiration, which, under the voice and form of an angel, had, from her fourteenth to her nineteenth year, watched so well and effectually over her conduct and feelings, now attained to a higher stage of development, and projected her from the retirement of rural life, keeping sheep on the mountain side, into all the excitement of a camp and the publicity of a court.

Brave heart, how nobly didst thou bear thyself amidst those trying and unaccustomed circumstances. The rustic maiden remained self-possessed even in the awe-inspiring presence of royalty, and the timid woman quailed not amidst the shock and the rush of battle. What Deborah or Judith of holy records shall, at time's judgment-seat, be held thy superior either in heroism or sanctity? Already has the historian learnedly narrated, and the poet ably sung, thine heroic deeds. Truly, like the most of thine exalted order, it was the fiery chariot and not the bed of down that bore thee within the veil. But fear not; though burnt with indignity by thine enemies as an agent of Satan, grateful France shall remember thine achievements and embalm thy memory when centuries shall have rolled away and dynasties been changed like the phantasmagoria of a troubled dream. The daughters of royalty shall model thy statue, and the good citizens of Orleans, with a pomp and ceremonial utterly unexampled in their quiet locality, shall inaugurate thy monument; and floating down upon the tide of time, outriding the storms of revolution and the mutations of a progressive civilization, the honoured descendants of that humble household, of which thou wert so distinguished a daughter, shall be present, "the observed of all observers." The age when

thy memory could be blasphemed by perverted genius and the stage could basely re-echo the unfounded calumny to an applauding audience has passed. So that even we, whose stern and relentless English forefathers provided for thee the terrible honours of a martyr's death, have received thee into our list of time's most noble heroines.

Contemplated scientifically, Joan of Arc is an instructing example of spontaneous extacy, developed in an individual of more than ordinary mental energy, Interesting to the general reader from her historical celebrity, she is of value to the physician as an indubitable instance of exalted nervous activity, apparently resulting from, and most certainly connected with, certain irregularities, in virtue of which this distinguished woman was subject to none of the peculiarities of her sex: while to the duly enlightened student of mesmerism she presents not only the phenomena of ordinary clairvoyance, which are comparatively common, but also that still higher range of manifestations arising from the mystic and commanding moral magnetism, with which it would seem that only the true master-spirits of seerdom are ever effectually endowed. Constitutionally prone to a development of the interior life, her lucidity eventuated not simply in vision, but also in action. It was extacy induced upon, or rather evolved from, a naturally noble and elevated character; from a brain capable of great thoughts, and susceptible to the influence of exalted emotions; and so conducing to that resistless potentiality in virture of which the prophet calls and his disciples come. Resist the truth as we may, there are born kings and queens of men, and of these the dreamily devout child in the garden of Domremy was undoubtedly one. Her age did not need a new creed: its demand was not for articles of faith, and therefore she came not forth as the inspired founder of a religion. That which her time and place required, she provided; namely, the oracular response of hope to a monarch and people overwhelmed by defeat and sinking under the burthen of accumulated national misfortunes. She was the moral antithesis of Cassandra, and, as the prophetic saviour of her nation, cast the golden radiance of extatic illumination on the clouds of the future, till their dusk and sombre masses became effulgent as with the reflected light of some celestial glory. Princes and nobles, learned priests and rude soldiers, once in her presence, were involved in that circle of fascination, with which beings of her order seem ever engirdled. To the effective exercise of this mystic sway, neither the rusticity of her manners, nor her utterly unlettered ignorance ("I understand neither A nor B," said

she to the king's plenipotentiaries) seem to have presented any barrier. The resistless force of a great, noble, and enthusiastic nature, fully aroused by an all-absorbing and unselfish zeal for the public good, and thoroughly pervaded in all its thoughts and actions by an interior light far transcending that of genius, seems to have overborne all the limitations usually imposed, even on great minds, by diversity of rank and the manifold artificialities of society. Regal in soul, a queen in thought, she triumphantly vindicated her claim to the exercise of a royal prerogative of command.

It has been attempted to be shewn by some of her biographers that she really exhibited no ability for military leadership, and that she failed to impress those with whom she came personally in contact with an idea of her superiority, or even with the truthfulness of her claims to veritable inspiration. But the entire tenor of her story demonstrates the very reverse of this. That her enterprizes were often conducted on principles the very reverse of those maintained by the pedantic strategy of her time, is no proof whatever of her being in error. She succeeded where the greatest captains had failed; she retrieved their defeats, repaired their losses, and achieved a series of brilliant victories, by apparently very inadequate means, over the bravest and best disciplined troops in Europe. No plan, even approximately executed according to her design, ever proved abortive. And, although, from the deception and perversity of her subordinates, some of her finest and most daring combinations were but imperfectly accomplished, her presence in the hour of difficulty, induced by their incompetency, at once sufficed to restore the tide of fortune to the cause of Charles. The opinions of men grown grey in the routine of ordinary warfare can never prove an accurate admeasurement of the abilities of genius, whose originality is looked upon by these respectable formalists as an error. Napoleon in Italy was at first deemed a daring ignoramus by the very Austrians whom he defeated with such masterly skill in every engagement. Joan's ability was derived not from knowledge, but intuition. These remarks must be understood as applying to her before the king's coronation at Rheims. After that, she was still the daring heroine, but was no longer the inspired leader. As to her inability to impress those immediately around her, How, we would ask, but for such a faculty, manifested in most extraordinary force, could the peasant-girl of Domremy, friendless and moneyless, have made her way to court; or, when there, have produced such an effect on the mind of Charles and his counsellors as to induce them to entrust her with the relief

of Orleans? The rapidity of her promotion without antecedents, is, in truth, not the least marvellous part of her wonderful career. Without birth in an age of caste, a woman in a period of social disorganization and military violence, she yet bounded at a single leap into a position of honour, trust, and authority, that excited the envy of some of the first men in France. To argue that such a person was devoid of the commanding moral magnetism of a truly great spirit is, with such facts in our hands, simply to reject truth upon system. In the history of neither seer nor hero do we find anything transcending the matchless facility of conversion exhibited by the whole population, from the monarch to the man-at-arms, under the personal impressions produced by this simple shepherdess. In a moral as well as a military sense, she might without arrogance have used the haughty Roman's sublimely laconic triloquy, *veni, vidi, vici.*

That such beings are common it would be too much to say; but that they are far less rare than is usually supposed we are fully justified in asserting. Unsuited, however, to ages of routine, these marvellously-endowed beings generally remain in a state of latent passivity; their peculiar powers, in most cases, continuing, from want of duly evocative influences, in a merely germal state. Of old, such were usually devoted to the service of the altar, and, as Pythia at Delphi, Druidic priestesses and Scandinavian alrunes, held a recognized position of trust and honour, in which their peculiar gifts were duly cultivated and then provided with fitting opportunity for manifestation. At a period still more remote, the prophetic faculty of these extatic females gave them both authority and renown as sybils. While, in more recent times, they have in the Roman communion frequently attained to the distinction of canonization, and often shone forth among the most eminent of the saints. In all periods except the present, by which we mean the era of inductive science, these wondrously-gifted individuals were permitted, and even encouraged, to follow the proclivities of their nature; and, in virtue of this, their free development not only attained to a more vigorous expansion, but often became motor forces of considerable importance in the general working of society. We, however, in the full enlightenment of a utilitarian age, consider them as of value principally for the purpose of supplying recruits to our lunatic asylums. Occasionally escaping this, they become important adjuncts to a revivalist camp-meeting: or still more rarely attain to the doubtful pre-eminence of quasi-religious founders, followed only by a few rampant fanatics, while thoroughly despised

by the many, and at best pitied as devout but misled maniacs by the benevolent and enlightened few. From this degradation, however, true science is now beginning to rescue them with as yet but an imperfect appreciation, we fear, of their true position in the scale of moral being. A mesmeric clairvoyant is but an indifferent succedaneum for an ancient sibyl, to whom indeed even a veritable Seeress of Prevorst, though portrayed in the affectionate pages of a Kerner, seems rather like a scientific curiosity than a legitimate successor. Fear not, however, O ye mysteriously-gifted daughters of this sacred sisterhood! Ages of hard unbelief, of unfeeling scepticism, of ignorant doubt, and of shallow philosophy, are but the necessary reaction after periods in which dogmatic credulity has run riot and reverent devotion has sunk into grovelling superstition. The sunshine and the cloud, the calm and the tempest, are alike of nature's production. "The eclipse of faith" has passed its maximum, and, though still involved in its penumbra, the rapidly retreating and diminishing shadows proclaim that the returning light of cloudless day is at hand. Extacy will yet be recognized as a condition of being to which genius is an approximation, and the seer and the seeress will then, like the poet and the artist, have their rightful place assigned them in the great hierarchy of human intelligences. Among such the fair dreamer of Domremy, the heroic Joan of Arc, will hold no undistinguished position. Her high-toned patriotism, her lofty devotion, her unwavering faith, her fearless courage, and her indomitable energy, placed as they are in the foreground of a picture so historically important, cannot fail to secure her the favourable notice of an enlightened posterity to the remotest ages of civilization. She is a heroine, without the notice of whose glorious deeds the annals of France can never be written. As the champion of her country, she is an instance of extatic lucidity, too important to be overlooked, too authentic to be doubted. As a divining nun, or a village prophetess, she might and would have been treated with contempt by the pretentious conceit of a philosophy which, while lauding the *Novum Organum*, yet decides every important question by an *a priori* doctrine of probability. But as a seeress, verifying her own predictions by leading armies to victory; as a sybil, whose magic words converted defeat into triumph; as a pythoness, bounding from the tripos to give confidence to kings and courage to generals; as a prophetess, in short, whose words of mighty import were converted as by a celestial thaumaturgy into unhoped-for facts which have influenced events through all succeeding

centuries, the Maid of Orleans must descend to coming time as a magnificent and indubitable example of spontaneous clairvoyance, grandly demonstrating its presence in the great theatre of the world, and affording a verification of its reality by the lasting modifications which it has induced on the destiny of Europe and, through it, of mankind.

As might be supposed, a life so remarkable and romantic has not failed to furnish a text for many literary productions. The antiquary, the historian, the poet, and the novelist, have each and all found appropriate materials wherewith to prosecute their several avocations in connexion with an individual so exceptional and distinguished. Among the more illustrious continental scholars who have devoted their leisure and erudition to an investigation of the documents which throw light on the biography of this extraordinary woman, we may mention Buchon, Petitot, de Laverdy, and Lebrun de Charmettes, together with de Bramante and Sismondi; while in this country an excellent memoir on her has been published by Lord Mahon, now Earl Stanhope. Introduced by our immortal Shakspere into one of his historical plays, her real character, like those of Sir John Falstaff and Richard III., has been treated with that dramatic liberty, or rather license, which, in the absence of all detailed historical knowledge on the part of the people, was then perhaps admissible, but which would not now be tolerated for a moment, even from a writer of the most commanding genius. Treated with equal injustice by Voltaire, her memory has in our more recent literature been restored to respect, if not reverence. By Southey she was selected as the heroine of a poem, and by Schiller she was chosen as the subject of a drama; while the vivid imagination and fertile pen of Alexandre Dumas have not failed to illustrate the tale of his country's greatest heroine.

It would seem that there is no authentic bust or portrait of Joan in existence, the oldest dating nearly two hundred years after her death. All descriptions agree, however, in representing her as a tall, graceful, and beautiful woman, with flowing golden locks. Obviously one of those fair-headed daughters of the north who are to be found scattered throughout the north of France, and whose ancestors must have crossed the Rhine in one of the many invasions of Celtic Gaul by its more vigorously-constituted Teutonic neighbours. Phrenologically speaking, we have reason to believe that she presented a sanguineo-nervous temperament, with a moral and intellectual development much above the average. Her statue by the daughter of Louis Philippe, afterwards Mary

of Wurtemberg, is well known for its chaste and exquisite beauty—it is the dream of one fair woman by another. At the inauguration of her equestrian statue at Orleans, on May 6th and following days, it would seem that the direct or collateral descendants of all the principal heroes associated with her were present, so that Dunois, d'Aulon, la Hire, &c., reappeared in their living representatives. It is well to find her memory thus honoured by her countrymen, who with the true instinct of universal humanity fail not to perceive in her something of the divine. But while such very inadequate and erroneous ideas are entertained respecting her by men of science and historians, we can scarcely expect that the public, who naturally follow these as their leaders, will attain to a due estimation of her truthful and exalted character. We pity the barbarous credulity of mediæval ignorance, but an age is at hand that will look with equal derision on the barbarous scepticism of modern knowledge. To write the history of Joan of Arc while ignoring extatic illumination, with its prevision, thought-reading, intuition, &c., is like treating of maritime discovery without an allusion to the science of navigation by which it has been accomplished. Contemplated as a lucide, her every thought and achievement is perfectly and easily explicable, and her whole life constitutes but a beautiful episode in the history of interior illumination, while without it she seems but like an unaccountable and meteoric manifestation, sent to dazzle and blind, not to enlighten. When will learned men have the courage to throw off their unworthy prejudices, and cease to write that for the applause of the present which cannot fail to procure them the contempt of posterity.

J. W. Jackson.

Edinburgh, August 4, 1855.

VI. *The Athenæum and Phrenology.* By Rhadamanthus.

"A new truth has to encounter three normal stages of opposition. In the first it is denounced as an imposture. In the second, that is, when it is beginning to force itself into notice, it is cursorily examined and plausibly explained away. In the third, or 'cui bono' stage, it is decried as useless, and hostile to religion. And when it is finally admitted, it passes only under a protest that it has been perfectly known for ages—a proceeding intended to make the new truth ashamed of itself, and wish it had never been born."—*Letters on the Truths contained in Popular Superstitions.* By Herbert Mayo, M.D. Frankfort on the Maine and Edinburgh. 1849. p. 21.*

* The same remarks have often been made before. The most extraordinary thing is that those who should have been the last to act thus have always been the

PHRENOLOGY is true; for the *Athenæum* hath said it. We have arrived at the fourth stage in the great conflict of truth, on this much-agitated subject. There is after all really nothing new in phrenology; *it has been known since the days of Aoicenna and the Arabian physicians, and was a favourite theory of Baptista Porta.* So says the great authority of Wellington Street, Waterloo Bridge, London. Shakespere among poets and Raphael among artists, it seems, by the intuition of genius attained to a cognizance of those principles, for their advocacy of which Gall was stigmatized as a quack, and his followers as fools.

"We all allow that the brain is one of the great centres of the nervous system,—that a blow on the brain-case will often discompose some subtle machinery, and change the philosopher in a moment into an idiot. We see by portraits that wide or high foreheads are generally the characteristics of great men, and that the Hanover forehead, receding at forty-five degrees, is by no means the mark of intellectual greatness. Fools and knaves have generally foreheads 'villanously low;' and too much thinking, like too much wine, brings a pain in the forehead. All these are undisputed facts, and were known long before Gall astonished England or Spurzheim Gaul."

Indeed—

"The danger and charlatanry of phrenology is, that it starts from certain opinions that we all hold, but attempts to widen them out into rules that we can none of us believe."

Truly *we*, the phrenologists, may indeed congratulate ourselves that things have come to such a pass as this, when our most prejudiced enemies are driven to confess that it is the *amount* of truth in our system which renders it so formidable. In our time, articles have appeared in the *Edinburgh Review* and in other publications, in which it is doubted that the brain has more to do with the mental functions than the lungs or any other organ of the body. As to Gall astonishing England and Spurzheim Gaul, Gall published his great work in Paris and lectured there for years after to crowded audiences, and Spurzheim published first, and lectured frequently, in London. If this ignorance is disgusting, and the effrontery disgraceful, so are the following:—

"The absurdity of phrenology is the dogmatic severity of its allotment system, and its division of the brain into small plots of ground, to which the name of certain undetermined and unclassified

first. None have rendered themselves more absurd in this respect than the medical profession, who, as they rattle along the streets, smile and prescribe for their patients, write plausible books and talk among each other in consultations and medical societies, ought to feel sorrow and humility at the imperfection of what they do for their fees.—*Zoist.*

feelings are attached. Several of these plots are still to be let, and the phrenologists are hesitating about one square inch of the *cerebellum,* as to whether it is the abode of,—we believe, a love of home or a love of travelling. It is not unlikely a civil war will break out in consequence of this uncertainty, and the head of Priscian be much contused."

No mental function but the sexual instinct has ever been attributed to the cerebellum by phrenologists. The organ of Locality, to which when large Gall ascribes the love of travelling, is situated in the anterior lobes of the *cerebrum;* the love of settled residence (Inhabitiveness), in the posterior lobes of the *cerebrum.*

We have been led into these remarks by noticing a review of Mr. Combe's recently published work, on *Phrenology applied to Painting and Sculpture,* in the *Athenæum* for July 7th, 1855, the writer of which seems to belong to the same school of "know-nothings," as the conceited creature who penned that miserable attempt at smartness, on the Rev. Chauncy Hare Townshend's work, which we found it necessary to mildly castigate in the April number of the present year. The former and the following sentences are among the choice indications, thus afforded by this Athenian reviewer, of competency for his task as a literary judge, speaking with authority on the fallacy of a science of whose mere alphabet he is obviously ignorant.

"Mr. Combe and his followers study anatomy and yet are disclaimed by anatomists." "They start from no surer basis of truth than physiognomists, and yet insolently disclaim physiognomy." "The phrenologists are hesitating about one square inch of the cerebellum, as to whether it is the abode of—we believe, a love of home or a love of travelling."

As to the first of these assertions, we are no otherwise disclaimed by anatomists than they are disclaimed by each other; for, as we suppose all well-informed persons, except the writers for the *Athenæum,* know right well, the functions of the brain are still a moot point among anatomists, who range in various gradations of belief, from an entire reception to an equally entire rejection of the phrenological theory on this most important subject. The second of these veritable annunciations is equally without foundation. So far from phrenologists rejecting physiognomy, they have corrected its errors and confirmed its truths, and regularly use it as an aid to cranial manipulation and admeasurement in the development of character. Did this most sapient of authorities on the subject of phrenology ever hear of *temperament,* and, if so, has he any idea of its connexion with physiognomy? The

third of these vulgar inaccuracies, almost too contemptible for serious refutation, was probably only inserted as one of those miserable attempts at wit by which this rather heavy journal occasionally endeavours to enliven its hopelessly dull and ponderous articles, with, alas! about the same amount of of success as an elephant might exhibit in the achievement of a minuet.

We give one more extract—

"The folly of the thing lies in supposing that the discovery has placed the human mind in Mr. George Combe's hands as a substance to be manipulated on,—that Hodges can be cultivated into Solons, or that a man can be taught to restrain his passions by bandaging his cerebellum and holding up his 'Veneration.'"

It is sheer falsehood to assert that Gall, Spurzheim, or any known writer on phrenology, ever pretended that the faculties and character could be altered by manipulation or any mechanical means. Mr. Dilke should blush, if he ever did blush, to employ such a trumpery person to write in his *Athenæum* as the man whom he paid for this article. The poor creature was ordered to write against phrenology, and so at it he went, hoping to have another job soon if he went to work like the policemen in Hyde Park on Sunday the 24th of June. But Mr. Dilke is a man neither of science nor of literature, and no more qualified to hold an opinion upon either phrenology or mesmerism than a Temple-porter who stands with his white apron and badge in Fleet Street is to give an opinion upon the matters of the High Court of Chancery.

Were all this simply one of those desperate endeavours to "cut up" the able work of some literary rival, or the powerful production of some political antagonist, for which the *Athenæum* has so doughty a reputation, we might perhaps leave the respectable parties so engaged to settle their differences of opinion by the usual exhibition of scholarly insolence and cultivated impertinence, for which authors and reviewers have long been celebrated. But in this case a great and rising truth is attacked as a preliminary to the intended onslaught on one of its veteran leaders; principle is sacrificed to purpose, and veracity is rendered subservient to an ulterior object. That all this may be considered as perfectly fair in the office of this Hellenic periodical, we can readily suppose; for the admission of morality as an element in literary criticism would probably prove eminently inconvenient in the management of a smart journal, the piquancy of whose articles is, doubtless, in both editorial and proprietorial estimation, of far more importance than their justice or their truthfulness.

We do not pretend to know the precise intellectual status of the subscribers to the *Athenæum.* Of this its managers must of course be the best judges; and, as we give them full credit for the greatest possible amount of commercial astuteness in the conduct of their journal, we have no doubt that, as a rule, the communications which appear in its pages are well adapted to the class of readers for whose especial advantage its profound and eloquent lucubrations are more particularly penned. But really the *dense* ignorance, the *opaque* prejudice (these *literateurs* must excuse our using scientific terms to express their mental condition, for *ordinary* language fails to define it,) exhibited by these Grecians on the subjects of mesmerism and phrenology, are such, that we cannot help thinking they must be, in this department, vastly below the level of those who, for the sake of literary or artistic information, endure, while they laugh at, such a ridiculous combination of conceit and superficiality as that which we have thought it our duty to expose in the preceding remarks.

RHADAMANTHUS.

VII. Review of "*The History of Magic by Joseph Ennemosier.* Translated from the German by William Howitt. With an Appendix by Mary Howitt. Two Vols. London: Henry G. Bohn."

"'On a supposed Aërolite or Meteorite found in the Trunk of an old Willow Tree in the Battersea Fields.' By Sir Roderick Impey Murchison, F.R.S., Director-General of the Geological Survey of Great Britain. Received June 21, 1855.'—In bringing this notice before the Royal Society, it is unnecessary to recite, however briefly, the history of the fall of aërolites or meteorites, as recorded for upwards of *three thousand years*, though I may be pardoned for reminding my Associates, that the phenomenon was *repudiated by the most learned academies of Europe up to the close of the last century.* The merit of having first endeavoured to demonstrate the true character of these extraneous bodies is mainly due to the German Chladni (1794), *but his efforts were at first viewed with incredulity.* According to Vauquelin and other men of eminence who have reasoned on the phenomena, *it was in* 1802 *only that meteorites obtained a due degree of consideration and something like a definite place in science* through the studies of Howard, as shewn in his memoir published in the *Philosophical Transactions.*"—*Proceedings of the Royal Society*, p. 421.

To those who have carefully studied the progress of public opinion, it has been long obvious that a change is impending in reference to what may be called the occult sciences. In the middle or dark ages there was an entire and unquestioning belief in the supernatural and the marvellous. So all-pervasive was the popular tendency to credulity, that even sciences the most prosaic and exact were by this predominant

proclivity of the public mind converted into the supposed arcana of forbidden knowledge. Thus the simplest diagrams of the geometrician were beheld with horror by the "unco guid" of that day as preliminary arrangements conducive to that dire act of iniquity,—the casting a nativity, whereof the harmless triangles of the innocent mathematician were foolishly deemed the terrible horoscope. So the star-gazing habits of any worthy astronomer were in a similar manner the source of no little scandal, as an indication of his being addicted, like his brother student of Euclid, to the fascinating abomination of astrology. While the chemist, poor man! with his bottles and alembics, was esteemed as one altogether given up to the delusions, if not the actual worship, of Satan, to whose potency the wonderful transformations undergone by various substances in the simple experiments of that early day were of course attributed by the rigidly orthodox and zealously devout. In perfect keeping with this condition of the European mind on matters of science was its unquestioning belief in church marvels. Miraculous cures were continually wrought at the tombs or by the relics of saints, visions of angels or demons were frequently beheld by both priest and peasant, and the entire economy of nature was thus conceived to be rendered subservient to the effective propagation of the true faith. With such opinions prevalent among those who were then the leaders of mind, it is no wonder that tales of witchcraft and ghost-seeing, with legends of fairy and other cognate lore, should have abounded in the traditions of the populace. Of the *laws of the universe,* in our modern acceptation of the terms, men had then *no idea.* To them, the power which could *disturb,* and not that which sufficed to *sustain,* the phenomena of the material sphere in their sublime and awe-inspiring regularity, seemed alone *divine.* To minds so constituted, the rising of the morning sun and the return of the seasons at their appointed period, were no recurrent and ever-existing evidences of the Godlike and celestial in creation—the common was to such never the grandly miraculous: an eclipse, an avalanche, or an earthquake, was needed for the demonstration of a *presens divus* to intellects so gross and benighted, who would have treated with unutterable scorn "the meditations of Francis of Verulam," and beheld the experiments of Newton as profanities which imperilled his salvation.

To this age of unquestioning and irrational belief succeeded another of equally unquestioning and irrational doubt. This commenced with the dawn of the experimental philosophy, and continued till the close of the eighteenth century.

Men's knowledge of physics now enabled them to perceive the absurdity of attributing every rare occurrence to spiritual agency and divine interposition. The much-vaunted miracles of mediæval faith, and its once-respected belief in an all-pervasive supernaturalism, were exchanged for scientific experiments and a rigid adherence to the laws of nature in their institution. The Baconian method of induction dominated alike over the *a priori* philosophy of the schoolmen and the legendary credulity of the multitudes, and facts, not fictions, became the order of the day. That this exchange was most desirable, and must be considered as one of the grandest steps ever taken in the great march of human progress, cannot be denied. To it we owe the erection of that magnificent temple of modern knowledge—the experimental philosophy, on the edification of which every succeeding generation may assiduously labour in the certainty that it builds on the immediate foundation of ascertained truth. In this department at least, man, despite his finite faculties, has reached, and now stands securely on the adamantine foundation of, reality. But, as in the case of all good movements, the tendency here was to excess, for in the indignant rejection of superstition men proceeded to the extreme of denying the facts on which it rested. Thus, in refusing to admit that the tomb or the relics of a saint possessed a remedial power, they quite forgot to enquire into the truth or falsity of the cure reputed to have been effected by a visit to the one or a touch from the other, and so remained ignorant of the great force exerted over the nervous system of a susceptible patient by the powerful impression of a long pilgrimage or a religious ceremonial. In a similar manner, while resolutely denying the existence of apparitions and fairies as objective phenomena, they neglected to enquire into the evidence of their being subjective experiences of certain morbidly susceptible individuals, and so deprived themselves of much valuable knowledge respecting the emanations of various substances and the relationship of the nervous system thereto. By persistently following out this system of rejecting whatever did not upon the face of it bear direct evidence of being a very palpable and tangible fact, the ultimatum of a gross, coarse, and brutal materialism, was eventually attained. From this nadir of the merely mechanical and ponderable, our investigations into light, heat, electricity, magnetism, &c., marked the period of ascension, at first slow and difficult, but eventually rapid and triumphant. As the close of the last century approached, mesmerism, or the human imponderable, made its appearance as the climax of these more refined provinces

of scientific enquiry. To this, as was unavoidable from the condition of mind then prevalent throughout Christendom, the most virulent antagonism was manifested. It was a war of principles, a controversy on fundamentals, in which the respective belligerents contended, not merely for the reality or fallacy of individual and isolated facts, but also for the establishment or abnegation of whole departments of truth, together with the habits and conditions of mind dependent on their culture. Mesmerism, after a dreadful conflict, so far triumphed as to maintain its existence, sorely imperilled by the indifference or the cowardice of those who were, in scientific kinship, bound in honour to have afforded it ample and able assistance: we allude to the chemists and electricians now at length slowly turning with all their legions to the rescue.

As a befitting, and we may add necessary, accompaniment of this tendency to more refined departments of investigation in the experimental sphere, there has been a return to, and a revival of, those supernaturalisms which so abounded in the mediæval period. With the wise, this has been limited to an enquiry into the facts, and, where there is a sufficiency of evidence to warrant it, an admission of these, with an endeavour to explain them on admitted principles. Starting with the conviction that *all phenomena are and must be perfectly natural*, the true philosopher regards the legends of superstition as a storehouse of misapprehended and misinterpreted facts, its foolish stories being, like the chambers of a labyrinth, one mass of hopeless confusion and contradiction to all save him who has the clue. With the unwise, however, we are sorry to observe that this reaction has already proceeded to such an excess, that, not contented with the facts, they have also betaken themselves to the fictions of mediæval ignorance and superstition. Of this we have a notable example in the American rappists and their disciples in this country, who, not satisfied with admitting the subjective or objective truthfulness of certain experiences, have at once proceeded to the unwarrantable length of accounting for all seemingly mysterious phenomena by the direct intervention of spiritual agency. Disregarding the vast array of wonderful facts with which mesmerism has rendered us familiar, and practically ignoring the discoveries of physiology in reference to the powers and susceptibilities of the nervous system, these misled persons have at once plunged into all the follies of middle-age credulity. If there be anything calculated to bring those higher departments of scientific investigation, to which we have been alluding, into contempt;

if indeed there be anything which seriously threatens their stability as incipient and as yet imperfectly recognized provinces of human knowledge, it is this extravagant conduct on the part of those from whom a more dignified behaviour and a more rational tone of thought might have been reasonably expected. To return, however, to the more immediate subject matter of this notice.

Among other indications of this progressive recovery in the public mind, from its former excess of scepticism, is the appearance ever and anon of works like the one whose title we have prefixed to the present communication. Some of these, like the late Mr. Colquhoun's *Magic, Witchcraft and Animal Magnetism,* are philosophic attempts to explain the essential character of those admitted facts on which ancient superstition rested as a foundation. Others, like Mrs. Crowe's *Night Side of Nature,* are mere narrations of the supernatural in its crude form, as a popular tradition, without any professed endeavour to elucidate by scientific or other annotation the experiences described. Some again hold a medium place between these two classes of the purely philosophic or the simply traditional, and, while narrating the facts, endeavour to account for them on the principles of an exalted mysticism, which, while disdaining the vulgar, evolves for itself a form of belief more complicated and intellectual but still largely tinctured with superstition. Such is obviously the undercurrent of thought and feeling pervading Kerner's account of the Seeress of Prevorst. To this, indeed, the German mind, when of the literary order, seems to be rather morbidly prone, listening, like a child that has not yet quite emerged from the influence of the nursery, with palpitating heart and excited brain to some tale of the marvellous, and hardly knowing whether to fear it as a reality or admire it as a romance.

Let us not, however, be too severe on our German friends. Their country has done good service in the cause of both literature and science, and can boast of names among her great men of which any people might be justly proud: and of these not a few have nobly and fearlessly devoted their time and talents to the investigation and exposition of mesmeric truth. Such was Wienhold and such was Hufeland, and among this band of moral heroes Ennemosier has long been numbered. Deservedly celebrated among his own countrymen, as a philosopher and a scholar, he has long been partially known to an especial section of the British public by the occasional notices of his labours that have appeared in various English works on mesmerism, more especially those of that eminent writer to whom we have already alluded, the late Mr. J. C. Colquhoun.

By the present work, however, heralded as it is by the literary reputation of William Howitt as translator, the name of Ennemosier cannot fail to become more extensively known on this side of the water; and, with this increased acquaintance, a higher appreciation than that hitherto entertained of his assiduity and erudition, of his truthfulness and courage, will undoubtedly prevail. To believers in mesmerism more especially, a work coming from the pen of one who has been more than forty years a persevering student of their favourite science, cannot but command respectful attention and careful perusal. In his preface dated 21st of October, 1843, the veteran speaks of himself in the following terms:—

"Thus has the author for the last thirty years moved on the still uncultivated field of the wonderful phenomena of magnetism; and, after having once ascertained its reality, and been convinced of the striking effects voluntarily *(spontaneously?)* produced by it, he believes it his duty, in accordance with the saying 'that a grain of experience is of more value in medicine than a book full of reasoning,' to persevere with a certain self-sacrificing and constancy, of which not all are capable. He considered his first necessary task to be the making experiments for the discovery of a fixed law for these phenomena. As it soon appeared that such regularity really existed, the next thing required was to search in history for those similar mysterious phenomena which shew a greater or less relation to those of magnetism."

Such then is the origin of the work before us, from which its essential character may be readily divined. It is an endeavour to illustrate the science of mesmerism, or magnetism as Ennemosier prefers terming it, by the collection of a great number of facts, culled from the most varied and heterogenious sources, but which serve to throw light on the operation of nature's laws in this important department of her empire. To this end classical authors both Greek and Roman, Hebrew rabbis and cabbalists, Arabian, Persian, and Sanscrit writers, together with multiform data from mediæval and other traditions, have been laid under contribution. It is in very truth a work which bears upon its every page ample evidence of being the labour of a life, the product of long years of unwearied toil and assiduous investigation devoted to the elucidation of facts and illustration of principles, the former of which have been generally overlooked by the ordinary scholar, while the latter have been as systematically despised by the commonplace philosopher.

To expect that such a work should be in every point satisfactory would be unjust; and to conclude that, with all its depth of learning, it has exhausted the subject under enquiry,

would be unwise. It is the production of a scholar rather than of a philosopher, and abounds with vastly more evidence of the student than of the experimentalist. It is withal somewhat too mystical in its tone and spirit for the practical mind of England, or for men of science in any part of the world. The author has obviously been somewhat infested by the dusty tomes of old theosophy and metaphysics, over which he must have so often pored by the midnight lamp ere he could have collected the manifold data which he has here brought together. What for instance are we to make of such sentences as the following in a work professedly devoted to the illustration of scientific facts—

"If the first man lost his perfect harmony with God and nature, and, at the same time also forfeited his active government, then must these have been restored after the restoration through Christ. He would then communicate with God, and the influences of nature would produce in him a disinclination to receive any impressions which could militate against the divine power of his mind. It was thus that through Christ the true penetrating vision, and the original power over nature, were restored," &c., &c.

This and much more of the same kind occurs in the first division of the work, devoted to the history of magic. The judicious reader will of course pardon such indications of the worthy author not having escaped altogether whole and unscathed from his thirty years' plunge into that mystic lore whence so large a portion of his illustrations are derived. In the section devoted to the magic of the Germans the writer enters into some yet more profound and recondite dissertations on Christianity and Germanity, with their synchronous appearance on the page of history, their mutual adaptation, and sundry other co-related topics, eminently adapted for the delectation of Teutonic theologians and the utter confusion of their Italian, Gaulic and Grecian rivals.

Despite these little defects, however, this work of Ennemosier must be esteemed a great addition to mesmeric literature. As a grand repertory of facts, connected with the superstitions of various ages and nations, and as a learned exposition of oriental theosophy and the occult sciences, both of the East and West, it has no rival in European literature. Its contents embrace "A History of Magic and its branches in general," in which the subject is treated under its grander heads, and where the reader will find, among other things, a good account of cabbalism and second sight, the latter, though very concise, being much superior to Sir Walter Scott's superficial notions of the same subject in his work on Witchcraft and Demonology. From this it would seem that seer-

dom is still comparatively common in Denmark and the north of Europe generally. This is followed by "Theoretical views on Magic among the Ancients," where the author's classical knowledge appears to some advantage. Then we have "Magnetism among the Ancient Nations; especially the Orientals, Egyptians and Israelites," in which, with that real want of system which pervades the entire work despite a great show of it in the headings of the sections, &c., the author once more wanders back to his classical favourites. In that portion devoted to "Magic among the Israelites," extending to nearly seventy pages, there is an immense quantity of matter, quite needless, and indeed altogether misplaced in a work whose scope and purpose is scientific. Once more the strong "Germanity" of our worthy friend finds full and unrestricted utterance, to the sore annoyance of his wearied and discomfited reader.

The second volume opens with "Magic in Mythology," classically profound: but, had the author read Pocock's *Greece in India,* we think his ideas of Grecian myths might have been somewhat different. The deficiency of the work, indeed, if so generally erudite a production can with any fairness be accused of superficiality, is in its orientalism, which, with the exception of that portion devoted to cabbalism, is most obviously borrowed at second hand from modern writers, not always perhaps the most correct or profound. This is more especially manifested in his imperfect notices of Budhism, that ancient and widespread phasis of faith, of whose prevalence, past or present, unmistakable traces exist "from Britain to Japan," and whose priesthood to this day retain a wonder-working knowledge that astonishes even the miracle-loving monks of Rome. (See the *Travels of Huc and Gabet.)* In "The Magic of the Germans," however, Ennemosier is once more at home, and, after a goodly supply of that Teutonic mysticism to which we have already alluded, provides us with a very fair history of mediæval witchcraft and sorcery. The original work concludes with a section on "Mystic Doctrines," where the author endeavours to provide a philosophical elucidation of the "Magic of the Middle Ages," and we have an account of Paracelsus, Van Helmont, Cornelius Agrippa, Greatrakes and Cagliostro! together with some needlessly lengthy extracts from Jacob Böhme and Emanuel Swedenborg. The whole is concluded by a chapter, not the very best we have ever read, on "Animal Magnetism," extending to *twelve* pages, while the extracts from Böhme alone occupy more than thirty. So much for the taste, judgment, and discrimination of a German scholar!

The appendix by Mary Howitt is a commonplace collection of threadbare ghost stories and similar matters, not to be compared to Mrs. Crowe's *Night Side of Nature* for making one "sup full of horrors." As a "make up" it is too extensive, and, if Mr. Bohn could have managed his two respectable volumes without such a needless addition, we think its absence would have been an advantage.

To the general public this work will prove interesting as a learned and laborious collection of the wonderful, quite as exciting as, and vastly more instructive than, an old-fashioned romance of the Mrs. Radcliffe school. To the enlightened student of mesmerism it will prove of considerable value as a work of reference, a storehouse of apt illustrations. Since its publication (in 1843), however, much valuable information in connexion with the subjects of which it treats has been brought to light and embodied in mesmeric and popular literature, of which, should the learned author favour us with a new edition, it would be well that he should avail himself. Need we mention the many admirable papers communicated to *The Zoist?* In addition to which, there are the valuable notices of *Waren, or, divine and diabolical possession among the Hindoos,* that have appeared from time to time in the *Dublin University Magazine;* together with many other articles on correlated topics that have obtained insertion in the same journal; some on Mesmerism in Sanscrit Literature; and others on the Fairy Lore and similar superstitions, especially connected with Ireland. Many very important facts, eminently illustrative of mesmeric susceptibility, have also appeared in various books of voyages and travels within the last few years, that might be extracted and arranged with great advantage in the pages of a work like the present. Such productions as those of Dr. Herbert Mayo,* in which he treats of vampyrism, would afford many additional facts; as would also Dr. Madden's *Shrines and Sepulchres.* In short, the materials now at our command, if we look to English literature only, are so much more varied and extensive than they were even twelve years since, that Ennemosier's work, laboriously compiled as it has been, must undergo considerable improvement as regards the arrangement of its topics, and yet more considerable expansion as respects the number and diversity of magnetic phenomena whereof it treats, if it is to continue as a leading authority on the subject. The character of the venerable author's mind, however, as revealed in this, his *opus magnum,* will, we apprehend, disqualify him for the

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* See *suprà,* p. 268.—*Zoist.*

effectuation of what is really wanted in this department of enquiry,—namely, the collection and systematic arrangement of facts and traditions connected with popular superstitions and the occult sciences; the communication of this rather abstruse and recondite knowledge in clear language, utterly devoid of the senseless jargon of mysticism; and, lastly, the provision of a running commentary of philosophic explanation to accompany the statement of each case of the seemingly supernatural, so as to ensure its being placed before uninformed minds in its true light,—as *a fact in nature,* and *not* a miracle *above and beyond her.* For this, however, and much else, most devoutly to be desiderated in mesmeric literature, we must yet wait patiently in the hope that a mind duly qualified for so onerous but important a task will yet arise. What we want is nevertheless not a very common occurrence, for the profoundly read scholar and the deeply meditative philosopher, the accomplished man of letters with his polished and eloquent style and the careful experimentalist duly equipped with scientific knowledge, are rarely combined in the same person. Ennemosier may be the former, but is most assuredly not the latter. We say this, not in any spirit of hypercriticism, but as the simple statement of a fact, whereof the work under consideration affords ample evidence. Let us not however be understood as decrying this really valuable publication, because we thus compare it with an ideal standard of perfection not yet attained. It is the best work of its kind yet published, and we would advise all who feel interested in the subjects of which it treats to make themselves acquainted with its pages.

The task of translator has been well accomplished by Mr. Howitt. He has transfused the rather obscure subject matter of his author into good idiomatic English, avoiding for the most part those Germanisms of style in which Teutonic scholars are occasionally wont to indulge. Had he prefixed a biographical notice of Ennemosier, and appended some of those additional data to which we have alluded, the work would have been more valuable to mesmerists and perhaps more acceptable to the public. His situation, however, as a voyager on the stormy deep during the performance of his laborious task might well plead an excuse for these and many other more weighty sins, whether of omission or commission.

J. W. Jackson.

Edinburgh, 11th August, 1855.

VIII. *Phrenology inculcated in the Pulpit, by the Rev. Henry Ward Beecher.*

"The same opinions have at one time been regarded as dangerous because they were new, and at another as useful because they were ancient. We must, therefore, pity mankind, and conclude that the opinions of cotemporaries as to the truth or error, and dangerous or innocent tendencies, of a doctrine, are very suspicious, and that the author of a discovery should be anxious only to ascertain whether he has really discovered a truth or not. A truth once discovered will make its way, and not fail to produce good effects. 'Reason, says Ancillon after Bonnet, 'knows no useless nor dangerous truths.'"—Gall, *Fonctions du Cerveau*, t. i., p. 221.

"It is very hard for a minister of the gospel, standing before a promiscuous audience, to deal with the facts of their minds and their inward lives. It is a melancholy fact, that men know less about that which is the very element of their being than about anything else in the world. I suppose that if I were to go among the intelligent men in my congregation, I could get every variety of information on subjects connected with the daily business affairs of life—upon questions of political economy, upon various questions of commerce, facts concerning the structure of ships, steam-engines: I could collect any amount of information on all these and a thousand other kindred subjects. But when I ask them *what is inside of themselves*, they can tell me of a great manufactory, and explain to me the operation and use of all the machinery in it; but upon the question of the machinery of their own minds they cannot say a word. In regard to commercial matters, they know all about them; they have examined them, they have compared their ideas on these subjects, and have classified them. They believe themselves to be immortal creatures, that they have throbbing within them a soul that shall live as long as God himself shall live: yet, when I ask them any questions in regard to their inward nature, their only reply is, 'I don't know, I don't know.' They do not know what their *reason* is; they do not know what is the nature of their *moral powers;* they do not definitely understand the nature or operation of any one faculty of their minds!

"They understand the nature of the soil of the earth; they know what it is capable of producing; they know the use of the plough and all the implements of agriculture; they know what to do with a plant that is not thriving, they are skilful to impart to it a fresh life, and make it flourish. But if any plant that ought to grow in the mind is stunted and does not thrive, they cannot tell how to make that grow. They don't know what to do to bring it forth.

"It is difficult for a minister of the gospel to set forth the truth intelligibly in respect to its relation to the human mind. I think it is partly because men have not been *curious in respect to themselves,* and partly on account of the many bewildering systems of mental philosophy that are in vogue in our day. For if there were none of these systems except the old schools of metaphysical philosophy, I would defy any man to obtain by means of them any clear idea about the soul, for at best they are of but little more value than so many cobwebs. Men may study them, however, if they have a taste for them; if a man loves logic and discussion, let him take one of the old metaphysical mental philosophies, and he will have means of busying his mind until he grows tired of such business. But if a man wishes to know practically what he is made up of; if a man wishes a knowledge of human nature for definite practical purposes, there is no system which will aid him in acquiring that knowledge like the system of phrenology; not interpreted too narrowly or technically, but in its relations to physiology and the structure of the whole body. And I may say here what I have never said before in the pulpit, that the views of the human mind, as they are revealed by phrenology, are those views which have underlaid my whole ministry; and if I have had any success in bringing the truths of the gospel to bear practically upon the minds of men,—any success in the vigorous application of truths to the wants of the human soul, where they are most needed, I owe it to the clearness which I have gained from this science. And I could not ask for the members of my family, nor of a church, any better preparation for religious indoctrination, than to put them in possession of such a practical knowledge of the human soul as is given by phrenology.

"I have avoided the use of the nomenclature of phrenology in the pulpit as far as possible, because I did not wish to seem to be a mere teacher of a philosophical system, while I was a minister of the truth as it is in Christ; but I have now been so long with you, that I am justified in making this statement.

"I may say, in regard to the objections sometimes urged against phrenology, its tendency to materialism and fatalism, that the same objections may be made to any other system of mental philosophy. I do not think that such objections belong to phrenology any more than to any system of intellectual science which you can possibly construct. Men's mere logical and speculative reason will always strand them upon the sands of fatalism or materialism; and it is the

practical sense, the consciousness of actual liberty, that redeems us from a belief of the one or the other. Such doctrines dwell in the *head*, but never in the HANDS."*

IX. *One more fact for Sir Henry Holland and the Quarterly Reviewers as to their Theory of Suggestion.* By the Rev. GEORGE SANDBY.

"A man cannot be fairly required to believe anything very strange and unlikely, except when there is something *still more strange and unlikely on the opposite side.*"—*Archbishop Whately on Evidences.*

"Conscious and confessed ignorance is a better state of mind, than the fancy, without the reality, of knowledge."—*Grote's History of Greece.* Preface, p. 12.

TO THE EDITORS OF THE ZOIST.

Flixton, August 15, 1855.

GENTLEMEN,—The Archbishop of Dublin's remark, which is quoted above, applies with peculiar propriety to that doctrine of suggestion which is put forth by sundry adversaries of mesmerism in explanation of its facts. Those facts, it is now unnecessary to repeat, they have ceased to deny; but they escape from the difficulty, in which this admission has placed them, by resolving the phenomena into effects which the state of the mind had induced upon the body. In other words, they assert that the concentration of the attention, or the subjection of the imagination to some dominant idea, is the clue to the whole matter. Now it must be remembered that sound mesmerisers have never questioned the influence which the brain frequently exercises upon the other bodily organs, especially when the latter are in a weak or morbid condition; but to explain *all* the results of mesmerising by such a theory does appear to land us in a greater perplexity than that in which we found ourselves before. The notion of some occult unseen power does not seem to my judgment half so monstrous or unnatural as this doctrine of expectation universally applied to every case of mesmerism. In order that we might not believe something that is certainly very remarkable, the suggestionists call upon us to believe something that would be ten times more wonderful. By their theory we only escape a smaller difficulty to run into a larger. The existence of an invisible imponderable agent, which is capable of being transmitted from one human body to another, on some *quasi* electric principle, or after the

* From the *American Phrenological Journal. A repository of Science, Literature, and General Intelligence.* New York: June, 1855.

manner in which caloric is radiated, may be an astonishing fact or even incredible; but certainly is far less astonishing or incredible than the notion that expectant attention is the invariable cause. At least, I am speaking for myself, and for my own view of the matter. Different minds are of course differently constituted, and observe the very same facts after a different fashion. What looks plausible to one man, appears preposterous to another; and such is the case with this theory of suggestion. We are aware that it is the fashionable, and indeed the convenient doctrine, in anti-mesmeric circles: to my unfashionable ear it sounds not merely ridiculous but impossible. In the language of Archbishop Whately we reply, that no man can be fairly required to believe anything very strange, except when there is something still more strange on the opposite side. Now upon this principle let us examine the case of those curative and remedial effects which are being produced constantly and in succession, and with fresh patients, at our Infirmary in Weymouth Street. Which is the more unlikely thing, that *all* those delightful results should be brought about by the imagination alone, or that some unseen and undiscovered power should be exerted in the work? Is mesmerism, according to Sir Henry Holland, nothing but the fancy of the brain? or is there, as we contend, a real power in the operation? We will no longer argue, but examine the following alleged fact.

The Scottish Curative Mesmeric Association furnishes the case which I purpose to investigate. This Society has been recently established at Edinburgh, and is composed of a body of energetic and benevolent persons, who devote themselves to the gratuitous cure of disease. Much success has already attended their labours. Upwards of one hundred and forty cures have been effected. And in their first most interesting report the following case is recorded:—

"Ann Donaldson, Burn's Land, Greenside, a *blind woman*, about fifty-five years of age, had stumbled over a stool, and fallen with great force against the projecting arm of a chair, by which her left breast was severely bruised. This caused her great pain and difficulty in breathing, and when she had occasion to cough her sufferings were very great. It was also with difficulty she could lie in bed. 'Having called to pay her a visit,' says the operator, 'I found her seated in her chair narrating the accident and its effects to a young lady who had called to read to her. It was to her a matter of much concern, more especially as her neighbours had persuaded her that all such blows ended in cancer. During the time she was talking to the lady, I began (without her knowledge)

to make passes over the seat of the pain. In a few moments she exclaimed, "Eh, bairn, what can be the matter with me? I am all prickling to the points of my toes." A little after she said, "I am getting all very warm—eh, but I can draw my breath better: O, but the pain is away,—O, but I am getting sick; what can this be?" The lady now asked her if she knew she was being mesmerised. "Eh, no," she said, "I knew nothing about it: what is that?" She never again felt any more of the pain.'

"This case proves that mesmerism is not a thing of mere imagination, but, on the contrary, that there is a positive radiation which passes from the operator to the subject."—p. 5.

The reader will doubtless agree with me in thinking that this is a very striking and noticeable case. Here is a poor woman, *perfectly blind,* suffering intense pain and difficulty of breathing, most rapidly relieved and cured without being made aware that anything remedial was being attempted. Her mind is so absorbed by present agony, and by the apprehension of something yet worse, that she can do nothing but talk of the accident and of its effects. In the midst of her tale, she suddenly feels a prickling all over her down to her toes; then she feels getting very warm; then she draws her breath better; then the pain leaves her; then she has a sensation of sickness, and she expresses wonder as to what it can all mean. Her blindness prevents her from having any knowledge of what was taking place. Her mind was not engaged in the business; it was, in fact, strongly preoccupied by something else. Instead of expecting relief, she was looking forward to something still more formidable; and in a few moments a marked change comes over her system. Assuming that the facts are correctly stated, we cannot wish for a more conclusive case.

It will be observed, however, that no name, excepting that of the patient, is given in the report; and this was a shortcoming which it was essential to supply. Through the obliging assistance of Mr. Neilson, the active and intelligent corresponding Secretary of the Association, I have obtained the requisite information, and several additional particulars which considerably strengthen the case. I have learnt, too, from him that the parties, whose names he mentions, are most trustworthy and conscientious; that their statements can be depended upon; and that having had much communication with Mr. Plowman, the operator, he believes him to be *particularly careful* in stating the details of his cases. This was a point upon which I was anxious to press for inquiry: a mesmeriser may be a conscientious narrator, and yet not a close or reliable observer.

It appears, then, that Mr. Plowman knew nothing beforehand of the accident or of the sufferings of the poor woman. His visit was of a religious character. He went to her house in the capacity of a city missionary. He there finds a lady, whose name happens to be the same as the patient's (Donaldson), and who also went to the house for a Christian purpose, listening to the blind sufferer's distressing narrative. *Without saying a word* on the subject, Mr. Plowman proceeded to mesmerise her, and the result was that which is given in the report. But Miss Donaldson was so struck by what she witnessed, that she immediately requested Mr. Plowman to attend and mesmerise her father, who was suffering from some ailment at the time. And she has moreover acted with a high-minded courage which reflects the greatest credit upon her, in openly avowing her convictions of the truth and in permitting her name to be given.

The following notes have arisen out of my enquiries, and corroborate the above remarks:—

"25, West Nicolson Street,
"July 31, 1855.

"Dear Sir,—The accompanying note I received from Miss Donaldson last night. There is nothing beyond the report that I require to mention. You are fully aware of all the facts connected with the case. The poor woman did not know that there was such a thing in existence as mesmerism at the time the cure was effected.

"Yours, &c.,
"Wm. Neilson, Esq." "G. PLOWMAN.

"Miss Donaldson begs to state to Mr. Neilson that the passes on Ann Donaldson were *not by contact*, but could not state the exact distance. She has read the case in the annual report, and, as far as her memory serves her, believes it is quite correct.

"2, East Broughton Place, Edinburgh,
"July 30, 1855."

Mr. Neilson has also obligingly favoured me with the following additional particulars which arose out of a visit of his own:—

"I called last week on the blind woman, who resides in Burn's Land, Greenside Row. She appears to be a highly respectable old woman. On asking her if she enjoyed good health, she told me that she had very bad rheumatism in her knees, and an unpleasant heat in her head. During this introductory conversation, I made the rapid tractive passes over her feet, that gave a sensation of cool fanning in the head; and she said, in speaking of her head, 'But it is fine and cool just now.' As we continued our conversation, I made the common down passes, at the distance of three feet, for upwards of ten minutes; when of her own accord she said, 'I feel

a fine glow all over me, especially in the knees, most in this one,' pointing to the chief offender. At this time I had not alluded to the cure effected by Mr. Plowman. On my mentioning it, she said it was true. I asked how he cured her. She said, 'It was with—I forget the word.' 'Was it mesmerism?' 'Yes,' she said, 'that's what he called it.' 'Had you heard of it before that time?' 'No.' 'Did you know that he was going to cure you?' 'No.'

"I again made the tractive passes, and asked how she felt. She said she felt 'a grand *flaming* about her head.'

"These sensations, as you know, are not experienced by every subject, and that they were in her case, confirmed me in opinion that Mr. Plowman's statements are correct. It was gratifying to find that I could influence her without her knowledge, for I left her *in ignorance of my having mesmerised her.* As she is completely blind, she could have no idea of what I was about: she and I were the only persons in the room, and we were talking on various subjects all the time."

This, then, is the testimony which is brought forward in favour of this case;—testimony which at least is adequate enough to form a *primâ facie* ground for further investigation into the subject.

1st. There is the poor blind patient herself, who asserts positively that the pain left her at the time she was being mesmerised, and that she knew nothing at the time of anything being done.

2ndly. There is Mr. Plowman, the mesmeriser, who entered the house on missionary motives, and commenced making the passes without saying one word on the subject.

3rdly. There is Miss Donaldson, an impartial disinterested witness, who has read the report, and believes it to be quite correct.

And 4thly. We have the supplementary evidence of Mr. Neilson, who on a subsequent occasion produced an effect without communicating his intention. By mesmerising the *feet*, at the distance of three feet, he caused a sensation of coolness in the *head.*

Now in what manner will our opponents explain away the above facts? What is their *rationale?* How does their hypothesis apply? What is the grand physiological principle which is to solve and settle this case?

For instance, will Mr. Braid, who contends that the so-called mesmeric effects are produced by the patient being made to concentrate his vision fixedly on some object for a certain time, assert that the *staring process* was the secret of Mr. Plowman's success? Did the gaze of the *blind* woman excite her nervous temperament, and influence her system so potentially as to bring about the relief in question?

Or will Sir Henry Holland teach us, that the principle of *expectant attention* was the "*natural source*" of this result, when the blind woman was expecting nothing, or rather was taken by surprise, and attending only to her own story and her own fears?

Or perhaps the Quarterly Reviewers will tell us, that "the study of human nature has been so neglected by us poor mesmerisers in our educational arrangements," that we do not perceive that "*dominant ideas*" predisposed the mind of Ann Donaldson to draw her breath better, to lose the pain in her breast, and to feel a sensation of sickness and of prickling come suddenly over her?

No; these gentlemen will tell us nothing of this: they will simply say that we are mistaken in our facts; that the evidence of a blind woman is valueless, because she is a human being: that had poor Ann Donaldson been an oxyd of platinum or any inflammable gas, they would have listened to her statement with the greatest pleasure; but to suppose that two or three "ignorant men and silly women," "with credulous and excitable minds," (for thus it is that the potentates of science compassionately speak of us) were competent to verify a statement, which, if proved, would upset a learned hypothesis, and compel physicians of eminence to go back to college,—this would be too preposterous a proposition; and that, therefore, as one swallow does not make a summer, so the evidence of one blind patient does not supersede the great doctrine of mental consciousness in reference to health and disease.

This, or something like it, would be what these philosophical gentlemen would give in reply to our narrative, provided that they were driven into a corner and not allowed to make their escape without an answer; otherwise they would use every precaution to bestow no attention upon us. To suppose that this poor paper of mine should penetrate into their presence, or that these great students of nature would, of their own accord, examine a transaction which makes against their scientific decision, would be a vain presumption. Self-imposed ignorance is the main prop of their hypothesis; and they would owe no thanks to any man who would force them to open their eyes. To judge from their past demeanour, there is but one way by which we could ever succeed in constraining any of these profound writers on physiology to listen to our story; and that would be by imitating an incident in an old comedy,—seizing the professor bodily, tying him into his chair, and not permitting him to leave the room till he had heard our facts and given his answer. And what

would that answer "on compulsion" be? Simply that which I have supposed above; viz., that a single statement like this must not be proferred for their belief, until more satisfactory evidence and more repeated instances shall be adduced in its support.

Exactly so; to that proposition we offer no objection: in truth, we do not call upon these writers to believe our facts, *but to examine them.* We invite these writers to analyze and sift them carefully, and then to declare what is the inevitable conclusion if they be true. At the same time we are well aware of the disadvantage under which we mesmerisers labour from the nature of our studies. Mesmerism is not like chemistry, and does not deal with the same class of subjects. What I stated in my review of Dr. Holland's work about two years back, I must repeat in this little supplementary letter:—

"Our author 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."*

In short, a mesmeric patient in a state of blindness or unconsciousness is not like a piece of sulphate of iron, which we can find any moment in our laboratory, and heat up in the retort at will: it is a material of a far more delicate and sensitive nature: we must seize our moment, when we have it; if the moment be lost, perhaps an occasion may not present itself for some time. Blind patients, in an impressible condition, and ready for a rapid reception of mesmeric action, do not grow, like blackberries, on every hedge. Still, though they be not so plentiful as we could desire for the prosecution of our studies, there is more than one instance on record well worthy of examination. Ann Donaldson's is not the single isolated case upon which we build our position. There are two or three others of much importance: they have been often referred to before; but on this occasion they will bear a reproduction.

Dr. Esdaile, the well-known medical officer at Calcutta,—a man of science, and of careful correct observation, gives

* *Zoist*, Vol. X., p. 397. From review of Sir Henry Holland's *Chapters on Mental Physiology*.

us the following striking facts in one of his most interesting works :—

"I had been looking out for a *blind man* upon whom to test the imagination theory, and one at last presented himself.

"I placed him on a stool without saying a word to him, and entranced him in ten minutes without touching him. . . . *My first attempt* to influence the blind man, 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 and cataleptic. *This was repeated* at the most untimely hours, when he could not possibly know of my being in his neighbourhood ; and *always with like results.*"*

It will be observed here, that Dr. Esdaile mentions that he *repeated* his experiment with this blind man,—how often he does not say,—but his language leads us to infer on *several* occasions. He says that the man became so susceptible, that, by making him the object of his attention, he could entrance him in whatever occupation he was engaged, and at any *distance* within the hospital enclosure. And he particularly mentions the fact of distance, lest the suggestionists should contend that this blind man became aware of his presence and intentions by smell or hearing, or by his fixed position, or by his altered breathing, &c. The distance was the first time twenty yards. Our sceptics will here perceive that Dr. Esdaile pursued his experiments with philosophical care and precision.

Professor Gregory, another man of science, and one, from his high position, well acquainted with the importance of careful observation and study, gives us another instance :—

"We have ourselves seen a blind patient strongly affected, nay, put to sleep by our silent gaze, while he was engaged in conversation with another person. The same patient, while conversing, has also been put to sleep by another operator, who was trying *at some distance, unknown to the blind man,* to put another to sleep."†

In the Fifth Volume of *The Zoist* (p. 5), there is a description of the extraordinary effects of mesmerism on a gentleman who had been perfectly blind for eleven years. In this case, Dr. Elliotson, who is a most cautious experimenter and most careful in his observations, says—

"On my second visit, I was anxious that the mesmerism might be begun when there was *no possibility of the patient being aware of*

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* See Dr. Esdaile's *Natural and Mesmeric Clairvoyance*, pp. 227, 228.

† See letter from Professor Gregory on the Theory of Imagination, *Zoist*, Vol. X., p. 11.

it. Accordingly, while we were all in conversation, Mr. Holland began to fix his eyes upon the patient, our conversation continuing equally as before. Presently the captain's eyelids twinkled; he exclaimed, *are you not mesmerising me?* A drop of fluid appeared at the corner of one eye, and he was soon in sleep-waking."

Here, then, are the instances of *four blind* persons being placed under the influence of mesmerism without their cognizance; and I should like to ask what is the defect in the testimony? Sir Henry Holland, who has written a chapter on Medical Evidence, in which his obvious purpose is to teach that believers in mesmeric agency are scarcely competent to arrive at a correct conclusion, speaks therein of certain physiological experiments being "entirely wanting in all that gives *exactness or truth* to scientific research." Will he assert that the four cases narrated above fall under this category? and will he inform us what are the tests which were neglected in the experiments? Let him, for example, take the case narrated by Dr. Esdaile. This gentleman is one who is quite as capable of conducting a scientific examination as Sir Henry Holland himself. He does not confine himself to one experiment, but repeats the trial several times, and with every precaution, and with due regard to the required conditions. His object, he tells us, was especially to *test the imagination theory.* I ask, therefore, what is there in this case which is wanting in exactness or scientific enquiry? Or again in the two cases related by Professor Gregory and Dr. Elliotson? Are these two gentlemen unfit to observe facts which are passing before their eyes, or to form a right estimate of the various circumstances, primary or secondary, direct or indirect, attendant on their experiments? Or even in the case of Ann Donaldson? What is the defect here? The witnesses are not scientific celebrities, but they may be just as honest, just as unprejudiced, just as capable of noticing a simple fact.

Either the witnesses in these four cases are wilfully deceiving us, or their minds are so impulsive and contracted, that they are not capable of correct observation, and of attending to the necessary tests; or Sir Henry Holland's theory of mental attention is upset. It is unfortunate for him, for he has taken great pains to write a dogmatic book, which should crush the "mesmeric theory" for ever; but like a great number of ingenious persons, similarly eager to destroy an enemy, he has endeavoured to *prove too much.* Had he contented himself with teaching that the influence of the mind on the bodily organs is very considerable,—that it often extends to cases where it had hitherto been little suspected,

and that the effects of various external excitements on the sensorium or nervous system of persons of a peculiar temperament ought always to be taken into calculation, there is not a mesmeriser of any experience who would not have gone the full length with him. But, when he and the Quarterly Reviewers assert that all the "supposed curative powers of mesmerism," and all the phenomena which arise out of it are referrible to the "concentration of the entire mind on whatever may be for a time the object of its attention, and to its passive resignation to any notion that may be suggested to it," they overstate their case and exhibit more zeal than judgment. I do not see why a medical impatience to put down mesmerism should not form as disqualifying an ingredient for the office of judge, as too passionate an ardour for its support. *Prejudice against,* no less than *prepossession for,* destroys our just perception of what really constitutes scientific inquiry. The one is as unphilosophical as the other. On these grounds Sir Henry Holland must be put out of court. He may, indeed, be used as a text-book by Quarterly Reviewers *who have an object in view,* and he may be quoted as an authority at Royal Societies and Royal Institutions, and be lauded by the toadies and understrappers of science; but men of calm reflective minds, who have not committed themselves to a conclusion, and *can look at both sides* of a controversy, will admit that, with all his learning and all his able and interesting researches, the writer has overlaid his argument, and must write his *Chapters* over again, correcting many of his assertions, and qualifying his too sweeping generalizations. Ann Donaldson with all her blindness is not more blind than the *soi-disant* physiologist who refuses to see the *whole of a case.*

When we say that these four blind patients, by themselves alone, upset the theory of mental attention, it must be borne in mind that our case is far from resting upon blind patients only. Infants, sleeping persons, and brutes have been powerfully influenced by passes without contact, and by the simple gazing of the eyes. As my accomplished friend, the Rev. Chauncy Townshend, observes in that philosophical work of his, in which he has *reviewed* the Quarterly Reviewers so irrefragably:—

"All that we desire is, that every body should conduct for himself a series of experiments in mesmerism. Let a doubter try his passes where suggestion cannot be an ingredient in the case. Let him mesmerise babies, if he will. I have seen an *idiot boy,* who otherwise never slept, thrown in five minutes into a sound mesmeric sleep. Let any one make experiments on brutes, above all, on birds.

I have had in two instances birds which were so easily affected by mesmerism that the head followed the finger, *even when held out of sight.* Fish are easily affected by mesmerism, &c., &c."*

And, as Professor Gregory remarks, the distinguishing of water or any other object, which has been mesmerised, from such as has not, is a strong argument against the doctrine of suggestion. However, we will not on this occasion press these different and collateral facts into our argument. We now confine our reply to the case of these four blind patients; and we call upon the adherents of the suggestion theory, first to examine our evidence respecting the facts as rigidly as they wish, and then to give in their verdict, and *their reasons* thereof.

I repeat it, then, in conclusion, that Ann Donaldson, the poor blind Scotchwoman of Greenside, has overthrown the anti-mesmeric theory of the Quarterly Reviewers. I do not say that she proves, on the other hand, that there is any external transmitted agent, for on that point at present we must admit that we are imperfectly informed; though what other inference can be drawn from her case, and from the one recorded by Dr. Esdaile, it would be difficult to conjecture. But let us be satisfied with owning our own ignorance, and disproving the pretentious wisdom of others. "Conscious and confessed ignorance," as I have already quoted from Mr. Grote, "is a better state of mind, than the fancy without the reality of knowledge;" at any rate it is far better than the over-weening presumption of these writers who, upon a subject of some difficulty, aim at laying down positive laws for universal application, and yet omit in their calculation an essential part of the argument and all the most important facts which militate against their conclusion.

I remain, Gentlemen,
Your humble servant,
GEORGE SANDBY.

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* *Mesmerism Proved True.* By the Rev. C. H. Townshend. p. 102. This is a book which every mesmeriser ought to possess, and to study. See also a paper by Anti-Glorioso in the Twelfth Volume of *The Zoist*, p. 278, which reviews Mr. Townshend's book, with every word of which I concur.

X. *Visit to Sarah Ann Bartle, the cataleptic patient near Ely.* By an old Mesmerist.

"Science takes cognizance of a phenomenon, and endeavours to discover its law."—*J. Stuart Mill on Political Economy.*

TO THE EDITOR OF THE ZOIST.

August 10, 1855.

SIR,—Having heard a good deal lately respecting the peculiar condition into which a young girl had lately fallen spontaneously, and several of the phenomena of which public rumour had of course magnified into supernatural manifestations, I was desirous of visiting the case for the purpose of separating the true from the false, and of understanding the real state of the patient. I had the good fortune to be accompanied by two friends of much experience and information, who rendered considerable assistance in the observation and examination of the symptoms. It may be as well to add that our visit was not expected.

Sarah Ann Bartle is the daughter of a small farmer who cultivates his own land at Prickwillow, near Ely: and she completed her fourteenth year on the 7th of August, the day upon which we paid our visit to the house. We found Mr. Bartle and his wife, the mother-in-law of the girl, very obliging and ready to answer any questions put to them: and their whole manner was simple and straightforward, and free from every appearance of trick or collusive conduct.

We found the young girl lying in bed in a deeply comatose condition; whether it may be called a trance or a fit, I will not exactly say, but I should myself consider that she was asleep. Her hands were clasped firmly together, and pressed tightly over the pit of the stomach: her eyelids and tongue kept at a continued flickering motion; her countenance had a pleasing expression, and the face looked full and fresh. Excepting this darting movement of the tongue and the constant fluttering of the eyelids, she remained perfectly still all the time of our visit, which lasted about an hour and a half.

When I opened the eyelids, I found that the eyeballs were turned upward, as is the usual state in cases of this character. Her form was perfectly stiff and rigid: when I lifted her up, her limbs and whole frame were as firm and unpliant as a piece of wood. It was a case of rigidity, not of catalepsy. When the finger was lifted up,—to do which some little effort was required,—the finger fell back with a sharp spring. Had the patient been cataleptic, the finger

would have remained stationary in the position in which it was left. Rigidity and catalepsy are constantly confounded. Real catalepsy I imagine to be a condition much more rare and curious.

I mesmerised her from ten to twenty minutes, but no apparent effect was induced. But *when our hands remained for some time closely pressed upon hers, the thumb and fingers became soft and flaccid,* and, when lifted up, did not fly back with much force.

I understood from the mother-in-law, that Sarah had been very ill for about ten weeks; that she had been very depressed in her spirits, and had taken but a small amount of food, and that her bowels had been very costive. The menses made their first appearance when she was 11 years old, and continued very regularly till she fell into her first trance, and from that time to the present (a period of sixteen weeks) they have been quite suppressed.

She was for a long time attended by a medical man, but no benefit resulted from his treatment: I fancy that at present all medicines and remedies are discontinued.

She first fell into "these fits," as the mother calls them, about sixteen weeks back: she remained perfectly composed and still, both before and after. The fits generally lasted several hours: frequently two or three days: once they continued for the space of five days. We found her in one of these fits. The one before had lasted for fifteen hours: she had awakened up at 9 o'clock, and gone off again at 10; so that as we arrived about half-past 11 we had no hope that she would awake up during our visit. She never speaks in this state, and hears nothing that is said to her.

When she wakes up, she talks a little, and mentions her dreams (or visions, as they are called) to those only who are disposed to listen to them, and *generally tells the time when she will next go off.*

She always continues in bed: and takes very little food, drinking nothing but water, and eating scarcely anything but fruit. When she awoke up after the five days' sleep, she drank off about five tumblers of water. It should be mentioned that neither her bladder nor her bowels act when she is asleep, let her continue in that state even for three days.

In general she wakes up quite quietly; but occasionally of late she has come to herself after much sighing and agitation.

To judge from the statements of her parents, Sarah is occasionally a natural clairvoyant. For she has foretold more than once the coming of some people who were quite

strangers, and what they would do, and the sort of dress which they would wear. She has also, according to their account, predicted the exact time and hour in which some of the neighbours would die.

The parents also mentioned that there used to be loud noises in her room when she was asleep,—noises which lasted all the night: but that for some time these have ceased. They seemed very reluctant to enter upon this part of their story, evidently from some superstitious feelings on the subject. I could therefore understand little or nothing upon this point.

Your readers will have the goodness to separate that which I actually saw from that which I was merely told. The case appeared to me to be genuine, and I saw no reason to call in question the veracity or conscientiousness of the parents.

If this poor girl could be placed under regular mesmeric treatment, I have little doubt but that she would soon be cured: but her residence is in such an unapproachable country that any arrangement seems impracticable, and her father will not allow her to be removed to a more convenient neighbourhood.

I am, yours truly,
G. S.

*** We shall be glad to hear further particulars of this case from any friends near Ely.—*Zoist.*

XI. *A few remarks in favour of the application of Mesmerism in cases of Dysentery and Insanity: a case of the latter malady successfully treated by it, Contraction of Fingers from Fracture of Ulna, &c., successfully treated by the same means, with five cases of After-pains.* By JOHN BATTISHILL PARKER, Esq., Surgeon, Exeter.

"HARVEIAN ORATION.—On Saturday, the 30th ultimo, the annual oration in memory of the discoverer of the circulation of the blood, was delivered at the College of Physicians, by Dr. Steward. In the absence of Dr. Paris, who was prevented by a domestic affliction from presiding, the chair was occupied by Dr. Hawkins. The orator began, as is usual on these occasions, by a brief introductory notice of the birth, education, labours, and services of Harvey, whose fortune it was, not only to have discovered the great fact of the circulation of the blood, but to have outlived the envy with which all true discoverers are assailed. Having referred to the other distinguished benefactors of the College, Mead, Sydenham, Halford, &c., he compared the scientific and inductive process, by which Harvey proceeded in his discovery, with the hasty generalizations of the *mesmerists*, the hydropathists, and the homœopathists of the day, for, if

Nature effected a cure, they ascribed it to their own nostrums; if, on the other hand, Nature did not help the curative process, they contented themselves with a *moriendum est!* The learned doctor next adverted to the principle of blood-letting, which had of late been much discontinued; but he seemed to maintain that in certain classes of disease it was indispensable, and, indeed, a necessary consequence of the circulation of the blood. The oration concluded with a tempered but just tribute to the memory of Harvey, which met with the applause of the audience."—*Lancet*, July 7, 1855.*

Mesmerism in Dysentery and Insanity.

THE importance of a diagnosis is often most appreciated where there has been the greatest difficulty in forming it, and a correct opinion constitutes one of the greatest triumphs of the pathologist. But it frequently happens that the fatal termination of a malady, however sad, is more instructive than recovery from it in spite of all our prognostications, neither success nor failure being always in accordance with our opinions; and, however erroneous the latter may have been, the recovery of a patient does not always solve the cause of our error. It may sometimes appear that an attempt has been made to exaggerate the danger of a patient's sufferings in order to enhance the value of the remedies and treatment employed. I am induced to make the above remarks by reflecting on the case of E. Merson, who was suffering from diarrhœa and dysentery, and reported in the April number of *The Zoist*. At the time I forwarded my report for publication, the patient was quite well, and continued so until the latter end of December, when she was again seized with symptoms similar to those described. She was then residing twenty miles from Exeter, where she was attended by another medical man, and treated with other remedies than mesmerism; and on the twelfth day she died. That an attack of dysentery might prove fatal, the public *even* must be too painfully aware, from the fact of so many of our brave fellow-countrymen dying from this disease during the present war in the East. This clearly proves that no specific has yet been found in the materia medica for that terrible scourge any more than for cholera. I fully attribute the successful termination of E. Merson's former attack to the restorative powers of mesmerism: and I would most strongly urge its application in similar cases on all philanthropists, and on those who are not fettered by stupid bigotry or blind routine. The author of *A Month in the Camp before Sebastopol*, perhaps knowingly, perhaps unconsciously, gives a strong argu-

* Who Dr. Steward is we know not. But this we know, that, if he lives a few years, he will live to be ashamed of his folly, and to see the College ashamed of having allowed such a display of ignorance and want of feeling for the sufferings of their fellow-creatures within their walls pass unrebuked.—*Zoist.*

ment in favour of the treatment I advocate. He says (p. 61): "More than one officer has told me with his own lips, that he ascribed his recovery from cholera to the untiring efforts of some friend who rubbed and rubbed away for hours at the bloodless skin till circulation was restored."

Whilst every experienced medical man must acknowledge the difficulty of forming a correct diagnosis in some cases, in others he is as much puzzled to find a suitable remedy, even when the nature of the malady is most palpable and conspicuous. Such has been the oft-told and printed experience of our predecessors, and will be readily admitted by every one who peruses the following observations. All agree that the healthy enjoyment of the intellectual faculties constitutes man's greatest privilege, and that insanity in every form is the most terrible and melancholy privation to which the human race can be reduced. And, however much the present generation has improved in the management of the insane, the published reports of their different asylums in Great Britain are in accordance with that of the Worcester City and County Lunatic Asylum published in the *Times* of August 18th, 1855, by which it will be seen that about ten only per cent. are annually discharged cured. The Census of 1851 records 21,000 lunatics out of a population of 20,000,000 in Great Britain, whilst the Statistical Journal agrees with the report of the Devon County Lunatic Asylum, that from eleven to fifteen shillings a week are paid for each of the 21,000 lunatics in the different asylums, making a total of more than seven hundred thousand a year with only ten per cent. cures. The friends of mesmerism should take every opportunity of promulgating these facts, and endeavour to enlist the friends of humanity with the advocates of economy in order to test the curative powers of mesmerism on the insane: the success of it has been fully proved by Drs. Strong and Kean in India, and also by numerous other correspondents of *The Zoist*. I have much pleasure in stating that the subject of the very remarkable case of this kind, published in one of my reports, has enjoyed perfect health ever since. I am quite satisfied that by having recourse to mesmerism at the commencement of mental aberrations we should cure at least 40 per cent. of our patients. Unfortunately mesmerism is too frequently resorted to when every other treatment has failed, and even then under such very unfavourable auspices that I have been quite astonished to see my patients recover, since I could not hold out the slightest prospect of success. The following case will clearly illustrate the correctness of our principles.

About two months since, just as I was going to bed, the mother of an insane patient came to my house in great distress, as her only son was in a state of phrenzy, and had been most mercifully prevented from committing suicide. Great anxiety about his business had caused him to pass many restless if not sleepless nights; his face was much flushed, and, though quite sober, he talked incoherently and confusedly. He did not know me, though I had attended his family for years. When I endeavoured to take off his coat preparatory to bleeding him, he would pace about his room; after nearly sixteen ounces of blood had been taken from him, he became rather faint. This, however, produced but slight relief to his disordered intellects, so that I lost no time in sending for Mr. Johns, my mesmeriser. He soon quieted the patient, who, although mesmeric sleep was not produced, soon afterwards slept naturally, and when he awoke the intellectual faculties had resumed their natural and healthy condition. The second evening he was put into mesmeric sleep, from which he rose perfectly well, and free from head-ache for the first time since the commencement of the attack. All this disturbance occurred without leaving the least trace on his memory,—he had not the slightest recollection of what had transpired during his illness. At the end of the fourth day he was quite restored, and able to resume his work, to the great joy of his family, who had been strongly impressed with the necessity of sending him to an asylum if the aberration of the intellects continued and he was not speedily cured. He is but 25 years of age.

Fracture of Ulna, and undetected Dislocation of Radius, followed by Contraction of the Fingers and Thumb.

Jonathan Miller, aged 13, was thrown from a donkey on June 6th, 1854. He was immediately taken to the Exeter Hospital, where a fracture of the ulna of the right arm was recognized, about the point of junction of the upper with the middle third of that bone. Splints and bandages were applied, and the boy was made an out-patient. During the following 48 hours he suffered very severely, and when he presented himself at the hospital for inspection it was found necessary to make him an in-patient. The pressure of the splints had produced such mischief that, at the end of a fortnight, sloughing had caused five separate sores; one 4 inches long and 2 broad on the inner part of the fore-arm, two smaller ones just below the elbow, and two of a similar size on the back of the wrist. The five cicatrices may still be seen. These sores were of such a character as to render

any further restraint inadmissible, and the boy was detained for five months in the hospital to allow them to heal. The sore on the inner part of the arm had extended to a great depth, and had influenced the flexor muscles to so great an extent as to produce a permanent contraction of the fingers and thumb on the palm of the hand, and there was a perfect inability to straighten them. For several months after he had again been made an out-patient, he continued to pay occasional visits to the hospital to have his arm inspected. At length a consultation was held, and it was proposed to divide the flexor tendons, and the boy was to be received into the hospital on the following Thursday to undergo the operation. During the interval, the father brought the boy to me, when I collected the above history and examined the five cicatrices. It was quite impossible to straighten either fingers or thumb, and my first impression was that a division of the tendons by a knife would be absolutely necessary: the case was so extreme that I scarcely dared hope that any other means would avail. However, I determined to try the effects of mesmerism; and, *at the end of twenty-four hours,* the fingers were partially straightened; but the thumb still remained firmly bent into the palm of the hand. Splints were now applied to aid in keeping the fingers straight, and after steadily persevering with mesmerism for a few days some effect on the thumb was also produced. This treatment was continued for three months, when the fingers and thumb had regained their natural use, with such loss only as was occasioned by the unreduced dislocation of the radius. His hand and fingers are now *nearly* as useful as ever, and I am happy to think that all this has been accomplished by the painless power of mesmerism, and not by the excruciating knife.

After-pains.

Having recorded in the pages of *The Zoist* many instances where much suffering from after-pains had been alleviated, and even prevented by mesmerism, I think a perusal of the five following cases may interest its readers; the more so, as there is seldom a more urgent demand on our sympathy than that which the parturient state induces. Often indeed the joy of a child being born into the world is but the precursor of the most cruel sufferings to its mother.

1. Mrs. Lear, in the early part of her third pregnancy, strained her side in a violent manner. Constant pain ensued, and became so severe during the last six weeks previous to her confinement that she could scarcely walk across the room. The delivery was short and natural, and everything

proceeded most favourably until forty-eight hours had passed. Then the pain in the side became excruciating, and extended to the womb. As there was no cessation for several hours, she sent for me. I found her quite unable to move from its effects; so I began to mesmerise her, and in *less than ten minutes* she was surprised to find that her pains had almost gone. *Before twenty minutes* had elapsed, she was *quite free* from suffering, and at my subsequent visit expressed no little delight and gratitude at what mesmerism had done for her.

2. Mrs. Vicary was delivered of her fourth child February 3rd, 1855, after a very short and natural labour. Everything went on well with her until forty-six hours after, when she was seized with violent pains of the womb. These were much aggravated by the least movement of the lower extremities. Being of a very sensitive temperament, her head soon sympathized with her other sufferings; at first there was violent throbbing, then her sight was much affected, and everything in the room appeared of a reddish hue. As the pain in the womb increased, everything appeared to be on fire. The above sufferings had continued nearly five hours before I was summoned to her bedside; then her sight had almost left her, and everything appeared black. I think I never saw a patient in greater agonies, and this was a case which entirely interdicted the use of opiates or sedatives of any description. In a few minutes I began to mesmerise her, and very shortly afterwards she asked if she might move her legs a little, as they were quite stiff from having been in the same position for four hours. I consented; and she found that she could do so without exciting any of the sufferings which had now nearly left her. Long and slow passes soon made her quite composed and comfortable.

3. Mrs. F—— was delivered of her sixth child after a few hours' illness only. I was preparing to leave the house when she complained of most violent pains in the bowels; then vomited and immediately fainted. At the first examination I thought there must be another child, but was soon convinced there was internal hemorrhage; and whilst I pressed the uterus firmly with my right hand, I breathed vigorously over the heart. Soon the patient felt the restorative power of mesmerism; the uterus contracted firmly, and expelled some very large clots, and there was no return of the hemorrhage. The favourable termination of this case is the more remarkable when compared with the results of another exactly similar, in which one of her neighbours died in three or four hours from a precisely similar cause. The wonderful effects of mesmerism are indeed most varied on the female constitu-

tion, as by its powers an undue hemorrhage can be so speedily restrained and confined within salutary limits; and on the other hand these so often aid in producing that periodical function which is so essential to women's health and well-being.

4. Mrs. Reeves, the wife of a builder of Newtown, ceased to be a patient of mine for several years because I had espoused the cause of mesmerism. I had previously attended her in three confinements, and three children had been born in the interval. After the birth of each she suffered severely from after-pains for a week at least. Having heard that such sufferings could be prevented by mesmerism, she again requested me to attend her. She was confined with a very fine boy, and, as soon as the delivery was completed, had an intimation of the return of her former pains. She therefore reminded me of the reputed powers of mesmerism, and begged that she might test their efficiency. *Before half a dozen passes had been made, she exclaimed with delight that I had stopped the pain.* I continued to make long and slow passes for ten minutes. She experienced no more suffering, and her convalescence was more rapid than on any former occasion.

5. Mrs. Curry, whose cure of after-pains in more than one instance, and prevention of them in another, are recorded in *The Zoist,* was delivered of her tenth child this summer. As soon as the delivery was complete, I began to make long and slow passes; and at my subsequent visits I found she had been spared the cruel sufferings which she had endured on former occasions; and her convalescence proceeded most favourably.

XII. *Phrenological Examination of Marshal Radetzky: making part (by his permission) of the Phrenological Gallery of Eminent Persons.* By M. A. Castle, M.D.*

"Every one, of course, has heard of Dr. Gall's CRANIOLOGY, and seen his plaster heads, mapped out into the territories of some thirty or forty independent faculties. Long before this time, we confess, we expected to have seen them turned into toys for children: and this folly consigned to that great limbo of vanity, to which the dreams of alchemy, sympathetic medicine, and ANIMAL MAGNETISM had gone before it."—*Edinburgh Review,* September, 1826.†

* The length of the original examination (published in French) obliges us to omit some details, but only such as are of secondary interest.—*Zoist.*

† When Lord Jeffrey penned this ridiculous article in 1826, he little thought that Sir Benjamin Brodie would have to renew the attack upon *phrenology* at the end of almost thirty years in the form of a book called *Psychological Researches*

§ 1.

THE accompanying organography indicates the existence of strongly-developed faculties, among which those which tend to egoism or personalism predominate over the domestic and social affections. Among the intellectual faculties the reflective are the least developed—a circumstance which leaves comparatively unrestrained the activity of the instincts, that is, of the perceptivo-memorative faculties and the affections in general. This fact leads us to anticipate less marked distinctness between the phases of adolescence, maturity, and decline of life, than is observed where the *reflective* faculties predominate. Modifications may have taken place, it is true, but not so great as ever to efface the characteristic signs of earlier life, among which the most striking were remarkable physical energy, great vivacity, a quick spirit of observation, and a memory for details, no less reiterative than prompt and applying alike to physical objects and to every kind of event.

The *accumulative* action of all these traits produces a restless curiosity* and a constant desire for change, both in the exercise of the intellect and in the emotions arising from the feelings.

Thus all that could be learned by observation, by oral communication, or by incitation, was acquired without effort; whereas the exuberance of his physical energy, and his impatience of all constraint, will have rendered his mind little apt for studies requiring serious reflexion.

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on account of it flourishing far more vigorously than ever: and that *animal magnetism* in 1855 would hold a high and proud position and be acknowledged to be a source of benefit to mankind such as physicians and surgeons could not hope to see established from their art.—*Zoist.*

* Three faculties more than others give rise to what is generally understood as Curiosity; viz., *Individuality*, *Eventuality*, and *Causality;* but Curiosity is in fact a property common alike to the feelings and to the intellectual faculties, and is modified according to their various combinations. Thus the simple Curiosity of *Eventuality* takes special directions according as it is associated with different instincts; for instance, when combined with *Combativeness* and *Destructiveness*, it produces interest in warlike events; with *Secretiveness*, the kind of Curiosity more specially understood as inquisitiveness; with *Individuality*, *Constructiveness*, and *Destructiveness*, it produces a Curiosity, very characteristic of some persons, concerning arms and instruments of torture; with *Causality* and the reflective faculties generally, it gives rise (according to farther combinations with the perceptions and feelings) to taste for special sciences, and generally to what may be called scientific curiosity. Taken in its widest sense, Curiosity is but the first and strong expression of our primitive faculties, and is therefore as varied as the innumerable combinations of these faculties.

CRANIAL DEVELOPMENTS OF MARSHAL RADETZKY.

First Group.

Individual affections, limited to the domestic circle (minor).

Amativeness ..... Generative instinct, bissexual attachment, erotic appetite ..... large
Philoprogenitiveness.. Parental instinct, attraction to children ..... small
Adhesiveness..... Instinct of attachment, of individual friendship, of affection ..... rather large

Second Group.

General affections, expansive or social (major).

Approbativeness .... Desire of another's approval, honour, or glory ..... rather large
Veneration ..... Sentiment of deference, respect, piety, devotion ..... ditto
Benevolence..... Sentiment of general philanthropy, charity, goodness ..... ditto

Third Group.

Instincts or impulses, giving physical and moral energy, military spirit.

Combativeness ..... Instinct of resistance, of animal courage (defensive) ..... large
Destructiveness .... Instinct of physical energy, of attack (offensive) ..... rather large
Firmness..... Instinct of will, of perseverance, of inflexibility..... large

Fourth Group.

Propensities eminently selfish.

Self-esteem ..... Sentiment of one's own worth, dignity, self-respect ..... rather large
Acquisitiveness .... Instinct of appropriation, of accumulation ..... small

Fifth Group.

Inclinations giving instinctive reserve, or a retentive effect.

Concentrativeness.... Faculty of attention, of continued concentration, instinct of constancy..... rather large
Secretiveness ..... Instinct of revelation, of reserve .. moderate
Circumspection..... Instinct of prudence, of precaution, of apprehension ..... rather large

Sixth Group.

Sentiments eminently moral.

Conscientiousness.... Sentiment of equity and of justice, instinct of duty ..... rather large
Hope (?)..... Sentiment of joyous anticipation .. large

Seventh Group.

Imaginative faculties, producing the sentiment of the beautiful, grand, and sublime.

Ideality	Appreciation of the perfect	rather large
Marvellousness	Instinct of belief, of admiration	ditto

Eighth Group.

Perceptive faculties, giving general manual dexterity, eminently auxiliary.

Constructiveness	Mechanical instinct, tendency and aptitude to construct	rather large
Imitation	Instinct to imitate, faculty of general interpretation	ditto
Order	Disposition to symmetrical co-ordination, to methodical, systematical distribution	large

Ninth Group.

Perceptive faculties of observation, producing general memory.

Individuality	Perception of entities, memory of individualities, sense of things	large
Locality	Perception of the relations of situation in space, memory of places	ditto
Eventuality	Direct memory of events, of facts	ditto

Tenth Group.

Perceptive faculties, giving special aptitudes and memories.

Configuration	Perception and memory of outlines, of forms	rather large
Extent	Appreciation of distances, of the dimensions of space	ditto
Weight	Instinct of gravitation, equilibrium, appreciation of the pressure and resistance of a mass	large
Colours	Perception of the shades of colour	rather large
Numbers	Appreciation of numerical relations, arithmetical instinct, memory of cyphers, disposition to calculation	moderate
Language	Perception of the relation of articulate sounds, memory of words, facility of elocution	rather large

Eleventh Group.

Perceptive faculties which are the foundation of musical talent.

Tones	Appreciation of the musical relations of sounds, instinctive memory of melodies	moderate or rather large

Time ..... Appreciation of the relations of succession in time, instinctive perception of measure, of durations, of rhythmical intervals, of cadences ..... large

TWELFTH GROUP.

Superior intellectual faculties, or reflective powers.

Wit..... Perception of contrast, faculty of discrimination, of definition ..... rather large
Comparison ..... Faculty of approximating analogies and resemblances ..... large
Causality..... Faculty of connecting causes and effects, of reasoning analytically and synthetically ..... rather large

Temperament, sanguine, now a little lymphatic.
Age, 84 years.

MEASUREMENTS OF THE HEAD.

Circumference, passing over Individuality, Destructiveness, and Philoprogenitiveness	$20\frac{1}{8}$ inches
———— passing over Comparison and Concentrativeness	$19\frac{5}{8}$,,
From centre of Individuality to centre of Philoprogenitiveness, passing over Comparison and Self-esteem	13 ,,
From centre of Firmness to centre of Destructiveness, passing over Cautiousness	$9\frac{3}{4}$,,

§ 2.

The sentiments of *Friendship* and *Love*, although ever ready to be superficially awakened in Radetzky, and even to *assume* the appearance of strong feeling, have never been felt by him as *needs*. In him friendship shews itself chiefly as a frank and joyous *camaraderie*. He is generous in money affairs and ever ready to loosen the strings of his own purse; but he will have been no less disposed, according to circumstances, to count on the purse of his comrades.

In his experience of love *sentiment* has played but a small part; although a certain gentleness, arising from the degree of *Approbativeness, Veneration*, and *Benevolence* he possesses, may occasionally have worn the *appearance* of sentiment. It follows, then, that his warmth of feeling and protestations of affection, however sincere at the time, will have been subject, the first to vanish quickly, the last to be soon forgotten.

The general *programme* of an *affaire du cœur* in his case

will have been an impatient but not easily discouraged energy of conquest, and a no less facile abandonment of a satisfied affection for a new caprice.

His affective character is the exact counterpart of his intellect:—strong curiosity, great need of variety. In a word, he has never felt or imagined love as a *serious sentiment.* There is another feeling which frequently allies itself with the need of love (now eliciting it, now called forth by it), viz., the love of children. In very many minds the image of a loved companion and a little smiling face springs up almost as an innate picture. Others, who have never known such anticipations, are yet, when once they have formed domestic ties, strongly alive to a sense of duty and responsibility.

To another class of minds all this is an unknown world, —the language that would describe domestic happiness, incomprehensible. To this latter class, far more at least than to the two preceding, does Radetzky belong. The fact of his having married in no way invalidates this statement, and might be accounted for in various ways. This is at least but one example more to add to the innumerable instances of those who inconsiderately marry, though inapt either to find happiness at the fireside or to confer it.

These reflexions will in no way shock Radetzky, as the deficiency of the qualities in question will undoubtedly appear to him of no moment. He cannot be charged with the more vulgar effects which frequently accompany indifference to domestic ties, and will never have been liable to reproach on the score of those meaner details which so often darken married life. For him marriage, as any other *liaison,* will soon have become a question not serious enough to vanquish his *insouciance.*

In absence, complaints and prayers would affect him but little, and be quickly forgotten; whereas the same representations made *de vive voix* would certainly elicit from him kind and affectionate promises and protestations, sincere at the time, but soon, them also, to fade from his memory.

This versatile disposition will certainly not have shewn itself in his affections alone. Many an act or promise of kindness, prompted in the first instance by a passing moment of good nature, will have been left unfinished or forgotten, and, when recalled to his memory, very unceremoniously dismissed for ever.

The analysis of such traits would shew how trifling are the causes of change in an unstable mind. Often Radetzky will be induced to listen to the applications of every descrip-

tion with which in his position he is assailed, partly it is true from a certain impulse of goodness, but chiefly from curiosity, —that tone of novelty which is peculiar to him. This curiosity satisfied or disappointed as the case may be, his graciousness will give place to the most unequivocal signs of inattention and even of impatience.

Among his friends and those united to him by still closer ties he will not always care to distinguish between the sincerity and honesty of some and the obsequiousness, from interested motives, of others. I say, emphatically, that he *does not care* to distinguish, for it will scarcely ever happen that he does not understand perfectly, the motives of those around him; but so great is his aversion to anything approaching to restraint, or interference with his momentary and changing impulses, that *compliance with his will* by all around him is the first necessity for his comfort and tranquillity. He does not attach himself to his flatterers, nor is he, I repeat, imposed upon by adulation, but he tolerates it as a less evil than opposition.

This *indolent moral state,* for such it strictly is, will perplex many of Radetzky's admirers by the contrast it offers with that courage, energy, and will, and that strong sense of duty (such as he conceives it) manifested by him on important occasions.

This inconsistency leads to the consideration of the dependence of what is generally understood as the sense of duty or conscience not only upon the special faculty of *Conscientiousness,* but upon the general character and circumstances of the individual. The latter form indeed a combination of influences which would appear at first sight to render conscience,—the noblest of our powers,—like an ever-shifting horizon of which each individual spectator forms the centre. I would not be understood to mean that conscience has *necessarily* so undetermined a scope. On the contrary, I believe that the equitable laws which should enlighten and direct its application constitute a branch of positive science, and one too much neglected alike by moralists and by legislators.

As conscience cannot act independently of knowledge, it must vary in individuals not only in unimportant details, but even with regard to the most sacred principles, according to the prejudices of education; and so long as arbitrary justice takes the place of equity, or, in other words, so long as equity is not reduced to positive rules, demonstrable by science and taught as an art.

Science is truth: when men think truly or scientifically, they will think alike, for truth is one.

In Radetzky, *conscience* is not sufficiently active under ordinary circumstances to restrain that inconstancy, that indifference to social ties, above alluded to; it needs the exigencies of military life to call forth the utmost activity of which it is capable. But this military conscience may be more specious than real, its chief source being a long habit of disciplinary routine. It has an idol, which may be mistaken for duty, but which is frequently only uncontested authority.*

Such is not the providential scope of conscience, which, as I have said elsewhere, is the moral counterpart of judgment, and is intended to inspire the feeling of universal equity.

Whoever will apply the preceding observations to the list of cerebral developments from which this analysis is derived, will at once be able to explain many singular traits in Radetzky's character; for instance, his entire indifference to order in his expenditure, notwithstanding the disagreeable embarrassments which must undoubtedly have often followed such negligence.

§ 3.

Although several of the elements tending to religious feeling are well developed in this organization, it is nevertheless highly probable that they will have been entirely subordinate, in fact, to other feelings more instinctive and more easily excited by the *known circumstances* of Radetzky's life. At most the religious thoughts which will occasionally have been awakened in his mind will scarcely have prevailed more than those rare moments of gentleness and good nature already spoken of.

Each faculty, it is true, tends to manifest itself in direct proportion to its organic development: but it must be borne in mind that it is also subject to modification according to its association with other faculties, and that it may even be greatly influenced by any *one* other faculty equal or superior in activity to itself.

Veneration, for instance, which is the tendency to respect in general (not directed, as is often thought, to a First Cause exclusively), gives rise, according to its combination with other faculties, to the various manifestations of esteem, admiration, adoration, and piety.

* To this blind veneration for authority, to this substitution of an idol of the mind for the idea of right and equity, must be attributed many of the acts of injustice and oppression, of which those in authority, and Radetzky among the number, often render themselves guilty.

In the same manner the special function of *Marvellousness* is to confer a love of the unknown in general.* In certain combinations only does it produce blind religious faith and superstition of every kind. And, on the other hand, many persons superstitious and dogmatic in religion are the last even to conceive a new discovery in science.†

Again, *Hope,* which is frequently an eminently religious feeling, may sometimes confine its joyous anticipations to *this world alone,* in cases where the imagination is deficient in power to conceive a future life, or where the present so enthralls every desire that the idea of future existence, if ever it be forced on the mind, is more intrusive than welcome.

To return to Radetzky: it will then be easily conceived that, though he is deficient in none of the faculties just alluded to, they will have produced in him (living, as he does, essentially in the present) but little feeling of religion.

§ 4.

So far, there is little in the present examination that would appear to apply specially to a man reputed great in military art and science. It must be borne in mind that with regard to these, as to arts and sciences generally, the aptitude for one or the other springs from two different sources. Science and art stand in the same relation to each other as theory and practice, and an individual may be differently gifted as regards each in any given pursuit.

Radetzky's intelligence belongs more particularly to the practical or artistic class: for, not only do his perceptive predominate over his reflective faculties, but the versatility and impatience of his character render arduous study in general distasteful to him, the only exception being in favour of the study requisite for the military career, which is highly attractive to him, not only as exercising certain artistic faculties he possesses, but as affording scope for many pleasurable emotions. For instance, his instinctive foresight and his tendency to anticipate the future may *agreeably* excite his reflective faculties to speculations on all possible contingencies in warlike affairs, thus leading him to prepare beforehand plans of action sufficiently elastic to embrace them all.

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* In a forthcoming work the analysis, association, and providential intention of these and most of the phrenological faculties will be given.

† A person whose phrenological examination I made recently had the organ of *Marvellousness* large, with *Self-esteem* and *Causality* also well developed. This person was a firm believer in the miracle of Rimini, but found it inconceivable that I believed in mesmerism.

While, however, Radetzky will recognize the exactness of this fact, he will admit also that in moments of action, though he profits to some degree by preconceived theories, yet that his practical ability never shews itself more pre-eminently than when he follows the intuitions, so to speak, which are suggested to him by circumstances. Strictly analyzed, these intuitions will be found, it is true, to spring in some degree from his habit of forethought on military contingencies; but still they depend more immediately on the rapid *coup d'œil* which the peculiar nature of his mind allows him to take in imminent and unforeseen difficulties.

In his intelligence the perception of analogy predominates over the power of analysis; he has, in consequence, more perception and conception of the *synthetical* than of the *analytical* relations of things. Such elements of character, though not embracing *all* the powers requisite for the strategic art, are yet sufficient, as the present example shews, to bring about great practical results and consequent military reputation.

Military talent, of the peculiar kind traced above, is evidently more artistic than scientific, and the conceptions to which it gives rise will therefore be more immediately applicable by their author than easily transmissible to others.

It is possible that the theories thus formed, notwithstanding their occasional heterogeneousness, will frequently furnish original and useful ideas, which would only need more careful elaboration in order to assume a scientific form and become generally applicable.

§ 5.

In every character, but more observably in some than in others, certain peculiarities exist which are more or less indiscriminately taxed as oddities, follies, even vices. When these peculiarities are found associated with other traits which are recognized as useful or great, they are classed under the more gentle name of eccentricities.

Not the vulgar alone but even philosophical thinkers are rarely disposed to imagine that such traits of character may frequently be inseparable from qualities allowed to be admirable, that is, that they are but modified effects of the same faculties from which the latter spring; a fact which must be borne in mind by the reader, as some such eccentricities will have to be signalized in the present character.

I have remarked above, that his intellect is more apt to see things in their synthetic form than to analyze. A

consequence of this peculiarity may have exposed Radetzky more than once to censure for indifference to certain details indispensable to military art, and, unless it should have been corrected by method, it will easily, as he advanced in age, have degenerated into a positive habit of intellectual confusion* in one so impatient and impulsive as he is. This confusion only applies, however, to the co-ordination of *ideas*, not to things relating to material order, and still less to those in which the perception of *time* is concerned. In this particular he will manifest even exaggerated precision.

Among Radetzky's perceptive faculties, *Order* and *Time* are the most largely developed. If in addition to their activity we consider his impatience of prolonged repose, it will be conceived how, during one occupation, his mind is already fixed upon the employment of the hour which will succeed, so that no leisure or loss of time may ever occur.

Inoccupation causes him a very fever of impatience, and as, in advancing age, the tastes of earlier life gradually become less vigorous and the choice of occupation consequently less varied, such causes of impatience must unavoidably occur more frequently than formerly. There are, however, certain tendencies which obtain more as others diminish, and among these is instinctive foresight, which indirectly tends in the present instance to the love of arrangement, both in symmetry and in time. This taste will gradually have become more and more deeply rooted, so that order and precision in constant occupation will have become an absolute necessity.

The routine, inseparable from the business of Radetzky's actual position, will in no way be disagreeable to him, and he will observe in it the most clock-like precision, never overpassing the period allotted to each occupation; and, when forced by circumstances to such irregularity, giving the most unequivocal signs of the displeasure occasioned him by such an infraction of his previously arranged plans. The truth of the observation will certainly be admitted by all who have known Radetzky intimately; and there are other tastes and aptitudes traceable to the same faculties in combination with others not yet spoken of, which must equally be borne out by facts observable in his past and present habits.

The love of material arrangement already mentioned is but a simple and direct manifestation of the perceptive faculty (largely developed in Radetzky) of *Order*. This same faculty, combined with *Constructiveness* (also large), gives rise to something more than mere material order; to the

* A confusion which might have fatal results were the staff not there.

conception of *mechanical symmetry;* and, further associated with the organ of *Time* (large), it developes the still higher talent for combined mechanical movements.

Carefully developed and directed by a special education, these tendencies might have had important practical results in several branches of science (dynamics). Left to their own spontaneous activity, they will still have greatly influenced his general intelligence, and above all have given rise to tastes so unexpected in one of Radetzky's position as to be classed as eccentricities. One of these is a strong predilection for chronometers, watches, and clocks* of all kinds and shapes, which he will find great delight in collecting—observing and comparing them with curious interest. He has also a strong taste for machinery (depending partly on the facility it procures for rapid locomotion), and a corresponding passion and talent for directing its use. These same faculties are again manifested in the pleasure he finds in observing strategic manœuvres executed by large bodies of troops. And in their farther association with *Locality* (large) and *Distance* (large), they produce a topographical *coup d'œil* invaluable on the field of battle and in all military surveys.

§ 6.

Each faculty has very varied manifestations according to the peculiar combinations under which its action is elicited by circumstances. Thus in the present case, *Locality,* favoured by the need of movement and the general tendency to vary occupation, will produce, not only the love of scenery, but of constant change from one place to another. The indulgence of this tendency, while affording great pleasure to Radetzky himself, may become a source of annoyance to those whose duty it is to attend him: and it may be conceived even as giving rise to expensive habits with regard to the removal of troops; for Radetzky, like most men, will be inclined to consider as useful in general practice, what is but a personal taste.

There is yet another peculiarity to signalize in this character, arising from a propensity eagerly to anticipate the ordinary course of events, a tendency which, besides its useful applications, may give rise, it is evident, to many accessory phenomena. Among these is a love of reform, brought about by sheer love of change. An exaggerated action of *Circum-*

* Even in his campaigns Radetzky is known to have had with him a collection of watches and clocks.

spection is elicited, and Radetzky sees danger everywhere, or rather sees motives for prudence—necessity for preparation against scarcely probable contingencies, and, his mind being possessed by these ideas, he will, *coûte qui coûte,* attempt the immediate execution of plans in consequence.

If it be further considered that Radetzky is, as we have before observed, but little inclined to occupy himself with pecuniary details, and feels little the specific value of money, it may be conceived that, when beset on the realization of his professional projects, in the way of reforms and changes of all kinds, he will not much calculate the difference between thousands and millions; or, when he needs it, easily *admit* the impossibility of obtaining any sum he desires. It is therefore beyond doubt that, inasmuch as economy is a virtue essential to a military chief, Radetzky will be greatly deficient in this respect. So complete a disregard of economy may give a singular air of eccentricity to many of the prudential acts of his foresight, but by no means detracts from the value of the latter quality, which must certainly have been productive of many and signal advantages.

Another trait may be mentioned depending on a peculiar combination of faculties with the love of physical activity, viz., a taste, and formerly a special talent, for athletic, acrobatic, and equestrian exercises, as well as the more refined arts of choregraphy and the dance.

To declare a great and renowned captain to possess some of these tastes and aptitudes may at first sight appear futile, but on reflection it will be perceived that the tendencies previously named as constituting the greater part of Radetzky's taste and capacity for the military art, viz., his perception of *ensemble* and of symmetry, his reconnoitering talent, his taste for mechanical and measured movements, are based on the very faculties which also find gratification in the brilliant spectacle of the *grand ballet.* I do not hesitate to declare that, after the spectacle of a review, nothing will attract and fix his attention so much as the spectacle of a *ballet.*

§ 7.

The military tendencies and talent of Radetzky are then a natural result of the *synergy* of the principal elements of his character. But it would be an error to suppose that nature implants in any man aptitudes which lead fatally and exclusively to the career of war. This would be tantamount to belief in the absolute necessity of warfare in human society, whereas, truly considered, it is but a temporary and subver-

sive direction of certain forces in man's character. It is impossible indeed to admit that, in the plan of creation, men are destined to use their forces against each other. To assume that war—an accumulation of every kind of atrocity—is inseparable from human affairs, that it is what is termed "a necessary evil," is to fall into the gloomiest kind of fatalism; for it is simply to renounce all hope of the establishment of fraternity among men.

The future is to be judged, not wholly by the past and the present, but also by knowledge of the real tendencies of man's innate powers. Because a child is thoughtless and ungovernable, it does not follow that time and change of circumstances will bring about no modification of his early character. Neither does it follow that because, in the infancy of humanity, ignorance, contending interests and suffering of every kind, have caused discord and war to prevail, we must for ever revolve in this limited circle.

Every epoch has had its foolish and barbarous customs, and at every epoch, as now, the mass of mankind has regarded them as inevitable, and considered as utopian all prognostication of change.

When religious hatred and persecution were at their height, but few would have dared to conceive the advent of that universal religious tolerance to which the world is now rapidly tending. In like manner few can at the present day conceive the future consolidation of the interests and creeds of all into one polity and one theocracy.

We look back with horror upon the cruelties of the inquisition and of judicial torture, but explain them to a certain degree by the madness of superstition and fanaticism. These passions, so energetic at one time, find but little echo among us now; they are nearly extinct, and we believe for ever.

But posterity will find still greater cause for wonder in the battle fields of our own age, as well as in the remains of the principle of revenge in our legislation.* It will be noted with astonishment that, at our advanced epoch, we have not yet found more effectual means to prevent crime, whether in those forms which appear before legal tribunals, or in those, more ambitious, which darken the page of history.

Nothing would so much tend to hasten social progress as a true knowledge of human nature, and the conviction which would result therefrom that there are none of man's

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* A subject treated most ably by Mr. George Combe in his essay on *Criminal Jurisprudence*, one of the most practical and philanthropic works of our time.

primitive faculties which are not *essentially good,* that is, conducive to the realization of the only happiness which he can desire or attain, namely, social happiness.

Looking on man and his destiny in this light, it will be understood that his nature includes in fact certain impulsions which, under subversive circumstances, *may* produce murder, carnage, hatred and discord; but that these same impulsions have quite another *providential* end.

Combativeness and *Destructiveness,* for instance, do not inevitably tend to war, any more than *Imitation* necessarily produces buffoonery, or *Marvellousness,* superstition.

Gall, in defining *Combativeness* and *Destructiveness* as "physical courage" and the "homicidal tendency," fatally associated with them the notion of war and social disorder. But modern phrenologists are well aware that they have, even now, other manifestations besides those, of which, by induction, we may declare them to be susceptible in the future.

In fact, far from acquiescing in the belief that these perverse effects are the final expression of these faculties, should we not rather seek what may be their most useful employment? It appears, indeed, evident that, at a more advanced period of social harmony, the mind of energy and courage springing from *Combativeness* and *Destructiveness* will very little resemble the physical courage of the present day; the providential intention of these faculties being to endow man with that energy and power of resistance which will ever be needed to subdue the material difficulties attendant on the pursuit of the industrial arts, *taking that term in its widest sense, as signifying man's domination over all nature.*

Combined with the higher social feelings (those called moral and religious), the same forces will give rise to peaceful militant (not military) enthusiasm in the accomplishment of difficult and useful tasks from which all humanity will profit.

This result is too splendid to be easily conceived by many who decry human passion; not knowing how to distinguish between its derived or subversive manifestations, and those which characterize its true and permanent nature. I cannot further enlarge on this subject, but will only call attention to the fact that humanity, always aspiring towards a better employment of the forces in question, (which too often injure instead of serving) has already made an immense step towards their utilization. We see already, in the wonderful industrial activity which has developed itself in this age, a proof that the tendencies to combat and destroy may have quite other employment than in war, duels, or an idle spirit of adventure. An enormous sum of energy which would have been in former

times squandered in the pursuit of false glory is now absorbed in industrial efforts, which in their result cannot fail to augment the general well-being. This circumstance affords a striking example of the influence of the general advancement of knowledge upon the direction of our faculties, and shews that, in proportion as intelligence is developed, the tendency of our instincts is to quit their brutal form, and, so to speak, to *intellectualize* themselves.

XIII. *A decided instance of the cure of Delirium Tremens without Opium.* By Dr. Elliotson.

"The *Times* observes that the disparaging comment upon the disclosures (of the mismanagement of the present war) now is, 'This is not new.' But it is to be remembered that the previous strictures on the newspaper accounts had been, 'This is not true.' So *to-day the facts are treated as trite and hacknied which yesterday were denied as false, or charged with enormous exaggeration.* Thus it is that any stick is good enough to beat a dog, and *what was branded as a lie at one time is a stale truth when established.* The evidence loses none of its interest and force as it advances, and it brings before us the acts of men, to call whom mad would be to dignify their aberrations, but more correctly to be described by the Scotch word fatuous."—*Examiner*, March 7, 1855.

In the Number of *The Zoist* for October, 1853 (No. XLIII.), I detailed a severe case of delirium tremens which occurred in a young man, and was rapidly cured with mesmerism. Very large quantities of opium had been given in vain. His delirium was most violent. The disease had existed five whole days. I was called in upon the morning of the fifth day of the disease, and immediately prescribed three grains of opium to be taken every four hours till the evening: and from this time to the next morning I prescribed three grains to be taken every three hours. On the morning of the sixth day, I prescribed four grains to be taken every three hours: and in the evening four grains every two hours. The medicine was taken regularly. On that evening mesmerism was performed for an hour, and with the effect of quiet, drowsiness, and momentary snatches of sleep, but only while the process was going on. The opium was to be given in doses of five grains every two hours. Mesmerism was not performed the next day (the seventh) till the evening; but from this time it was put properly into practice. All this seventh day I gave five grains of opium every two hours in vain; and five grains all the night, and till the evening of the eighth day—from which time he took no more. After the second mesmerisation, which took place on the evening of

the seventh day, I discerned an improvement on the morning of the eighth, and on the ninth he was perfectly well, having without another dose of opium continued to sleep twelve hours after I had sent him into sound sleep on the evening of the eighth.

In the beginning of last December, through a want of virtuous resolution, he fell into delirium tremens again, after experiencing severe pains in the back and hips, nausea, want of appetite, &c., for a week. His temper became irritable on the 5th of December; he had fears of approaching misfortunes, scratched and pricked himself, was restless, spoke shortly and quickly, and lost all inclination to sleep.

He grew steadily worse, and on the fourth day of the disease began talking to himself incoherently.

On the fifth he was still more unmanageable, and had extraordinary delusions: and had not yet slept. He was mesmerised at 10 o'clock at night by Charles Fisher, who has now succeeded his brother William at the Mesmeric Infirmary: but without effect.

On the sixth, at half-past one in the morning, C. Fisher succeeded in sending him to sleep: and by almost continual passes prevented him from waking before half-past eight. Toast and chocolate were taken for breakfast, and a good dinner eaten in the evening: and at eight o'clock C. Fisher mesmerised him into a sound sleep, which lasted all night. He awoke much more calm and rational at eight on the morning of the seventh of the disease, and was again mesmerised to sleep, and again at night.

On the eighth, the improvement was great, and he had extreme drowsiness. The mesmerism was continued.

On the ninth, he shaved himself and conversed with his friends just as when in health.

On the tenth, he attended a midwifery case and visited his patients.

Not a particle of opium or any other medicine was taken all the time: nor did I allow him a drop of alcoholic fluid.

He is now in good health; and, keeping to his good resolution of perfect abstinence, is one of the happiest men alive.

JOHN ELLIOTSON.

BOOKS RECEIVED.

On Human Longevity and the Amount of Life upon the Globe. By P. Flourens, Perpetual Secretary to the Academy of Sciences, Paris. Translated by Charles Martel. Bailliere: London, 1855.

British Journal of Homœopathy. July, 1855.

Bulletin Magnétique de Lyon, Journal des Sciences Psycho-Physiques. No. 15. Avril, 1855.

Handbook of Curative Mesmerism. Edinburgh: 1854. 12mo. pp. 96.

We regret that this little book was not sent to us before. Till now we were ignorant of its existence. The author mentions the harm which mesmerism formerly sustained from its being regarded as supernatural, and not, as at present, as a portion of natural knowledge. We have laboured from our first number to shew that it is altogether a set of natural phenomena and processes, and pointed out the gross ignorance, childishness, and absurdity of those who ascribe the former to the interference of what they call spirits, to which word we investigators of nature, and not dreamers, can attach no other meaning than power, influence, property, or cause. Unfortunately many meddle with mesmerism in the present day who know no better, and would be hissed in any society established for the cultivation of any other science if they presumed to introduce such nonsense. In the stream of mankind which is moving onwards to the temple of truth, some are near, some are distant—some at an immense distance behind others, and of the latter some will remain stationary, and, without ever approaching those who are before them, will die in the odour of absurdity.

There are many good and unquestionable pieces of information in the book, but at the same time statements and directions of the soundness of which we have great doubts: and many absolute errors. What can be thought of this sentence?

"That strange unfathomable thing called *mind* which belongs exclusively to man, enables him to exercise and receive a greater amount of that essential which forms so valuable an agent in the human organization."

We recommend the portion from p. 58 to p. 64, inclusive, to the perusal of those who ignorantly suppose that materialists cannot believe in the Bible and a future state.

We should hardly suppose the author to have very great practice in mesmerising.

POSTSCRIPT TO MR. JACKSON'S ARTICLE ON JOAN OF ARC.

In the *Athenæum* of Sept. 15th is the notice of two historical works; one, *Joan of Arc, her Mission and Martyrdom*, by M. A. Kenzi, and the other, *Historical Doubt*, by C. Delepierre, in which an endeavour is made to demonstrate that the real Joan was not burnt, but long survived the period of her supposed martyrdom, living at Metz with her husband, and even visiting Orleans, the scene of her former triumphs, and being entertained there at the expense of the city, her brothers joining with many others in giving recognition to her as their long-lost sister. These works are spoken of by the reviewer as if the doubts which they suggest were altogether new, but this is a mistake, for the data to which they refer (some documents in the archives of Metz and Orleans) are spoken of by Lord Mahon in his admirable paper on the Maid of Orleans, published in his *Historical Essays*, and are familiar to most students of that period of French history. His Lordship, and we agree with him, considers this second maid to have been an impostor, who availed herself of considerable personal resemblance to pass for the heroine, whose brothers aided the fraud, in hopes of sharing the profit. Granting however that the English burnt the wrong woman, this should cast no discredit on the previous acts of Joan's life, which indeed are written, not on parchment archives, but in the more enduring facts of history, with which she is indissolubly connected, and of which she forms an enduring feature.—J. W. J.