



# THE ZOIST.

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I.—*The Cerebral Development and Character of the Murderers Hocker and Connor.* By Dr. ELLIOTSON.

THE circumstances of the late murder at Hampstead by Thomas Henry Hocker, and every point of his conduct from the period of his apprehension to that of his execution, are too well known for any detail of them to be necessary at the present moment. But they will soon pass from the memory of the public as time proceeds and fresh occurrences pour on in their incessant stream; and, when the description and view of his cerebral development are seen even a year or two hence, these will be useless unless accompanied by an account of the actions of the individual,—so fleeting is the noisiest notoriety when it springs from villany or trumpery display. And how immense a proportion of mens' notoriety arises from the veriest nothingness,—from riches, inherited, or acquired in a questionable manner,—from titles, inherited, or acquired through subserviency, or unjust favor, or worldly cunning mistaken for intellect, or superficial intellectual qualities captivating the mass of mankind who take fluent words for sense and are dazzled by ingenious views and explanations based on no solid fact and destined to vanish before the researches of steady and laborious inquirers, or through sturdily defending opinions which, though totally wrong, are the popular opinion of the day because of the ignorance and prejudices of society, even of the greater part of those portions of it which, being well off and perhaps moving splendidly, are most absurdly supposed to be necessarily well informed. The history of the murder is, besides, unknown on the continents

of Europe and America, on both which, as well as in India, *The Zoist* I know to be read.

On the 11th of last April, Hocker, twenty-one years of age, slim, rather short, pale, and pock-marked, having very dark hair and eyes, and an ugly nose and mouth, was found guilty of the robbery and murder, by blows upon the head, of his intimate friend, from whom he had very frequently received money, named James De la Rue, a music-master, about thirty years old, early on the evening of Friday, the 21st of the preceding February, in the fields of Hampstead, where they had met, as was their habit more than once a week, by appointment, arranged in a letter found in the murdered man's pocket, written by Hocker, with a female signature and in the language of a female. I will relate the facts under several heads, each shewing a distinct point of character.

1. He left home, in Portland Town, at a quarter to seven, and screams of murder, six or eight in number, were heard soon after seven. In a few minutes the body of De la Rue was found in the lower corner of a field, lying on its back, *with a pool of blood at the head and feet, a wound four inches wide at the left upper and back part of the head, a smaller one over the right eyebrow, and three or four others*, all which had been made *by rapid and violent blows with a thick stick* or some such strong blunt thing. The skull was not fractured, but great effusion of blood was found upon the brain. There were blood upon Hocker's shirt, coat, and waistcoat, and the marks of a bloody hand on his coat-pocket. One wrist-band was torn off, which afterwards was found, stained with blood; the front of his Mackintosh was covered with blood; the left knee of his trowsers, drawers, and stockings, was bloody. The only mark of struggling was a button lying in the field off Hocker's coat.

2. Neither watch, ring, nor money was found upon the body; but *De la Rue's watch, neck-chain, and ring, with twelve sovereigns, were seen in Hocker's possession that very night*. Hocker had told his brother in the course of the day that he was going to a person who would lend him ten sovereigns, but who, it turned out, neither did nor had said she would lend him money. On returning home at one in the morning he shewed his brother twelve sovereigns, which he alleged he had so borrowed, having obtained two more than he expected.

3. So *incautious* was he, that he went to a neighbouring public house immediately afterwards and drank brandy and water; and then actually returned to the spot of the murder, stooped, took hold of the wrist to feel the pulse, and

stood by the side of the corpse with a policeman for a quarter of an hour while a stretcher was sent for; remarked that the deceased had a beautiful white hand and could not therefore have been a certain shoemaker as some surmised; asked for a light, opened the lantern when another was unable, and lighted his cigar; at ten minutes past nine visited two females in Portland-place, and remained with them till past eleven, and returned home at one. He was apprehended at his brother's lodgings on the following Wednesday, having gone down and opened the door himself for the officer.

4. All his statements from the moment of the murder to the period of his execution were *falsehoods*; many contradictory, and many absurd. In the field he told the police-constable that he had been in the habit of passing that way at night from town for two years with a great deal of property, whereas he had been out of employment for seventeen months, and was supported by his father, a very moderate shoemaker: he told another man that he was in that bye-place because he was obliged to go frequently to Hampstead on important business: he had some weeks before told a girl whom he courted that he was a clerk at the Exchange, and on the night of the murder, when with her at a gentleman's house in Portland-place, he accounted to her for the blood on his shirt, on her asking him if he had fallen down in Portland-place, by replying "yes," and that he had fallen through being tipsy; and, strange to say, accounted for it also by telling her that his employer in the city had made his nose bleed in play. He shewed her a watch and ring, stating that he had purchased the former for eight guineas; but, on the other hand, told his brother the next night, when they were undressing for bed, that he had just redeemed the watch and had pledged it four months previously for three pounds. When a policeman called at his lodgings on Wednesday and asked if he had a watch, he hesitated, and was advised by his brother "to say the truth for the policeman could see he was telling a lie;" and, when a pledge for a watch was found and the brother expressed surprise, he confessed that this watch had not been redeemed by him, and said it had been given him by De la Rue. He told his father on the evening of the murder that he was going to a Mrs. Edwards for money she had promised him, and on a subsequent day shewed him money alleged to have been so given him. He told his landlord that his wristband had been torn off in romping with some girls, and yet a policeman actually found it, stained with blood, in his lodgings. He declared at the Marylebone police-court, to the clerk, that he could bring witnesses to prove he did

not leave home on the Friday night till past eight, and to a police-constable that he was in the Swiss Cottage public-house a quarter of an hour before the murder. After the evidence was finished, he read a statement in court most ridiculous and evidently false, prefacing it with a remark that it would be easy for him to fabricate a lie, but that he would not, and, though he could account satisfactorily to his own conscience for the blood on his clothes, he would be silent rather than betray another. He proceeded to explain how he became possessed of the money and articles, owning that his previous statements were untrue; but the mass of his last statements were evidently quite as false, as well as his account of the manner in which his time was passed on the evening of the murder. He pretended that he had courted a young lady at Hampstead, and introduced De la Rue to her: that De la Rue seduced her: that her brother resolved to punish him severely, and that he himself forged a letter as from the girl requesting an appointment with De la Rue in the field on the Friday night: that both set off together and parted near the spot, the brother going to meet and attack De la Rue, and he going on to the Swiss Cottage: that murder was not at all contemplated by either, but serious mutilation: that he waited at the Swiss Cottage for the brother, who had arranged to join him subsequently to the mutilation, and, after having heard the cries of murder, and waited some time in vain, he went to the spot, felt the pulse to learn if De la Rue was dead, and then proceeded to the brother's house, whither the latter had fled, determined to take the guilt on his own shoulders, and repaired to a slaughter-house and there stained his clothes in a pool of blood. Never was a more wild and absurd attempt at explanation made: never an attempt less supported by the particulars of a case. One, who had ample opportunities of judging during his imprisonment, has assured me that no reliance could be placed upon any statement which he made, however solemnly, and had advised no hope to be placed of learning any further particulars from him before his execution. The very night, up to midnight, before his execution, he occupied himself with writing a statement to the clergyman, full of detestable cant, protesting that God had so endowed him that he could commit neither murder nor ingratitude; and acknowledging that his account of the mode in which he stained his clothes with blood was false, and that of the place in which the seduced young lady resided. This statement bears not even the shadow of truth, and its style is the true "saintly." "His hours being now so few that a babe could count them, he can no

longer dissemble. The clergyman is too good and worthy a man for him to deceive with his last breath. He has the tender chord of gratitude remaining in continual motion in his bosom; he had rather be deemed a murderer than a vile ingrate, though *God* makes it impossible for him to be either; he has a quiet and unresentful conscience, and a heart still beating with innocence; he cannot indulge an INFIDEL\* temerity and asseverate an untruth, or *trifle with his Maker*, so

\* Let all in this cant-loving country read Douglas Jerrold's "St. Giles and St. James," in his *Shilling Magazine*. Mr. Tangle, while going with his family to church, each with prayer-book in hand, will not be spoken with to save the life of a poor child cruelly doomed to death early in the week. The good muffin-maker, Capstick, had in vain tried to see the pettifogger, Tangle, at home, on the Sunday morning, but met with him when issuing from his door with his family to church. "Mr. Tangle never can be seen of a Sunday before half-past ten; a quarter to eleven he goes, of course, to church. The Sabbath, he always says, should be a day of rest. And Tangle—it was his only self-indulgence—illustrated this principle by lying late in bed every Sunday morning to read his papers. Nevertheless, with unsmoothly-shaven face, and with an all-unworldly look, he was, ere the church-bell ceased, ensconced in the family pew. There was he with his wife, decorously garnished with half-a-dozen children, sons and daughters, patterns of Sabbath piety; of seventh day Christianity." "After six days' hard work, what a comfort it was," he would say, "to enjoy church of a Sunday!" And Tangle, after his fashion, did enjoy it: he enjoyed the respectability which church-going threw about him; he enjoyed his worldly ease and superiority, as manifested in his own cosily furnished pew. Looking upon the pauper worshippers on the benches, and then contemplating the comforts of his own nook, he felt very proud of his Christianity. And in this way did Mr. Tangle attend church. It was a decent form due to society, and especially to himself. He went to church as he went to his office,—as a matter of business; though he would have been mightily shocked had such a motive been attributed to him."

"Ere, however, the muffin-maker could touch the knocker, the door opened, and Mr. Tangle, his wife, his two sons, and two daughters presented themselves, all, the females especially, being dressed for church. Yes, dressed for church; carefully, elaborately arrayed and ornamented, to sustain the severest criticism that, during the hours of devotion, might be passed upon them by sister sinners.

"Mr. Tangle," said Capstick, "I won't keep you a minute: but when can I call on—"

"Nothing secular to-day, sir," said Tangle, and he waved both his hands.

"But, Mr. Tangle, there's life and death, sir," cried Capstick, but Tangle interrupted him:

"What's life and death, sir? What are they, sir, that we should do anything secular to-day?"

"But, Mr. Tangle, it's the fate of that poor wretched boy; and there isn't a minute to lose," urged the muffin-maker.

"I shall be very glad to see you in the way of business, to-morrow," replied Tangle, labouring to appear very placid; "but I beg of you, my good man, not to disturb the current of my thoughts—of my Sabbath feelings—with anything secular to-day. To me the world is dead on Sundays."

"But won't you do good on Sundays?" cried Capstick.—"Your religion doesn't forbid that, I suppose?"

"My good man, let me have none of your FREE-THINKING ribaldry here. This is my door-step, and don't defile my threshold with your PROFANITY. I have given you my answer. Nothing secular to-day."

strong is his conviction of a future judgment and eternal consciousness; it is the duty of all to prepare for death, and he is prepared, and shall be able to shout out his innocence from his heart on his entrance into eternity; the best men not being worthy of a place in heaven, even his innocence does not render him worthy of an immortal crown, and his hopes beyond the grave are not his own deserts, but those of another; he believes that submission to God's will, a sincere and open confession of all his youthful follies and imperfections, followed by genuine contrition and faith, according to what he has been taught, are acceptable to his merciful and gracious Benefactor, whom he has so often offended; though some may be harsh enough to brand him as a dying liar, he is, while writing this statement, too weak and too heart-broken to quit the world like an atheist; that his poverty is his crime, and his hopes of heaven are worth the renewal of his days; and he trusts he shall meet his friends where all is light and joyous, the love of God the only mystery, holiness and pure intellect go hand in hand, and the tear of gratitude is the only tear." He had written to one of the sheriffs two letters, one as absurdly false, and the other as disgustingly canting, and ornamented with "Rock of Ages—Divine Mercy—Faith, and Saviour—and that Crown of Glory of which he hopes to be a partaker." Yet a few hours after this, when attending the public service in the prison chapel, he advanced to his seat with ease and self-possession, and what might be called a theatrical movement, which evidently surprised those of the congregation who had not seen him before; arranged it, as well as his hassock, very particularly, so as to enable him to make a display; scrupulously arranged his hair, looking perfectly conscious that he was the observed of all observers, and begged for a glass of water which he received from the attendant with a bow; and he joined in the responses in a firm tone. If, as I have just read in the *Times*, he began to pray, and begged others to join him, on returning to his cell from the "condemned" sermon, two letters written the next day, within an hour or two of his execution, show that he was playing the hypocrite most charmingly, like thousands of what is pharisaically styled the "religious world." After rising in the morning for his execution at 8 o'clock, he wrote letters to two girls, neither of whom was she whom he courted in Portland-place,—addressing one as his very dearest Sarah, his sweet love, sending her this his warmest kiss, and assuring her that, notwithstanding all his falsehoods to her respecting his condition of life are past, his love to her survives every other feeling, and he hopes to meet her in heaven,—and addressing

the other as his still dearest Olivia, his first and dearest love whom he has thought of in his "incarceration," sleeping and awake, till his heart has been ready to burst. One letter he gave secretly to the *clergyman*, and the other to the under-governor. It has been ascertained that these females were as real persons as the girl whom he courted on the evening of the murder. His thoughts were truly heavenwards!

I extract the following paragraph from the *Examiner* :—

"Hocker was a teacher in the school attached to Christ's Chapel, Maida-hill, and his case is a most remarkable one, showing us, amongst other things, how difficult it is for even good men to perform their duties properly when biassed by false notions of religion, and how necessary it is that the choice of teachers should rest with men of business and the world. In the same school, and over Hocker, there was a superior teacher. This miscreant, for conduct in the school which cannot be more particularly referred to, was obliged to fly the country, for the school authorities had not courage enough to prosecute him for his crimes. Hocker, quitting the school of Christ's Chapel, was strongly recommended by the minister—a very worthy man—to a brother clergyman in the neighbourhood. In the letter of recommendation a great emphasis was placed upon the piety of Hocker, and a lively interest was expressed in the lad's welfare."

5. Two days before his execution—the day before the "condemned" sermon, I accompanied the governor to his cell. He was sitting with his legs crossed and his hands in his lap, having his hair cut, and completely at his ease. The governor addressing him with the remark that he was having his hair cut, he laughingly replied, "Yes, it is rather long, but it must not be cut too short, or they'll not know me again," and immediately drew it from one side of his head down over his face, seeming to take a great pride in its blackness and length, for it reached absolutely from his forehead to his chin and must have served his purpose well when he went out in the evening in female clothes, as it is now said he was in the habit of doing. I staid but a minute or two and said nothing, since my object was to observe his appearance, as I am fond of doing with persons in all remarkable situations. There was something very disgusting in the hue of his face. The form of his mouth, nose, and whole face was bad; and his dark eyes looked out suspiciously and villanously; his mouth, a part far less under control than the eyes, harmonised with them in expression. His *vanity* was exhibited also in the inflated style and fine words of all he wrote, and in the prison he tore up again and again all he had written before he could be satisfied with it. At the

commencement of his trial he is represented to have appeared "most remarkably collected and almost gay in his demeanour, having an expression approaching a satisfied smile on his countenance." On the morning of his execution, "shortly after four o'clock, he rose and dressed himself with great care. Instead of the frock-coat he wore at his trial, he put on a new black dress-coat, and as ever, was particular in the arrangement of his hair." \* Still later, indeed just before he left his cell for execution, on being told that the late member of Parliament, Mr. Whittle Harvey, had expressed a willingness to see him, finding he was a native of Colchester, he readily, and "with apparent gratification," consented, though he had nothing to say.

6. Although on entering the Swiss Cottage, immediately after the murder, he is represented by one person to have been "flurried," the pot-boy who served him with rum and water was not struck with his appearance, yet he staid a quarter of an hour; and although, when his brother told him two days afterwards that the murdered man was De la Rue, he was much agitated, he shewed no agitation on returning home at midnight after the murder and shewing his brother the twelve sovereigns; and none of his family seem to have been struck with his manner up to the time of his apprehension; when a person stated before him and his father that the murdered man's brains had protruded, he indeed said "do let us talk about something else," but this was all, he is not represented as having been agitated, and presently sang a song with his brother. He went up whistling and apparently unconcerned to the policeman who was waiting with the body in the field for a stretcher to carry it away, calling out "Hallo, policeman; what are you about here? What is the matter?" and held a long conversation, in which he did not betray the least knowledge of the deceased, nay, he stooped down and felt whether there was still a pulse, and staid till the stretcher arrived,—a quarter of an hour. When the body was being conveyed, he asked for a light, opened the lantern when another could not, calmly lighting his cigar enabling his face to be distinctly seen. Subsequently, in the house in Portland-place, there was no indication in him that any thing

\* This reminds me of an anecdote mentioned by Lord Bacon in his treatise *De Augmentis Scientiarum*, l. iv. cap. 1. A murderer in Burgundy, "when beaten with iron rods, and torn with red-hot pliers, did not utter a groan, and, seeing something break and fall accidentally on the head of a bystander, the rascal laughed in the midst of his torments while being burnt, though he had just before cried at having his curly hair cut off." I have no doubt that Hocker's wish not to have too much cut off when I saw him on the Saturday, was lest he should not look so well.



From the meatus to Parental love .....	5½
—————— Inhabitiveness .....	5½
Breadth at the outer extremity of the orbits ...	4½
—————— disposition to violence .....	6
—————— centre of Causality .....	2½
—————— Sense of Property .....	5½
—————— Cunning .....	6
—————— Courage .....	5½
—————— Sexual love .....	3
—————— Circumspection .....	5½
—————— Ideality .....	4½
—————— Attachment .....	3

The head was large. The intellectual portion was full, but the bulk was in the portion situate behind a line drawn from one ear to the other over the head. This portion was very large. In this portion, the organs of *firmness* were of *extraordinary size*, and those of *pride* and *vanity* were *remarkably large*. On the other hand, the organs of *circumspection* were *small*, and the whole coronal surface,—the seat of the high moral feelings, sloped off strikingly at the sides, so that the organs of the *sense of justice*, *veneration*, and *benevolence* were *very narrow and defective*, though high. The great size of the former organs, and the deficiency of the latter, gave Hocker his distinctive character of hardened villany and vanity. He had no moral motives of self-restraint, for his head was “shapen in iniquity.” The organs of the disposition to Violence were large, like all the organs, except those of Circumspection, behind the line mentioned,—those of Courage, Sexual, Parental, and Friendly Love.\* His organs of the Love of Property were not striking, and his wants, occasioned by his bad habits, and not the love money, led him to the robbery. He alleged on the evening before his execution that he was a father and devoted the money he had obtained from De la Rue to his illegitimate child and its mother; but nobody believed his boast, and it was put down in the papers to the account of “his vain pride.” His organs of the disposition to Violence were quite sufficient to enable him to murder with violence under strong motives and with his little moral restraint.

His organs of Language were large: those of Ideality moderate; and those of Intellect in general very good.

The head was not that of a stupid grovelling brute,—the

\* During his last night, we read that “his slumbers were light and restless, and frequently the ejaculation, ‘My mother, my poor mother,’ escaped his lips.”

low murderer: but of an intelligent, conceited, showy, determined, unconscientious hypocrite.

The above was written before breakfast on the morning of June 12, and after breakfast I received an obliging letter from the Rev. S. Robins, of Shaftesbury, to whom, though unknown to him, I had taken the liberty of applying for information respecting Hocker, on account of the reverend gentleman's having been the minister of Christ's Chapel, Paddington, in the National School attached to which the culprit had been educated. The following is an extract:—

“During the time at which he was a pupil, and afterwards a monitor, in the Christ Chapel School, his conduct was very good—he gave many tokens of ability—he was ready in most things which he had to learn, particularly arithmetic. His manners were gentle and engaging, and I should have described him as a promising and well-ordered youth. I ought to mention that vanity was a very apparent failing; it shewed itself in his dress, and in various other ways.”

“The case seems to me in many respects a psychological phenomenon, the like of which I have never known.”

A being so organized could never be reclaimed, never made good for anything, never be anything but a pest to society, deceiving those who look upon pious external habits, which cost no effort and usually gain much favour, as delightful characteristics and sure marks of real worth, even perhaps in spite of occasionally discovered contemptible or iniquitous deeds. He had all the advantages of what is usually considered the best possible education. He was carefully, as the excellent Mr. Robins informs me, “educated in the National School attached to Christ's Chapel, and, in consequence of his earnest wish to become a schoolmaster, was retained until the age of seventeen, when he took the charge of a school in the same neighbourhood.” In the “condemned” sermon the Rev. Mr. Davis said, “At school it appears he was *well acquainted with spiritual truths*; and when he became a teacher I have been told by those who have heard him examine the children, that they have been delighted with his method of conveying instruction, and edified with the explanation he gave of the sacred Word of God.” It may be urged that his education was not of the best kind. That he should have been instructed in the philosophical reason why one act is bad and another good,—in the truth that a deed is good only because it leads on the great scale to the greatest amount of happiness to the greatest number of persons; not to short-lived, but to enduring, happiness; not of necessity to worldly happiness

in the individual who does it, but to the real happiness of the race at large, as well as to dignified happiness in the individual himself. The religious world should remember that to assert this to be not so, is to malign their God,—to accuse him of arranging things so that the general tendency of virtue is to occasion misery, and of thus discouraging virtue and making it appear he does not delight in seeing us virtuous. This, moreover, is not the fact. Virtue—honest and conscientious conduct—too often injures, in a worldly sense, the individual: but virtue is the only road to general happiness, and upon this fact only can we determine what is virtue or vice. The most religious person has to ascertain by observation and reason what is wrong and what is right. For example, he is forbidden to steal and forbidden to murder: but he is not informed in Scripture what is theft or what is murder: and religious people differ exceedingly as to what is or is not robbery or murder. A really enlightened and benevolent honest man might regard much as absolute theft that passes under the most respectable names in office or service, or is regarded as sanctioned and necessary in trade, nay, in religious establishments; he might regard the abstraction of every sixpence from the people that is not applied to the payment of what is strictly necessary for the people as downright robbery. He might regard war, unless in self-defence and when it is clear that all the negotiation which becomes rational beings has failed, as murder: he might regard the legal execution of a fellow-creature, and above all the summary shootings in the army for misconduct, as murder: the sending of poor men to pestilential countries, nay, the neglect of means to put an end to the poisonous unhealthiness of the districts of the poor, as murder. It may be urged also that Hocker was taught to regard himself as a vile worm, with no particle of goodness in him by nature, and inclined to all sin, incapable of any good by his own exertions, and deserving in his nature of eternal punishment whatever the amount of his virtue; instead of being taught to rely upon his own unwearyed efforts to act well, to aim at that noble self-respect which is free from all selfishness and absurd pride, but which is indispensable to virtue, and, above all, not to regard as virtue the holding particular opinions on what are really historical matters, or are points not capable of clear proof nor easily comprehended by the highest intellect, in easy acquiescence in what those around us maintain, and maintain generally from mere blind imitation and habit, and perhaps in contradiction to the obvious facts of science. But, however he had been educated, I believe he would

have proved a villain to his last hour. Sound education and good example have their effect—a mighty effect, but much must depend upon organization; and this leads me to speak of our second great duty for the happiness of man—that of not propagating from bad stocks; of the *solemn duty* of refraining from marriage when inherent disease, and above all insanity or some other severe affection, is known to exist or to have existed in the person or to have occurred in a parent or uncles or aunts. This was insisted upon in the article by LEGE, in the last number, and a quaint quotation was made from old Burton: but I have found the same duty insisted upon by a Greek writer who lived about the time when Pythagoras opened his first school in Italy, 500 years before Christ. Ocellus Lucanus, in his treatise on the Nature of the Universe, writes, “It is requisite, therefore, to endeavour, with all possible earnestness and attention, that children may be born elegant and graceful, and that, when born, they should be well educated. For neither is it just that those who rear horses, or birds, or dogs, should, with the utmost diligence, endeavour that the breed may be such as is proper, and from such things as are proper, and when it is proper, and likewise consider how they ought to be disposed when they produce them, in order that the offspring may not be a casual production; but that men should pay no attention to their progeny, should beget them casually, and when begotten should neglect both their nutriment and their education; for these being disregarded, the causes of all vice and depravity are produced, since those who are thus born will resemble cattle, and will be ignoble and vile.”

To follow this duty out with success, the true physiology of the brain must be known to mankind. The grand truth of the native character being dependent upon the size and proportion of the constituent portions of the brain, and the knowledge of the situation and functions of the respective cerebral organs, must become a portion of education. The gross ignorance of these truths, with their necessary consequences, discovered by Gall, which pervades our legislature, our universities, our great and little schools, and the medical profession no less than those of law and theology, is really *appalling* to those who have studied this department of natural science.

Meeting Lord Jeffery at dinner two or three years ago, I, at his request, examined his head, and was informed afterwards that he had really been astonished to observe that I seemed in honest earnest when I spoke of phrenology as a truth: so that he had been stationary in regard to the true knowledge of man's intellectual and moral nature ever since

he made the notable onslaught upon true cerebral physiology about thirty years ago. Yet he is but like the rest in his grade of intelligence, education, and social position. If the true cerebral physiology were universally known, and virtue duly estimated, marriages would no longer take place without a careful examination of the size and proportions of the head, as well as of an enquiry into the sense and disposition of the party, and into the character and health of the parents and the uncles and aunts. Rejection on these grounds may be hard: but it is equally hard for the very ugly, the disfigured by disease, the misshapen and misgrown, not to find matrimonial alliance. The individual cannot help his blemishes; but he must submit that a large number of individuals may not hereafter suffer, and perhaps through many—an indefinite number of, generations. Where such shocking cerebral organizations exist, education will avail little; and therefore they should not be propagated, any more than the disposition to insanity, or other severe nervous diseases, consumption, &c., should be propagated. Were good education universal, and society so regulated that virtue had encouragement, which at present it has not,—for falsehood, selfishness, subserviency, and tergiversation are rewarded, and in public men, who ought to set examples to those around and below them, unblushingly practised,—there can be no doubt that by the constant excitement of the intellectual organs and those of the higher feelings, and the subjection of the organs of the lower feelings, organization would improve from generation to generation. Let us all therefore strive both for sound, rational, philosophical education, through precept and virtuous example, and for breeding only from the healthy and healthily predisposed and from beings well organized in their brains and descended from the well organized.

But what is to be done with the criminals of bad organization, who will for ages, perhaps till the human race is extinct, infest mankind? Society must be protected from them. Such an unfortunate being as Hocker ought never again to be let loose upon mankind. Some are for putting them to death,—“*Hang them, hang them, hang them.*” The preacher of the “condemned” sermon before Hocker,

“Took for his text the 6th verse of the 9th chapter of the book of Genesis: ‘Whosoever sheddeth man’s blood, by man shall his blood be shed; for in the image of God made he man.’ The reverend gentleman at some length enforced this principle, and went on to observe that the infliction of the extreme penalty of death was attended with salutary effects. Though scenes of a painful nature were to be witnessed at executions, where those who congregated as

spectators indulged in ribaldry, or were guilty of acts of dishonesty, still that formed no ground for the repeal of the law of heaven in reference to the punishment of death for the crime of murder. Neither, he admitted, was the punishment of death always effectual in preventing the awful crime of murder. Nay, it appeared that on the same day that the last unhappy youth was executed, another offence of similar atrocity, for which there was now present another young man, of whose guilt or otherwise it was not his province to speak, though he stood committed for trial on the oaths of several witnesses. If a severe example failed, that fact was not conclusive that the law of God was wrong. Whatever might be the conduct of the multitude congregated outside the prison, its effects were salutary on the inmates of the gaol when they heard the prison bell strike the knell of death, and also when they entered the place in which those who now heard him were assembled, and saw vacant the place which a few hours before had been occupied by one whose spirit had since fled, and who had appeared before that awful Judge to whom all hearts were known, and from whom no secrets were hid. These are weighty but painful truths. Neither was it to be considered that the punishment of death for the crime of murder was intended solely as an act of justice or vengeance following the crime. It was inflicted because the image of God had been violated in the person of the murderer's victim."

The church-going, sabbath-keeping, merciful Mr. Tangle, when told that the poor child St. Giles, brought up with every precept and example and practice of vice\* and condemned to be hanged on the charge of horse-stealing, while the man who stole the horse was acquitted, was to be hanged on Wednesday, replied,

"Very true; I believe the affair comes off on Wednesday. A great pity, sir! Quite a child, sir; and with good parts—very good parts. Nevertheless, sir, the crime of horse-stealing increases hourly; and without some example is made, some strong example is made'—

\* "Poor wretch! Let the men who guide the world—the large-brained politicians, who tinker the social scheme, making themselves the masters and guardians of their fellow-men—let them look into this Newgate dungeon; let them contemplate this blighted human bud; this child felon, never taught the path of right, and now to be hanged for his most sinful ignorance. What a wretched, sullen outcast! What a darkened, loathsome thing! And now comes the clergyman—the State divine, be it remembered—to tell him that he is treasured with an immortal soul; that—with mercy shed upon him—he will in a few hours be a creature of glory before the throne of God! Oh, politicians! Oh, rulers of the world! Oh, law-making masters and taskers of the common million, may not this cast-off wretch, this human nuisance, be your accuser at the bar of heaven? Egregious folly! Impossible! What—stars and garters impeached by rags and tatters! St. James denounced by St. Giles! Impudent and ridiculous! Yet here, we say, comes the reverend priest—the Christian preacher, with healing, honied words, whose Book—your Book—with angelic utterance, says no less."

“ ‘Why, they hanged four for horse-stealing last sessions,’ said Capstick.

“Tangle looked round with astonishment at the interruption, and then observed—‘That only proves they don’t hang enough.’

“ ‘My opinion, Mr. Tangle; quite my opinion,’ said the tutor. ‘We want stronger laws, sir; much stronger. If we were to hang for everything, there’d be an end of crime altogether. It’s because we only punish by halves—now hanging one, and now another—that we have such a continual growth of vice. We ought to pull crime up by the roots; now our present merciful system makes it flourish the stronger.’ ”

Hear the poor child’s reply to the prison clergyman, who says to him,

“ ‘My poor boy, though young, you must remember, you’re an old sinner. You’ve done much wickedness.’

“ ‘I never done nothing but what I was taught; and if you say—and Bob there’s been reading it to me—that the true Christian forgives every body—well then, in course, the judge and all the nobs are no Christians, else wouldn’t they forgive me? Wouldn’t they like it so, to teach me better, and not to kill me?’ ”

The inutility of capital punishment is shown by its abolition not having occasioned any increase of the many offences which were previously made capital; and murder is at this moment frightfully frequent among us, though execution after execution takes place. Hanging is not at all feared at a distance; and the consolations usually given at the time are calculated to do more than divest it of terror. The clergyman thus addressed St. Giles:

“ ‘The heavens, I tell you, are opening for you; repent, my child; repent, poor boy, and you will be an immortal spirit, welcomed by millions of angels.’

“ ‘St. Giles looked with bitter incredulity at his spiritual teacher. ‘Well, if all that’s true,’ he said, ‘it isn’t so hard to be hanged, arter all. But I don’t think the nobs like me so well, as to send me to sich a place as that.’ ”

Surely, too, the Christian does not believe that too much time can be given for repentance: to “launch a fellow-creature into the presence of his Maker,” and thus shorten his opportunity for repentance, even an hour, should be indefensible, nay, fiendish, in his eyes.

One ill effect is too obvious. It habituates to the view of violent death, and thus greatly lessens the horror of what should be thought of with the extremest horror. It “hardens the heart” of all who witness the execution, who read or hear about it, or are in any way concerned with it.

I will not repeat what I have already printed, but refer the

reader to No. I., p. 49, and VIII., p. 449, of *The Zoist*. Of the arguments from Scripture I shall say nothing. The question is not one of supernatural matters, but of reason: and all matters of reason and experience—of physical and moral science, should be freely studied without reference to revelation, which is for supernatural things not cognizable by sense or reason,\* and has invariably led men into error when they have mingled it with their enquiries into natural knowledge and moral science; in fact, all that regards cerebral phenomena is as much natural knowledge as geology and astronomy, both which have suffered severely from supernaturalism.

How the clergyman could argue for the necessity of killing the unfortunate wretch, I am at a loss to conceive, after thus alluding to him towards the close of the sermon—

“I attribute it (the youth's fall) to the want of pure Christian example amongst his domestic and social relations. It is a hard task to maintain a public and private deportment in a position at variance with that to which a man belonged; and I hear that one, at least, of this unhappy man's instructors, though he taught him the word of God, had failed to set him that example which that holy word inculcated. He had not the influence of private example. This was the first step towards creating the ruin which we now see before us. The other ground is the circumstance of having, at an age far too young, namely, at the age of seventeen, being made master of his own actions and conduct, and by his being then placed in a situation where no one had a right to control his private conduct. The due performance of the public duties of the office he filled was all that he had to attend to. Was it wise to leave a mere youth in such a position? Here was a youth educated in one na-

\* “Nor can we be obliged, where we have the clear and evident sentence of reason, to quit it for the contrary opinion, under a pretence that it is a matter of faith; which can have no authority against the plain and clear dictates of reason. But there being many things, wherein we have very imperfect notions, or none at all; and other things, of whose past, present, or future existence, by the natural use of our faculties, we can have no knowledge at all; these, as being beyond the discovery of our natural faculties, and above reason, are, when revealed, the proper matter of faith. Thus, that part of the angels rebelled against God, and thereby lost their first happy state; and that the dead shall rise, and live again; these and the like, being beyond the discovery of reason, are purely matters of faith; with which reason has directly nothing to do.”—*Locke, Essay* iv. 18.

† “No opinions,” says Lord Bacon, “are more popular than those of writers who with great pomp and solemnity set forth the union of divinity and philosophy, as though it were legitimate, and thus, tickling men's prejudices, insidiously mix divine and human matters together.” “Natural philosophy incurs as much danger from this fallacious and improper compact as from open hostility: and all discoveries and improvements which are not included in it are obstinately rejected. Religion is full of vile suspicions and imbecile contempt of all the improvements and discoveries of philosophy.”—*Cogitata et Visa*, vol. ix., p. 167, 8vo. edition. Also *Norum Organon*, lib. i.; Aphorism 89.

tional school, and made sole master of another. Why it was like sending a vessel to sea with all sails set, but without either rudder or compass to direct her course. In a short time he forfeited the confidence of the committee under whom he had served as a teacher, and being discharged, he could not bring himself to return to join in the occupation by which his parents lived. He found himself deserted by the friends of his youth, and thenceforth he fell into habits of sin, and then imbibed principles of infidelity."

Thus all is ascribed to the external circumstances for which Hocker was no more answerable than for having learnt the English language because all around him spoke it. What proof the preacher possessed of Hocker's having fallen from intense Christianity into infidelity before his crimes, I know not: but, while ardently professing the Christian faith to the last moment in prison, his conduct to the last moment proved him to be a most contemptible hypocrite.

The circumstances and head of Connor present much less interest. On the 31st of March, after much premeditation, he murdered a dissolute woman in a house in St. Giles's, by stabbing her in the neck and chest in sixteen places with a knife, on account of an alleged injury some time previous which had prevented his marriage; slept with his father afterwards; and the next day went to work as usual. Some witnesses on the trial gave him the character of a quiet, well-behaved young man: but the policeman declared he was constantly seen in the company of thieves and other bad characters in the Seven Dials. His behaviour in prison was very good, and, through his catholic priest, he at last made a full confession, and died with every appearance of penitence. When I saw him in prison he appeared only a stupid person without any particular expression. His head was of a very inferior kind. It was altogether smaller than Hocker's: the intellectual portion much less, especially about Causality; and moreover the frontal sinuses seemed large, and from the general appearance I should fancy that the skull was thick. Firmness and Pride were less, and yet a line drawn from the ears over the head was as long as in the case of Hocker's, on account of the remarkable bulging out just over the ears. The moral surface was low and rather slanting at the sides. Cautiousness was situated very low down, but, together with Cunning, was very large; the mass of this lateral region being enormous. He appears to have had so strong a thirst for revenge that he told many persons he would "pepper" or "serve out" the unfortunate woman, and so far his cautious-

ness was overcome: yet as soon as the murder was committed he told a man that he did not know whether he had killed her, but he had "been home and taken off his things so that they should not know him." His conduct shewed him to be very stupid, and an attempt was made after the trial to prove him insane, since, when he was in a passion he would throw any dangerous weapon that he could lay his hand upon at those near him; and on one occasion killed his mother's cat and a favourite bird, and on others had exhibited savage conduct.

The following are the measurements of his head:—

Circumference over the eyes .....	22½
Line from ear to ear do. ....	12
————— posterior .....	10½
————— over the head .....	12
From the meatus to Firmness .....	5½
————— Veneration .....	5½
————— Benevolence .....	5½
————— Sense of Things .....	5½
————— Comparison .....	5½
————— Pride .....	5½
————— Parental Love .....	4½
————— Inhabitiveness .....	4½
Breadth at the outer extremity of the orbits ....	4½
————— disposition to violence .....	5½
————— centre of Causality .....	2½
————— Sense of Property .....	5½
————— Cunning .....	6½
————— Courage .....	5
————— Sexual Love .....	3½
————— Circumspection .....	6½
————— Ideality .....	4½
————— Attachment .....	3½

II. *The Fundamental Principles of Cerebral Physiology applied to Philosophy.* A Discourse delivered at the Annual Meeting of the Phrenological Society of Paris, on the 9th of February, 1845, by Dr. J. B. Mège, President.

Gentlemen,—Every age has its distinctive characteristic, and every epoch its general tendency towards progress; but the development of the human intellect does not always pursue a regular and progressive movement. Social, as well as other elements, retard or accelerate it. Nevertheless, the truths which are acquired, remain and serve as points for further discoveries. It is thus that the labours of the seventeenth

century prepared the way for the researches and the bold views of the eighteenth, in spite of numerous obstacles. Our first, our radical revolution of '89, was only the forced consequence—the solemn consecration of the great principles laid down by our chief philosophers, who, shaking off the yoke of prejudice, purifying all things by examination, rejecting the scholastic, Aristotle and Plato, set forth the rights of man, and deduced legal equality from the identity of the organic laws governing the human race. But counteracting causes, well known to you, gentlemen, did not allow that new era, that regeneration of ideas to acquire the development and power which the friends of humanity hoped for. However, the epoch of progress returning again in 1830 seemed out of all further danger, and the empire of reason appeared at last about to sweep away the opinions and usages which had too long degraded humanity.

You now know, by experience, not that our hopes are again destroyed—they cannot be—but that they are deferred; not only do we not advance, we retrograde; the present is not a period of rest, it is the return of a portion of the past, and no effort is spared to effect this return. The congregations proscribed by law, are tolerated, nay, encouraged; the unlimited dissemination of the grossest superstitions is permitted; while every philosophical idea which attacks the principle of these absurdities is obstructed. The expelled Jesuits have re-appeared in France, and are beginning a religious war in Switzerland; seminaries multiply, and churches arise more numerous and more pompous than ever, to insult the misery of the people. But it is not sufficient that the State contributes enormous sums to satisfy the sacerdotal vanity—the anti-Christian ambition of that clergy which still craves for more. It thirsts for the monopoly of education, for subjection to its gloomy theology, and ultimately for universal domination, for laws which come from heaven, and of which the priests are to be the only ministers. Yes, this is their object—it cannot be misunderstood. This is the liberty of instruction which they so arrogantly and menacingly demand; and our government of July not only fears, trembles, and negotiates with them, but removes the professors of a philosophy which has nothing in it hostile to Christianity. Deplorable and stupid is the policy which constantly tends to strengthen our enemies. Men of power, are you ignorant that they are more powerful than you? Go and hear them; read their manifestoes, their mandates; look at their organized legions, ready to overthrow you at the first signal from Rome, from Loyola, or Henry the Fifth. We, who are physiologists, feel

less secure, less simple than you; we denounce to you the usurpation, the extravagant demands of the clergy, as fatal to progress, to philosophy, to morality, to yourselves; ministers, who cannot throw aside the notion of Divine right!

The professors of abstraction are the most powerful auxiliaries of this deceptive system of government; the sophisms of dogmatism produce those of superstition and politics, and serve to support the violation of public liberty.

Yes, the false principles of our statesmen tacitly rest upon those taught from our chairs of philosophy, or preached in the churches; it is with this twofold system of instruction that the people are deceived—the masses by sermons, and the ill-educated students by the incomprehensible absurdities of the *Sorbonne*. Besides this manufactory of sophisms, there is a crowd of innovators, whose systems are quite as erroneous, quite as little founded on the nature of man. At our period of progress and positivity, is not the appearance of this multitude of doctrines, all false though opposed to each other, strange and distressing to true philosophy? It is a fact anomalous and unique in the history of the human intellect, and proves that physical science—that anthropology has always furnished the bases and principles of the abstract sciences, and that when these have not been founded upon them, they have never possessed a real value.

What overthrow of our ideas could make it otherwise in the present day? Could man's pretensions cause the stream of positive knowledge to flow back? No, no; it is a torrent which bears you on in spite of yourselves, ye sophists of colleges, of reviews—ye ministers or kings, who are dreaming of what is impossible.

Cerebral Physiology, as I will prove, is the *criterion*, the key-stone of all philosophy; but before I present to you the general notions which form the object of this discourse, allow me briefly to state the principal metaphysical doctrines which in our day have the greatest number of followers. There are those of the Scotch and German psychologists, Reid and Stewart, Hegel and Schelling, who have opposed Locke and Condillac, occupying themselves with the intellectual manifestations only, without studying the form, the structure, or the material relations from which they emanate and result,—Schelling in particular inclines to mysticism and preaches to the King of Prussia,—Kantism with its critiques, its categories, its analogies, and its absolutism, is only a pure abstraction without logical necessity,—the dreams of Plato, the different systems of India and of the Celestial Empire, obscured, confused, *logomachized* by our new *Sorbonne*,—the

*logos* which is everything, explains everything, is sufficient for everything, that is to say, the doctrines of Christ which are being re-animated for the great glory of man, because they maintain that liberty and all moral and social laws are written there;—the animists or ontologists of Montpellier or Paris, who believe in a principle, an entity presiding over all the functions and disorders of the animal economy,—the spiritualism of the universities in which is taught the phenomenal trinity, the incomprehensible or the first cause of the finite or the infinite,—the sensualism with a *tabula rasa*, or ideology, which still believes with Helvetius that there are no innate ideas,—the resuscitated system of Leucippus, Epicurus, and Lucretius, which find a physical explanation of everything in the arrangement and arbitrary forms of atoms; and lastly, eclecticism, adopted by an illegitimate sect, without principles, direction, or logic, and consequently without scientific value: this is the *juste milieu* of philosophy.

Here, then, are the doctrines, magnificent if they were but true, which are taught to the rising generation, to pervert its judgment and to make it receive sooner or later, according to the period, the errors and prejudices upon which they are founded; tyranny, despotism, violation of rights, fanaticism, and the scientific systems deduced from abstract principles. We will not speak of the theories which natural philosophers and chemists have performed upon space and vacuum, extension and weight, movement and affinity, molecular aggregation and attraction at great distances, the power of cohesion, of the composition and decomposition of minerals, vegetables, and animals; nor, of those established on electricity and magnetism, light and caloric, &c., &c. We ought not to enter upon these matters here, notwithstanding the great scientific interest which they possess, but it is important that I should declare to you that our method excludes every hypothesis which does not rest upon physical analogies, and that we admit no scientific reality except in secondary causes.

In social intercourse, in the distribution of labour, in the adjustment of social power, there is the same diversity of opinion, the same ignorance of the laws of cerebral formation, of the fundamental faculties, of the wants and rights of man. M. de Lamartine, in one of his last writings on the distribution of labour, has thundered against the Socialists and Communists of the day; and, speaking of the religion of the St. Simonians, has written the following remarkable words, "Because nothing less than divine authority could make men receive laws, which would never have been received by them in the name of reason."

If the plan of this discourse were more extensive it would be easy to shew you the falseness of all these systems, to take them one by one and overthrow them, for their bases are less solid than moving sand. But I have and can have but one object in directing your attention to the general principles, which in my opinion ought to be the foundation of all positive philosophy, and to endeavour to make you understand that this can be furnished by cerebral physiology only—in the anatomical and physiological study of the brain and its connexions.

This new science has two classes of opponents, I will even say of detractors.

Those who do not understand it at all, and those who understand it imperfectly, reject it because of its materialism. Very well, let us speak boldly; truths ought to be expressed without restriction, that they may be fairly judged of, and that unsound conclusions may not be perfidiously drawn from them. Yes, what is called phrenology, consists of facts, purely material, and the principles, laws and deductions are only a systematized expression of organization and its manifestations. All our scientific edifice is founded on materialism. This, and this only, gives it its certainty and its philosophical superiority. Is this saying that cerebral physiology is atheistical? Certainly not. It does not deny the existence of God or a first cause, but, like La Place and Biot, does not meddle with this question. Like these illustrious men, it does not require it in order to explain sensible phenomena. The phenomena which it cannot explain, and which are ascribed to some occult force or power, it considers as problems yet to be solved, and expresses them by  $x$ ; but, not wishing to deduce the known from the unknown, it rejects all these  $x$ , till their value shall be determined. Nevertheless, cerebral physiology leaves every one to enjoy his own opinion on this subject,—it admits even the organ of Theosophy, the predominance of which leads to fanaticism and superstition, or to the belief of unreal beings and fantastic theories.

Cerebral physiologists understand better than any other persons the diversity of opinion, because they know that it depends upon the diversity of cerebral organization, but they feel themselves unable to adopt those which are erroneous and, in order to judge of these, they oppose the observation of fact to the fancies of imagination.

We are aware of what is said against our method of investigation—of the errors and absurdities with which certain writers favour us regarding that portion of the science called organology,—but this neither astonishes nor disturbs us; and

besides, it is not necessary in the present day, in order to establish our science, to repeat the refutations which we have already given to all these objections, suggested more frequently by motives which they dare not avow, than by a true love of science. And again; do you not know that class of persons, who have no other talent than that of proving that they are deficient in judgment, who believe in the faculty possessed by somnambulists of seeing by the neck or the stomach, and of extending their magnetic vision as far as Peking, to tell you exactly what is going on there at a certain hour? \* Who believe in the globules of Hahnemann and in miracles, yet doubt the realities of this lower world, which are too gross to deserve the attention of their sublime intelligence? Others, who quote Rousseau, and would prove to you in their own way that you ought to walk on all fours? or, referring to Berkeley, would deny the existence of matter? How shall we answer these formidable adversaries? Shall we say to the one that their credulity would imply the overthrow of the natural order of things? Shall we show to others the direction of the occipital foramen and of the eyes? Make the Berkleists feel the weight of a club? What good would result from this? Cerebral physiology does not even laugh at them; it pities them, and sees in the form of their head the organic reason of their errors.

However, organology, or the localization of the intellectual faculties, moral sentiments, inclinations and dispositions, although impregnable in its generalities and chief divisions, does not possess the same degree of certainty in its particular

\* O prejudice! prejudice! how dost thou blind even the most rational men? Whilst translating this passage, we cast aside our pen, and reread the preceding paragraph. We asked ourselves this question,—Can it be possible that Dr. Mège, who just gave us the true value of inexplicable phenomena, can so soon forget his own philosophy? The branch of mesmerism referred to, is a question of fact. Men of intellect state that they have witnessed such phenomena. We say, in the language of Dr. M., let  $x$  represent them—treat them the same as other  $x$ ; reject them, if you please, till their value shall be determined; but do not denounce as “deficient in judgment,” the men who observe and chronicle what their experience presents to them.

“Seeing” is not the word which an enlightened mesmerist would use. Mesmeric patients *do* become acquainted with occurrences which are beyond the sphere of vision, but how they accomplish this we know not, and we have no word which clearly, and in an unobjectionable manner, expresses the phenomenon. They possess a power which is frequently manifested in the mesmeric state, and occasionally observed in persons who have not been mesmerised. In fact, there is no phenomenon developed under the influence of mesmerism, that is not observed without it. We have insisted on this before, and we do so again. Medical records furnish abundant proofs of the truth of this. See “Numerous cases of Surgical Operations without Pain,” by Dr. Elliotson. Baillière, p. 35.—*Zoist*.

application : and in spite of the great number of facts and observations which appear to leave no doubt of the situation of such or such an organ in the brain, the scepticism of the greater part of cerebral physiologists does not allow them to adopt as definitive the classification and nomenclature of Gall, Spurzheim, and others ; they wait till experience shall furnish new facts which may confirm, modify, or change them, but at present they consider them as landmarks to guide them in their farther pursuit of truth.

The principal truths of the science have been established by observation from the most remote antiquity. The statues of gods and heroes prove that the head, and particularly the forehead, has always been considered the seat of intelligence. Democritus sought in the brain for the *material* cause of madness. Most philosophers, learned men, and even the fathers of the church, recognized and foresaw these great truths, but misinterpreted them and mixed them with a multitude of errors.

It was reserved for the illustrious Gall, imitating the method of Hippocrates, to collect all the previous facts, and add to them others which a long and sagacious experience had discovered to him ; to clear away conjectures, hypotheses, abstractions, and then to erect the edifice of science upon a foundation, solid, imperishable—furnished by the anatomical and physiological demonstrations to which he devoted himself during the thirty best years of his life.

Gall proved that not only the intellectual faculties had their seat in the brain, but that the moral sentiments, propensities, and dispositions had also certain parts of the brain for their organs, which he ascertained by a multitude of comparative observations upon men of all nations, ages, and degrees of intelligence ; upon criminals, painters, musicians, great travellers, calculators, learned persons, &c., and those who were mad or idiotic from the cessation or alteration of a function through the lesion of a cerebral organ. He availed himself of the manners, habits, and instincts of brutes in seeking for elementary analogies, in the conformation of their cranium, and the number, volume, and relative position of the organs.\*

Gall neglected nothing to gain information, and carried on his investigations in a mode which may be regarded as a pattern for all investigators of the truth. The science which he created possesses the same characters of certainty in its

\* M. Vimont has made similar researches, and formed a most valuable collection and published an important work on Comparative Cerebral Physiology.

generalities as the other natural sciences; but, like these, cerebral physiology is in its nature cumulative. Though conjectural in its subdivisions and provisional admissions, it is positive in its fundamental truths; accordingly, it is from these incontestable facts that I intend to derive principles and rules applicable to philosophy, to that science of sciences which epitomizes them all, which systematizes by the knowledge and classification of their generative elements, of their common laws and numerous ramifications, converging towards a centre where the conditions of human perfectibility meet and arrange themselves.

I submit these great truths to your consideration; the following is the most simple view of them:—

1. Animals are born with a nervous system, which presides over the development and preservation of the individual and species, by the manifestations, instincts, manners, and habits necessary to the perfection of their existence.

2. This nervous system obeys, in its development, the laws of progression which characterize the numerous grades of the animal scale, from the monad up to man.

3. The comparative study of the differences and analogies of the nervous system in the various classes of animals, demonstrates that their instinctive and affective faculties depend on the volume and force of the nervous and sensitive organs, and that the manifestations are more or less energetic, according to the degree of development of the assemblage of organs, or of one of them.

4. The brain of man being the most complicated and the most complete, its functions must be, and are more complicated and more complete than those of other animals. Accordingly, besides the instincts and sensations of brutes, it possesses intellectual and moral faculties, inclinations, and dispositions.

5. The anatomical and physiological study of the brain and its connections, in man and brutes, constitutes the science of phrenology, which, having material elements for its subject, is impregnable in its foundation, its principles, its laws of relation and manifestation, and its necessary or logical consequences are of the same nature and value as those of other natural sciences.

6. The instincts, inclinations, dispositions, and intellectual faculties, which are called talent, imagination and genius; the moral sentiments, the passions, the notion of justice and injustice, of good and evil, of beautiful and ugly, of free will, or of necessity which destroys it, are manifested by the cerebrum, cerebellum, and their connections; and the number, variety,

and degree of intensity or weakness of these manifestations, as well as their various combinations, necessarily depend on the volume, form, and energy of the brain in general, or of the predominance of one or more of the organs which compose it.

7. The source of the instincts and intellect being entirely organic, the manifestations called *spiritual*, are purely *material*; they are attributes or products of organized matter, as in the case of all the other functions of the animal economy.

8. The study of distinct portions of the brain constitutes *organology*, the reality of which is proved *a priori* by the analogical and synthetic method, and *a posteriori* by the experimental and analytic method. The latter method has less certainty than the former; but, were it entirely erroneous, *organology* would still exist as a general fact. The cerebral mass is not homogeneous; its parts are different in form, substance, and texture; therefore, its functions must present corresponding differences. If, for example, it is hereafter discovered that the organ of music does not occupy the place assigned to it by Gall and Spurzheim, what then? Look for it in other parts of the brain, it must be there; but do not look for it in the larynx or in the fingers. You might as well search in these parts for the talent of the author, the mechanician, or the painter. Our limbs are only the passive instruments of our faculties.

9. The brain, during its development, makes impressions and inequalities on its bony case, which exactly correspond with the projections and depressions on its surface, so as to be transferred to the exterior of the skull. The knowledge of its inequalities, developments, and relations, is called *cranioscopy*; it is a part of *organology*; it enables us to ascertain the absolute and relative volume of the different cerebral organs.

10. The human brain requires from five-and-forty to fifty years to attain its highest degree of development and activity. The head of Cuvier afforded an example of this law; but as all parts do not develope themselves equally, the organs which have been most exercised acquire a superior volume and energy, to such an amount, that those organs which remained inactive—waste, like a muscle which is not used, and this wasting causes the partial imbecility which we sometimes observe in persons devoted to one pursuit, such as musicians, mathematicians, botanists, poets, and others who devote themselves to one particular study.

11. Accidental injuries, structural changes of the brain, original mal-organization and deformity, impair, disturb, or destroy the functions of the organs attacked, whence loss of

memory, of hearing, &c., palsy or idiotism, madness or imbecility. But since each organ of the brain is double, we can understand that a change in one does not necessarily occasion disorder in the function of its fellow, which may singly manifest the faculty, just as one eye is sufficient for vision.

12. However, cerebral physiologists acknowledge that it is not always possible to determine the precise seat of the various diseases; there are structural changes so delicate as to leave, after death, no trace of themselves appreciable by the senses, even assisted by the microscope and chemical analysis, imperfect as these are at present. In this respect, medicine is not more advanced than cerebral physiology; the scalpel is frequently, too frequently unable to discover the organic cause of a host of diseases. But, independently of the principles of the science, a multitude of well observed facts leave no doubt that every functional derangement has a material origin in the organism.

13. The knowledge of the organic forms, of the intellectual faculties, of their individual powers, whether irresistible or subdued, of their mutual influence, and of the means calculated to develop organs which are too weak, to enfeeble those which are too strong, offer to those who are engaged in advancing society and the arts, the most certain precepts and rules for education, morals, criminal legislation, and the representation of the head by the painter and the sculptor.

14. Lastly, since cerebral physiology gives a material explanation of the different organs of sensation and intellect, it is clear and positive that it contains within itself the principles of all scientific method, that is to say, of general methodology, from which philosophy cannot separate itself without going astray.

This rapid view of the foundations of our science presents you with an epitome of the chief facts of cerebral organization, which must convince you of the impossibility of establishing a good philosophy without the aid of cerebral physiology. In truth, consider what would be the value of the system of a philosopher who neglected the knowledge of the only instruments which could enable him to discover the truth he was searching for, and who, imitating the metaphysician, employed his instruments without precise notions of their nature and power.

He would then resemble an architect constructing an edifice with materials of which he knows nothing. Those among you who study the natural sciences must be more than others aware of the high importance of the fundamental principles of cerebral physiology, and of the indispensable

necessity of applying them to positive philosophy, the domain of which extends to all the sciences, in order to extract from them what truth they contain, and what they have in common, that all may be united by the general laws of one universal and purely material system.

We do not, therefore, invite philosophers to attach themselves exclusively to the physiology of the brain in order to compose their systems; we are not exclusive; we have not the arrogant presumption to imagine that this science reveals all truths, resolves all problems, as others have believed, each for his own science;—the ideologists, the sensualists, certain rhetoricians or logicians, and the greater part of those who have attempted to systematize philosophy. We understand the word philosophy in a much larger sense. We consider that philosophy cannot dispense with the study of the animal, intellectual, and moral man. This knowledge must be his base and guide, but his notions would be imperfect and barren if he neglected the study of the other natural sciences in their constituent elements and logical connection. Thus embryology, the natural history of the three kingdoms, pure mathematics, physics, chemistry, astronomy, the study of natural and conventional rights, of manners, of social institutions, and of the development of the human character, will furnish, according to their relative importance, their contingent of the general knowledge necessary to the completion of a great work or of a great philosopher.

I could have wished to have terminated this discourse by a more explicit parallel between positivism and spiritualism, that I might better display the advantages of the one and the disadvantages of the other in the study of natural phenomena; but I am reluctant to take advantage of your indulgence, and moreover, relying upon the attention with which you have honoured me, I trust that the generalities which I have placed before you will be sufficient to enlighten your judgment on the scientific value of our principles. To the metaphysicians, who will never admit them, further details would be useless—their opposition is preconceived, innate—in their eyes evidence proceeds less from facts than from psychological fancies. But independence of thought is the most sacred human right, and the liberty of declaring it ought to be unlimited. I respect therefore all their convictions, just as I wish, as a matter of right, that they should respect ours; willingly subjecting ourselves to every scientific and honourable attack, we ask the same from our opponents;—to whom for the present we will be content to say—if you wish to build upon idealism and abstraction—if you wish to carry your in-

vestigation onwards unto immensity—if you wish to discover the elements of cosmogony, morals and society, beyond the sun and the stars—do so—you have a perfect right, you have assumed or received this mission, and we are not jealous of you: but permit us to decline following you into these ethereal regions; we have no inclination to fall from so great a height. But one thing we do wish, O! spiritualists! to be allowed like you, and side by side with you, at the *Sorbonne*, at the College of France, and in all the academies of the university, chairs from which we also might freely preach our doctrines. We should then see under which portico the students would collect; we should then see the value of that false proverb—the world likes to be deceived, *Mundus vult decipi*.—No, the world does not wish to be deceived; it is a calumny, it is a deplorable error, in use amongst moralists and statesmen. The world desires truth—it accepts and clings to errors solely because it mistakes them for truths. If we were allowed to undeceive it, we should at once behold it dashing its idols to pieces, and ranging itself under the banners of unfolded reason. But custom, prejudices, and institutions, prevent this. Upon us, upon us cerebral physiologists, more especially devolves the duty of combatting the false systems which limit or obscure the horizon of intelligence—upon us of enlarging the field of positive ideas,—upon us, above all things, of proclaiming the emancipation of the people, for it is written in the HUMAN ORGANIZATION.

Approach ye young students, come, observe, and admire with us the wonders of this organization—approach, we will introduce you into the temple of true philosophy, we will initiate you into its doctrines and its laws—we will entrust you with their cultivation and protection, in the hope of securing their universal triumph, as soon as adverse times shall have passed away.

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We cannot permit ourselves to insert this truly philosophical address without appending a few remarks. In 1842 the session of the British Phrenological Association was opened with an address inculcating precisely the same doctrines. It was received with horror by a band of spiritualists, who expressed their discontent by the most rabid manifestations, and forthwith issued a “Declaration of Expediency.” This declaration was composed of a series of self-contradictory statements, but dressed up in such a jesuitical manner that a few of the unwary were caught, and the list of signatures not only displayed the names of men who had never

investigated the doctrines they were called upon to denounce, but, strange to say, we noticed the signature of one individual who had written a work to prove the truth of the very doctrine he was made by the declaration to declare false. Worse still, for the most humiliating statement is yet to be made, the author of this never-to-be-forgotten declaration, Mr. James Simpson, made all his deluded followers give the following luminous and philosophic reason for opposing the doctrine of materialism—we quote the very words: "*We repeat with submission becoming our ignorance that we know nothing in the matter.*"

This was in 1842. We foretold soon after this explosion that cerebral physiologists would be compelled to give up their position—that the brain was an instrument, and we are pleased that the views we have again and again inculcated in this journal receive such powerful support from Dr. Mège, who, it is manifest, is a profound and logical thinker.

This eloquent address was delivered in the city which received the last breath of the immortal Gall,—in the city where he for years promulgated his doctrines, and erected an everlasting monument of his originality, his profound powers of reason, and his untiring ardour in the collection of facts,—yes, in the presence of the skull which contained the brain of Gall, the man who propounded a philosophy which is to regenerate our race, did Dr. Mège stand forth and boldly declare that nature presents *no facts* which can give his degenerate disciples authority for their continued inculcation of a spiritualism, which is productive of the worst possible effects, and the chief cause of the slow progress of humanity. When will the walls of the Edinburgh Society reverberate with doctrines so beautiful—so true? When will the man upon whom it was said that the mantle of Gall had descended, unshackle himself—cast aside his prejudices—prejudices which were infused into him before he became acquainted with the philosophy of his later years: when, we repeat, will he perform that duty which every man should fulfil before he dies, and state fairly and unreservedly the *true thoughts* which within him lie? Science and humanity demand the strict interpretation of the facts which are accumulated. And will any man who has devoted a few years to the study of cerebral physiology declare, that the facts he has observed do not lead to a conclusion the reverse of that which has been so long inculcated? Will any man who is capable of continuous thought declare, that the materialist is not an inductive philosopher, and the spiritualist not a seeker after a phantom of his own creation? Ye men of modern Athens!

Why do ye not arise and shake off the incubus which has so long oppressed you? Why do ye not declare that the philosophy which ye embrace shall have a practical influence? Listen to us. Ye will do no great or good thing till ye build a solid foundation, till ye follow the example of the French philosopher, and of the German philosophers we are now about to quote, and proclaim that ye are all seekers after, and interpreters of, facts, and not the blind supporters of a fancy, one of the many remaining fancies of a barbarous and superstitious age. *Res non verba quæso.* Ye have chosen this for your motto—act upon it.—*Zoist.*

### III. *Materialism in Germany.*

TO THE EDITOR OF THE ZOIST.

Rosawitz, Bohemia, May 9, 1845.

DEAR SIR—It may be of interest to your readers to receive, from time to time, some account of the progress in Germany of unprejudiced scientific investigations into the nature of the mental constitution of man. The doctrines of the schools still have great weight in Germany, and theology and speculative philosophy, in all the Universities, still maintain the first *rank* in worldly dignity, and form the summits of the learned faculties, who condescendingly take the sciences of nature under their *protecting* wings. In consequence of this, and of the impressions too indelibly implanted in the brains of youthful students, most of the celebrated authorities in physiology, as Müller, Burdach, Wagner, Valentin, Volkman, &c., when they treat of the Physiology of the brain, remain content to speak of its general functions as the *sensorium commune*, the seat of all sensation and thought, but at the same time to consider it as the mere instrument of an immaterial mind, of a spiritual essence, an abstraction; and in describing the qualities and workings of this mind itself, to borrow a chapter from some favorite system of mere speculative psychology. The inconsistencies involved in this procedure: the teaching on the one hand, that there *are* material conditions for the mind's manifestations—that faulty development,—that diseased states of the brain and other organs, prevent the due manifestation of the mind, &c.; on the other hand, that the mind, *per se*, forms and works upon its own organs, and that there is an absolute free moral will in man and responsibility for his actions. Then again, the doctrines of the qualities of *this spiritual* (human!) *mind*—

derived, however, *de facto*, if not openly acknowledged, from the manifestations in life—these and many other inconsistencies, I need not allude to, are with wonderful self-denial as regards character for acuteness, magnanimously, philosophically (!) disregarded. Nevertheless, in many directions, the signs of a deeper and more independent study of nature, as regards the mind of man and its healthy and diseased action, become more and more apparent and the *lunatic views*, especially amongst the medical men connected with hospitals for the insane, gain more and more ground.

I cannot collect together all the proofs of the correctness of this view; but confine myself for the present to two or three facts. In a work lately published by Dr. G. A. Spiess (Spiess), of Franckfort a. M., entitled "*Physiology of the Nervous System, with particular regard to Pathological states*," a work which contains the results of important observations and much deep reflection—the dualist doctrines of the schools are directly and powerfully attacked. Materialism and necessity are boldly advocated, as the only true and consistent views, which a physiologist or anthropological psychologist, after fully examining the facts of organization, can hold. Mental activity in all its forms, even the highest efforts of thought and man's much vaunted consciousness—the immateriality of which is always contended for by theologians and so-called philosophers with the greatest determination—are shewn to be but the *expressions* of human organism, of cerebral activity. The author says,—

"It is physiology, and not by any means philosophy, which has to treat of these organic actions. Physiology neither can nor dare let this office be taken from her; she neither can nor dare retreat from this subject: she has to draw the phenomena of mind into her sphere, and to treat of them in entire accordance with all other organic actions." &c.

In speaking of deranged mental action, Dr. Spiess shews the errors and mischievous results of the prevalent *dualist* views, and adds:—

"If we have to thank the efforts of those many superior physicians, occupied with the treatment of the insane, who pay due attention to the somatic side, that those days,—not very far back, however,—when the treatment of insanity was considered principally as the business of theologians and moral philosophers, are, thank God, entirely passed away, never more to return; if we have likewise to be grateful, that in our schools (*Lehren*) insanity—because a subject no one knew what to do with—is no longer treated as a step-child, as a mere and most inconvenient appendix to pathology: still we are far from that point when the perfect harmony of the various

forms of deranged mental action, with other deranged nervous actions, shall become fully acknowledged."

This enlightened physician, although he objects most decidedly, in the main, to all the mere speculative systems of psychology, and although he lays much stress in the PARALLELISM,—from the lowest class of vertebrated animals to man,—between the development of the brain and the increase of the mental faculties, still repudiates phrenology altogether. He contends against the doctrines of spiritualists uncompromisingly, and yet he himself, with some inconsistency, adopts the views of an arch-spiritualist—Drobisch—and explains the mental processes nearly according to his theory, viz., that conceptions (*Vorstellungen*) are the foundation, or elements of all feelings, desires, actions, &c. These conceptions, Dr. S. teaches, however, are formed in the brain, through the aid of the senses, and he explains their formation, growth into desires, and their manifestation as actions, in a manner analogous to the reflex-actions of the nervous fibres connected with the spinal marrow. Apart from the entire disregard of inborn dispositions for this or that kind of *impressions* and *conceptions*, and the impossibility of explaining the various individual characters of men, placed under similar circumstances—this theory of Dr. S. is ingenious at least, and it contains some valuable views of psychical (cerebral) reflex-action, of which I may speak another time. For the present, I conclude with an extract from another work, the author of which it will be seen, likewise knows nothing of phrenology, although he is a thorough-going materialist.

I remain, dear, Sir, your's very truly,

R. R. NOEL.

Concluding Words of an Article by W. Griesinger, M.D.,  
 "On Psychical-Reflex-Action," &c., in the *Medicinische Vierteljahrschrift des Drs. Roser and Wunderlich*, Erstes Heft, 1843.

"We do not know which parts of the brain perform the separate acts comprised under psychical activity; but we carry materialism so far, that we do not believe the artificially complicated structure of the brain exists only on account of its anatomical interest. We consider rather that it presents the organic apparatus for the reception of the centripetal impressions, for their reproduction in conception, for their dispersion and combination, for their transformation into desires, and their emission (*Entladung*) as the impulses of motion. In truth, neither as regards self-respect nor love for our fellow-creatures, do we become poorer by placing the fact clearly before our eyes;—that conceptions and desires are but the result of organic processes, and that it is therefore erroneous to speak of these conditions

thus:—'that the brain is the instrument, the material substratum of the mind.' The mind! that which is so called in a fully developed organism, is not a thing which originally came forth at once perfect from the hand of nature or of a creator elevated above nature. It has been formed slowly and by degrees. The observations of the earliest moments of a child's life, shew us clearly enough, that a tolerably long time must elapse before conceptions and actual desires awake—before these struggle forth from the darkness of unconsciousness, or half consciousness, and that it is not till a late period that the fact of our psychical unity becomes clear to us. Self-experience offers its instructive lesson to all. If we but attempt to recall the long vanished fable of our earliest development—the deeper our recollection dips into the twilight of the earliest dawn of our infancy, the more we become conscious of the original confusion, of the *décousu* state of the earliest impressions on the senses, and of their earliest action. That state appears again before us, in which, animal-like, we as yet had no knowledge of our *I*, and knew ourselves only by the name which had been given to us by others. We then become clearly aware that our psychical individuality, no less than the rest of our entire organization, has been developed slowly, and that our mind is not an original ready-made product of nature, but that, on the contrary, it has become what it is, and comprises its own history within itself."

In an excellent article lately in the *Allgemeine Zeitung, Der Mensch als Mikrokosmos*, the true philosophic doctrines of materialism and necessity are likewise expressed, if not directly, that is to say too palpably for prejudiced minds.

The same journal, Nos. 242 and following, 1843, contained a valuable article on "The Newest Discoveries with regard to Light," and particularly on the results of the observations and experiments of Professor Julius Moser, of Königsberg ("Über das Licht, Königsberg bei H. E. Voigt, 1843."), in which the fact is urged, that not only the formation of an image of an object on the retina is a physical occurrence; but the perception of it by the brain, especially physical and material, although physiologists have generally fancied the latter half of the process to be the work of spirit.

"We have no one rational ground for supposing that there exists any difference between the process by which we see, namely, between the cause of a picture being produced on the retina, and the cause of a picture being produced on an inorganic body, for instance, on an iodized-silver plate. It has long indeed been assumed that physical laws are not equally applicable to the phenomena of animal organization; that where life properly commences, nature is vanquished and higher operations begin; that particularly the production of a picture in that part of the eye susceptible to light, is a process to which there is nothing analogous in the inanimate world. However, in the first place, no fact is known from which we can conclude that

the nervous substance is not subjected to universal laws, and does not undergo the same changes as any other matter when affected by light. In the second place, there would remain no other explanation of the production of light, besides the highly plausible one, that the nerve undergoes a chemical change, just as iodized-silver does, than that truly marvellous explanation that the eye counts the hundred billions of oscillations which light is said to make in a second. Therefore the opinions hitherto held by physiologists must be given up. For they believed their duty fulfilled when they had shewn how the rays of light, coming from different objects, are so refracted by the various parts of the eye as to produce a picture on the retina—whilst they turned away from all examination into any further process, such as the mode in which the nerve itself is affected by the picture, as a subject not belonging to their department. They accompanied the picture as it were, to the gate which leads to the holy of holies, as far as the nerve, to the porter of the mind, and then they said, 'Here consciousness commences, here our business ends. Here is the boundary of another department, the language of which we do not understand, and to which our laws do not appertain,—for our department is concerned with matter only, and philosophers and psychologists may rack their brains as much as they please about the manner in which the picture enters the soul.'

It was impossible for physiologists to be of any other opinion, and simply because they had never emancipated themselves from the notions of a dualism, but still held fast to the delusions of many thousand years, that matter and thought, body and mind, are totally distinct, and have nothing more in common than a mere temporary union during life. The uprooting this opinion is a task which this century has already performed. The Daguerro-Moser discoveries have given a fatal blow to this belief, for they are so palpable, so free from difficulties, and so self-evident, that they cannot be rejected. They form therefore the most important physical discoveries of our age.

#### IV. *Allusions to Mesmerism in the Classics.*

A NEW science is discovery of new phenomena, and new connections and relations between old phenomena. Objectively no science is new, but old as creation, though the relative importance and mutual dependence of its phenomena, and many of the phenomena themselves, are unobserved. Thus when man comes into possession of a new science, he may not only by observation and experiment compare its laws with the present and the constantly ensuing, but may turn to the

history of the past in the hope of tracing its operations there—of finding a store of those glaring instances that occur but at intervals of ages, and for which he may long wait in vain; and he may also hope, that by the possession of a new test, a new law possessing a new power of explanation and analysis, he may reduce some of those difficulties that have been left unexplained by his precursors; or being misexplained by strained applications of merely subsidiary influences, have originated counterbalancing difficulties in explaining the comparative inertness of the same influences in other instances.

The examination thus induced, frequently leads to the result, that the new discovery of the science is to a considerable extent a re-discovery. Many of its leading principles are found to have been acted on empirically; discovered perhaps in the first instance by accident, and handed down traditionally, not only without being evolved and rationalized, but so encumbered with the absurd and irrelevant, by ignorance and superstition, that the germ of truth was concealed out of the sight and the way of the reflecting who might have improved it.

But ancient vestiges of far more distinct, and of even scientific knowledge will not unfrequently be forthcoming; so distinct and so scientific, that its subsequent extinction can only be ascribed to the influence of priestly or mercantile interest having confined it jealously, as an art and mystery, to a class, whose degeneration it shared, and with whom, discredited or proscribed, it ultimately perished.

In a scientific view, it is desirable to re-assemble these vestiges of the knowledge of "ancient days, those days we fancy wise," as possibly ancillary to the advancement of the science, by analogies of grouped and combined phenomena, suggesting experiments and indicating promising lines of research. And so long as a science continues a subject of controversy, the sceptical will make the demand that some stray traces of a power so easily set in action and open to observation, should be discoverable on the highway of ages; and however unreasonable the demand, it may be more easily disposed of by satisfying it than by proving its unreasonableness.

But these researches, as they illustrate the degree of command of man over nature in other times, are interesting historically; and the more so, the more they apply to those branches of science which, like mesmerism, concern the most delicate dependencies of human nature—of mind and body; have been made instruments of moral and political power;

have moulded religion and intellect, and governed the progress, perhaps origin, of civilization in earliest times, and among people whose culture was the fountain-head, whose histories are the commencement of that great stream of human progressiveness, on whose waters the best hopes of the world are now happily afloat.

Such illustration is especially wanted, and should be welcome among the seeming abnormal phenomena presented by the sensitive, yet highly intellectual temperament of the Greeks. In those periods of their course on which the light of history is clearest, difficulties occur, that are hardly exaggerated in semi-mythical periods, to account for the strength of evidence on the part of competent witnesses in favour of various forms of divination, of oracles and mystical purifications, of still recurring accounts of the characteristics of orgiastic excitement, of enthusiasms and endemic manias, and sympathetic cures. These are the great enigmas of ancient history to modern observers and students, the appreciation of the difficulty of which has sometimes induced the impression that there are crises in the development of the human race as of individuals, in the course of which powers and passions are manifested, to which the superinduced condition has nothing analogous and affords no parallel.

For the solution of many of these enigmas, the re-discovery of mesmerism is most efficient; and though it were a convicted fraud or a detected fallacy, it would be still a chief illustration of a leading influence in the history of the Greeks — of mankind civilized and progressive. Authenticated and evidenced as it now stands before the world, the recognition of it in remote and venerable antiquity becomes significant indeed. There is hardly a mesmeric phenomenon of modern times which does not appear in Greek antiquity, and as remarkably among the records of the earliest as of the later times. Careful comparison and consideration of these vestiges of the early world, it is believed would clearly shew that the knowledge and practice of mesmerism was a chief instrument in the hands of fraternities or families of combined medical, priestly, and prophetic pretensions, who exercised most critical influence on the development of the Greek mind, and left enduring impression on its history.

The knowledge among the Greeks of the medical power of the human hand, appears very distinctly in the following passages of Solon and Æschylus. The first has been frequently cited; the other, which is equally distinct, and from its connection still more suggestive, appears here as a vestige

of antique mesmerism," as far as I am aware for the first time.

Πολλάκι δ' ἐξ ὀλίγης ὀδύνης μέγα γίγνεται ἄλγος  
 Κ' οὐκ ἂν τις λύσαιτ' ἤπια φάρμακα δούς,  
 Τὸν δὲ κυκαῖς νοῦσοισι κυκόμενον ἀργαλῆαις τε  
 Ἀψάμενος χειροῖν αἰψά τίθησ' ὑγιῆ.

SOLON.

"Often from trifling pain great suffering arises, not to be allayed by the administration of soothing medicines, but touching with the hands the sufferer by malignant and obstinate diseases, you immediately restore him to health."

The passage of Æschylus occurs in the Prometheus vinctus, 847; Prometheus foretells to Io, that after all her wanderings in frenzy and persecution, she will find relief at last at Canobus, at the mouth of the Nile:—

Ἐνταῦθα δὴ σε Ζεὺς τίθησιν ἔμφρονα  
 Ἐπαφῶν ἀταρβέι χειρὶ καὶ δίγυντ' ἴκνον.

"There Zeus will render you sane, stroking you with gentle hand and simply touching you."

A more exact description of mesmeric manipulation can hardly be imagined, unless it be that of the parallel passage in Moschus:—

Ἐν δ' ἦν Ζεὺς ἱπαφώμενος ἥρημα χειρὶ θεεῖη.

"Zeus was represented gently stroking or soothing (Io) with divine hand."

If any doubt could exist as to the nature of the influence ascribed here to the hand of Zeus, it would be removed by our meeting with records of the details and celebrity of mesmeric cures in connection with the sanctuaries at Canobus in historical times. The progress of our enquiries will bring us back to the passage. It is an example of the striking truthfulness of local allusions in Greek poets.

But it is in connection with the worship of Æsculapius that the most important traces of mesmerism in Greece occur, and here again we are assisted by the poets. Aristophanes describes in the *Plutus* the cure of the blind power of wealth in the temple of Æsculapius, by the god himself, who commences by seating himself beside the patient and touching his head (*ἰσῆψατο*). That this was a regular and essential part of the process of cure, appears from parallel instances. The philosopher Proclus, who has ascribed to him by his pupil biographer some remarkable cures, evidently mesmeric, during a severe illness in his youth, dreamt that Telesphorus,

the mythical attendant of Æsculapius, appeared to him, touched his head and cured him.

These instances may be sufficient to identify the ancient and modern process, and vindicate the commencement of an enquiry, of which the progress will furnish many more.

The worship of Æsculapius was very general in Greece, and like other worships, had its yearly festival and exhibition of sacred symbols. Several of its seats claimed the honour of the birth of the God, but the Epidaurian was the most renowned, and generally considered the original and chief, of which the others were offshoots or colonies, though Strabo prefers that of Tricca in Thessaly. Notices of the details of these establishments are very much scattered, but their agreement indicates considerable uniformity of system.

The priests or ministers of the temple claimed descent from the god by their title *Asclepiadæ*, and formed at once an order of priests and a medical caste; at least some portion of the medical knowledge that was handed down from father to son was preserved as a sacred secret, and the oath which bound those who were put in possession of it still remains. (Galen, *Anat.* 11; Aristid., *Orat.* 1.)

The sick who visited the temples passed the night in his sanctuary, and were said to receive revelations of remedies in dreams, (*Cic. de Div.* xi., 50; *Jamblich de Myst.* iii., 2; *Philostron. Vit. Apollon.* i., 7,) and at the same time they followed the instructions of the priests as to sacrifices, purifications, &c., which probably included the means of inducing the state of mesmeric sleep-waking. Thus Philostratus celebrates the valuable advice given by Apollonius of Tyana, at Pergamus, on the means of obtaining such revelations or dreams. Those who were cured suspended in the temple a brass tablet with a statement of their names, symptoms, and the successful remedy.

These records of cases prove that somnambulism was not solely relied on, and of the use made of the opportunities of observation and study an illustrious proof remains in the writings of Hippocrates, who was an *Asclepiad* of Cos, which should have preserved his class from the charge of vulgar quackery and priestcraft. Plutarch (*Quest. Rom.*) notices that the Greeks chose elevated and pure situations for the establishments of Æsculapius, as more healthy than residence within the cities. Is not this a hint for modern hospitals? They were also frequently in the neighbourhood of medical springs.

At the same time it appears clear that with whatever view,—to enhance their influence or to obtain the assistance

of the predisposing power of faith, or perhaps originally as a means of overawing ignorance and interested hostility,—use was made of pretended personal manifestations of the god himself. Aristophanes alone might be insufficient evidence of this, but the agreement of the statement of Strabo is conclusive.

“Epidauros,” he says, “is in itself a city of note and especially through the *epiphaneia* (manifestation) of Asclepius, who is believed to cure diseases of all sorts, and whose temple is always full of sick and of the dedicated tablets on which modes of treatment have been inscribed as at Cos and Tricca.” (*Str.* viii. 6.)

The absence of notices in the writings of Hippocrates, of Cos, that can be referred to mesmerism, is probably a result of the oath of secrecy referred to. General conclusions or special selections from the cases and cures that were publicly suspended, evidently are without the terms of the oath. That some reservation was made by the great physician is admitted in the observation (*Ap. Alex. Trall.* i. 92), “that sacred things were to be exhibited to the sacred and not to the profane,” which is quoted by Alexander of Tralles, and referred by him directly to the employment of frictions among other secret remedies, on which he himself treats at length. Thus again there is as little reason to suppose that the phenomena of clairvoyance were not known to the earlier Asclepiads, as they come before us at later date in connection with Apollonius, who is related to have declared at Ephesus the assassination of Domitian at the moment it took place, and with his successor Alexander, who gave answers to questions submitted to him in sealed packets.\* (*Lucian Pseudomantis*).

It is remarkable that with the knowledge that the Asclepiads evidently possessed, they appear (except in the later cases just quoted) to have restricted the employment of it to the treatment of disease and divination of remedies; an indication of the strength of professional feeling in the brotherhood.

Pausanias travelled through Greece in the reign of Hadrian, and mentions numerous fanes of Æsculapius; his account of that at Epidauros is from its consequence most detailed, and is sufficiently interesting to be quoted at length, as an illustration of the influence the system possessed.

“The sacred grove of Æsculapius is surrounded on all sides by hills, and neither births nor deaths are allowed to take place within

\* The celebrated temple of Hieropolis, in Syria, gave oracles in the same way; it was consulted by the absent “*diplomaticis consignatis missis*.” The Emperor Trajan is said by Macrobius to have sent a sealed blank as an enquiry previous to his Parthian expedition, and to have received a blank as an answer. (*Macrobius Saturn.* i.)

the enclosure: the same rule obtains at Delos. Whatever is sacrificed, whether by stranger or citizen, is also consumed within the same boundary, which is the custom again at Titane. The statue of Æsculapius is about half the size of that of Olympian Zeus at Athens, and formed of ivory and gold,—the work according to the inscription, of Thrasymedes, son of Arignotus, a Parian. The figure is seated on a throne holding a staff in one hand, and with the other on the head of a serpent; a dog is lying on the ground beside him. On the throne are represented the actions of Argive heroes, Bellerophon destroying the chimæra, and Perseus cutting off the head of Medusa.

“It is beyond the naos that the supplicants of the god sleep. Close by is a round building of white marble, worthy of inspection, called the Tholus, in which are two pictures of Pausias; one of Eros who has thrown away his bow and darts, and bears a lyre instead; and another of Ebricty, represented as a female drinking from a glass cup, her face appearing through the transparent vessel. Six steles still remain within the enclosure out of many more that were there formerly, inscribed with the names of men and women cured by Æsculapius, with the disorder of each and the mode of cure. The inscriptions are in the Doric dialect. . . . . The works erected by the Senator Antoninus in our own time, are these; the bath of Æsculapius and the sanctuary of the goddesses that they call Epidotæ; the fane of Hygiea (health), Æsculapius and Apollo, who are entitled the Egyptian. He also built up the stoe, called that of Cotys, of which the roof had fallen in and the whole decayed. The Epidaurians attached to the sanctuary had been greatly distressed from the circumstance that births and deaths had to take place in the open air, and to remedy the inconvenience, Antoninus raised the building which is now appropriated to them.

“Serpents of all kinds, and especially a species inclining to a tawny colour, are sacred to Æsculapius: and these are harmless to man and peculiar to Epidaurus.”

The goddesses entitled Epidotæ, are probably powers of sleep, who are found with this title in connection with Æsculapius at Sicyon. (Paus. ii.)

The lavish decorations of Epidaurus by Antoninus, whose general religious character gained for him the title of Pius (Paus. viii.), was but one example of his peculiar affection for the worship of Æsculapius, which revived in consequence in his age with extraordinary vigour. Numerous *ex voto* tablets still remain which record his obligations to the divinities of health—“Æsculapius the sacred Saviour and Hygiea” (Gruter, lxiii. 5), and perhaps are worthy of as much credit as Marcus Aurelius, who ascribes the good health of his illustrious master entirely to his own temperance. (L. xvi.) Numerous coins of Antoninus bear witness to this direction of his zeal. The writings of the rhetorician Aristides, a contempo-

rary of Pausanias and Antoninus, and himself a priest of Æsculapius, are full of accounts of cures of the god revealing remedies in dreams to the patients, or their friends for them, that have all the characters of mesmerism. However, even in the reign of Antoninus, the medical instincts of somnambulists were questioned by Artemidorus, who, in his work on the interpretation of dreams, (iv. 24), roundly declares, with all the front of the Megatherium of the *Lancet*, that "they do not record what they see, but what they invent themselves." His own egregious system of interpreting dreams is, assuredly, no improvement on the practice of the Æsculapians.

It is unnecessary to collect the other notices in Pausanias of the various temples of the god. In one he notices the appropriate statues of Sleep lulling a Lion, and Dream.—Paus. ii., 10, 2.

This account of the establishments of Æsculapius is properly completed by the sketch of the practice pursued in them, which is preserved in the *Plutus* of Aristophanes. After every allowance is made for the caricature of comedy, there can be no doubt that much remains that is literally correct; the Asclepion referred to was at Athens, and is frequently mentioned; and, indeed, the details of the Epidaurian fane must have been well known at Athens.\*

But to the case:—

"The blind patient, no other than the god of wealth, is bathed in the sea, then taken to the *temenos* of the god, where, after sundry cakes are consecrated on the burning altar, he is placed in bed, and his friends also prepare to pass the night there with him. The minister of the god extinguishes the lights, and enjoins them to sleep, and whatever noise was heard, to keep silence; and so they compose themselves. . . . . The god appears, attended by two maidens, Iaso and Panacea, and walks round, inspecting the diseases of the patients, a child bringing him a pestle and mortar, and little case. . . . . At length he seats himself by the side of the blind patient, and first touched (*ἐφήψατο*) his head; then, taking a clean handkerchief, he wiped round his eyelids, and Panacea covered his head and whole face with a purple covering; the god then made a signal (*ἐπαρρησεν*)—made the sound that the word exemplifies—and immediately two serpents of immense size sprung from the *neon*,

\* I may notice here, that Pericles, at the commencement of the Peloponnesian war, attacked "the sacred Epidaurus," and failed, in consequence of a pestilence that attacked, it is said, not only his army, but all who held communication with it. I suspect that a religious, as well as political reaction was concerned in his temporary disgrace shortly after; and the story of his philosophical illustration of the principle of an eclipse, as the expedition was about to sail, by throwing his chlamys over the eyes of the superstitious steersman, may have been used, if not invented, to assist the imputation of impiety and sacrilege.

slid gently under the covering of the patient's head, and, as the narrator supposed, licked his eyes, and the cure was effected."

The god here, evidently, is in human form, and not identified with a serpent. A legend of Sicyon, however, (Paus. ii.), brought the god thither in the form of a serpent; and in the year of Rome, 462, the Sibylline books enjoined the introduction into Rome of the worship of *Æsculapius*; and in all the accounts of the transaction, (Val. Max. i., 8, 2; Epit. Liv. ii.; Ovid. *Metam.* xv., 537), the serpent that was then introduced from Epidaurus is identified with *Æsculapius* himself. The temple of *Æsculapius* on the island of Tiber appears as a medical establishment under Claudius, and probably continued so till superseded by the Christian hospital that now occupies its place. This was not the first change, for, anterior to the serpent-god of Epidaurus, Jupiter Faunus, a genuine Latin god, had there given oracles in dreams.—Adler's Description of Rome, p. 348; Servius ad *Æn.* vii., 85.\*

Of the numerous physicians who bore the name, and probably sprung from the family of the *Asclepiades*, the most celebrated was the *Asclepiades* who, in the time of Pompey, overturned the greater part of the previously prevailing system, and "carried away with him," says Pliny, (xxvi. 2), "the whole human race, little otherwise than if he had descended from heaven." Pliny, who accuses him of ignorance, paltry origin, avarice, and the arts of the purely fashionable physician of all ages, is highly indignant at his giving suddenly to the human race laws of health, but still admits, involuntarily, the success of his practice. He seems to have relied chiefly on modifications of diet and exercise, the regulated use of wine and of *cold water*, of peqstile baths, and swinging beds, of which the motion soothed the disorders, or procured sleep,

\* The last reference to the *Æneid* again tempts us aside to notice the extraordinary coincidence of modes of divination. King Latinus, seeking for an oracular dream, sleeps on the hides of the beasts he has just sacrificed to the god. Frequent instances of this custom are found in Greece, as at the oracle of *Amphiarus* at Oropus, (Paus. i., 34), who was chiefly consulted for diseases: but who does not remember the Seer of the Highlands, in the "Lady of the Lake," whose power of pre-vision is awakened in the same way?

(Does this coincidence point to some circuitous communication of superstitions, or not rather to a physiological fact known or betraying itself independently to two remote tribes? Have I not read somewhere of extraordinary relief being obtained for a contused and wounded patient, by wrapping him in the hide, as stripped warm from the carcase of an animal? Is there not here another parallelism, hinting that such means are capable of inducing mesmeric sleep, or sleep-waking? If so, we cannot wonder that the fact should be known to rude tribes, who found in the skins of animals both clothing and bedding. Who will verify this conjecture by experiment? Oracles were obtained by the same method by the Daunians at the tomb of *Podalirius*, son of *Æsculapius*.—*Lycophron*).

("quorum jactatu aut morbos extenuaret, aut somnos alliceret") and especially *frictions*, ("fricationem corporis").

That these frictions were mesmeric manipulations may be inferred from the instructions for their application found in the works of Alexander of Tralles, and appears distinctly in a recorded instance of their efficacy. Pliny mentions the same gained by Asclepiades, by reviving and restoring a stranger who was on the point of being burned as a corpse; the details of the anecdote are given us by Appuleius:—

"He carefully examined the body, and, noting certain signs, again and again *felt the body over*, and found life still latent within him. In spite of the heirs and relations, who could not, or did not wish to believe him, he gained a respite for the funeral, and recovered the unfortunate.

"Miseri illius membra. . . . contemplatus, cum diligentissime quibusdam signis animadvertit et *etiam atque etiam pertractavit corpus hominis*, invenit in illo vitam latentem."—Appuleius Florida, p. 94.

Mention is very frequent of the use of these mesmeric frictions; among other instances, Porphyry mentions that his master, the philosopher Plotinus, "employed them daily, until a pestilence having carried off all those who had attended him for the purpose, he neglected the practice, and was speedily seized with the disorder of which he died." A. D. 270. (τριψει καθ' ἑνασθὴν ἡμέραν χρωμένος ἐπὶ τῆς οἰκίας, ἐπεὶ δὲ τοῦ λοιμοῦ ἐπιβρισάντος συνέβη τοὺς τριβόντας αὐτὸν ἀποθανεῖν, ἀμελήσας τῆς τῶν αὐτοῦ θεραπείας κατ' ἐλίγον τῆν του κυναγχοῦ ἀγριότητα εἶχε).

The late continuance of the repute of Æsculapius appears strikingly in the tones of lament or triumph in which, by friend or enemy, the successive fall of his temples is recorded. Marinus bitterly notices the destruction of that at Athens, the scene of the cures of his master, Proclus; triumphantly Eusebius declares that the decree of Constantine, abolishing the Asclepieion of Ægæ, (with which Apollonius had been connected), gave a blow to Æsculapius more fatal than he received from the bolt of Jove, that, depriving him of life, still had left him honours more than heroic.

Let us now turn our consideration to Egypt, where we shall find mesmerism not only as unequivocally developed as in Greece, but characterized by circumstances of agreement that imply direct or mediate communication. From the progress of the enquiry, two results are expected; first, corroboration of the arguments for the extensive relations of early Greek civilization; and, secondly, demonstration of the influence of mesmeric science in an antiquity that fully justifies a search for its vestiges among the very earliest mythic records.

History, inscriptions, and monuments agree in connecting cures of evident mesmeric character with the worship of Isis :

"The Egyptians," says Diodorus, (i. 25), "claim for the goddess the invention of numerous healthful medicines, and cures through sleep, evidenced by positive facts. . . . Standing by the sick in sleep, she relieved their disorders, and those who attended to her were cured beyond all expectation. Multitudes despaired of by physicians, were saved by her; and many who had entirely lost the use of their organs of sight, or other parts of the body, having recourse to the goddess, were perfectly restored."

The votive inscriptions that remain, are counterparts of those to Æsculapius, acknowledging assistance by visions; and the Isiac table presents a group of a sick man and two attendants, which is said to be a most striking representation of mesmeric operations. The inscriptions are collected by Gruter.

But Egyptian mesmerism appears chiefly concentrated in connection with the fanes of Serapis, at Memphis, the most ancient seat of Serapis, according to Strabo, who is confirmed by one of the traditions reported by Tacitus, at Alexandria, and at Canopus.

It was at Alexandria that Vespasian performed the cures so often quoted, as illustrative of mesmerism, of which Tacitus says, that "they continued to be asserted by witnesses of them at the time he wrote, when there was no longer a motive for falsehood." He evidently regarded the testimony as unimpeachable.

"A blind Alexandrine, and another who had lost the use of his hand, besought him to cure them, averring that they had been directed to apply to him by Serapis, the first for him to touch his cheeks and eyeballs with the imperial *saliva*, the other expecting restoration from the pressure of his foot. Vespasian, after some hesitation, referred the cases to physicians, who reported that neither case was positively incurable from organic injury: the power of the eye was obstructed only, not destroyed; and that of the limb yet recoverable, if healthful power were to be applied. (*Si salubris vis adhibeatur*). He was so far encouraged by the representations of the possibility of the cures, as to perform the prescribed processes before a multitude of spectators, and the promised benefits immediately ensued."

Mesmerism assumed, these cures may have been either real or fictitious; and, in either case, they illustrate the practice of mesmeric manipulation in connection with the sanctuaries of Serapis, and its relation to the cures ascribed to the god in numerous extant inscriptions. The votive hand, dedicated by Cecropius, (*Monfaçon ii., 2, cap. xx., p. 328*), is

a farther illustration of the point. Some of the mesmeric powers seem to have been in Egypt, as in Greece, matter of popular notoriety and public employment. The cures of Vespasian took place in public; and a notice appears, (Origen. contr. Celsum. i.), that "there were a class of men, who, for a small fee, expelled demons and cured diseases by the process of insufflation" still employed by magnetic Mussulmen in the bazaar of Constantinople," (White's Residence, 1845). But it appears probable that still more was known only to a class, and preserved and employed as occult science,—the *Ægyptian auxilia secreta* of Prosper Alpinus, the secret discipline of the *Ægyptian fanes* of Arnobius (Arnob. contr. Gent. i.) "*Ægyptiorum ex adytis remotas disciplinas;*" and counterpart of the secret treatment of the colleges of *Asclepiadæ*.

But the seat of Egyptian mesmerism in which we are most interested is Canobus, where *Æschylus* assigns the cure of *Io*, by contrectation of the hand of *Zeus*.

"Canobus," says *Strabo*, who visited the country in the time of Augustus, "is a city distant 120 stadia from Alexandria, by the road, with a temple of *Serapis* of great sanctity, and affording medical assistance of such repute, that men of the first consideration or credit put faith in it, and sleep there, either on their own account or that of others. The cures and the oracles of the fane are both the subjects of numerous literary works."—*Strab.* xvii. 1.

The agreement of the terms of this passage with those which describe the *incubationes* in the temples of *Æsculapius* is exact; of these we have already considered the nature.

The proof is clear, that the mesmeric practice, which flourished at Canobus in the time of *Strabo*, flourished there at least as early as the age of *Æschylus*, who carries *Io* also to Memphis, (*Supplices*), the archaic seat of the god, (*Strab.*), and connects the exactest extant description of mesmeric manipulation with her sojourn at Canobus, where the mesmeric sleep and instinct of remedies, personal and vicarious, are afterwards renowned.

But how much earlier a date does not the notice of *Æschylus* imply for the establishment of the system or science in these places. In the "*Supplices*" of *Æschylus*, if any authority may be relied on for selecting an archaic tradition, the chief interest appears to have rested, as in the oldest chronicle plays of the English stage, in the connection and embodiment of the most ancient and recondite historical legends. In all his representations of religious mythus and historic legend, he appears to have had a leaning and affection for the preservation or revival of those that a new order of things threatened soon to render obsolete.

The estimate of the probabilities of antiquity in such an instance must necessarily be vague; there are, nevertheless, some remarkable indications, in the extent to which later history harmonizes with very early mythology, of an origin long anterior to Homer in those ages of primitive civilization.

The evidence of the eye-witness, Strabo, is not more distinctly reflected in the poetry of Æschylus than that of Æschylus by Homer, and legend still anterior. Multifarious traditions carried Argive Helen to the Canobic mouth of the Nile, whether in the company of Menelaus or Paris. Canobus itself was said to derive its name from the helmsman of the Spartan who died there of the bite of a serpent. The use that Euripides made of these legends in his tragedy of "Helen" is well known; even the priests of Memphis had their own version of the story; and Herodotus, (xi. 182), who evidently was familiar with it in other forms, gives reasons that appear satisfactory for believing that it was known to Homer. In the Iliad, Helen is carried to Troy at least by a route so circuitous as to touch at Sidon; and in the Odyssey, her intercourse with the Egyptian princes, Thone and Polydamna, are distinctly declared.

Whether we incline to see in these legends of the visit to Egypt of Argive Helen, an expression of the same historical fact that may be elicited from that of Io, the intercourse with that country, in this instance of the southern state of Peloponnesus, as in the other of Argos and Mycenæ, at least leads us to the indication by Homer of the same prevailing medical pursuits of the locality that we found in Æschylus. The "sweet oblivious antidote" of Helen, "which whoso drank should that day shed no tear, though his father or mother died, or though a brother or dear son were slain, and slain before his eyes," she received, with other drugs of happy power, (*φαρμακα μητιοιυτα, Εσθλα*), from Polydamna, wife of Thone of Egypt, "of all countries most fertile in medicaments, evil and good; and every man is a physician skilled above all mankind, for they are of the race of Paieon."

It is in this neighbourhood that, at a later date, we meet with the remarkable class of Jewish religionists, the Therapeutæ, who "formed into sodalities, studied the nature of medicinal roots, and the properties of stones; who, by study of the ancients, and qualifying themselves by various purifications, prophesied with great certainty; feasting on wisdom, or supported by the melody of hymns, they were supported sometimes three, or even six days, with scarcely any nourishment, and delivered in their dreams excellent sayings of Divine wisdom."—(Philo and Josephus).

This medico-religious class I believe to have been the Jewish offshoot of the Canobic mysteries, as the Asclepiadæ were the Greek. The mention of their ancient authorities intimates a high antiquity; how high I believe this to be, how intimately they were connected, in origin, with the schools of the prophets in Judea of the time, and anterior to Samuel, and how far it is probable that the strange parallelisms of early Greek and Hebrew literature and tradition are to be accounted for by their common relation to the Delta, I hardly care to say. The resemblance, however, of the characteristics cited, to the phenomena of mesmerism, is obvious; and the fact remains, that at whatever dates, within this narrow circle, mesmerism is found, a medical instrument and religious mystery to Egyptian, Greek, and Jew, and the Phœnician follows.

On independent ground there is reason to infer the early and extensive intercourse of Argos, Phœnicia, and Egypt, and such intercourse in such ages as inevitably induced transferences of religious impressions and customs as of wares, whatever may have been the selection made and however the adopted associations were afterwards modified and assimilated.

It is quite in accordance with these views that the points of resemblance that unite the Asclepian system with the Egyptian are the same that bring it into relation to Phœnicia. Besides the general resemblance between the mesmeric characteristics of *Æsculapius* and *Serapis*, it is noticed by the scholiast to the passage of *Plutus* already quoted, that the serpent peculiar in Greece to *Epidaurus* (*Paus.*), and regarded in some instances as the manifest God, was the same species (*παρμίας οφίς*) that was found at Alexandria; at Metelis in the neighbourhood of that city its worship was established with all the appointments of an Egyptian cult, and in especial connection with the medical offices of *Isis* and *Health* and healthful oracles. (*Ælian de Anim.* xi. *Iablonsky.* *Paus.*) It occurs in abundant representations on gems, coins, and monuments, as *Cneph* or *Agathodæmon* of Egyptians and Phœnicians. (Compare *Euseb. præp. Evan.* i. 10.) Thus the *Esman* or *Agathodæmon* of the Phœnicians was *Cneph* the serpent-god of Egypt, and who in this connection does not remember the brazen serpent of the wilderness—the solace and cure of the despairing and perishing Israelites? The elevation of this symbol, as noticed by *Böttiger*, has remarkable analogy to the chief act and ceremony of the Asclepian festival of *Cos*, the elevation of the staff and coiling serpent of *Æsculapius*. (*αναλλήψις ραβδού*) *Aristides*. From this root sprung the Gnostic heresy of the *Ophites*, the

adorers of the serpent saviour. So again the cup and serpent of Egypt reappears first in the hand of Hygeia, and finally of St. John.

The statue of Antinous as Cneph (Muller. *Denk. All. Kunst.*) is visibly conceived as an Æsculapian figure.

But there were deeper analogies between the health-god of Phœnicia and Greece. At Aigion, in Achaia, Pausanias (vii. 23) found a temenos of Æsculapius containing the statues of the god and of Hygeia (health).

"In this temple," he says, "a man of Sidon engaged me in discussion, affirming that the Phœnicians were generally superior to the Greeks in divine knowledge, and particularly with respect to Æsculapius, who, according to them, was son of Apollo, but by no mortal mother, (as held by the Greeks.) For that Æsculapius was the air, serviceable to health both to the human species and all animals alike, and Apollo the sun, most appropriately entitled the father of Æsculapius, as it is the sun that by the seasonable performance of its course imparts healthful qualities to the air. To all this I assented, but averred that it was no whit more the account of the Phœnicians than of the Greeks, since at Titane of Sicily, the statue was the same as that of Hygeia (health), and a child might know that it was the sun's course that caused health on the earth for mankind."

Traces of this mystic relationship are discernible in the subjects selected for the embellishment of the throne of Æsculapius at Epidaurus,—the exploits of Bellerophon and Perseus, which both symbolize the relation of the sun to the (anciently) triple seasons. The demonstration of this, however easy, cannot be entered into here,—receive in place of it as evidence of the Phœnician aspect of the mythus, the statement of Josephus that Phœnicia and Syria abounded in various legends of Perseus. That Pausanias was right in vindicating for the Greeks acquaintance with the Phœnician view of the relation of Æsculapius to the sun-god (= Perseus), also appears from the legend that the medical power of the god was derived from the blood of Gorgon, given to him by Athene from the head cut off by Perseus. The ancient idea that there existed between the various parts of the universe a sympathy with each other and with the whole, analogous to that which obtains in an animated body (*ἡ συμπάθεια τῶν ὡς ἐν ἐνὶ ζωῇ τῷ παντὶ μέρει προδηλωτοῖς ἐχὴν τινῶν πρὸς ἀλλήλα.* *Jamblichus de Myst.*) appears to have been suggested or encouraged by the wonders of divination in the forms of clairvoyance and somnambulism; and the connection of these with Æsculapius, already associated with influences "as wide and general as the casing air," accounts

for the doctrine that he was the animating principle of the universe—the soul of the world. (*Porph. ap. Procl.*, in *Tim. i.*, p. 49.)

Thus the early intercourse between Greece, Phœnicia, and Egypt, (of Assyria, perhaps, hereafter,) that is avouched by the father of history, appears confirmed by the indirect evidence of poetry, mythology, and religious cult and customs.

It is idle to pretend or to attempt to define the precise chronology of these changes, or to trace in detail and positively the genealogies of these customs and ideas,—to decide the elements that in each case were native,—the route and course of transference of each. But intercourse being established, there is every reason to give full weight to the evidence of activity in early times of a characteristic of the Greek mind, that remained so influential in later ages in despite of accumulated checks,—the tendency to recognize in foreign divinities other forms of his own, to combine their legends and transfer their titles, symbols, and genealogies, according to whatever analogies might most obviously or fitly present themselves.

Hence it is that the worship of *Æsculapius*, traceable on one hand to Boœtia and Thessaly, blends away on the other with that of *Serapis* and of *Esmun*, and who shall now say whether acquaintance with mesmerism that may be detected in each seat of the various cult, grew up in each independently, and was merely assimilated to the extent we have seen by intercommunication, or was directly and originally transferred from one to the other? Who shall say that the combinations of the age of Argive supremacy were not merely the meeting of waters from a common source, the emptying into a common sea of streams from regions most divided, but all derivable from a single fount?

Certain it is that numerous Greek legends rather direct us to trace the course of mesmerism towards Egypt than away from it. They associate it with *Epaphus*, the son of *Io* the *Inachid*, colonist, according to *Æschylus*, of the *Delta*—“of all the land watered by the *broad-flowing Nile* ;” whose hands, says *Pindar*, *Nem. x.* 8, founded numerous cities in Egypt,—husband of *Memphis* (seat of *Apis*), daughter of *Nile* (*Apollon.*) ; the same as the *Apis* of Egypt, according to *Herodotus*, and evidently considered so by *Æschylus*, who calls him the *black Epaphus*,—the colour, according to *Herodotus*, of the sacred bull who represented him at *Memphis*.

Other legends derive the *Apis* of the *Delta* direct and not through *Io* from *Peloponnesus*, apparently another form of the legend only, as like *Io* he is represented as a descendant

of Inachus. Apis gave his kingdom of Argos to his brother and went to Egypt (*Euseb. Chron.* 271, Arg. Civ. Dei.), where he reigned for some years. Apis king of Argos is also spoken of as founder of Memphis,—as we have seen, one chief Egyptian centre of mesmeric science.

But after the foregone combinations it becomes significant that in almost all the numerous instances in which an Apis occurs in Greek mythology, he is associated with medical or divining characteristics. Apis, of Sicyon, is son of Telchin and father of Thelxion (*Paus.* ii. 5), of whom more hereafter. Apis, of Arcadia, is son of Iason (the curer), while Apis, son of Apollo (like Æsculapius), came from Naupactus into Peloponnesus, from him called Apia (*φωτος ιατρου χαρις*), an *iatromantis*, physician-diviner, and purified the land of monsters, dragons which the earth brought forth from the miasm of ancient blood. (*Æschy.* supp. 268.)

The agreement of this Apis in origin and functions with Æsculapius, also son of Apollo, and Iatromantis, "physician-diviner," combining medicine and divination, refers us at once to the agreement of the names. The name Asclepius (= Æsculapius), it appears to be agreed, is hermaphrodite, the last three syllables being the Greek word *ἡπιός* = the mild—the pain luller. (Observe the frequent recurrence of the phrase *πρὸς φάρμακα*—mild—or soothing medicaments, in connection with the operation of the god.) Demosthenes however brought down the derision of the fastidious people of Athens, when he marked, they thought pedantically, the difference by accent. (*Vit.* x. *Orat.*)

Hence it may be inferred that the Apis of Greek mythology is a primitive form of Æsculapius (Asclepius) operative both in Greece and Egypt, and thus is explained the legend preserved by Clemens Alexandrinus that Æsculapius was a man of Memphis, who after death was deified and worshipped. And whatever indications there may be of re-action of Egypt or Phœnicia on Greece, at a subsequent date, the indications appear very significant that the earlier influence was transmitted in the reverse direction.

Whence then the Thessalian Asclepius, Ætolian Apis?—from Egypt the original seat of civilization? Again, who shall say, hints are not absent that rather indicate progress from the Euxine, from Caucasus; and the opinion that Egypt was really the original cradle of civilization, or formed an organized polity so long before such institution found place in Greece, may perhaps chiefly rest on grounds no better than the more durable character of her monuments.

But be this as it may, it would seem that with the most

prudent limitations the result at least may stand, and with this, if assented to, we may be satisfied,—the recognition of the early date of Greek civilization and intercourse with Egypt and Phœnicia, and the intimate relation of mesmeric knowledge or mystery to the progress of its social and religious development;—above all, the recognition of the true character of the legendary records of mesmeric facts, as by no means as heretofore the main obstacles to the admission of historic value for the traditions, but their capital vouchers.

Thus our analysis establishing the prevalence of mesmeric practice in the historical ages of antiquity has traced it into the hands of the mixed, priestly, and medical sodalities, who so powerfully influenced early civilization and upwards by uninterrupted sequence and connection, to within those earlier ages of which the records are preserved in the obscure but valuable form of Greek legend and mythology. In the elucidation of these, therefore,—the occupation of so much of the best learning of Europe,—the fact of the antiquity of mesmerism must be constantly kept in mind, considered, and allowed for, and will be found to give easy explanation of some of the most obstinate enigmas that the study involves. The further pursuit of inquiry in this direction belongs properly to publications specially antiquarian, and classical. But the following *spicelegium* of mesmeric antiquities may not be uninteresting here.

*To be continued.*

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*V. Cure of Tic Douloureux with Mesmerism.*

By Mr. KISTE.

TO THE EDITOR OF THE ZOIST.

SIR,—As you have mentioned in the last number of your Journal my little pamphlet, *Facts against Fallacies*, and the case of the Hon. Mrs. Hare, recorded therein, I would beg leave to inform your readers that the reports which have been extensively circulated,—for instance, “that Mrs. Hare’s complaint is now worse than ever,” are *weak inventions of the enemy*.

Mrs. Hare has been indisposed, but her indisposition had no more to do with her former complaint than the tooth-ache has with the typhus-fever, from which an individual has been cured many months previous; and I now again beg distinctly to state the simple facts of the case. Mrs. H. had suffered

during 18 years from a most serious complaint of the heart; she had consulted various medical men of the very highest reputation in this country without obtaining relief; her sufferings continued unabated to the middle of September, 1844, when mesmerism was applied with the most unequivocal success. In October she felt fears of a return, but no such result followed, and since has not even felt the slightest symptoms of her former complaint, and is therefore entirely cured by *mesmerism of a serious affection of the heart.*

She most nobly complied with my request, and permitted me to lay her case before the public, well aware of the ill feeling so often manifested by virulent and unprincipled opponents, who have recourse to fabrications in order to gratify their own selfish feelings; conduct, which must excite a feeling of honest indignation in the mind of every upright man.

I am, Sir,

Your obedient servant,

ADOLPHE KISTE.

Octagon-place, Plymouth, June 10th, 1845.

P.S.—I beg to forward to you a statement of facts connected with a most serious case of tic-douloureux, of *thirty-three years standing*, written by Mr. Adams, of Lymington, who is one of those medical gentlemen that act according to reason and principle, and honestly would admit truth wherever it be found. I have just received a letter from the patient herself, in which she most strongly expresses her gratitude for the inestimable blessings of mesmerism, and to myself, the humble individual who had the happiness and gratification to apply it.

TO THE EDITOR OF THE ZOIST.

SIR,—I send for your perusal, and for insertion in *The Zoist*, if you think proper, a case of long-continued and severe tic-douloureux, successfully treated with mesmerism by Mr. Kiste, under my own observation.

I will first give you the patient's own history and description of her case; adding to it what I know myself (as her medical attendant), of the disease, and of her general state of health and constitution. I will then state the particulars of the mesmeric treatment as witnessed and noted down by myself, day by day, as they occurred.

I beg to add, that though a reader of your journal from its commencement, I had not, up to this period, practised mesmerism, nor had I before an opportunity of seeing it employed as a remedy for disease. In attending to this remark-

able case I endeavoured to divest my mind of all prepossessions on the subject, one way or the other, and to record facts, let them apply how they may; and I must say that, although prepared to expect, from what I had read and heard on the subject, that *some* good effects might be obtained in this case, the *extent* of benefit derived, viz., the cure of this most painful and inveterate malady in so short a time, has filled me with astonishment and admiration.

I have recently successfully employed this new and powerful agent; and at a future time I shall probably furnish you with the particulars of my experience.

I am, Sir, your obedient servant,  
N. ADAMS.

*Case of Mrs. Grove, of Lymington, Hampshire.*  
Related by HERSELF.

When at the age of 16, I was living at Brompton, in Kent, and one morning while in the garden picking up some walnuts which had fallen from a tree, I was seized with a violent pain in the fourth finger of the right hand, near the root of the nail. The pain was so acute that I ran round the garden into the house, screaming to my mother. The hand was put into warm water, which soothed the pain, but a great tenderness was left for a long period. Upon accidentally striking the finger the pain returned with double violence, which again subsided, and returned at periods of about three months, till I was attacked with severe bodily illness and asthma, and was considered by my medical attendant in a most dangerous state. I was at this period (1812) under the care of Mr. Conquest, surgeon, of Chatham, and after a severe struggle I got the better of my illness, but the finger was still very troublesome, and I was suffering alternately with violent pain in it and the left side of the face, which no remedies removed. My case was called *tic-douloureux*, and under its effects my constitution began to give way.

After the death of Mr. Conquest, Mr. Spencer, surgeon, of Brompton, attended me, but no considerable or permanent benefit was obtained. I was recommended to try change of air, and I accordingly went to Faversham, and there consulted Mr. Lukin, an eminent surgeon of that town. Mr. Lukin extracted several teeth, but with no good effect, and upon my return to Brompton I got still worse, when my father consulted Dr. White. He called the disease *tic-douloureux*, and said it originated in the attack I first had in my

finger, and advised a division of the nerve of the face. But while this was in contemplation, a lady in Rochester, suffering from the same complaint, underwent a division of the nerve without benefit; indeed her sufferings were more acute than before. In consequence of this occurrence I did not submit to the intended operation.

At this period Mr. Martin, of Chatham, became my medical attendant, and he strongly advised that the nerve should not be divided. Mr. M. put me into a mercurial salivation, and directed warm baths, but from these means I received little or no relief.

I continued to suffer the most agonizing pain, alternately in the finger and in the temple and face on the opposite side. I went again to Faversham for change of air, and gained some strength by taking powerful tonic medicine, and obtained some mitigation of suffering for a short time. In the year 1818 I married, and came to reside at Lymington, and from that period to the present I have endured attacks of the most agonizing pain, coming on at uncertain intervals; sometimes leaving me for two or three days or more, and sometimes occurring several times in the day and night, and for many days and nights successively; the pain extending from the finger up the arm to the side of the face on the same side, with a slight pain in the left temple where formerly it was so severe. I took a good deal of medicine, but without any material relief. The late Mr. Robert Smith, who attended me for many years, advised me to wear a shield over the finger, but under its use the finger wasted and the pain continued the same. At the decease of Mr. Smith, Mr. Adams became my medical attendant, and has been so now for sixteen years, but no progress was made towards the removal of the complaint.

The pain would affect the hand, arm, side, breast, and head, and be accompanied by violent palpitations of the heart and spasms of the jaw. My walking was affected. The finger had been drawn down some years into the palm of the hand, and had become useless. I could straighten it (but with pain) by taking hold of it with the finger and thumb of the other hand, but not otherwise, and when let go it immediately returned to the bent position. When in so much pain the finger felt as if dipped in hot lead. On these occasions, immersing it in cold water gave relief, and I was in the habit, when seized in the night, of rushing out of bed, and putting the hand into the water-jug. At times I have had no sleep for nearly a week. Sometimes it appeared better in warm weather and sometimes in cold; always worse in stormy

weather. Certainly of late years I have suffered most in cold weather.

My general health has been within the last few years much broken down by suffering and loss of rest. Having lately read Mr. Kiste's publication of the benefits derived from mesmerism by the Hon. Mrs. Hare, in this neighbourhood, I asked my medical attendant, Mr. Adams, if I might safely try it, and he said it was a very fair case for it, and introduced Mr. Kiste to me.

*Liberos genuerat. Plus anno steterant menstrua: quae antea per biennium, nunc non bene responderant, nunc tam copiosa fuerant, ut tentaret hydrops. Hunc autem facile sustulerant digitalis et ferrum. Ante illud tempus semper bene provenerunt. Finito menstruorum cursu, optime se habuit uterus; nec unquam uteri conditione affectus erat nervorum dolor.*

At the time I began to attend Mrs. Grove and family, in 1829, the *tic-doloureux*, from which she had suffered so many years, was regarded by her as incurable, and all remedies had been long abandoned. I made no attempts to cure it, as all the means with which I was acquainted had been already tried and had failed. I have, however, frequently attended Mrs. G. for other complaints, which, for the most part, required tonics; and within the last three years I have given her a good deal of iron, with great general benefit, but with little or no good effect on the *tic*. Mrs. G. has not been able to rotate the forearm for years. Her age is now 49. She is somewhat above the middle height, of rather pallid complexion, of nervous temperament, without organic disease, of active habits, and naturally of cheerful temper.

#### THE MESMERIC TREATMENT.

Feb. 20, 1845.—Mesmerised by Mr. K. for three-quarters of an hour. At the end of the first quarter, had slight convulsive jerks of the affected arm, head and chest, like electric shocks, and similar to what she has been previously subject. On the discontinuation of the mesmeric efforts, and after the operator had *waved* his hands before the face, the patient said she felt a little heavy about the head, but not as if she could sleep. On calling on her in the evening, she said that after we were gone, and she had passed into another room, she felt so extremely drowsy she could have leaned her head against the wall and gone to sleep, but resisted it, and walked out of doors to shake it off, which she was desired not to do again,

but to yield to any disposition to sleep or quietude after a sitting.

Feb. 21.—Felt much the same as usual last night.

Was mesmerised again to-day by Mr. K. for three-quarters of an hour. Had no spasmodic jerks; no sleep was induced. At the end of the time, and after the usual demesmerising passes, she said she felt more soothed, as it were, than yesterday; felt a mental composure, a sort of cessation from thought.

Called in the evening, and was informed she had felt a subdued, and a rather sick and languid sensation all the afternoon. Feels now a wish to be very quiet, and not to talk or be spoken to.

Feb. 22.—Has had a very good night, without any spasms.

Was mesmerised by Mr. K. for three-quarters of an hour. At the expiration of half an hour the eyes were closed and the patient appeared asleep, but uneasy, putting her hand up to the throat. Mr. K. lifted forward the head, the back of which was resting against the wall, but it immediately fell back again. After about eight minutes, the patient opened her eyes, apparently with great effort (the mesmeric passes still going on), and on being asked how she was, said she felt great weight on the head, and a very benumbed feeling all over: could not, on trying, rise from her chair, and said the benumbed feeling was more decided on the side afflicted with spasms than any where else. After being demesmerised, and asked what she felt, said her eyes had closed involuntarily, and she could not open them for some time: that she had felt several times just sinking into sleep, but it was prevented by a spasmodic feeling in the throat; had at one time completely lost her sight; all was dark, but was still conscious of the mesmeriser's hand passing before her, though it did not touch her.

Mrs. G., in the evening, said she had felt listless and indisposed to do any thing all the afternoon: had experienced a kind of benumbed feeling. This led her to inquire if I thought she had not better relinquish mesmerism as likely to make her weak.

Feb. 23.—Mrs. G. reports this morning that she slept soundly last night till three o'clock, when the *tic-douloureux* awoke her, and she suffered from it an hour and a half, but felt unusually heavy for sleep, which *almost* overcame the pain.

She was now mesmerised by Mr. K. for three-quarters of an hour, and was much sooner influenced by it than before, and during several minutes, and at two distinct intervals, was

completely asleep, during which, her head moved towards the operator's hand, on the right side (which is the affected side), but not so on the left side.

On being demesmerised, said she could not recall any sensations or dreams when asleep; says the affected side feels benumbed.

Feb. 24.—Has passed a good night, with less pain. Felt very tranquil and comfortable the remainder of yesterday after the mesmerisation. To-day was sooner and completely put to sleep. No new phenomena.

Feb. 25.—Mrs. G. says she feels much better in general health. Had tic-doloureux pains last evening and night, but by no means so severe.

Mesmerised by Mr. K. for three-quarters of an hour. Sleep induced in rather less than a quarter of an hour. When asked by Mr. K. if she were asleep, she said "Yes." "Do you feel comfortable?" "Yes." "Can you see me?" "Yes." "Can you see Mr. Adams?" "No." "Is he in the room?" "I don't know." "Wake me, wake me, before Mr. Adams goes."

On being awakened, said she felt perfectly tranquil and easy; said she could not hear her heart beat. Was obliged to remain some time quietly in the chair before being able to go to the sofa, when she laid down for half an hour; did not sleep, but gradually recovered her usual feelings.

Feb. 26.—Last evening being stormy, Mrs. G. says she had a return of tic-doloureux, as is always the case on those occasions; but that instead of having repeated spasms, severe, and close upon one another, the spasms came single, less severe, and at long intervals; and that in this way she found them more or less during the night. She is this morning very well, in good spirits, and without pain.

Was mesmerised by Mr. K. as usual. Was put to sleep in less than a quarter of an hour, and seemed in deeper sleep, and for a longer time together, than before. She was asked some questions by Mr. K., to one or two of which she returned short answers, with apparently great effort, as, "Do you feel comfortable and easy?" "Yes." "To what do you attribute being better?" "To being mesmerised." Mr. K. went away for half an hour, leaving Mrs. G. alone in the chair, and found her the same on returning, and then awoke her. I asked if she could recollect now what questions had been put to her, and her answers? She appeared to do so very imperfectly. Said she understood perfectly what was said to her, and knew what to reply, but before she could give it utterance was overcome by sleep or something like it, and

lost the power to speak. She said she could feel every motion of the operator's hand as it passed up and down, *over*, and not touching the right arm and side of the head, but nothing at all of it on the left side.

Feb. 27.—Mrs. G. has had a bad night: went to bed with the old tic, and suffered as severely as ever in the night, and was obliged to immerse the arm in cold water for relief. She was quite discouraged and dispirited this morning.

Mr. K. proceeded to mesmerise the arm and hand of the affected side only, and continued to do so for three-quarters of an hour, by passing the hands up and down, over and under the arm and hand without touching, breathing sometimes upon the hand and affected finger of the patient. At the end of about half an hour the patient *could bend backwards and forwards the affected finger without pain*, and felt the whole limb freed from pain entirely. She was also now enabled to *rotate the forearm freely*, and joyfully exclaimed, "If I can but keep the free use of my arm and finger, I ought not to mind if a little pain does remain." Said she felt "as if some strings had loosened in her arm and finger." Mr. K. wished to touch the particular part of the finger from which the tic proceeded, which Mrs. G. was most unwilling he should do; in fact was distressed almost to faintness at the apprehension of his doing it, for she said it did not happen more than twice in the year that this part of the finger (near the root of the nail) came by accident into contact with any thing, such excessive care was she obliged to take of it; for whenever touched, the agony was so great that she bounded almost to the ceiling (as her husband said), and did not recover for sometime. She was at last persuaded to rest this part of the finger on the operator's hand, and all she felt was a sort of sting.

Feb. 28.—Has had a good night. Can move the affected finger about without pain, but still keeps it carefully from being touched. Mr. K. repeated the same passes as yesterday over the arm and hand, and in a quarter of an hour she became almost asleep, although no other efforts had been made directly to produce sleep. On extending the passes over the face and body, complete sleep soon took place, Mr. K. continuing to operate upon the arm and hand, and particularly upon the affected finger. Mr. K. took the patient's fingers in his hand, pressing them firmly (the affected finger being extended with the rest), without giving any pain. He also touched and rubbed the spot from which the tic proceeded without occasioning pain, and Mrs. G. herself afterwards handled it without pain, though with much fear, and with

still more astonishment both to herself and her husband who was present. The muscles of the arm were to-day stiffened, and the arm kept extended for at least half an hour without fatigue, the patient feeling, as she said, as if her arm were lying on a table.

March 1 and 2.—The mesmerism was repeated for the usual period, and applied to the arm and hand only, and with the same results. Two days and nights have passed in perfect ease, and the finger can be touched and used freely, and the forearm rotated without pain or difficulty.

March 3.—Had some return of pain yesterday afternoon, between the hours of four and ten. Had a good night afterwards. Mesmerism repeated to-day.

March 4.—Has been quite easy ever since, and last night slept throughout without waking. Was mesmerised as usual, and went to sleep under the passes, applied only to the arm for a short time.

The mesmerism was continued daily till the 12th, during which time Mrs. Grove *enjoyed perfect ease and the entire use of the forearm and finger*. The operations were now suspended for four days in consequence of accidental domestic circumstances, and during this time there was some return of pain, but not very severe, *and what is very remarkable, it was confined to the two extreme joints of the finger*, instead of extending up the arm to the trunk and head as formerly. Mesmerism applied to the hand and arm was resumed, and continued daily, with the exception of two or three days intermission from unavoidable circumstances, when some pain at intervals occurred in the finger, but not beyond the two first joints.

Mr. Kiste, on the 25th, resumed the application of mesmerism to the system generally; inducing sleep in less than ten minutes, and allowing it to continue until the patient awoke spontaneously, which at first she generally did in three hours: by degrees the influence became so strong that she could be put into the state in two minutes. This course was pursued till the 13th of April, when the mesmeric treatment was discontinued. She had been free from pain during this time. Soon after she took cold, and felt occasional twitches in the point of her finger, but she now enjoys perfect health, is free from pain, and has the perfect use of her arm and finger.

N. ADAMS.

Lymington, June, 1845.

VI. *Great power of Mesmerism in a case of Asthma.*

The following cases, two of Clergymen, and one of a private Gentleman, in Yorkshire, were drawn up by the patients, and sent to Mr. H. S. Thompson, of Fairfield House, who forwarded them to Dr. Elliottson, with permission to make what use of them he thought proper. The clergyman, whose case comes first, objects to the publication of his name, but we have been made acquainted with it.

Jan. 24, 1845.

MY DEAR SIR,—I have much pleasure in furnishing you with the particulars of my case, as regards the benefit which I have received from mesmerism, so kindly administered by your hands; and for which, I trust, I feel grateful to the Author and Giver of all good. Believe me,

Yours, very sincerely and obliged,

\* \* \* \*

To H. S. Thompson, Esq.

You are aware that I have been for many years in a very delicate state of health, marked by great debility, and constant attacks of spasmodic asthma. For the two years previous to my use of mesmerism, I had been apparently growing worse and worse,—the attacks of asthma were *very* frequent,—nearly every month or six weeks,—and lasting for two, or three, or more days, leaving me also in a very weak and uncomfortable state. I gradually became so very susceptible of cold, and so liable to “take cold” upon exposure to the weather, that I was recommended by my medical adviser to confine myself *entirely* to the house during the autumn and winter of 1843 and 1844. This I did, although at the expense of much discomfort, and extreme sensitiveness to the slightest breath of air. As the spring of 1844 advanced, I found myself still unable to venture out without catching cold, except on very fine and warm days; and I was equal to very little exertion out of doors, and had occasional returns of asthma as before. Indeed I may say, that up to the period of my trying mesmerism, I was scarcely able to venture out,—and this was at the beginning of July,—at least, I only went out in fear and trembling,—having usually much chilliness after any little extra exposure; and being almost afraid of taking any exercise except on foot. During all this period I was trying tonics, or sponging, or shower-bathing, &c., but none of them appeared to suit me so far as to induce me to persevere in their use, and very frequently I seemed to suffer from them.

I have now arrived at that period of my history, or case, when, through your kind offer, I was led to avail myself of

the use of mesmerism. You know that I have never been a very sound sleeper under the process,—a very soothing, comfortable *doze*, has been what I have usually experienced,—although occasionally I have been sound asleep,—and the effect produced from the first has been of a refreshing and invigorating character. The second time after you demesmerised me, I rode several miles, and paid one or two visits,—a thing I had not done, I believe for two years previous. I continued to use horse-exercise after that time, got out by degrees more and more, and that daily, except when the weather was very rainy,—and although I had one or two returns of asthma during the early part of last autumn, they were much slighter. Once in particular, a rather severe spasm was effectually removed by mesmerism,—and from that date, which was the 25th September, up to the present time,—the latter part of January,—I have had but one day's asthma, and that by no means severe, either during the paroxysm, or in its after effects. I should also observe, that during the slight asthma which I had after I had begun the use of mesmerism, I was still able to go out with it, which was quite different from the course I was formerly obliged to pursue. I have continued out-of-door exercise throughout the autumn and winter, and have scarcely abstained from this even on the coldest days,—and have ridden several miles on horseback on days which I should not have dared to go out upon for a considerable time before. I am much more equal to exertion,—have been able to engage in some of the duties of my ministerial profession, from which I had been quite laid aside, and have found myself less nervous, and better, and stronger in every respect.

I ought to mention, that during the last six weeks or two months, I have scarcely been mesmerised at all, and yet I have been able to bear the weather, and have been free from asthma, so that the benefit resulting from mesmerism does not appear, in my case, to be transient. I will only add, that while I am fully persuaded as regards my own case, of the inefficiency of common medical remedies, I have the strongest conviction of the remarkable adaptation of mesmerism to the relief of a disorder like my own.

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VII. *Second case of the great power of Mesmerism in Asthma, under the care of Mr. Thompson.*

Skelton Grange, March 17, 1845.

MY DEAR SIR,—I have great pleasure in giving the details of the great benefit I have derived from mesmerism in a

case of violent spasmodic asthma, where the ordinary remedies altogether failed.

I will premise by stating that this disease in my own case is hereditary, and that I have occasionally suffered from it from boyhood; of late years, however, it had obviously decreased both in the frequency and violence of its attacks, and I began to indulge a hope that it was wearing itself out.

In that hope I was shortly destined to be completely undeceived. On the 17th of July, 1844, I left Staffordshire to take up my abode near York, and in a fortnight after this change of residence I took cold (I must confess through an act of imprudence on my part), and was attacked in a few days after with violent spasmodic asthma, accompanied by congestion of the lungs. Indeed so violent was the attack, that I believe, had I attempted to place myself in a recumbent posture I should have been suffocated, and for upwards of six weeks from the commencement of the seizure all the rest I was enabled to get was in a chair. I never went to bed.

In an early stage of the attack I had recourse to medical aid, and the name of the practitioner employed (Mr. Hay, of York) will be a sufficient guarantee that every thing which skill and attention could do was done in this case. From some of the medicines I certainly derived a temporary relief (I may instance the Lobelia), but the effect was merely temporary, and I was finally left reduced to a state of very great weakness, and although I was enabled to procure some rest in bed, that rest was invariably broken at a certain hour of the night or rather morning, by a spasm of greater or less violence.

It was thus the case stood, when, at the suggestion of a brother-clergyman and a sufferer from the same complaint, I was induced to solicit your aid. For the readiness with which it was accorded I can never be sufficiently grateful. And now, I will briefly describe the effects of the very powerful remedial agent, mesmerism, as exemplified in my own particular case.

After I became obviously under its influence, which was the case on my second or third *séance*, I began to gain strength, the nervous system, much shaken by the copious exhibition of blue pill, &c., assumed a firmer tone, the spirits recovered their elasticity, and I was at length enabled to dispense altogether with the *daily medicine* which my weakened bodily functions had rendered indispensable. With regard to the specific disease under which I had been labouring, the effects were equally marked. All difficulty of breathing ceased upon my being put into the mesmeric sleep, the in-

spirations instead of being laborious, were full and free, and I was enabled to take my customary exercise, and that occasionally pretty severe, without any unpleasant memento from my old complaint. Although still troubled by a tendency to spasm in bed, the attacks were becoming both less violent and shorter in duration. Sometimes I passed a night free from any disagreeable symptom, and the time when the attack took place, began to vary from three to four o'clock in the morning, then it became five, six, or seven, before I was attacked; and I have little doubt that if no fresh cold had been taken, I should have been restored to health at that time.

Unfortunately I did take fresh cold, which shewed itself in an acute attack of inflammation of the glands of the throat and the uvula. In this case again you were so kind as to operate upon me, to my obvious relief. In compliance, however, with the earnest wishes of some members of my family, I had a second time recourse to medical aid, which, as I feared, and as you had predicted might be the case, removed the attack in the throat, but only to leave behind a second most severe attack of spasmodic asthma.

It now became perfectly obvious to myself, and all near me, that medicine was insufficient to combat the disease successfully, and as I slowly recovered from this second attack, which I was beginning to do under your hands, I mentally resolved that however severely I might be attacked on any future occasion, and whatever might be the symptoms, I would altogether reject the use of medicine, and confide myself implicitly to your care.

About a month ago (seven months from the time of the first attack, and during no portion of which could I call myself convalescent) I was, through cold, a third time subjected to a violent attack of spasmodic asthma, varying, however, from the more recent one, in that it was accompanied by strong inflammatory symptoms. Among the many distressing seizures to which I have at various times been subject, I do not think that any have equalled, certainly none exceeded the present one in intensity. So unnatural was the play of the lungs, from the violence of the spasmodic action, that it was with difficulty (so it appeared) sufficient air was inhaled for the purpose of supporting animation.

I believe that on your first visit you found the pulse very rapid, and indicative of inflammatory action, and that after the second time of your seeing me these unpleasant symptoms had altogether disappeared. What I have to describe is the gradual relaxation of the unnatural contraction of the chest, until, from a state of violent spasm, my breathing became

calm and untroubled, more and more so upon every visit, until, by God's blessing, I am restored again to health.

During the whole of this attack I took no medicine.

1st Day. Put into the mesmeric sleep. In five minutes a visible improvement in respiration, passes over the chest continued, and in an hour's time I felt so far relieved as to be able to walk, and *that night I went to bed*. Slept in the chair most of the afternoon; a violent attack in bed, which lasted five hours; apasm then abated, and slept till morning.

2nd Day. Chest again perceptibly relieved by passes; continued so during the day; felt strong and appetite good; went to bed and slept tolerably.

3rd, 4th, and 5th, days. The disease seemed to be gradually changing its character; the spasms, which *invariably* came on at night, ceased to do so, and I slept pretty well. Spasm usually returned about 10 or 11 o'clock in forenoon.

6th Day. A severe spasm at night, seemingly the last struggle between the remedial power and the disease; it has never recurred with any force at night since.

7th day, and onwards for twenty-one days, during which I have been under your care, the imposition of your hand on the region of the affected part seemed to give immediate relief. The chest thus relieved, flitting pains were felt across the back and shoulders, which, however, retired when the hand was placed on the part. Slept well *all* the night, and every night; gradually, but certainly improving, every unpleasant symptom on the decrease; manifest relief, and strengthening of the chest from the imposition of the hand; appetite good, sleep sound, and bodily strength unimpaired by confinement to the house, until I am enabled to face this inclement weather, which I have now done for a week without injury to the parts lately affected; and with all the feelings of renovated health.

Such, my dear sir, is my case, and I have risked the chance of seeming more than commonly tedious and egotistical in entering so minutely into the details of it, in the hope that some fellow-sufferer who recognises in it a similarity to his own case, may resort to a means of relief in which I feel certain he will not be disappointed.

Believe me, your's sincerely and obliged,

JOHN MUCKLESTONE.

To H. S. Thompson, Esq.

June 22nd, 1845.—In a letter received from Mr. Thompson this day, he says, "Mr. M. is quite well, and does not recollect when he has enjoyed better health."—*Zoist*.

VIII. *Cure of Tic Douloureux with Mesmerism.*

DEAR SIR,—I beg to apologize for having so long delayed forwarding to you a minute of the removal of the distressing complaint I had so long laboured under, previous to your kindly giving me the benefit of mesmerism, and taking this opportunity of gratefully acknowledging your great kindness and attention,

I am, dear Sir,

Your truly obliged,

Wm. Briggs.

Clifton, Dec. 9th, 1844.  
To H. S. Thompson, Esq.

Having suffered for more than seven years from repeated and long continued attacks of nervous pains, or tic-douloureux in the head, I readily availed myself of Mr. Henry S. Thompson's kindness to try the effects of mesmerism. On the 10th of August last, about 10 o'clock in the morning, I waited on Mr. Thompson, suffering at the time from acute pain across the forehead, and extending along the right side of the head, down to the throat.

Being placed in an upright position, in a chair with a high back, Mr. Thompson made several passes from the forehead down the centre of the face, and also pointing his fingers steadily and close to the eyes; this having no effect on the pains, and producing no disposition to sleep, he changed his position to the back of the chair, and commenced making passes, with both hands, from the forehead across the head, down the back of the head and neck, towards the spine. This had not been continued long, before I experienced an attractive power most distinctly, producing considerable vibration of, and a tingling sensation through the head, and drawing, as it were, the pains from the forehead, in the direction the passes were made, having a very soothing effect on the nerves, but not producing any disposition to sleep. I had no return of the pains for two hours, or more, after leaving Mr. Thompson's house; but somewhere about the end of that time they returned, much in the same form, and nearly to the same extent as before.

In consequence of Mr. Thompson's engagements, three or four days elapsed before I had an opportunity of again trying the effects.

On being mesmerised the second time, the pains were removed, and the sensation much the same; but, Mr. Thomp-

son being of opinion that I should be relieved for a longer period, if mesmeric sleep could be produced, he was very persevering in his endeavours on this occasion, and also the two or three following days, to put me to sleep, but did not succeed; yet I was invariably relieved of the pains for a time, and the intervals of return were longer, my nights much easier, and I had several hours more sleep.

I believe it was the sixth time that I was mesmerised, that I experienced the attractive power to a much greater extent than I had done before; and after the passes had been made in the usual way, for a short time, and whilst I was in a perfectly upright position in the chair, I felt a starting of the muscles of the head, and along the back of the neck, and the head was irresistably drawn back, and fixed to the back of the chair; the lips compressed, the limbs stiff and rigid, and I went into a profound sleep, which I think lasted probably from twenty minutes to half an hour. With the omission of a day or two occasionally, I was mesmerised daily for four or five weeks, and the results were much the same. After that time, finding myself quite relieved of the pains, I did not think it necessary to avail myself of Mr. Thompson's kindness more frequently than once or twice a week, which I continued to do until within the last month; from that time I have altogether discontinued being mesmerised, and have been perfectly free from any return of the pains. I have generally slept well, have been able to take more exercise, and have found the nerves braced, and the muscular strength increased. I would observe, that previous to being put under mesmeric influence myself, I had not seen any one under that influence; never attended any lectures on that subject, or on animal magnetism, nor seen any experiments on either. I did not experience any fears or misgivings in availing myself of mesmerism, and at the time I endeavoured to be as quiet as possible, without either trying to court or resist the influence. I have been particularly struck with the total absence of all reaction succeeding pain being removed by mesmerism. I have, when suffering from violent nervous pains, procured a little temporary relief from friction, and the use of stimulating applications; but I invariably found that a re-action shortly took place, and the pains returned more violent than before; so much was I convinced of this, that I had long discontinued the use of such applications. I would also observe, that on awaking out of mesmeric sleep, I felt no heaviness or drowsiness, which is often the case on awaking from ordinary sleep.

*June 22nd, 1845.—This case remains well.—Zoist.*

IX. *Cases of Mesmerism, by Mr. Chandler.*

TO THE EDITOR OF THE ZOIST.

SIR,—Several very interesting cases of mesmerism have fallen under my observation since those communicated through Dr. Elliotson, in the seventh number of *The Zoist*. Such short notes as my numerous occupations have allowed me time to make, I send you for insertion, if you think them worthy.

The readers of *The Zoist* know better than I can tell them the deep obligations which every department of their science is under to Dr. Elliotson, but perhaps I may be allowed to take this opportunity of expressing my personal gratitude to him, for it was through his kindness I was first introduced to so fertile a source of knowledge and intellectual gratification.

I am, Sir, yours obediently,

THOS. CHANDLER.

58, Paradise-street, Rotherhithe, June 12, 1845.

Mrs. Holdsworth, aged 38, was frightened on the 2nd of March last, by her next door neighbour falling down in a fit of apoplexy. The poor woman died while supported in Mrs. H.'s arms. The shock had so great an effect, that Mrs. Holdsworth fell into a state of insensibility, with hardly perceptible breathing or pulse, in which condition she remained (notwithstanding the application of stimulants, &c.) for 48 hours. On returning to consciousness she complained of great pain in the head, with uneasiness in the stomach; of pain in the right arm, and of being haunted in her dreams by the idea that she was still supporting the poor woman on this arm; and whenever she closed her eyes, of a vision of a coffin and angels flying before them. This state continued until March 22, when I commenced mesmerising her. The only effect at the first sitting was "a great confusion in the head."

24th. Produced sleep in twenty minutes. After ten minutes had elapsed I awoke her by the transverse passes. She said she had felt very sleepy, and that a weight had appeared to be pressing on each eyelid.

25th. Expresses herself much relieved. She has lost nearly all her unpleasant symptoms. Sleep produced in ten minutes.

26th. Still better. Sleep produced in five minutes, although she was in a very constrained position. Pricking the hand or tickling the nose produces no effect. Both to-day

and yesterday expressed herself much refreshed by the mesmerism: much lighter after it.

29th. Asleep in two minutes. Before going to sleep she complained of a pain in the left side, which she said she had suffered from for months previous to her present attack. I said nothing, but determined to try and remove it, as I had previously done with Reevly. When she was asleep, therefore, I made a few passes from the part she complained of down to the knee, and, as I expected, the moment she became conscious she put her hand to her knee, and complained of a pain and pricking sensation there. Her general health is so much improved that she walked to my house for her medicine this evening—a *little gentian*.

31st. I moved the pain to the ankle. I attempted to produce manifestations of the cerebral organs, but without any other effect than slight movements of the lips and head.

I mesmerised her again in the evening, before several sceptics, and they were convinced.

April 2. She had been complaining for some time of pain between the shoulders. I determined to remove it to the left elbow, by making passes in that direction during her sleep. On awaking she immediately, as I anticipated, complained of pain the elbow: it was gone from the back.

I had found her on all occasions deaf even to the loudest noises; shouting did not succeed, pointing towards the ears no better, but on this occasion I found blowing gently into the ear took away her deafness. Three or four downward passes caused its immediate return. I repeated this several times. On awaking she complained of a buzzing in that ear, which was soon removed by making transverse passes opposite the ear. She also answered instantly when spoken to at the epigastrium, either in a full voice or whisper.\*

4th. Still improving. I tried traction (of course without hinting to the patient the effect desired). It succeeded perfectly both behind and before the head, and with the hands.

6th. Asleep in about three minutes, although talking half the time. Traction still more perfect. Passes were as efficient from Mr. H. (a friend of mesmerism, who accompanied me) as from myself. Effective traction might be made by both at the same time. Mr. H. was drawing her hands, when, without saying a word, I went behind her and drew the head backwards. There is no rigidity produced in her by

\* Subsequent experiments were tried (at the suggestion of Dr. Engle-due), from which it appeared that though deaf to loud noises, she was extremely sensitive to faint ones (as whispers). She answered immediately to a whisper, although the person whispering was at some distance.

making passes over the limbs as I have found in other patients; but by holding her limbs in any position for a few seconds they remain suspended in that position, however constrained it may be.

13th. I suspended a shell, of about 4 lb. weight, on her extended wrist, and allowed it to remain three minutes and a half. A strong sailor and another man had the greatest difficulty in doing the same, both complained of pain in the shoulder. I asked her when awake to perform the same feat, but she could not, even for one minute.

15th. The same shell was suspended to her wrist for six minutes; when awaked she complained of pain in the shoulder.

June 10. I have mesmerised her occasionally since last report, always with the same results. Her health remains perfectly restored; indeed she declares herself much better than she has been some for some months previously.

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Elizabeth Halliday, aged 18, of dark complexion and nervous temperament, whose catamenia have been suppressed for some time, complained of head-ache and various hysterical symptoms.

19th of April. Mesmerised for the first time for half an hour, without any other decided effect than a sense of giddiness, and an increase of pain in the head.

21st. After a quarter of an hour's mesmerism she was unable to open her eyes, but remained conscious, and started violently on any sudden noise.

22nd. Asleep in twelve minutes. Sleep more complete; does not start as on preceding occasion.

23rd. Asleep in nine minutes. Catalepsy perfect; uninfluenced by traction.

26th. Asleep in seven minutes. Scarcely any indication of hearing. Can bear tickling of the eyelids and nose.

28th. Up to this time the case had been in the hands of my assistant, Mr. G., who is become a perfect convert to the great science, and is also quite susceptible himself to mesmeric influence. On mesmerising her myself the same effects were produced in one-third the time. This appears to prove that there is a difference in the power of different persons, for it continued for some days to take Mr. G. three times as long as it did me to produce sleep.

May 4. Complains of pain in the side and abdomen, accompanied with diarrhoea, for which she was mesmerised at 10 a.m. She slept in little more than half a minute, and awoke relieved. The same effect was produced in the evening, and

on many subsequent occasions, indeed, it was often beautiful to see the altered state of her countenance when awoke after a few minutes mesmeric sleep.

8th. Sleep produced by one pass.

11th. I touched the organs of tune and asked her to sing, which she did, but stopped when the fingers were removed. This patient is also deaf to the loudest noises, but hears when spoken to at the epigastrium, *or whispered to at some distance*. I am indebted to Dr. Engledue for this whispering experiment; he has found it invariable in all his cases, and the same rule holds good in all mine.

21st. Her general health is improving, indeed she appears quite well; but is sure to relapse if mesmerism is omitted for a single day. Sleep is produced by one pass, but it requires several to awaken her; and if she has only been asleep a few minutes or seconds, she goes through the same process as though she had slept an hour, viz., a peculiar twisting of the mouth, then a stretching of the hands, and then the eyes open.

In this case there is no traction, but quite a different kind of catalepsy from what is witnessed in any of my other patients. I can put all the limbs into any position, and they will remain until I choose to alter them, which I can do at pleasure, as there is not the slightest rigidity.

June 10. She has been mesmerised almost daily since last report; her health is now quite restored, though I do not yet think it safe to give her up entirely.

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Mary Ann Smith, aged 19. This is a case of epilepsy, of three years standing; formerly she had two or three fits a day, of late not oftener than one in three weeks or a month, unless suffering from any unusual excitement.

April 28th. Mesmerised for half an hour. She appeared somewhat affected, but did not sleep.

30th. Asleep in twenty-five minutes.

At the third sitting sleep was produced (with rigidity) in ten minutes; at the fourth in four minutes; fifth, in three minutes; sixth and seventh, in two minutes; eighth time, which was on May 15, in one minute. Exhibits traction of the hands and feet beautifully. Appears quite deaf. (It was afterwards ascertained, as in the other cases, that she hears a whisper.) She awakes very beautifully and quickly by the transverse passes. Has not had a fit since the beginning of April.

17th. Tickling and pricking do not appear to produce any sensation.

18th. Traction does not succeed if a book is held before

the face; this has been the case with several of my traction patients.

21st. Improving very fast. Sleep produced by one pass, or even pointing the finger from the further side of the room,—awaked instantly by one transverse pass. Knows where she is, and is quite rational; will get up and follow me.

June 10th. I continue to mesmerise her about three times a week, with the same results. She remains quite well, and has not had a fit since she was first mesmerised. She is also much less nervous, for a knock at the door used to invariably make her start; she never does so now, and she acknowledges herself very much better, which she never did from any previous treatment, and she has had enough, both private and at hospitals.

These three cases, when seen together, form a beautiful contrast with regard to the cataleptic phenomena.

Holdsworth remains perfectly rigid in whatever position she is placed, and cannot be moved without transverse passes, or breathing on the part to be moved. Halliday can be moved into a fresh position at any moment, and will remain in it; whilst Smith can with ease be put into a fresh position, but will resume the old one the moment the hand is taken from her, unless transverse passes be made over the limb moved.

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Miss M. H. labours under a very peculiar nervous hallucination. She fancies she meets a member of her family on the stairs, or at the door of a room, and makes way, and sometimes even speaks, when on subsequent inquiry it is proved that the person has not been near the place at the time. These attacks have occurred several times, and have always lasted nine or ten weeks in spite of drugs and chemicals. The present attack commenced about a fortnight before the 8th of May, when I commenced mesmerising her.

The first time she slept in sixteen minutes, and awoke by the transverse passes. She complained of slight pricking and other unpleasant feelings in the eyes which soon passed off.

The next time, which was on the 14th, she slept in seven minutes, and awoke much more comfortable.

10th. Whilst asleep to-day there was beautiful traction of the right hand, but *the left* was so particularly sensitive that I dared not even point at it. She said it felt as though I was cutting it. The same phenomena occurred each time subsequently, though I accidentally discovered that by keeping my fingers on the organ of Benevolence this unpleasant sensation was always very much diminished.

She has had for some years a slight affection of the heart after rheumatic fever; there is also frequent coldness and numbness of the *left hand* and arm, and deafness particularly of the left ear.

21st. She has been mesmerised every day since last report. Her health is much improved, and she has lost her unpleasant nervous affection, and fancies she hears better.

During the sleep her hearing becomes so very acute that she often asks the persons present not to talk so loud as it distresses her; she is perfectly conscious and retains a partial recollection of what has occurred when awake. Benevolence and Veneration are most distinctly affected, but I cannot make any impression on the other organs.

June 10. She has been mesmerised daily since last report, and remains quite well; all the symptoms have left for which she was mesmerised, and her deafness is much relieved. As she is now residing at some distance I shall not see her with any regularity; during her cure she has been under my own roof.

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The two following cases are related to shew that a mesmeriser should not be deterred from operating on a patient because he expects only to have two or three opportunities. Great benefit may arise even from one operation:—

Mrs. Scates, aged 28, of leuco-phlegmatic temperament, has been in a delicate state of health for some time, complaining of constant severe head-ache, and other hysterical symptoms.

She came to my house one evening with Mrs. Holdsworth from mere curiosity. She expressed a wish to try the effect herself, and my assistant, Mr. G., immediately commenced. She slept soundly in eighteen minutes, but remained quite sensible when spoken to, though she had not the power of answering or opening her eyes. She became rigid in any position, but there was no traction. After being allowed to sleep about half an hour, she was awakened by transverse passes, and expressed herself relieved.

Two days after she called again, stating that she was going to Shoreham the following day, but had found her head so much relieved by the mesmerism that she should like "*to be done*" once more.

She went to sleep in two minutes and a half, and became cataleptic as before.

Being in the country last week, I was introduced to Miss

W., aged 27, of very fair complexion and decidedly scrofulous diathesis. She has been suffering for eight months from chronic inflammation of the tonsils, with severe pains shooting to the ears. Gargles of all kinds, sarsaparilla, steel, and other medicines have been tried without the slightest benefit. I told her if she were a patient of mine I should certainly recommend mesmerism. She said she should have no objection, and I made a few passes just to show her how it was done. I saw there was some effect, and continued about twenty-five minutes, she did not go to sleep, but told me afterwards she was very nearly doing so.

I mesmerised her twice more before leaving the neighbourhood with increasing effect, indeed the third time she slept, though not soundly. The following morning, just as I was leaving, her mother called on me to say her daughter (Miss W.) had enjoyed a better night than she had for many months, and felt herself altogether so much better that she was determined to bring her to London, as soon as she could make arrangements to leave home, in order to place her under my care. She had not felt the pain in her ear since the first time I mesmerised her.

I have several other cases under treatment, but they are not yet sufficiently advanced to be worth reporting.

I may perhaps be permitted to add a few hints which have occurred to me in the course of my mesmeric practice. As I mesmerise only for the cure of disease, and never for mere amusement, I am always particularly careful not to persist in any experiments which appear unpleasant to the patient. I have in several instances had the cure of patients much retarded, and even thrown back, by an accident of this kind. On the contrary, producing phenomena which do not annoy, appear to have a decidedly beneficial effect.

When I find a patient wake uneasy in any respect, which they sometimes will, I always remesmerise and invariably find a beneficial result.

When I observe the eyes of a patient follow my hand at the commencement of the sitting, I am always led to consider that patient easily susceptible, and I have never yet been deceived. It does not follow that other persons are not susceptible, but they are usually much less so at first.

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X. *Cases of Cures with Mesmerism.* By T. B. BRINDLEY.

TO THE EDITOR OF THE ZOIST.

Stourbridge, May, 1845.

Dear Sir,—Since my last communication, I have, in the intervals of professional duties, been prosecuting my investigations (as an amateur operator) into the curative and remedial powers of the mesmeric agency; and notwithstanding the opposition I have had to contend with from the medical profession in this neighbourhood—the persecutions of some, and the ridicule of others, conjoined with the cry of the vulgar,—I still continue, after a lapse of years, a firm believer in the now-established fact, that mesmerism is a therapeutic agent of wonderful efficacy. I have cured upwards of fifty persons labouring under various and complicated diseases; all, I am happy to inform you, have continued up to the present period in perfect health, with one or two exceptions, and they have again applied to mesmerism for relief. In this estimate I exclude hundreds of persons who have had rheumatic pains, &c., removed by the mesmeric passes, without inducing sleep. During the last two years I have succeeded in mesmerising nearly one hundred persons of both sexes and of every variety of temperament. The bilious I have generally found the most difficult to affect. I have only failed in about ten instances. These facts would lead us to conclude, that mesmerism is a therapeutic agent which may be successfully employed in very many and opposite diseases; that its beneficial effects are not merely momentary and transient, but permanent and continuous; and that the majority of mankind are susceptible of its influence.

Notwithstanding the legitimacy of these conclusions, which may be deduced from the experience of numerous individuals who have effected the most astonishing cures with mesmerism, in diseases of the heart, nervous affections, epilepsy, paralysis, sciatica, rheumatism, gout, deafness, hysteria, vertigo, and even insanity,\*—the host of believers in the science, comprising men of all ranks of society, from the peasant to the courtier,—still the medical profession keep aloof from the examination of the agent in question, and the adoption of it in their practice. We should probably find it difficult to reconcile the glaring inconsistency of opposing and neglecting an agency of indisputable efficacy, as a means of cure, with

\* See Teste's *Animal Magnetism*, for the cure of a case of madness with mesmerism.

the acknowledged fact, that great uncertainty exists as to any medicine being a specific in any one disease to which humanity is liable;—if the general conduct of the profession, in relation to every novel opinion or discovery, did not elucidate this departure from what we deem consistency and common sense.\* “Opposition” has long been the watch-word of the members of the medical profession, relative to all that is new or contradictory of their preconceived opinions; and that they never receive a truth or discovery till forced upon them by its general reception among the public, cannot be denied.

It would appear by their conduct in relation to mesmerism, and indeed, to many newly-discovered medical truths, (as witness their conduct relatively to the discovery of the circulation of the blood, inoculation, vaccination, &c. &c.) that they deem the present state of their science, and also of society, the best that can possibly be attained, and sit down contented with the *present*, ignorant that the *past* has contributed to the *present* advanced state of knowledge and refinement, and that if the wheels of society were now to be clogged, its supposed perfection would deteriorate, and society sink again into its original barbarism. Such men forget that society is progressive, and that the truth which in one age met with incredulity and persecution, in the next was exalted to the highest pedestal in the temple of science. Such men are the dead-weights of society; they sit like an incubus on its breast, paralyzing its energies, preventing improvement, and retarding the progress of intellect and reformation. But while such men and bodies of men are thus busy in retarding the advancement of science, and the establishment of truth,

\* A conversation which I had with a medical gentleman the other day, will probably place the conduct of the profession in connection with this subject in its proper light. Remarking that the *modus operandi* of mesmerism in the cure of diseases was *imagination*, I observed, “Why then do you not ‘throw physic to the dogs,’ and employ mesmerism, or, if you like, *imagination*, in the cure of diseases?”

“Oh! I don’t know; perhaps because it’s unfashionable.”

“Well then, why not adopt it, and then it will soon become fashionable?”

“Why? because society is not prepared for such a mode of treatment; and if we were to make such an assertion to our patients, we should at once lose their confidence and our practice.”

“Well, but I thought it was the doctor’s place to prescribe, and not the patient’s; and I am sure it is your’s to lead society in all that relates to your profession, and not the reverse.”

“Ah, it is all very fine in theory, but where will you find a profession that would be bold enough to carry a favourite point against the frown of society?”

“Where? why everywhere, if men are true to themselves as individuals; but the fact is, it is because this is not a favourite point with your profession, that it has not been brought to bear on society generally.” With this our doctor smiled, hemmed, and wished me a very good morning.

others are alive to the interests of their fellow-men. Consequently as regards mesmeric science, notwithstanding the scepticism of some, and the ridicule of others—the sneer of pur-blind prejudice—the laugh of incredulity, and alas! in too many instances, the cruel persecutions of bigotry and intolerance, which honest zeal and good intentions have had to contend with,—intellect is progressing, knowledge is increasing, society is advancing, and light is being poured in from all quarters, tending to advance mesmerism to the highest rank of known and undisputed truths; and to prove to the sceptic that it is not an undigested theory of crude and speculative opinions, but a great and eternal truth, full of hope and advantage to the human family. And we believe the time is not far distant, despite the contumely and ignorant prejudice with which the science has to contend, when it will be established, and its opponents compelled to cease their opposition, and to acknowledge its truthfulness.

But while the majority of the worthy Galens of the day affect to laugh at mesmerism, and treat of its advantages as chimerical, and its prospects as illusory and Utopian; or, driven from their strongholds of prejudice, take their stand on their last argument, that “it is too wonderful to be true,” (to which, by the bye, they cling with dreadful tenacity, as their last refuge and hope, like the drowning man in his despair clinging to a twig, which this objection of their’s greatly resembles;\*) and while we cannot but condemn their conduct towards mesmerism and its supporters, we must in justice admit that some among them have been unprejudiced and fearless enough to examine the subject for themselves, and to employ the agency in question, in their practice; and though they may for a time have lost *caste*, yet the approval of their own consciences, and the approbation of the lovers of truth, and of the wise and good, with the conviction that they are suffering in defence of truth, will sufficiently repay them for the *supposed* degradation. In reality there is none, they occupy the post of honour. This must soon be seen in its proper light. In the meanwhile let me exhort the scientific, the truth-loving, and the wise, to investigate still fur-

\* “Mesmerism is too wonderful for belief,” cry these sapient objectors. Too wonderful for belief! Why what is there in existence that is not wonderful? The heavens and the earth, a blade of grass, and our own existence, are all subjects of wonder, and therefore, according to the reasoning of our opponents, must not be believed. Which of the sciences most accredited and received, would be true, if the degree in which they are wonderful is to be the test of their falsity? Away with such sophistry, and let reason judge of the merits of mesmerism, and it will triumph gloriously over all the cavils of its opponents.

ther into the nature of man, (asking what is truth, nor fearing to hear the answer,) and boldly proclaim the results, careless of the sneer of incredulity, or the persecution of prejudice, resting assured that truth must and will be ultimately acknowledged and received.

But to return from this long digression to my late investigations of the mesmeric agency. Its curative effects I have found of great benefit in many cases during the last few months; two or three of which I now send you the account of.

The first is that of Mr. Thomas Lucas, of Stoke Prior, upon whom I operated for dyspepsia of several years standing, with continued disorder of the whole alimentary canal, attended with distressing pains, &c., and also for deafness. After three sittings Mr. Lucas was obliged to return home, and was not mesmerised subsequently. At the third sitting a clairvoyante was mesmerised, and the patient placed *en rapport* with her, whom she examined and prescribed for. Mr. Lucas returned home, followed her advice for some time, and a short time ago wrote me the enclosed letter, which I received with great pleasure, as Mr. Lucas is a man of no ordinary attainments, of mature age and judgment, and not to be imposed upon by the mere novelties of a science, or swayed by interest or fancy. His opinion, therefore, in regard to the curative powers of mesmerism is of considerable weight and import.

We only quote the following portion of this letter.

“Stoke Prior, near Bromsgrove,  
“Feb. 24th, 1845.

“Dear Sir,—With respect to my own health, I am happy to say that the more distressing symptoms of my complaint are greatly mitigated, and I have no doubt a perfect cure would have resulted from a few more applications of the mesmeric influence, if circumstances would have allowed. Upon the whole, however, I have enjoyed as much better state of health since I was with you, than I have for a like period for many years; and I cannot assign any other cause for the very great improvement I have experienced than what is due to the influence of the mesmeric treatment to which I was subjected, and to the beneficial effects of which I have no doubt your energy and skill greatly contributed.

“I am, dear Sir,  
“Your obedient Servant,  
“THOMAS LUCAS.”

The second case is that of Miss —, a young lady residing at Stourbridge, who had become subject to violent attacks of hysteria, through a fright she had received some few months

since. I was sent for hastily, while she was labouring under a violent hysterical attack, which resembled an attack of epilepsy; and which lasted a considerable time. Immediately she was restored to consciousness, I determined to mesmerise her, which I accomplished in 2½ minutes. She was perfectly insensible. I excited the organs of Hearing and Language, and asked her how she was. She answered by a passionate burst of tears. I then said to her, "Why do you weep? Tell me what is the matter with you." At length she replied, amid convulsive sobs, "Oh, I am going to die!" "God forbid," said I: "but why do you think so?" "I shall, I shall die, and in a year from this time, if I am not mesmerised three times a week for a fortnight. If you mesmerise me six times more, I shall be well on this day fortnight, and shall live beyond *the day I see*; if not, I shall grow worse and worse, and on *that day* I shall die." Of course I instantly promised to attend her. I then questioned her as to the time her fits would come on, and I ascertained that they always attacked her at the precise time she indicated in her mesmeric trance. I mentioned this fact to Dr. — and another gentleman, who accompanied me on one of my visits, when a fit was expected, as she had stated it would come on at six o'clock precisely that evening. She was never told when awake what time she had indicated the attack; and, as in natural somnambulism, the mesmeric somnambulist has no recollection of what has trauspired when restored to his usual condition (the exception to this rule being a remembrance when not in mesmeric sleep of whatever the operator desires or wills he shall remember), she did not know when the attacks would come on. Accordingly, when we waited upon her, she was going to take a walk, it being then half-past five o'clock. We persuaded her not to go out, but to remain with us and converse about mesmerism. While she left the room to remove her bonnet, &c., one of the gentlemen accompanying me put the clock back a quarter of an hour, both of them being rather suspicious that the girl was deceiving me. But in the midst of a very pleasant conversation, exactly as the fingers of the clock pointed to a quarter to six, the fit commenced, it being then in reality six o'clock. This perfectly convinced the gentlemen present that there was no deception in the case, and the violence of the fit confirmed them in this opinion. I mesmerised her on this occasion, and afterwards three times a week for a fortnight; at the expiration of which period, *while in the mesmeric sleep*, she declared herself to be quite well, and observed that she should have no more fits. She has never had the slightest attack

since, and continues till the present moment in perfect health.

The third case is a cure of deafness of some years standing. Mr. Bateman applied to me to be mesmerised for deafness. After operating upon him an hour each day for thirteen consecutive days, he assured me that *he could hear even the mice rustling amongst the straw, while at his daily avocations. Before the first operation, you could not make him hear without placing your lips to his ear, and shouting lustily.*

The last case in which I have proved the beneficial effects of the mesmeric agency, is that of my particular friend, Mr. J. B., who has suffered for three years from violent pains in his side and chest, attended with great weakness and debility; to remove which he has tried medicine, electricity, galvanism, change of residence, &c., in vain. At his request I mesmerised him. He was sent into the sleep in five minutes. When restored to consciousness, the pain was gone. I continued the mesmerisation for several days, till his health was perfectly re-established, and his pain and weakness entirely removed. He continues in perfect health up to the present period.

With these cases, which are sufficiently demonstrative that the mesmeric agent is not an inoperative or pretended one, but on the contrary worthy of investigation and adoption among the other therapeutics employed in medical practice, I beg to subscribe myself, &c. &c.

T. B. BRINDLEY.

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XI. *Two cases of Chorea or St. Vitus's Dance cured with Mesmerism.* By Dr. ELLIOTSON.

"We regret that we cannot notice the circumstances to which 'Vindex' refers. Dr. F. need be under no apprehension of an attack in the mesmeric magazine affecting him in the opinion of the profession. The journal only finds circulation among the class of impostors who record their own doings in it."—LONDON MEDICAL GAZETTE, April 12, 1845. Notice to Correspondents.

THE sentence which I have prefixed to this communication will display to the readers of *The Zoist* who are not medical, what deadly hostility exists in the profession to mesmerism and its supporters. The *London Medical Gazette* is boasted of as the weekly journal of the scientific, well-educated, honourable, gentleman-like, and highest class of the profession. Persons take it in and write in it who would be shocked at the proposal to read or to write in the *Lancet* or *Medical Times*. It was professedly established to counteract the bad

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influence and example of the *Lancet*, under the auspices of Sir Benjamin Brodie, Sir Henry Hallford, Dr. Chambers, Dr. Holland, and all the chief physicians and surgeons of the London Hospitals, and of all the degrees of medical attendants of the aristocracy and "better" classes, both in town and country. I well recollect Sir Henry Hallford saying to a party of Oxford and Cambridge Fellows of the college, "Gentlemen, I hope you'll all support the *Gazette*, and assist in putting down that *Lancet*: we ought really as gentlemen to support it:" and the party fully agreed with him and assented, and have kept their word. It has from the first been under the direction of Dr. Macleod of St. George's Hospital, the intimate and obsequious friend of Dr. Chambers, though of late he has declined the *title* of editor.

Whatever has been reprehensible in the *Lancet*, has equally characterized the *Gazette*, except the employment of the Wakleyan tongue. I will give an instance of its dignified spirit. For very many years I have openly at some length maintained in my *Physiology*, that the several intellectual, instinctive and moral faculties of men and brutes are powers of the several parts of the brain; and that the idea of a soul in addition is an unnecessary assumption,—a mere fancy, explaining no physiological phenomenon, and not necessary to the belief of a God, a future state, Christianity, or the practice of the truest virtue. A surgeon at Manchester attacked me a few years ago in the *Medical Gazette*, weaving a tissue of twaddle which ran through two numbers. In the advertisements in the daily papers of the contents of the numbers of the *Gazette* containing the attack, there appeared again and again some such words as, AN ELABORATE AND COMPLETE REPUTATION OF DR. ELLIOTSON'S MATERIALISM; these words being printed in capitals—a thing quite unusual with its advertisements. The editor knew that the world is so ignorant as to be at once horrified at the word materialism, though stupidly and in total ignorance of the subject: he knew that this advertisement would catch the eye of the public at large who read the newspapers though they never see the *Gazette*, and would make it universally known that I was a materialist. The deed was so shocking that many supporters of the *Gazette* voluntarily expressed to me their disgust: and, after a time, one of the chief partners in Longmans' house calling upon me on other business, I pointed out the advertisement to him, but said I would not request its discontinuance. He shook his head, absolutely distressed, made a note of it, and declared he knew nothing of it and it should not be repeated. The advertisement had been

drawn up not by the house, but by the manager of the *Gazette*.

The readers of *The Zoist* will not therefore wonder at the moral *Medical Gazette* calling the other gentlemen and myself, who publish our well-authenticated cases, IMPOSTORS: though they will smile at the idiotic assertion of the circulation of *The Zoist* being confined to us contributors.

In the number of *The Zoist* for July, 1843, I published the ready cure of eight cases of chorea with mesmerism: one by Dr. Simpson of York, three by Mr. Prideaux of Southampton, one by Mr. Wood, and three in patients of my own, upon one of whom my clinical clerk operated, and upon two of whom I performed the operation myself. I had not another case of the disease till last summer: but then and since I have treated five, and all successfully: three with iron and two with mesmerism.

In the 13th volume of the *Transactions of the Royal Medical and Chirurgical Society*, p. 244, I proved in 1824 by nine cases, and p. 466, in 1827, by nine more, all in my own practice, that iron was almost a specific for the disease when occurring in children or youth and not of some years duration. I treated subsequently many such instances of the disease successfully with iron, and beg to refer to a clinical lecture delivered at University College Hospital and published in the *Lancet* for March, 1831.

I should have treated all the five patients with mesmerism had it been convenient, as they would have been saved the trouble of taking physic three times a day and their parents the expense of it. But two of the little girls resided too far from me, and a third was the daughter of Roman Catholics who were unwilling to have it employed upon their child.

1. Miss Wilson, residing at 19, Duke Street, St. James's, twelve years of age, had laboured under chorea for a month when she was brought to me on the 4th of last January. The left half was more affected than the right, and her left arm hung nearly powerless. She felt ill one day without evident reason, and was observed to start and her left arm to drop; and the next day, a school-fellow having cut her finger and the blood streaming away copiously, she ran up stairs terrified, looking like a ghost, and from that moment the disease set in strongly. I found that at first aperients had been given her, and then sesquioxide of iron for ten days, and that her bowels were still relaxed and she was as bad as ever.

Her speech was very inarticulate; she could not work with her needle, nor use her left hand in feeding herself, on ac-

count of its hanging at her side and turning round; could not walk without stumbling, so that she was not allowed to go up and down stairs alone, or be out of sight: slept for the most part badly, sometimes hardly at all, and in her sleep her mother thought she was "nudging" her and wanted something.

Her mother being an excellent person and left a widow with a family, I offered to mesmerise her myself, and did so for half an hour daily, by slow passes downwards before the face.

*She never showed signs of the least sleepiness, or any other sensible effect, except that one day at the beginning she was sleepy and one day after three weeks she felt powerless; and yet she began to mend in a few days, and was perfectly well in a month.*

In a few days she sat more quietly while I mesmerised her: and in less than three weeks she could talk perfectly, and without crying, as had previously always been the case; did needle-work with her mother; walked well; her spirits, which had flagged greatly, were good; and her strength much increased. She soon slept all night and tranquilly, improved rapidly, and recovered her look of health and strength. No medicine was given nor any other means adopted but that of mesmerism.

2. Master Pell, of Buttocks Booth, Northamptonshire, 11 years of age, was brought to me on the 23rd of last December on account of St. Vitus's dance, occasioned by his having been briskly electrified for amusement at school.

He could scarcely be understood; and could not feed himself with his right hand.

As he lived so far off, I prescribed iron in treacle: and advised his return into the country, assuring his mother that he would be cured with it. The treacle, however, relaxed his bowels, and thus he became much worse. I ordered the iron to be taken in milk, and then it agreed perfectly. The father wrote an account of this to me, adding,

"I was very sorry and very much disappointed at your not allowing him to be mesmerised, as I sent him up for the express purpose. After reading your statements on mesmerism, and the cures you and others had made by mesmerism, particularly in St. Vitus's dance, and having seen Master Linnell so perfectly cured by you of that complaint, I had determined to use no other means than mesmerism to cure my son, unless that failed. And if it is so certain a cure as is represented in your and other's writings, I felt confident that if I sent him to you to be mesmerised he would have been cured, as his was of recent date, and I am still of that opinion, and

feel quite confident from having seen Master Linnell again this morning. If you will allow me to put him under your directions to be mesmerised, I will bring him up again next week myself; or, will you be so kind as to name a proper person to mesmerise him if you cannot undertake it yourself? I shall feel more confident if he is mesmerised under your particular directions, and shall be most proud to pay you any fees that you may desire.

"Your answer by return will much oblige,

"Your humble Servant,

"GEORGE PELL."

I was so pleased with the father's manly good sense in believing facts and acting upon them, while surrounded by medical men at Northampton who set so shameful an example of disregarding them and sneering at those who establish them,\* that I wrote him word I would mesmerise the lad myself if he would bring him to town; but on my invariable conditions that my services should be gratuitous: for from the first I resolved that the medical world should not have it in their power to say that I advocated mesmerism for emolument.

Accordingly, on the 14th of January, I began to mesmerise him by passes, for half an hour daily: sitting on a chair between him and Miss Wilson, and thus mesmerising her with my right hand and him with my left at the same time.

In general no sensible effect was produced. But one day near the end of a fortnight he was sleepy, and again after rather more than a fortnight he was very sleepy and his eyes half closed; and one day after a month, he was so nearly asleep that his eyes almost closed, the breathing became hard, and his right eye ran, though it did not shut: and on two or three other occasions he looked heavy. But this was all, and, when nearly recovered, no sign of drowsiness was ever witnessed.

In less than a fortnight he was much quieter while being mesmerised, and began to improve rapidly, recovering his appetite, which had been impaired, and no longer requiring aperients; sleeping well at night, whereas previously his nights were bad; and able to be trusted to go up and down stairs alone. In six weeks he was all but well; and he soon returned home: shewing no trace of his disease unless when suddenly alarmed or greatly fatigued.

\* Dr. Robertson at a public meeting in Northampton, stated his conviction that mesmerism was altogether delusion and humbug: that it was the theory of a man who had ever been regarded by the profession as a quack; that its so-called facts were mere assumptions and fallacies, only answering the purposes of men like its founder. A surgeon in the same town, named Terry, (see *Zoist*, No. ii., p. 200,) wrote equal wisdom in the provincial newspapers.

The simple and easy cure of St. Vitus's dance with mesmerism is quicker in general than that with iron. But I understand that none of the English medical journals, the *Gazette*, *Lancet*, *Medical Times*, *Dr. Forbes's* or *Dr. Johnson's Journals*, ever hint these important facts of cure to their readers. Their individual conduct would make us laugh, did it not present human nature in so sad a point of view.

I am very anxious that the public should notice the fact established in these cures of St. Vitus's dance, that sleep, even sleepiness, is not necessary to the cure of a disease. The mesmerisation tends to strengthen and calm, whether sleep comes or not. Unfortunately there is a general erroneous fancy that mesmerism can do no good and exerts no influence, unless sleep is effected. On the other hand, I have in several cases induced profound sleep, and various of the most beautiful phenomena, without much benefit. I have been doing this now daily for upwards of two years in three cases of epilepsy, and the amendment is yet very trifling.

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## XII. *More Surgical Operations without pain.*

WE are delighted to announce that a fourth amputation has taken place in the mesmeric state; and, like the three former, it was performed in the country. Ye metropolitan hospital surgeons and teachers, led and cheered by Sir Benjamin Brodie! Ye fellows and members of the council of the College of Surgeons! blush at your bigotted, your stupid, your cruel opposition to the reception of a mighty and all-important fact. When will you perform an agonizing operation in mesmeric insensibility? How long will you refuse to spare a single wretched patient the pain of your instruments? In spite of you the day will come, on which you all must at length with shame crouchingly consent to do your duty, and follow the example of those who have become your leaders in the provinces! And oh, ye members of the Medical and Chirurgical Society! be assured the day will come, when details of mesmeric cures and operations in the mesmeric state will be read at your meetings and published in your transactions. The longer you all delay, the greater will be the humiliation of what you vain-gloriously call your honourable and enlightened profession, and the greater the triumph of those whom you now speak of as fools in all your gossipings at dinners, at evening parties, in your hospitals, and at your consultations.

I. *Amputation of an Arm in the Mesmeric State.*

The fourth public Lecture and Exhibition of Mesmerism was delivered by Mr. Davey in the Assembly Rooms at the Royal Hotel, Torquay, on Monday the 19th, before a highly respectable audience. The greatest interest was excited by the recital of a surgical operation, which was successfully performed under the influence of mesmerism a few days previously. The following statement was read by the chairman, Dr. P. L. Phillips, a member of the Royal College of Physicians, residing in Torquay, who, with many of his medical brethren, had witnessed the operation:—

Mrs. Northway, of Shaldon, having suffered severely, and for many years, from disease at the wrist, probably of the nature of "*Fungus hematodes*," and being much reduced in health, not only by the pain and suffering, but from repeated copious hemorrhages, came to Torquay about three weeks or a month back for the purpose of having the fore-arm amputated, hoping previously to get into a better state of health than she had lately enjoyed, and which may be judged of by the fact of her having frequent fainting fits, apparently from exhaustion. Hearing of mesmerism at this time, she readily yielded to the suggestion of allowing Mr. Davey to endeavour to bring her under the influence of mesmerism previous to the performance of the operation. For the first three or four times little or no effect was produced on her; but gradually the influence of the mesmeriser became more and more powerful, and about the eighth or ninth time I saw her put into a deep sleep, during which she exhibited very strongly the phenomena of sympathy or community of sensation with the mesmeriser—she swallowed when he drank water, though he did it noiselessly and with averted head; she shrank when I pricked his hand with a needle, &c., &c. On the 15th instant, the operation was performed, but under circumstances by no means favourable to the mesmeriser.

In the first place, whether from the heat of the room, which was excessive, or from the agitation of the Mesmeriser, who had never seen an operation before, or from both causes as is probable, and also from the agitation consequent upon taking leave of her husband, who was obliged to proceed on a voyage in the morning,—though aware that the operation would be performed within a few days;—from all these causes probably Mrs. Northway was in a much less profound sleep when we were admitted to the room than she had usually been of late; she moved slightly and moaned once or twice, and her pulse was at least 130 in the minute, but betrayed no mental agitation.

Secondly.—After the tourniquet had been applied without her evincing the least degree of sensation, it was found necessary to wheel the patient all round in her chair; and whereas previously her face had been from the light, it was suddenly brought opposite to a south window, and at the same time the blind was drawn up so as to admit by far the strongest sun which has shone this year—yet there was not the least movement of the eyelids, as I conceive there must have been in a person either simulating sleep, or in a sleep of an ordinary character.

Thirdly.—It was found necessary on applying the tourniquet, to remove the bandage from the diseased wrist, and to examine there for the pulse; all which, under ordinary circumstances, would have been attended by acute suffering, but which, in the present case, appeared to be in no way noticed.

Fourthly.—In order that the patient might not have any idea of what was in view, nothing had been prepared for the operation in the room, and therefore some time elapsed, beyond that occupied in the change of position and the cutting off her gown sleeve, between the application of the tourniquet and the application of the knife;—still not the least indication of consciousness was detected, though about a dozen gentlemen were most accurately observing the patient. She continued the whole time as a person in the deepest sleep.

The last operation of the mesmeriser having been to produce rigidity of the arm, the incision for the circular operation was made without producing the slightest movement in the arm, countenance, or body—the whole was in a perfectly passive state, exactly as in a dead subject. Subsequently a considerable change occurred—the operation was proceeded with very deliberately, (perhaps the instruments might not have been as sharp as they sometimes are,) and the patient became uneasy and moaned repeatedly and heavily, and once louder than at other times; the head was thrown from side to side, and the body once or twice was somewhat contorted for a moment; but at no time was there any continuous muscular action, no setting of the extremities (as testified by a gentleman who had placed his knee against the feet of the patient), no fixing of the teeth or countenance,—all was perfectly passive, except the occasional movements before mentioned, and which resemble exactly, as did the moans, what might have been expected in a person sleeping deeply and dreaming uncomfortably, but without any distinct object in the dream. It was particularly remarkable that the moans

and the movements were indulged in freely, without the slightest apparent effort to restrain them, affording a striking contrast to the deportment of many who have borne operations with courage and determination, enough to suppress all signs of suffering. It is further to be observed that the patient had on former occasions of being under mesmeric influence, both moaned and twitched her arm, and that upon waking she had said that she had been dreaming of having tight bandages on her arm, and of a dog gnawing the little finger of her diseased hand—shewing, as I conceive, that the sentient nerves of that arm were in a peculiarly excitable state, and therefore very likely to be excited by the operation more than in ordinary cases. At the conclusion of the operation the patient became *partially* conscious, and complained much of the tightness of the bandages which had been applied; but it was not until she had taken some wine, and been demesmerised, that she appeared in the least degree conscious of what had been done. Whilst recovering, she told the operator, in answer to his question, that *she would not have the operation performed till the day after the morrow*, which had been originally mentioned to her as the day when it would probably take place: but upon coming to a full perception of what had occurred, she became highly excited and hysterical, complained much of the strappings, and declined to be put to sleep again, but requested to be allowed to walk about a little. After a short time, however, she reclined on the sofa, and allowed herself to be subjected to the mesmeric influence which acted within a very few seconds as a most truly astonishing charm, and quite beyond what I could have supposed. In a few minutes she was asleep, slept soundly for an hour and a half, woke very comfortable, declaring that she had not had the least consciousness of what was passing. Upon the whole the impression made upon the spectators, (mostly professional gentlemen, with scarcely an exception) was that the sense of consciousness was entirely suppressed, though the excitability of the sentient nerves was only dulled,—that the patient was saved *all* mental suffering, and the operator all the difficulties arising from the struggles of the patient.—*Woolmer's Exeter and Plymouth Gazette*, May 31, 1845.\*

\* We are informed that Mr. Jolly performed the operation, and that there were *seven* medical men present. The gentleman (not a surgeon) who held the opposite arm, was compelled to leave his post, and the assistant, Mr. Jolly's son, states, that he permitted the arm to remain on the arm of the chair without restraint, and that it did not move. Dr. M. Hall, we entreat you to write and ask the poor woman why she did not move it? Ask her how she dared to disobey *your* physiological laws?—See Remarks in Dr. Elliotson's "*Surgical Operations without Pain, &c.*" p. 19.—*Zoist*.

II. *Removal of a Tumor from the Neck in the Mesmeric State.*

No. 32, Warren Street.

Jan. 23, 1845.

My dear Sir,—It seems to me simply an act of justice to Dr. J. V. Bodinier, the distinguished surgeon who performed the late remarkable operation in Chambers-street, to comply with your request and give you an authentic detail of the case, as I witnessed it. In so doing, I will briefly state the facts and leave you and your readers to draw their own conclusions, premising, however, that I have ever been a disbeliever in animal magnetism, and until that operation had never witnessed any experiments which were satisfactory, or which in my opinion could not be explained without recourse to mesmerism.

On Thursday, Jan. 16th, I was requested by Dr. Bodinier to witness the extirpation of a tumor from the neck of a female, Margaret S. at No—Chambers-street. I went to the house at 25 minutes past 11, and found in the basement a female, aged about 22 years, with dark brown hair, dark eyes; she seemed at that time quite bright and disposed to talk; in the parotid region was a lymphatic tumor, which had existed for five years, but had increased rapidly within a few months. At half-past eleven Dr. B. commenced what are termed "*magnetic passes*;" in five minutes her eyelids drooped, and in ten minutes she sunk into a profound sleep; the respiration and pulse being natural, and this too although the house was far from being quiet; as the members of the household were constantly passing into and out of the room.

I remained there till 12 o'clock, during which time Dr. B. requested me to examine the tumor which was to be extirpated, and described upon the female the manner in which the operation would be performed. Being obliged to visit some patients, I was absent from the house till a quarter past one, when I returned with Professor J. W. Francis, and Mr. J. S. Redfield, the publisher. We found the patient still asleep. In a short time we were joined by Drs. Mott, J. Kearney, Rodgers, Delafield, Taylor, Nelson, Dr. Alfaro, a most eminent physician from Madrid, Mr. Parmly, of Bond-street, a gentleman from Buenos Ayres, and one or two others. At half-past one, the time fixed for the operation, the gentlemen descended to the basement and saw the patient, and all seemed satisfied that she was soundly asleep.

Dr. Bodinier now stated, in French, that the operation to be performed would not be a brilliant or rapid one; that in extirpating tumors from the parotid region the patient was

often deformed for life by the division of the facial nerve, and that to avoid this, instead of commencing the incision at the lobule of the ear, he should begin half an inch below it, and behind the angle of the jaw. Everything being prepared, he divided the integuments with a convex bistoury at the point proposed, making a wound about two inches long, in the direction of the folds of the skin, to avoid subsequent deformity. The tumor was now dissected from its lateral attachments, the facial nerve and the upper angle of the wound being held upwards by a blunt hook; it was raised from its bed, upon the carotid artery, with the blunt edges of a pair of curved scissors, and removed from the neck; it was the size of a pullett's egg. The operation lasted two and a half minutes; there was but one opinion as to the skilful manner in which it was performed, and the muscles of the face were not paralyzed.

During this operation, I stood at the female's head, pressing the tumor downward at the first incision, and afterwards holding the blunt hook. The patient continued to sleep during the whole of it; there was no contortion of face, no quickening of respiration, no motion of the head or hands, but she seemed in a placid and tranquil slumber; and I was told by those who examined her pulse that it was slightly slower after than before the operation.

The tumor removed, one stitch of suture was taken, the needle being introduced through the skin, the patient still remaining asleep, and the wound was dressed. Dr. Bodinier now stated that in order to spare the patient pain, she would be kept asleep till quarter past four, when he would be happy to see any of the gentlemen present, who might wish to see her awakened. I left the house at half-past two, and returned at ten minutes past four; found there, Dr. Taylor, Mr. Parmly and several others, who were strangers. At a quarter past four the female was aroused by Dr. B. To my inquiry as to "how she felt," she replied, "rather tired, her limbs ached." I asked, "If she had suffered any pain during her sleep?" She answered "No." "Whether she had been cut?"—She said "*No, the operation was to be performed the next day,*" as Dr. Bodinier had told her previously.—Showing the tumor, I inquired "Whether she would be willing to have it replaced?" You can imagine her joy at finding herself rid of her old friend, without pain and without consciousness. I have seen her since the operation. The wound has healed kindly, and she is now about the house.

Who is Dr. Bodinier? A young man of great surgical skill, who has been able by his learning and attainments to

bear off the honours of the profession at Paris, where every thing is thrown open to talents, and neither wealth, family influence, nor religious creed avails one anything; where "*Palmar qui meruit, ferat*" is the motto, and it is carried out by the system of public *concours*, which places every candidate for appointment to a hospital or professorship in his true position. Dr. B. has been so fortunate as to have been connected as an *interne* with the Hospital St. Louis—which contains 1000 beds, the Hospital la Charité with 700 beds, the Hospital la Pitié with 800 beds, and that noble charity the Hotel Dieu, the scene of Dupuytren's fame.

He has invented an instrument for the removal of cataract which has been favourably received by the Academie Royale de Medicine, and has been much commended in Germany and England, and with it he has operated for cataract more successfully than any other surgeon. In 1842, he obtained a medal at Paris, and since that time has published several memoirs in the annals of the scientific societies of that great metropolis, which are highly creditable to him. He now comes to pitch his tent amongst us, and his skill and talent entitle him to our friendly consideration.

Yours respectfully,

A. SIDNEY DOANE, A. M. M. D.

*Commercial Gazette, New York.*

There is also an account in the *Davenport Gazette*, Iowa, of Feb. 20, 1845.

We have heard that a very interesting operation has been performed, two or three days ago, on a young woman, a chamber-maid, in a well-known family in Chambers-street. She had a tumor in the neck, increasing daily. Dr. Bodinier, who visited the family, happening to notice the infirmity of the girl, proposed to remove the tumor, and to save her the pain of the operation, he offered to perform it during the magnetic sleep, as he had already done successfully (in two other surgical operations,) last June, in Paris. His offer being accepted, the girl proved to be a good subject for that state of singular sleep—into which she was put without much difficulty at the first trial. In order to secure as much success as possible she was previously put to sleep about ten times, for an hour or two each time, every other day. On the day appointed for the operation, some twelve or fourteen of our most distinguished surgeons and physicians, among whom were Doctors Valentine Mott, John W. Francis, E. Delafield, J. Kearney Rodgers, A. Sydney Doane, Nelson, Taylor, Alfaro, of Madrid, L. Parmlly, and others of equal standing, were

invited to attend. The girl was put to sleep at half-past one o'clock in the morning, in the presence of Doctor Donne (No. 32, Warren-street) and a few other persons, and in a very short time she was in a complete state of insensibility. At half-past one o'clock, all the doctors above named being present, Dr. Bodinier performed the operation, which lasted about three minutes during which the girl did not show the least sensibility; nor could the least contraction be seen on her face, or any part of her body; she was exactly like a corpse. All being completed, the girl was left asleep for two hours longer, and then, in the presence of five or six of the above-mentioned doctors, she was in less than three minutes awakened from the most profound sleep.

When she was first asked how she felt, she said she was tired of having remained so long in the same position, but she seemed to be unconscious of what had taken place until she was shown the tumor which had been extracted, and which was about the size of a pullet's egg. It was some minute or two before she began to feel the itching of the wound. She was perfectly well, except exhibiting a state of feebleness produced by the loss of blood. We are told that, since this time, she has been without pain from the wound.

This is, we believe, the first regular surgical operation performed in this city during the magnetic sleep.

### III. *Removal of another Tumor from the Neck of an elderly Medical Man.*

A marvellous story of a surgical operation, performed in the case of a magnetised person, is related in the *Cleveland Plain Dealer*. The Editor states that he witnessed, on the 25th of last month, a most difficult operation, performed by Professor Ackley, assisted by Professors Delamater, Kirkland, and others, before a class of students, at the *Cleveland Medical College*. The patient was a Dr. Shriever, from *Columbiana County, Ohio*, quite an elderly man. It was an operation for tumor, situated under the lower jaw and partly in the neck, near the right ear. In reference to the proceedings of the operator, the *Plain Dealer* has the following statement:—

We happened to arrive just as the Professor was putting his knife to the skin. He made two or three frightful gashes, seemingly cutting the throat, and not a muscle of the old man was observed to move. We were astonished, and we think the whole medical class, and even the faculty were not less so. The secret was—the patient was in a

magnetic sleep. This fact, of course, was known by the Professors, but not by the spectators generally. There stood by the bleeding patient (not sufferer) the magnetizer, who, with the magic of Mesmer, had thrown his subject into pleasant dreams, and now, while the knife of the bold surgeon was dashing away at his vitals, and dripping with gore at his throat, he could say to the trembling nerves, "be still," and all was quiet!

No agonizing groans were heard, as is usual from the conscious patient, to alarm and terrify the operator; but he went quietly on, without haste, and consequently with better effect. It lasted some fifteen minutes, during which time there were frequent consultations among the Professors, as it proved to be a malignant case. It caused a frightful wound and a profusion of blood. The patient was removed to another room, still unconscious of pain and the operation; and when we left he was assuring the magnetizer that he felt quite happy.—*Morning Courier, Montreal, May 31, 1844.*

#### IV. *Extraction of Teeth in the Mesmeric State.*

TO THE EDITOR OF THE ZOIST.

SIR,—I beg to offer to your notice, and if you think fit for insertion, the following case.

1. Miss C— had suffered from a spinal complaint for ten years, and the powerful remedies used to facilitate a cure, acting upon the teeth and gums, caused intense suffering, and finally decay of almost all, and loss of many of the molars: the pressure being transferred to the incisors, they were soon reduced to stumps, and mastication being impracticable, indigestion followed as a matter of course.

The case growing serious, it was determined to have recourse to artificial substitutes, to do which, with accuracy, it was requisite to remove *ten teeth and stumps*, and that the operation might be done *without pain*, Dr. Elliotson recommended that Mr. Purland should be applied to for assistance.

The result is as follows:—

April 4, 1845. Mesmerised for the first time. In five minutes there was a quivering and moving upwards of the eye-ball, in two minutes more the lids fell; the head went gently backwards, and volition appeared to be destroyed, the arms falling heavily if raised. In five minutes she sat up and began to talk, said she saw the magnetizer, and a beauti-

ful waving light—*bluish*; felt sparks when touched; could see the fingers if passed before her closed eyes; felt the hand hot, but was very easy and comfortable.

Continued to mesmerise her daily, till Wednesday the 16th, during which the same state was induced, with occasional insensibility of only a few minutes duration; manifested the sympathy of taste with extraordinary precision, and is clairvoyant, seeing, or rather knowing, how many persons are in the room, and if any are strangers; discerning objects at the top and back of the head, and reading fluently ordinary sized print with the eyes closed; one strange fact occurring, viz., the book being royal octavo, *The People's Phrenological Journal*, the finger was moved along the lines, within six lines of the bottom of the double columns, while she read correctly the lines at the top of the page.

Finding the patient had no recollection of anything which occurred during the mesmeric sleep, we determined to commence the operation, and on—

Wednesday, April 16. I extracted the stumps of two bicuspidati right, inf. max.; right lateral; and stump of canine sup. max.

Thursday, 17. Second molar right, and second molar left, sup. max. (These two teeth are very formidable, the fangs being much hooked and divergent.)

The patient having to see company on the 18th, on—

Saturday, 19. I extracted two centre incisors; left lateral; and stump of left canine, sup. max.

In all TEN! four stumps and six teeth.

At first it was thought advisable to operate only when the patient was, or appeared to be insensible, but, as those moments were few and far between, we resolved to proceed in the sleep-waking state, and the result proved Mr. Vernon's opinion to be correct, viz., "that if the patient felt any pain, she would not know anything about it when awakened." Indeed so far from feeling pain, it seemed a diversion to her, and when demesmerised her astonishment was great on being told she had lost four teeth!

Before closing this letter, I must remark upon the extraordinary appearance of the gum the day after the operation.

I extract some thousands of teeth per annum, and in the majority of cases the gum does not close firmly in less than three or four days, but in this case—and it is general when mesmerically treated—not merely closing, but *positive adhesion takes place in a few hours*; I have extracted teeth for persons when mesmerised, who invariably had a bad mouth and pain for a week when the operation was performed in the

ordinary way, but who never experienced any inconvenience when treated mesmerically.

I have the honor to be, Sir, your obedient servant,  
T. PURLAND,

Surgeon-Dentist to the Mesmeric Institute.

59, Mortimer-street, May 5, 1845.

(*From the Times of March 24, 1845.*)

2. We, the undersigned, members and visitors of the Mesmeric Society, witnessed the extraction of a tooth from the mouth of Anne Wakeland, by Mr. Purland, surgeon-dentist, 59, Mortimer-street, Cavendish-square, she being in a mesmeric trance produced by Mr. W. J. Vernon; and we hereby certify and believe that the patient did not exhibit or feel the slightest pain during or after the operation, of which, when awakened, she expressed her entire unconsciousness.

A. H. Forrester (Alfred Crowquill), 4, Portland-pl. North, Clapham-rd.

W. J. Vernon, 27, Duke-street, Manchester-square.

M. Bomguier, 21, Beaumont-street, Portland-place.

Henry Powell, 102, New Bond-street.

Edw. Stevens, Hermitage Lodge, North Fulham.

Emilia Hall, 27, Duke-street, Manchester-square.

A. Foureaux, 21, Beaumont-street, Portland-place.

Robert Rouse, 1, Wignore-street.

Caroline Gould Panormo, Charlotte-street, Fitzroy-square.

George Williams, 13, Earl-street, Lisson-grove.

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XIII.—*Dr. Buxton's case of the Production of Sweating by a peculiar human influence.*

TO THE EDITOR OF THE ZOIST.

55, Wimpole-street, June 16th, 1845.

SIR,—At my request, my friend Dr. Buxton was kind enough to draw up the accompanying letter. The subject of it appears to me to be of great importance, as illustrating peculiarities in the influences, capable of being exerted by one living being upon another. The general physiological fact of the influence of one nervous system upon another, acknowledged by Cuvier, (*Leçons d'Anatomie Comparée*, 1805. IX. c., Tom. 2de., p. 117), so curiously doubted by the herd, among the cunning practitioners of the medical art in this accomplished, learned, and enlightened country, where many of the chief physicians are found delighting in *sneers* at the

ignorance of some who are their superiors in cerebral organization—in acquirement—and, consequently, in reasoning and reflecting power, is now pretty generally allowed by all who have attended to mesmerism in a spirit of just philosophy. While assent is refused to the elements of this kind of knowledge by those who, with sordid feelings, suppose their interests to be at stake, it is gratifying to observe that facts are accumulating among the real lovers of science, and that a noble disregard of self accompanies the desire of knowing those things which may be beneficial to our fellow-beings. The feeling pervading Dr. Buxton's communication contrasts well with the cunning charlatanism of the men who have derided the "*impossibilities*" of truth; and his proposal for the formation of a society of perfectly candid medical practitioners, evinces the generous and confiding tone of his own mind, rather than a deep knowledge of Esculapian human nature. The public announcement in the pages of *The Zoist*, of the existence of the Matthei family, may lead to more exact information about these remarkable individuals; and it is to be hoped, that facts on the varieties of mesmeric influence may be gathered, and published to the world.

I am, Sir,

Your obedient Servant,

JOHN ASHBURNER.

DEAR SIR,—In investigating the effects produced by mesmerism on patients, not one of the least interesting points is, what classes of phenomena different mesmerisers are likely to induce, and, consequently, whether some individuals are not more capable of curing certain cases of disease than others. It appears to me, that the only way this can be ascertained is, to obtain from several a list of their mesmeric patients, with the effects developed in each case subjoined, and then compare these lists. This plan would, evidently, draw the attention to matters of the highest practical and scientific interest; it might be carried farther; and those who had brought forward the lists might also exemplify phrenology, by adding accounts of their respective cerebral organizations, procured from some well-known practitioner, and by various other means illustrate the sciences of mesmerism and phrenology. We could not, however, expect such divulgements to appear in print with the names appended; it could only be done in private. As far as I am individually concerned, I would not object to all the facts relative to me being made public, if such a publication could serve the cause of science.

We can, as yet, speak with so little certainty as to the

probable results of mesmerism in various given cases, whether it will cure, palliate, or produce no effect; whether it will require a longer or shorter time, or will, before curing, first apparently aggravate the symptoms; or whether some other mesmeriser than the one selected is more fitted to undertake the case—that it makes me very desirous of seeing the subject taken up by a number of persevering professional men *conjointly*, who might meet and report to each other the different cases which have come under their notice; in fact, that a medical mesmeric society should be constituted, having for its object the investigation of the remedial powers of mesmerism. I believe that if such a society were well established, it would tend to elucidate this abstruse and nascent science more than all the efforts of any single individual, however talented.

Allow me to append to these remarks the following account of Matthei and his father, concerning whom I received these details while travelling in Germany in October, 1842.

The father was a shepherd, living near Arnstadt, in the dukedom of Schwarzburg, Sondershausen, and found by some chance, according to his son's account, that he could produce in diseased animals profuse sweating and other symptoms of nervous agitation, as trembling and evident anxiety, by some manipulations. After having cured cattle of various disorders, he grew bolder, and succeeded in inducing similar effects in man, and in curing patients of different complaints. Of course his fame spread, and he has sometimes performed his manipulations on a hundred persons in one day without feeling exhausted. What manipulations he resorted to, I did not ascertain. These facts I obtained from Drs. Niebergall and Franke, then in practice in Arnstadt, both of whom had bestowed attention on this subject.

It had also been investigated by a deputation from the government of the dukedom, who had given the man leave to practice this plan of treatment. The two gentlemen I have mentioned (on whom I called separately) said they had often seen Matthei (the son) practise it, the only thing he did being to take the hands of the patient in his own for about one or two minutes. A very profuse perspiration was sure to commence in about a quarter of an hour afterwards. How he could induce it, they could not discover; they said the only thing they observed about him unusual, was a certain atmosphere, with a somewhat unpleasant odour, but did not know whether this had anything to do with his power or not.

They told me he has cured or much relieved numerous cases of chronic rheumatism, gout, and dropsy, but that

some cases of nervous derangement and paralysis from apoplexy had become worse under his care, and that other crises frequently occurred as well as perspiration, such as diuresis.

Very much wishing to see these wonderful effects myself, I shortly afterwards went to Dessau. In my way I met a student of Jena, who gave me a similar account, and said that he once went to Matthei for a severe tooth-ache. Matthei only took his hands for about two minutes, and then desired him to withdraw. In about a quarter of an hour he began to perspire exceedingly, and so continued for five hours. Such a sweating he had never experienced, though exceedingly fond of fencing and other active exercises. The tooth-ache was cured.

At Dessau I went to Matthei's residence. He is quite in humble circumstances, and to my disappointment found that he was then at Magdeburg, some 60 miles off, attending a patient there. I saw, however, his wife, son and daughters, all of whom, they told me, could exercise similar power. I begged the son, a young man of about 20, to produce the effects upon me; but he declined attempting, saying they could not be induced upon a person in vigorous health. They shewed me numerous certificates of cures of various diseases, bearing the stamps and seals of different governments, Hesse Cassel, Dessau, Schwarzburg, Sondershausen, &c., and generally referring to cases of gout, rheumatism, palsy, &c. They assured me they could affect one another, *e.g.* if one of them had a bad cold, one of the others would throw the former into a violent perspiration simply by taking hands for two minutes, and thus enable the patient to recover speedily. They said they could not inform me how it was they had such power—that they had no secret, but regarded it as a special gift from heaven; and that Matthei's wife had acquired it since her marriage. Matthei had exercised this since the same event, 25 years ago. He is short, plain, and not at all remarkable for personal strength. He had often "shaken hands" with above 100 patients a day; once or twice with as many as 200, but this weakened him, causing him to spit blood and feel exceedingly spent. Unbelief makes no difference in the effects.

Should this be an instance of mesmeric influence, and I do not see why it should not be so considered, I think it alone will demonstrate that different mesmerisers are endowed with very different powers, as there is not, to my knowledge, any one who would lay claim to such a diaphoretic power as that above described. He does not appear to have any un-

usual soporific power, as in only two of all his numerous patients was sleep the result of their visit. I very much question whether he knew anything more of mesmerism than the name.

I remain, dear Sir,  
Brownlow Street, Yours very truly,  
10th June, 1845. JOHN BUXTON.

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XIV. *A Case shewing some of the higher Phenomena of Mesmerism.* By MR. JAGO.

TO THE EDITOR OF THE ZOIST.

SIR,—I beg to forward you the following case which I received from Mr. Jago, with permission to send it to *The Zoist* if I thought proper.

I remain, &c.  
June 20th. JOHN ELLIOTSON.

Bodmin, May 9, 1845.

TO JOHN ELLIOTSON, ESQ., M.D.

SIR,—I have much pleasure in sending you, for publication in *The Zoist*, the following statement of a cure of mesmerism, of which Mr. Norway informs me you have already had some account. I am glad that an opportunity of making this case *properly* known has presented itself, because considerable misapprehension exists in the minds of many who have heard but little about the matter. In a provincial paper it was stated, "that the young lady while in the mesmeric sleep conversed *fluently* with me in French, though she had never learnt that language." How far this is true will be seen. Mesmerism is so wonderful that it requires no exaggeration.

My endeavour has been to state facts as they have been found, and to avoid as much as possible any thing which might be considered hypothetical. The readers of *The Zoist* will be able to judge for themselves, now that all the circumstances are placed before them. I think it but fair to state that I am much obliged to Miss D. for her kindness in consenting to the publication of her name with this case. It would much benefit mesmerism if her example were more generally followed. I cannot do better than give you the particulars as they are set down in my note-book.

Miss Hannah Dennis, temperament nervous and sanguine, nervous predominating; head well formed and rather large.

The organs most developed are Benevolence, Conscientiousness, and Adhesiveness; they are very large. Veneration, Cautiousness, and the intellectual and perceptive faculties large; Firmness, Love of Approbation, and Self-esteem full; has been mesmerised twice before by Mr. S——w, who was here some time ago. This gentleman, who is a most powerful mesmerist, put her to sleep the very first time in three or four minutes.

Miss D.'s health is at present very good indeed, the violent and long-continued head-aches with which she used to be afflicted have entirely left her since she has been mesmerised. Her susceptibility to the mesmeric influence is most marvellous; she generally becomes deeply mesmerised in half a minute, sometimes in fifteen seconds. The slightest touch of the finger, or merely *pointing* at the distance of half an inch from any of the phrenological organs is sufficient to produce the corresponding manifestations.

The second time that she was mesmerised by me, she was conscious of every thing that was doing.

Her description of what she felt on that occasion is rather remarkable. The following are her replies to questions I have asked her:—

“Why did you not laugh and open your eyes when they tried to make you do so?”

“I wished to laugh but could not,—it seemed as if I could exert no will of my own,—I could do nothing but sit still.”

“How could you tell what was doing around you while your eyes were closed?”

“I don't know, but I could tell every thing that was doing, I could hear the slightest sound, my head seemed so clear.”

“Did you perceive me touching your head while you were in that state?”

“Yes?”

“If you were conscious of all that passed around you, what was the reason that, when I touched your head, you lifted it up or leant it towards me, and what caused you to alter the expression of your countenance so frequently?”

“That is a mystery to me. I could tell when you touched my head, but I did not lean my head towards you or raise it; it seemed to do so of its own accord, without my being able to prevent it. Once or twice I tried to speak and open my eyes but could not,—I wished to do so very much indeed, because Dr. — came into the room at the time, and I did not like his being there.”

At another time while Miss D. was mesmerised, the organs of Imitation and Language were excited. It was amusing to hear the exactness with which every word, gesture, or sound was imitated. She not only mimicked myself but those who were present. If a question were asked her, she would repeat it; if any one coughed she did the same, or laughed she would laugh too. If any one in the room spoke she would repeat the words too. This is singular, because at other times she could only hear myself. I spoke to her in French, the imitation was exact, even in the accent or pronunciation of any particular word. Once, while looking over a pack of "conversation cards," I met with this *little word*, which I was silly enough to learn,—

"Notlazomanityteopixcatatyina."

This I spoke to her, thinking that I had hit on something to puzzle her, but I was mistaken—without any apparent effort, and as it were mechanically, she accurately repeated every syllable of the unmeaning word. She has since told me she never heard or saw the word before.

It will be said that any one could do these things though not mesmerised, but the following results cannot be so explained away. While her eyes were still closed, and my finger on Imitation, I placed one of my hands in such a position that she could not see it, and moved my finger and thumb as if snapping them, this was imitated, and when I silently moved my lips she did so too. On awaking her soon after, she declared that she knew nothing of what had passed. I have frequently, when waking her, demesmerised her head and chest only. On these occasions she would sit very quietly looking around and conversing with the rest. On being asked to rise from her seat she expresses her surprise, and declares that she cannot, because of the heaviness she feels in her limbs, and she remains like one chained to the spot. This experiment has been made repeatedly, and with the same results on different individuals.

That to which I would principally call your attention is the following, but before I write it I should state that my subsequent experiments with Miss D., and with others whose names I am not at liberty to mention, have verified the whole of what is here asserted.

"March 7, 1845. Mesmerised Miss H. Dennis. This experiment has succeeded better than my former ones. A few passes from head to foot threw her into a deep mesmeric sleep. Excited Adhesiveness by a mere touch of the finger, the usual result immediately followed—and on laying the

finger on Firmness, the head was raised, the hands clenched, and the lips compressed. Excited Language, she replied to every question I asked her. Touched Veneration and Language together, her countenance immediately wore an inexpressibly solemn expression, and clasping her hands she began to pray. Several times during this experiment I asked her what o'clock it was, in every instance she told correctly. If any one touched her besides her mesmeriser it seemed to give her great pain. She could hear no one but myself speak to her. Her mother and sister spoke to her, and tried to make her laugh—not the slightest change of feature could be detected. She did not hear them was the reply, when I asked her why she gave them no answer. Excited Time and Tune, the usual results followed. Touched Form, she began to *laugh*, on removing the finger from this organ she ceased laughing. This peculiar effect I cannot understand. In nearly every experiment I have found that the exciting of Form has produced laughter. Has that portion of the brain a function differing from what is generally assigned to it? The better experience of others will decide.

The greatest care was taken not to mention the names of the organs as they were excited. It may be necessary to state that Miss D. knows nothing of phrenology. Finding that she was very deep in the mesmeric sleep, I varied my experiment to see what other manifestations could be elicited.

A person present was asked to put something in a cup, and without saying what it was to bring it to me in such a way that I might look in it, but that it would be impossible for Miss D. to see what it contained. The cup was brought on a level with my eye. Having looked over the edge of it and seen what was in it, I desired that it might be taken away again; then turning to Miss D., and placing my finger on the organ of Language, I asked her, "What's in that cup?" She instantly, and without any doubtful tone of voice, said, "Cotton." It was a little ball of cotton.

Anxious to test this to the utmost, I asked a person to go out of the room and put something in a cup, and bring it to me that I only might see what was in it as before. This was done, and the cup again placed on the table, which was at the opposite end of the room. Turning to Miss D., I asked her, "What's in it now?" "Wafers." This was perfectly true. "How many are there?" "Two." "What colours are they?" "Green and red." The last answer is most extraordinary. By candle-light I thought the wafers were a *white* and a red. My question was repeated, "Are

you sure that one is *green*?" "Yes." "Are you quite sure of this—think?" "Yes," she replied rather sharply. Believing that this answer was incorrect, I desired to see the wafers again—one of them was a delicately pale *green*.

Astonished at these results, I requested that the cup should be placed on the table with something in it as before, but that neither myself nor Miss D. should be told or be allowed to see what it contained. This was done. I then asked, "What's in that cup now?" She paused as if thinking, and in about a minute said, "I don't know." "Do you not really know—think again?" "No; I do not know." I now directed a person to bring the cup to me as before, that I alone might see its contents. This was done, and in such a manner that it was impossible for Miss D. to look; in fact, during the whole of this part of the experiment, her head was leaning a little forwards and her eyes were quite closed: Care was taken to *hold the cup above the level of her forehead* each time that it was brought near me, so that had her eyes been wide open she could not have seen what was in it.

After I had looked at what had been put in the cup, I asked her, "Do you know now what it is?" "Yes, it is a tumbler." This was correct.

Supposing her by some inscrutable means to be *seeing with my eyes*, I thought she might be able to describe any object which was known to me. I therefore began to question her about that of which I was certain she could have no previous knowledge.

"Do you know my dressing-case?" "Yes?"

"How many bottles are there in it?" "Two."

"What colors are they?" "A white and a *green*."

"Are you sure that one of them is *green*?" "Yes."

I had considered that bottle to be *blue*, and therefore supposed she had given me an incorrect reply, nor did I until the following morning convince myself that it was *green*. It is that particular shade of green which many find it difficult to distinguish from blue. Her answer was right, and though the question was repeated three or four times she persisted in giving me the same reply.

"How many drawers are there in the case?" "One."

"How many locks are there?" "Two."

"What sort of case is it?" "Bound with brass."

Had it been before her she could not have given a more correct description.

The experiment was again varied, and I thought that if my ideas were known to her it mattered not in what language they were clothed. Guess my astonishment on finding that

she understood and replied to every thing I spoke to her in French. To avoid my being accused of exaggeration I send you the very conversation that took place between myself and Miss D. while she was under the mesmeric influence.

"*Hannah, me comprenez vous quand je vous parle Français ?*" "Oui."

"*ça m'étonne beaucoup. Je vais vous demander quelque chose, voulez vous bien me répondre ?*" "Oui."

"*Quel age avez-vous, Hannah ?*" "Vingt-deux."

"*Irez vous avec moi à Paris ?*" "Oui, oui."

"*Irons nous demain ?*" "Oui."

Finding her answer to be with one exception constantly the same, I endeavoured to discover whether she would by her actions shew that she understood what was said. I was sitting by her side.

"*Hannah, Mettez votre tête sur mon épaule.*"

This request was immediately complied with.

"*Hannah, Levez votre tête, s'il vous plait.*"

She did so directly.

"*Quelle heure est il ? dites moi en Anglais*"

"Half-past nine," she replied in English.

I varied the experiment,—

"*Aimez vous la poesie Française ?*" "Oui."

"*Ecoutez-moi.*" I recited the following verse:—

" *Mais cette voix et ces beaux yeux,  
Font Cupidon trop dangereux,  
Et je suis triste quand je crie,  
Bannissons la melancolie.*"

As soon as I had finished I inquired—

"*Qu'en pensez vous, Hannah ? N'est ce pas bien belle, ah ! oui, oui,*" was the reply in a tone of voice full of emotion.

This was all the French that was spoken during the experiment. Soon after I awoke her. She declared that she recollected nothing that had passed while in the mesmeric sleep. The same French verse and questions were now repeated to see whether she could understand them while mesmerised. She declared that she neither understood the questions nor the verse, and assured me again and again that she never learnt a word of French in her life. On her word I rely most confidently. I have known her for years, and am convinced that she would not deceive me. The experiment was an unpremeditated one, and though the results are so startling, I do not hesitate to place them before the public. It may please some to say that I have deceived myself, and others less scrupulous may choose to assert that there must have been some collusion in the matter. Taunts and ridicule

I have already met with, perhaps I may have to contend with more, but the conviction that my statements will be corroborated by other experimenters, renders me quite indifferent to what may now be said. My only anxiety has been to give publicity to the *whole* of the experiments. Apologizing for the length of this communication,

I remain, Sir,

Your most obedient servant,

FRED. W. P. JAGO.

P.S.—Since writing the above I am rejoiced to find that my statements are corroborated by the following case in Miss Martineau's *Letters on Mesmerism*, where it is said that a poor uneducated girl, while under the mesmeric influence, *understood any language which was spoken to her.*

"On Saturday evening, when she was deep in the trance, and therefore abundant in manifestations, a lady present took a sudden fancy to speak to her in French, when she instantly, and as it were mechanically, repeated in English what was said. This startled all present (four persons), for we knew that this girl had never been taught any language. The experiment was repeated again and again, and always with the same result. The finger of the mesmerist was then on Imitation. When it was shifted to Language, she did not repeat what was said, but *replied* to it. The lady, and a physician present, then spoke repeatedly in Italian, and with the same results; and then Dr. ——— spoke to her in German, still with the same result."

XV. *Case of Ellen Dawson.* By Mr. W. HANDS.

TO THE EDITOR OF THE ZOIST.

Sir,—Ellen Dawson, whose case I am about to relate, became my patient in the month of May last. She was then suffering from rheumatism and hypertrophy of the left ventricle of the heart. I prescribed for her, but after two days the spinal chord became affected, the pulse rose to 140, the tongue coated, and the secretions unhealthy, and she complained of pain and numbness down the left arm. These symptoms yielded for a time to the usual treatment, such as opium, calomel, iodide of potash, and saline aperients. However, I could not succeed in permanently quieting the heart, and my patient, after enjoying an improved state of health for a short period, gradually became worse, the hypertrophy increasing to an alarming extent, attended with a return of the pain and numbness down the left arm. For sometime I continued to

attend her; but ultimately despairing to accomplish a cure, or even mitigate her sufferings, I recommended her removal to an hospital. To this her father objected, and he then for the first time made me acquainted with the following particulars, namely, that his child became subject to epileptic fits at the age of eight years, which continued at intervals for three years, and were frequently of so violent a nature as to deprive her of her senses for days together; that Messrs. Walker and Young, surgeons, kindly attended her, and that she was afterwards under the treatment of Drs. Chowne and Goulding, of Charing-cross Hospital, who ordered her a seton in the neck; subsequently she became an in-patient of Guy's, where she was leeches, bled, and blistered. These painful and harassing remedies producing no permanent benefit, the father was induced, on a friend's representation of the curative powers of mesmerism, to take her to the Baron Dupotet, then in this country, who humanely undertook her case, holding out to the father the sanguine hopes of eventually curing her. She accordingly became a mesmeric patient of the Baron's.

The father assured me that when his daughter first went to Baron Dupotet, she was in such an extremely debilitated state that she was obliged to ride to his house; that her fits occurred almost every alternate day, and her intellect was evidently becoming impaired; but after being mesmerised three times she could walk to his house. Although the Baron did not succeed in producing the mesmeric coma for *two months*, yet her health and cerebral faculties rapidly improved as the treatment proceeded. She had but two fits whilst under his care, and those during the sleep and therefore unknown to herself.

When the Baron left England, the mesmeric treatment was continued by Mrs. Hennings, of Dulwich, who had been a frequent visitor at Baron Dupotet's, and kindly volunteered her services. She took the patient into her own house.

After a time Ellen's health being sufficiently established, she returned to her parents, who apprenticed her to the gold-lace business, which occupation she followed until incapacitated by the illness for which I attended her.

On receiving the above information, I at once suggested a return to the magnetic treatment, to which her parents readily assented. She continued under my care, and was mesmerised daily for about a week. Observing a progressive improvement in the patient, I was encouraged to persevere. It should be remarked, that before mesmerism was tried on her, Ellen could not walk unsupported, but after the third

or fourth sitting she was able to come to me unattended. For the first fortnight she slept soundly for nearly an hour each time, and whilst in that state the pulsations of the heart invariably became more regular. After the fourth week her eyes assumed a brighter appearance, and recruited health and vigor were perceptible.

At this period I made some experiments on the cerebral organs. To Alimentiveness, Destructiveness, and Combative-ness she answered immediately. On one occasion, after exhibiting these cerebro-mesmeric effects to several gentlemen, it was suggested that my own thoughts might be the means of inducing these phenomena; but this was conclusively disproved by the following experiment. I requested one of my servants, who of course knew nothing of craniology, to touch various parts of the patient's head whilst I turned my back, and the results were equally satisfactory.\*

Ellen now began to prescribe medicines for herself, and one evening ordered six ounces of blood to be taken from the vein at the back of the left hand, adding, that she should faint, and that the syncope would continue for an hour, but we were not to be alarmed. I bled her,—but in tying up the arm she remarked to me that only five ounces of blood had been taken, and therefore, that she must be bled again. This was strictly true, but I thought that the quantity I had taken would be enough. After a time the fainting came on, and lasted half an hour; when she recovered she scolded me for not having done as she directed, observing, that the syncope was not long enough, owing to my not having taken sufficient blood.

On another occasion, after suffering from severe headaches for some days, she desired me to remove one of her teeth, otherwise her fits would return. Perceiving her teeth were too closely wedged together, I did as she wished, and the head-ache ceased immediately, nor did she experience any pain either in the bleeding or extraction of her tooth.

One day Ellen being in the sleep-waking state, I observed her take up some publications which lay on the table and

\* This experiment is worth something, but it by no means settles the question. After the cerebral organs have been repeatedly excited by contact, the same part of the head touched by any one, even a person ignorant of the locality of the organs, may cause the manifestation of the usual phenomena. This we should consider the result of suggestion. The proper course is to obtain a patient ignorant of cerebral physiology, and an operator equally ignorant—shut them in a room away from every person who knows the position of the cerebral organs, and then observe carefully the phenomena which result. This subject, we remember, was alluded to by Dr. Elliotson in his address to the Phrenological Association, and it will be found in our third number, page 241.—*Zoist*.

read the titles of them, by which I perceived she was clairvoyant. In order to test this faculty, I filled the tops of some pill-boxes with cotton and tied them over her eyes with a fillet of ribbon, taking care that the edges of the boxes should rest upon the skin; still, she read and distinguished colours as before. I now placed her in a room from which I had shut out *every ray of light*, and then presented to her some of the plates in *Cuvier's Animal Kingdom*; she described the birds and beasts, and told accurately the colour of each, as I proved by going into the light to test her statements. She also distinguished the shades and hues of silks, as indeed did her sister, who is also clairvoyant. This fact is most important, since it proves the Newtonian theory of the reflected rays to be false, while that of Dr. Young is correct. Colours are permanent, and we become sensible of them by waves or pulsations, and they must be appreciated by a portion of brain adapted for their reception.

I wished to try if she could become acquainted with objects at a distance, like Alexis; and I frankly own that none of the facts in chemistry, experimental philosophy, or physiology, ever gave me such delight as I experienced on discovering that she could do so.

In my imagination I led her to Berkeley, the locality of my birth, and where Mrs. H. was then on a visit. This was 140 miles from Duke-street. Knowing that Ellen was at the house by her description of it, I said, "Let us knock at the door and go in." She assented. "Now enter the dining-room on the left." "Yes." I then observed her countenance light up, and with a look of delight she exclaimed, "There is Mrs. H." I wished to know what she was doing? "Playing at cards," was the reply. "What game?" She could not say. I find she cannot distinguish one card from another. I now requested her to describe what she saw. "A board," said she, "with holes in it, and some pegs." Who is Mrs. H. playing with? "Such a nice bonny red-faced old man." (I knew this to be the host of the house.) "Who else do you see?" "Two young ladies and a young gentleman." These were the daughters and son. I now asked the disposition of each. Ellen *felt* (?) their natural qualities and correctly described them. (It cannot be said we *see* mental character.) After replying to the above inquiries, Ellen suddenly exclaimed, "There, Mrs. H. has won the game! she is getting up from her chair." At this time (9 o'clock), as I subsequently learnt, Mrs. H. did rise from her chair, saying to her adversary, "I have beaten you completely." I now desired Ellen to accompany me into the churchyard. She

there described several tombs which I distinctly recollected. She expressed surprise at the tower being erected at a distance from the church, which is the case. I asked her to enter the latter. She described the monuments, especially those of the Berkeley family, and was vastly amused by the carved dog at the feet of one of the recumbent figures.

I now said let us leave the church. In *travelling* along, she perceived the castle. I wished her to visit it, and soon found from her observations she had entered the hall. "Oh, what a large room!" she exclaimed, "look at the beautiful painted windows." I asked what she saw at the bottom of the hall, and she described the figures in armour, the flags, swords, and spears collected there; I told her to go down the steps into the housekeeper's room,—she there saw, *or rather felt* (?), a bald-headed old man, and a woman with spectacles. I knew these parties from the description. She now entered the dining-room, and there saw and described each painting it contained, particularly the one called "the Tribute Money." We now left the castle, to walk in the garden, where she made her observations as she passed along. At last, looking towards his Lordship's stables, she inquired "What large house is that?" I replied, "Let us go and see." Journeying there she exclaimed, "We cannot cross this water." I said, "We can get over the brook by the bridge." "Oh, I see," rejoined Ellen. When she had crossed it, I requested her to enter the above-named house. Having done so, she told me "it was full of horses." I now led her across the yard, and bade her observe a door. She told me it was covered with skins. I asked "what skins?" She replied, "Foxes' heads." Well, let us open the door and go in. At this she drew back with horror, and cried out, "I am afraid to go in there, for there is a bear in the corner." Being in this court, I wished her to go into the kennel. She again drew back, trembled, and said, "No, no! it is full of dogs, they will bite me." After I had induced her to enter, she became pleased with the dogs, described their characters, and asked why they were all marked with a. Those who know Berkeley Castle must be well aware Ellen was correct in all she described.

We now *travelled* into the park, she there saw the deer, and especially remarked an old hollow tree. I asked her who had often crept through it when a boy. She replied, "Mr. H." (In the mesmeric state she always takes me for her mother.) This I have done many hundred of times, and sat in a portion called "the cradle," but the cradle is now down, and the tree is supported by a fork of timber, which Ellen

noticed. We now proceeded forwards, and presently she cried, "there is another castle!" This is a large magnificent summer-house. I asked her to describe it, she said it had four towers. I wished her to go up one of them, and when at the top of the stairs to look down; she described her journey up "as going round and round." Those only can duly estimate the delight she experienced on stepping out upon the top of the turret, and seeing a splendid panorama of the country, who, like Ellen, have been bred entirely in London, and have never seen so magnificent a prospect. She described and commented on the beautiful river Severn, and said she even heard the roaring of the waters; she likewise noticed the woods, the castle, and town, and the various objects in the distance.

A few days after this Mrs. H. returned by railway from Bristol. One of her boxes was left behind in that city, and she was told it should follow her by the next train, and that it would be in town by eight o'clock. Ellen came to my house whilst the servant was gone to inquire about the box; I put her in the sleep, and asked if she thought it would be lost, or whether it would come by the eight o'clock train? Her reply was that it would not be lost—that it would not arrive at eight o'clock, but would come by the ten o'clock train; that we should not receive it that night, but at breakfast time on Sunday morning. Such proved to be the case. She also described many of the things in the box, especially a large doll, its dress, the colours, and even told Mrs. H. who it was for; although she had never seen the child, but had only been placed *en rapport* with her at a previous period. At a subsequent time Mrs. H. travelled with Ellen, and led her to a house where she had been visiting, when she questioned her about the inmates. The clairvoyante became much interested in one of the daughters, and Mrs. H. asked "where is that young lady's mother?" Her countenance instantly assumed the most striking picture of pity. She made all present feel that grief which those only experience who have lost a mother, and exclaimed, "She is dead and in her grave."

"What did she die of?"

"Dropsy. Why did they bleed her?"

She died a few hours after the last bleeding.

Mrs. H. now led Ellen to another locality, and bade her notice a beautiful little boy, with whom she appeared delighted. On asking her where its father was, again the same melancholy overspread her face, and in a tremulous voice she replied,—

"He is dead."

"What did he die of?"

"Consumption."

"Mrs. H. said, 'Think again.'"

Ellen's face put on an appearance of fright, and she exclaimed, "No! take away the bottle. He poisoned himself."

He did so with prussic acid. She also remarked that had the deceased been bled a day or two before he would not have done it, adding, nevertheless, "it was to be."

I have since led the sister, Mary Dawson, to the same subject, and she actually threw herself backward, the eyes dilating (she never closes the eye-lids, either in the natural or mesmeric sleep), her appearance all alarm and terror, and she exclaimed, "It was in this way he fell."

On another occasion I *travelled* with Ellen to New York, and in crossing the seas she described the waves, the storm, the vessels going up and down, at one moment in sight and then disappearing. On entering New York Harbour she read several names of vessels, as the "Nightingale," "Victoria," &c. I knew when she was in the Broadway by her description of the shops having steps to go down to them, the row of trees, the people, their dresses, and the blacks. I wished her to go to No. 115, where my brother was lodging, and asked what she saw in the shop, "Pianofortes and guitars," by which I knew it was Dubois's. I next desired her to go through the various rooms, but my brother was not in the house that night. I took her there on a subsequent evening, and when she got into the drawing-room I asked what she saw,—

"A gentleman," was the reply, "it is your brother. What a beautiful ring. How it shines."

"What colour is it?"

"White and black."

"Which finger is it on?"

"The forefinger."

It was as described, a black enamelled diamond ring. By this, and the personal description, I knew it was my brother.

I now, at random, said let us leave New York and go into the forests and see the Indians. In *travelling* over the country she became frightened at some animals. I asked what they were like? From the description given I knew they were buffaloes. We proceeded onwards, and presently she came on an Indian village. She described the huts and the dresses, and also what the Indians were doing. The men were smoking curiously fashioned pipes—the women engaged in household duties with their children at their backs. She further described their singular cradles, and the toys the

the mothers hang upon them for the amusement of their offspring. Both the sisters afterwards *travelled* over the surface of America, picturing passing events, and describing various places as they *journied* along. Had they dwelt in the country for years they could scarcely have done so more vividly. It may here be well to remark that these children are uneducated, and have never read of these places. Had this been the case they would not have been so much taken by surprise, nor have expressed their wonder on seeing what they did.

On another occasion, the children being at my house, we agreed to *travel* to Windsor. They described the scenery and places on the journey, and read the different station-boards on the railroad—made remarks on the castle—went through the different rooms, and depicted the furniture and paintings. After this we returned to Slough, and travelled thence to Swinden. They still read the station-boards on the way. At Swinden they noticed the division for the first and second class, and named the viands and articles on the tables. Leaving the place we continued our rout towards Bath, and presently I felt them both cling to me. I asked them what was the matter? They exclaimed, "Oh, it is so very dark and cold. I knew by this they were then in the Box Tunnel; and I should add, to disarm objectors who may insist on all this being thought-reading, that I was not then thinking of the Tunnel; in truth, at that time I was thinking of the name of the next station. It could not, therefore, have been my thoughts or feelings that they reflected. Presently they cried, "There is the light, I am so glad we are out of that horrid place." Travelling onwards, they described Bath as beautifully clean and white, remarking that the houses were not built with bricks, but white stone. On arriving at Bristol they noticed the contrast between those cities, the latter being both dirty and noisy. Leaving this city for Berkeley, they saw the station, and described the turnpike-house; and Mary, on coming to the heath, exclaimed, "There is Berkeley written on that board." Here again I was not thinking of the sign post.

One striking and beautiful proof of the *bona fidé* character of these descriptions, is the fact, that when these children travel to Australia, China, or other remote places in the opposite side of the globe, they are overcome with surprise, and express their astonishment at finding it is night and the inhabitants in bed whilst yet it is broad day-light with us.

In the mesmeric state I have noticed in my patients, that their notions of personal identity changes with the transition

from the natural to the mesmeric condition; I am therefore obliged to introduce to them again each individual who was present when they were magnetized on a former occasion. Sometimes I present a person by his right name whilst they are in the natural state, and by a feigned one when they are sleep-waking. Under these different names they accordingly address them; as Mr. Smith in the one case, and Mr. Thompson in the other. When mesmerised the sisters do not know their father and mother. I have more than once seen the parents grieved on finding their children were unable to recognize them—I have five patients who pass into the clairvoyant state, all of whom take me for their crony or gossip. Ellen, for instance, who is timidity personified, calls me mother; but Mary, who has a large brain and who has a strong liking for her father mistakes me for him.

It is indeed amusing to hear them altercate about my identity and my clothes (for though they mistake my person they know my apparel); the one wondering why her mother and the other why her father, should wear Mr. Hand's dress and be at his house. It is most interesting to observe how beautifully refined the feelings become,—how alive to intellectual impressions,—how observant of truth,—how sensible of politeness,—and how great the delicacy and modesty of patients in the magnetic sleep.

Another curious phenomenon is, that if any one she knows, or has been placed *en rapport* with, will breathe even at a distance on a piece of paper, she can correctly tell me who has done this, or whose likeness it is; although weeks may have passed since she was in magnetic communion with the individual. I have tried this many times; the last experiment was with a Miss B——, of Kensington. A week had elapsed since she had breathed on the paper, yet the clairvoyant instantly recognized and named the party.

With the relation of the following extraordinary circumstances I shall conclude this communication. On a future occasion I will forward to you some other details of this interesting case.

Some time after Dr. Davy had left England, I wished Ellen Dawson to follow him on his voyage to Ceylon, but I experienced some difficulty in placing her *en rapport* with him. I first directed her attention to Hanwell and then induced her to enter that part of the edifice formerly occupied by Dr. D., and from her description of himself and family, particularly the twins, his two youngest children, I knew she was in affinity with them. From this place we travelled to Gravesend, where he embarked, and having desired her to follow the ship,

she complied, and after a short time she exclaimed, "Oh, I see them, how the wind blows." Ellen felt (?) the waves, and passed her observations on the storm,—she described other vessels in the Bay of Biscay, labouring through the sea—now in sight and then disappearing. She said that Dr. D. was very ill from the effects of the pitching of the ship; and observed that she could hear the captain swearing, &c. I asked if they would ride out the gale in safety? She said, "Yes, but they are very frightened and do not think so,—How I pity those two dear little children."

On a subsequent evening we again *travelled* out to sea, stopping at St. Helena. Ellen pictured the island to me. I wished her to follow in the wake of the packet. This night they were off the Cape in an awful storm—she said the captain was in a dreadful passion again, that she heard him swearing, and then called him a brute. She said the ship had been taken aback, *that the mast had fallen overboard, that the windows had been beaten in by the sea, and that the water had entered the cabin.* She described Mrs. D. as clinging to the children, and expecting to be drowned every minute. I enquired what she thought would be the result? Ellen replied after a time, "*The vessel will be blown away for six weeks—but they will at last arrive safely.*"

Some weeks after this they were *becalmed*, and Ellen remarked how hot the weather was, *and that they were short of water.* I again asked if they would arrive in safety; she replied, "Yes, but with a great deal of difficulty." On another occasion I led Ellen to Ceylon, and found that they had landed, and were then at breakfast. She noticed the difference of time and described the servants, &c., &c.

Some weeks after this Miss Davy, Dr. Davy's sister, called at my house, and was expressing her anxiety at not having heard from her brother. I told her not to be uneasy for I knew that Dr. Davy was safely housed at Colombo. I then related to her what Ellen had said—she laughed at the statement—and here the subject ended. Shortly Miss Davy received a letter from Dr. Davy, the contents of which surprised her, for all that Ellen had stated was found to be perfectly correct.

The following is an extract from Miss Davey's note to Mr. Hands, communicating the arrival of her brother at Ceylon.

"They had a dreadful passage. In the first place, in the Bay of Biscay they were in a storm for nine days, and fully expected to be lost. When they reached the Cape of Good Hope they experienced dreadful weather, and were driven in all directions for six

weeks. The main-mast was lost—the cabin windows driven in, and their clothes during the whole of this time were wet, in fact they were in the greatest danger. By the time they approached their destination they were becalmed for several days, their provisions failed them, and each person was limited to a pint of water. When they left the ship they were nearly lost, for they were exposed for several hours in a small boat and at last landed with the greatest difficulty 80 miles from Colombo.”

I remain, Sir,

Your obedient Servant.

W. HANDS.

23, Duke Street, Grosvenor Square.

XVI. *Ellen Dawson's Cerebral Sympathy, by the Honourable Miss Boyle.*

TO THE EDITOR OF THE ZOIST.

Sir,—I beg to forward you the following letter, which I have received from the Honourable Carolina Courtenay Boyle, Maid of Honour to the Queen Dowager.

I remain, Sir, &c. &c.,

JOHN ELLIOTSON.

Beckett, Farringdon,

Jan. 24th, 1845.

DEAR SIR,—I hasten to thank you for your recommendation to Mr. Hands, and to tell you that we made an agreement for his attendance on the lady whom I mentioned to you as still labouring under that fearful disease hypochondria. You must allow me further to trespass on your valuable time, as I am very anxious to give you some account of the clairvoyance of Mr. Hands' patient, Ellen Dawson, who is now under his care for disease of the heart. The first day I called upon Mr. Hands, after we had made our arrangements for the new patient, our conversation turned upon mesmerism generally. He asked me if I had ever seriously considered the subject. I told him that about eleven years ago I became interested about it, in consequence of hearing a remarkably clever and deep-thinking person affirm it to be “an indisputable fact that such an agency exists,—that a few years would prove its great practical advantages,—and that then all honest doubt must fade away under its beneficial and blessed results.” Since that time I have given up much of my time to the serious and careful examination of this deeply interesting subject.

Mr. Hands asked me if I had ever been placed *en rapport* with a clairvoyant. I told him never satisfactorily, but that

I much desired an opportunity, and only waited until I could name my own time and select my audience, being generally disgusted with public mesmeric exhibitions, where so many fools go to mock at that which they have never seriously considered or endeavoured honestly to understand, and where they so much oftener prove their own ignorance and prejudice than the failure of the persecuted clairvoyant. How much better were they calmly to investigate the truth of a subject so fraught with interest to their fellow-creatures! On Monday last then I repaired to Duke Street, where I found a young, pale, sickly-looking girl, with whom I immediately shook hands. Mr. Hands withdrew about three or four yards, gazed earnestly, and pointed at Ellen, who sat in an arm-chair close to the window, and in less than three minutes she was in a mesmeric sleep. Mr. Hands now placed my hand in her's, and after a few minutes had passed, the following conversation commenced:—

“Ellen, do you like to hold my hand, which is so very cold?” “Oh yes, *do* let me keep it in mine, I like so very much to hold your hand, if you like me to do so.”

“Have you ever been to France?” “No, never.” “Well suppose you and I travel to Normandy; I went there last year.” “Oh did you? yes, so you did.” (Here Mr. Hands remarked to me, “You had better as it were travel the road with her, to ascertain if she is actually there with you.”)

“Now then, Ellen, to Havre.” Ellen, though with great hesitation, accurately described to me the Hotel de l'Europe there, the person sitting in the bureau, the horses in the stable within the court, close to the back staircase and kitchen. I must here remark, that I was very eager to question her about Rouen, and therefore hurried her, being in no way interested in this part of her description. So we went on by the steamer to that place, and from the inn there to a church, and thus the dialogue continued.

“Well, Ellen, here we are at a beautiful church,—let us go into my favourite church: I have seen many, but none that I ever admired like this.” “So it is beautiful—oh such beautiful long aisles: stop, and I will tell you all about it. Oh! how beautiful those three very long aisles are—there are three all alike, as I see them—and so high! And now I can see into a font—a large sort of basin.”

“A font, Ellen? What is that for?” “Why on the right-hand side going in, and close to a pillar: it is where people put in their hands and take up water and cross themselves. O! how curious!”

“What do you see so very curious, Ellen?” “Why I

can see in the basin the whole church reflected: how very odd." "Yes, that is odd, Ellen; nevertheless, it is perfectly true: and now, to oblige me, do not answer too fast—you must think before you speak. Are there any people in the church, Ellen?" "No: oh yes, there is a little boy."

"What is he doing?" "Why he is standing by a chair near a pillar, with a rope in his hand." "How is he dressed?" "All in white." "What is he?" "I think he helps the priest." "You are quite right, I am so much pleased with you." "You ask him why he does not pull the rope and toll the bell: *he* says the priest calls, and you say you will toll it for him if he will let you." "And what does he say to that?" "He smiles, and now he gives you the rope and shews you how to spring up and down on the chair to toll the bell; and now he goes away." "What now?" (Laughing) "Why you do spring up and toll the bell so well, it strikes out so loud." "Strikes what?" "Why twelve o'clock." "What nonsense,—a lady strike twelve o'clock by tolling a church-bell at Rouen!" "And so you do, to oblige the boy, and it amuses you very much too, you know it does; and why not?"

"You are quite right; now let us go on." "The boy is come back and takes you into a sort of hall, not large: there are two men, one is in black, one shews you the church dresses,—oh, how very beautiful! I see red and yellow and gold—such stiff silks, they quite stand up alone when you make them. And now you look at the wardrobe, and you admire it so much." "What nonsense, Ellen; one wardrobe is surely very much like another, is it not?" "Not this wardrobe, for the shelves are pulled round in a curious way before they are taken out; there it stands against the wall, and the man has found it in a drawer." "What has he found?" Here Ellen paused and said, "Well, I *cannot* see what,—oh yes, now I do, a red powder; he takes it out of a drawer and he gives it to you. I see something silver with long chains, and there the priest takes it up. He is standing with something else in his hand." "Let us go nearer. I wish very much you would tell me at once what he has in his hand." "Well then I can only tell you it is something white and flat; and now he puts a little laced handkerchief over the cup, over the top part." "But look, what does he hold in his hand? I will know: did you ever see anything like it on a cake?" "Yes, to be sure, on the bottom of an almond cake, only larger, like a very large white wafer." (This was the Sacristy, into which I had been invited by Mon. le Curé, and everything the girl described was accurate: the priest

was preparing the bread and wine for the mass. I went alone to the church of St. Owen, and I left the church alone.

"Now, if you like, we will go to my home in Somersetshire. Have you ever been to Bath?" "I can see Bath; it is such a pretty place,—all those houses are so very pretty." "Now we are at the White Hart Hotel, and there is a carriage to take us by a very beautiful road and along some lanes to my house, and through a little park." (Eagerly) "Oh! the dogs, that dear great dog." "What dogs?" "Why your dog—there he is at the door. (Ellen was in great glee, and quite like a happy child.) He is so glad to see you: how he does jump at your face—how large he is—and how he follows you!" "Yes, Ellen, up to my room, does he not?" "Yes. Oh! what a pretty room it is." "What do you see in it? Tell me all about it." "A wardrobe; it stands just as you go into the room: it is a high wardrobe, with clothes in the drawers." "No, Ellen, there I think you are wrong; I think they were all taken out the morning I came away." (However, my maid here made me a sign that Ellen was right.) "But there are only clothes in the drawers; I see something red in the closet part of the wardrobe—yes, it is lined with red, and there are colours: and there I can see a tall white figure standing." "How is the figure standing?" "Like this"—(and here Ellen rose from the chair, and put herself in the exact attitude of the statue in my wardrobe. I was then at a loss to know what she meant by colours; however, when I reached home, I found Ellen was right there—by the statue was a purple, red, yellow, blue, and green box, which I had quite forgotten.) "What are the colours of my curtains?" "Why the bed curtains are striped green, and so are the window curtains, and I see red chairs. I can't see all the things at once. There is what looks like a very odd bookcase lined with dark red outside." (The case is carved, and shews the lining through the open gothic work.) "What books are in it?" "No books at all. Oh! how many things there are on the mantel-shelf." "But what do you see in my bookcase?" "It is not a bookcase, it opens, and there I see a white figure which looks just like a baby in a night shift, a long loose dress; yet it cannot be a baby's figure, because there it has a coronet on its head and flat hair." "Is that then in the bookcase? I wish you would attend." (Ellen thinking) "Yes, it is." "Well now you are quite wrong." "Well let me see again. Oh! no, (eagerly) the baby stands up to the right of the bookcase: and now I can see a sort of a bust of a young lady." "How is her hair done?" "Flat: oh no,

that's the figure to the right,—it's done in thick bushy curls off the forehead: she has a glove on, and there is gold and colours close by." Ellen was right, the baby figure, as she called it, is even with and on the right of the carved case, and represents St. Margaret in a long loose robe fastened at the throat, very much like a child's night-gown; she has a coronet on her head; her hair is flat. The oak case contains a bust of my only sister, exactly as Ellen described it: the colours are letters on a gold ground, and my sister's shield emblazoned with the Boyle and Courtenay arms, red, white and yellow.

Ellen was evidently puzzled with the number of things on and around the chimney-picce, and could not at first, or until my will became very strong, decide as to their *actual* relative position. We then went to the window, and she told me the dogs were at play on the lawn. She described the Scotch terrier accurately, likewise my sister's and brother's two fawn-colored greyhounds.

We then went to the cottages in the village. She there described a lunatic chained, and an epileptic patient, and told me in detail how to cure each, and in what manner I should get the lunatic sufficiently tranquil to be mesmerised. She also told me of a conversation I held eleven years ago in the church of Santo Spirito at Florence; described the person I was there with, and who has never been in England, and what objects (some of which were peculiar, and which she was a long time making out or seeing, as she told me) were around us at the time.

Strange, passing strange, I admit; nevertheless, strictly true, I most solemnly declare. Ellen Dawson's discrepancies were those of one anxious to tell all, yet speaking too eagerly to be quite accurate; besides which, she invariably corrected herself, and her details were then strictly true.

And now, my dear sir, I will conclude. I could tell a great deal more, yet scarcely, if anything, "more strange, more true," than that I have already told. All I will add, is, that I trust I have interested you whilst I have so long trespassed on your time. If I did not believe in Ellen Dawson's clairvoyance, I could never again hope to believe in the evidence of my own senses, as no truth ever came home to me in so forcible a manner. I need not assure you that my maid was never out of my sight from the moment we entered Mr. Hands' dwelling; she was never there before, neither has she at any time spoken one word to the girl. Ellen was unwilling I should leave her, but I had no more time to spare. I had passed two hours and a half with her,

and I left the house more than ever satisfied of the truth of mesmeric clairvoyance, and determined to bear my testimony to its wonderful power. Sincerely wishing your life may long be spared to work out your benevolent purpose of restoring the afflicted, and persuading others to apply the same means for their restoration,

I remain, very sincerely,

Your obliged friend,

CAROLINA COURTENAY BOYLE.

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XVII. *Dr. Forbes's struggle against "The pressure from without."*

IN resuming our notice of the article on mesmerism, in the April number of the *British and Foreign Medical Review*, we believe we cannot begin better than by comparing it with the previous article in the same journal in April, 1839.

According to this authority in 1839, animal magnetism was a thing of the past, an idle, empty juggle, the offspring of knavery and credulity, which, after appearing for a time, to dazzle and bewilder hysterical females and fashionable *ennuyés* in search of a sensation, had disappeared to make room for some newer folly; and, having passed entirely from the scene, was only worthy of notice because its brief history offered some psychological curiosities, and presented some instructive as well as amusing examples of the gullibility of the ignorant unscientific public. We discover no trace of even a latent suspicion that the whole affair was anything more than a gross delusion, mixed up with which there might perhaps be discovered a few of the phenomena of nervous and hysterical disease. There seems to be no doubt on the mind of the writer that, for a time, at least, and as far as regards England, the delusion had been dispelled; and the position assumed is that of an historical critic, passing unqualified sentence of condemnation upon a system of fraud and absurdity, which, being broken up, had left the disabused public mind in a fit condition for receiving a lecture upon its too easy credulity. "There must surely," says the writer in one of his opening paragraphs,

"There must surely be a sufficient number of persons of sane mind in the profession who have thought as we have thought, to exempt us from the suspicion of affecting wisdom after the fact, when we say that from the first dawn of these diverting but *degrad-*

ing scenes to the last, from the first burst of blank surprise in the good unscientific public of this country, through all the phases of advancing credulity among the more scientific, *down to the last complete and melancholy explosion, we have never varied from a most hearty, entire, and unconcealed disbelief of very nearly all the phenomena exhibited by all the patients, and related by all the practitioners without exception.* Several were plainly referrible to the boundless singularity of nervous and hysterical malady, and many were as evidently feigned. That there was gross deception somewhere we were always sure, the only doubt we had was as to the precise point where the deception began. We beheld always with astonishment, sometimes with concern, and sometimes with contempt, the credulity, real or pretended, of the magnetizers. We observed, with some little disgust, here and there a practitioner willing to become the *provincial wonder*, and only restrained by his prudence from declaring what a mixture of ignorance and cupidity prepared him to assert and to do. *But above all we lamented to see the great delusion supported by one of the ablest physicians of this country, filling the most important chair in the largest medical school of the kingdom.\**

To shew how different is the tone of the later article, we extract a passage, also from the opening paragraph.

"Animal magnetism, however encompassed with error," is "the abuse of a truth, rather than an absolute fiction." "Mesmerism has hardly received fair play at the hands of many of our professional brethren, or in the pages of some of our contemporaries." "Its pretensions to some extent, however, are too well supported both by the number and the respectability of the witnesses to justify an opposition made up almost exclusively of ridicule and contempt. Preposterous enough doubtless are many of the statements we are doomed to encounter in the perusal of mesmeric books, yet some of the facts recorded in these publications, and seemingly well authenticated, possess a wide range of interest regarded in many points of view. But independently of this, when it is considered that men like Cuvier, La Place, Hufeland, and Treviranus, have not refused their testimony as to the reality of some of the facts of mesmerism, we hardly think it right to dispose of the whole question, unexamined by the facile process of a self-complacent *pooh, pooh!*"

The first question that suggests itself on comparing these passages, is, whence this change? The great names quoted have not been arrayed on the side of mesmerism since 1839. Of the list of works placed at the head of the later article, most are of a date prior to and some even noticed in the earlier. We have had no special visitation to convince us of our error. No new theory has been developed, by which the

\* See *British and Foreign Medical Review* for April, 1839, p. 304.

† See *Mesmerism True, Mesmerism False*, p. 6.

modes of mesmeric action have been made clear; no new facts, by which the existence of the mesmeric medium can be more satisfactorily demonstrated. To the mere literary critic, pronouncing a judgment, not from his own experience, but from the collected evidence of others, we know of no speciality which places mesmerism in a different position now to that which it occupied in 1839. Nothing that can render a verdict just *now* which would have been unjust *then*. The testimony of Cuvier, La Place, Hufeland, and Treviranus, and of numbers of the first men of science in Europe, had been given in favour of mesmerism before the year 1839; and if the editor of the *British and Foreign Medical Review* could then declare, and did really believe, mesmerism to be an exploded humbug, we are puzzled to know why, in this year 1845, he is toiling, in a laborious article of sixty mortal pages, to persuade the public that there is some little truth in the matter after all. How is it that he has at last discovered that there is really some vitality in mesmerism,—that it is not so dead as he thought it,—moreover that it is really not so wicked or foolish a thing as it has been represented "*in the pages of some of our contemporaries!*" and that he finds in it, upon mature consideration, sufficient evidences of life and respectability to warrant him in giving it a condescending pat, warning it so affectionately to keep out of bad company, and promising to look in upon it occasionally and see how it is going on? In 1839 the editor declares, that "to devote an article to the consideration of animal magnetism, now that the English practitioners are, one and all, ashamed of its name, would be a work of supererogation, if the delusion, unabashed, were not yet parading itself over some parts of the continent." In 1845, he finds it advisable to get up an article of sixty pages, to prove that perhaps after all it is something, though perhaps it is not.

The fact appears to be that the first article was a great mistake. Written at a time when, from a temporary reaction, fashion had set her face against mesmerism, and fashionable doctors were seeking to hunt it out of society, a *slashing article* in the leading medical journal seemed no unlikely instrument to give it its *coup de grace*, and help it out of sight. But a very short time sufficed to shew that neither fashionable doctors nor slashing articles could put down what was essentially true.

From the moment the *British and Foreign Medical Review* pronounced it to be an exploded delusion, mesmerism has been hourly gaining strength; not among fashionable idlers, but among men respectable, often eminent in literature and

science; above all, among the younger and more intelligent members of the medical profession.

Great and numerous as have been the follies and antics perpetrated during the last six years in the name of mesmerism in this country, every week has brought an accession to the number of believers in its reality; not pseudo-believers of the gobe-mouche class, who have received the marvel as much for its marvellousness as for anything else, but sober and earnest thinkers and observers, who have seen that the absurd explanations which ignorant men have chosen to give of phenomena ill-understood have nothing to do with the reality of the phenomena themselves; and who, having satisfied themselves by careful investigation of the existence of the power, have wisely been putting it to practical use, without waiting until it shall be clearly defined, and its modes of action ascertained. We have satisfactory evidence that, in all parts of the country, mesmerism is being daily called in to the aid of medicine and surgery, and that it is found a most powerful and effectual help. There is a strong common sense generally pervading the people of this country, and when they see—and there is now scarcely a district in which such things are not easily to be seen—when they see disease ameliorated, pain and suffering mitigated, operations of greater or less importance, from the taking off of limbs to the extraction of teeth, performed without sensible pain to the patient,—they not only will not be persuaded that mesmerism is a delusion, but they will insist upon having its efficacy tried upon themselves.

Hence, in addition to those of the medical profession, and we are happy to find they are many, who have from their own impulse, inquired into and adopted mesmerism, many are being driven into an examination of its claims, by the demands of their patients themselves. A few of the older and richer practitioners may yet affect to laugh at what they have been taught to look upon as a farce. Few men who have reached a certain age care to inquire into anything new, more particularly when its adoption would require from them a great change of views and habits—the growth of years. But the younger members of the profession cannot remain idle. If they do not commence the inquiry from inclination they will have it forced upon them *by the pressure from without*. They are asked on all sides questions about mesmerism, which they find they must prepare themselves to answer with something more serious than a jest. It is becoming recognized everywhere as, at any rate, a legitimate subject of inquiry, and if, as is the case with all improvements, the hospitals and

public institutions, which are for the most part under the control of the older members of the profession, are slow to receive it, it is still becoming largely recognized by the young, the active and the intelligent, those who are to form the future medical staff of the country. For the *British and Foreign Medical Review* to have remained longer silent would have been dangerous, perhaps suicidal; but how to take up the subject,—how to speak with anything like respect of that which, six years ago, had been treated with unqualified contempt, but which was now daily making head and growing more and more formidable? The editor was in an awkward position, which we do not think is at all improved by the present article. It appears to us that his step from "mesmerism an exploded delusion," to "mesmerism true—mesmerism false," has not been very gracefully made, and we do not think the ground he now rests upon one whit more tenable than that which he has abandoned, or, that the position which he has assumed is one which will satisfy any body. As we said in our former notice, we believe the ignorant and bigotted will refuse to receive mesmerism at his hands, as they have refused it at the hands of others. Those who have been, for any length of time, engaged in an enquiry as to its reality, are far in advance, both in information and practical experience, of anything they can find here; while those who are only entering on the enquiry will feel, we are convinced, nothing but disappointment at that which, appearing at the outset to promise so much, ends by leaving them, as nearly as possible, where it found them.

Against the first sixteen pages of the article we have little to object, except the cautious begging tone in which the reader is asked to admit that, as the evidence stands, no good reason exists for rejecting the simpler ("the hysteric") phenomena of mesmerism, "meaning hereby the sleep, coma, altered sensibility, spasm, or temporary paralysis of muscles." The ground upon which the reader is called upon so to believe being, not so much that there is abundant evidence to prove the fact of their existence, as that, in the records of ordinary medical experience, numerous cases occur of similar phenomena being manifested spontaneously, in the progress of various diseases, and that, as the manifestation of these phenomena in the one case is not questioned, there need be no insuperable difficulty in admitting them in the other.

Now we object altogether to resting the admission of the reality of even the simpler mesmeric phenomena upon any such grounds. The question is not whether similar phenomena are asserted to have been observed, but whether the

evidence is such as to warrant us in believing that they exist. "The cases related by Drs. G. M. Burrows, Gooch, Cooke, and Fitzpatrick," say some mesmerists, "pass unquestioned, why should not those, in their main particulars at least, of Dr. Sigmond, Mr. Ward, and Mr. Toswill, as well as many others equally well authenticated?" The answer made to this by many is, that they disbelieve the existence of the phenomena in one case equally with the other; that the fact of the cases of Drs. Gooch, Burrows, and others, being recorded in medical works is no proof of their truth; and that they place no more reliance on them than on the cases quoted by Mr. Ward and Mr. Toswill; and we have lately seen what sort of reception the case reported by Mr. Ward met with at the hands of the members of the London Medical and Chirurgical Society. We object to seeing the admission of the reality of any of the facts of mesmerism begged upon the ground that similar things have been admitted before. If they are to be admitted, let it be upon the only proper ground—the sufficiency of evidence to prove their truth. If there be not sufficient evidence, let them not be admitted until more be accumulated.

As, however, the writer does put in a claim for the admission of the reality of the minor mesmeric phenomena, we are not disposed to dwell longer upon the manner in which the claim is urged. Unfortunately, however, this want of straightforwardness and decision is manifested throughout. We meet with little else than insinuations of possibilities and probabilities; nothing that can lead us to a conclusion that the writer's own mind is made up on any of the questions he opens, and very little to help another in coming to any conclusion at all.

Leaving the minor phenomena then aside, as things that *may be* admitted, and throwing a passing glance on somnambulism in its simpler forms, the reality of which state, as induced by mesmerism, he is also disposed to admit, for the same reasons that he could admit the reality of the simpler *hysterical* conditions; viz., that it has been almost universally admitted as a condition arising spontaneously, and therefore may possibly be induced artificially; the writer passes to the consideration of the probability of the induction of the higher states, in which are said to be manifested the phenomena of lucidity.

And here the state of the case changes altogether, and we are met, at the very outset, by a sample of that evasiveness, and that defective reasoning, which attend us to the end, and which are so evident that we are surprised how any bias, however strong, could have led the editor to overlook them. One

would have thought that a critic, anxious honestly to investigate the reality of asserted phenomena, would have taken a number of the cases in which these phenomena were reported to have been manifested; would have examined into the credibility of the witnesses,—the precautions taken to exclude error; and in fine, after summing up the evidence, would either have shewn us where it was defective, or else have admitted the reality of the phenomena. But nothing of the sort is even attempted. The writer sets out by exhibiting lucid somnambulism, not in specific cases where it has been observed, but in the vague, often rhapsodical generalizations of writers on the subject, some of whom have never observed at all. Any one who really wished to know what were the phenomena exhibited in lucid somnambulism, and what the powers of the lucid somnambulist, would not ask what such writers as Colquhoun, Teste, and Caldwell, said of them, but how they were exhibited in *cases* of which we had detailed accounts. Is there an art or science, of the powers and scope of which the most grandiloquent nonsense has not been written? But do we hold the art or science accountable for the follies of its professors and advocates? The writer himself asserts that "in reviewing most of the individual cases of lucidity, even as detailed by the mesmerists themselves, there is found to be a wide discordance between them and the positive assertions running in books concerning the general fact." If, therefore, Colquhoun, Teste, and Caldwell, give descriptions of mesmeric lucidity which are not borne out by the facts on record, these writers are amenable to criticism for their exaggerations; but a critic who considers it his duty to pronounce a judgment upon the reality of the facts, is bound to form his opinion from an examination of the collected evidence, not from the vague generalizations. It may have been more convenient to take the general assertions, it would have been more honest to have taken the records of facts.

Having, however, taken as his text the general averments, the writer proceeds to ask whether,

"Any amount of *ordinary* evidence ought to be deemed adequate to the proof of their reality? If it should even be made out that the testimony in favour of *lucid* somnambulism is as strong as that in support of *simple* somnambulism, are we as much bound philosophically to admit the one as the other? We contend for the negative. Evidence as before maintained must ever correspond in strength with the extraordinary and anomalous character of the thing to be proved; and thus while attestation of ordinary value and extent may yield proof with respect to matters which harmonize with ascertained facts, none that is not of the very highest order can, or ought to be deemed

decisive with regard to statements of a contrary kind. But we think it may be safely asserted that the testimony in support of the glaringly improbable facts in question is even *less* strong than that which is considered requisite to establish an *ordinary* philosophical proposition. It is neither complete nor free from suspicion, and when its fallacy cannot be demonstrated, it is yet so susceptible of being explained away as to lose its conclusiveness. Evidence to be *complete* must not only come from valid witnesses, individually considered, but the statements must be decisive and coincident amongst themselves. If, however, we consult the generality of the recorded examples of lucidity, we shall notice that almost invariably there are no careful and precise details shewing that suitable precautions have been taken to remove the sources of fallacy, and that the cases themselves for the most part are confessedly a compound of hits and misses."\*

To demand an increase in the amount of testimony in proportion as the occurrence of the fact becomes more rare, is a very convenient way of getting quit altogether of a troublesome difficulty. But we conceive that all candid inquirers, such as are not disposed to push their *philosophical scepticism* to the extent of *unphilosophical unbelief*, will be satisfied with such a calculation of probabilities as is recommended by La Place, and taking such a calculation as the basis of their judgments, we believe they will find a sufficient amount of clear, unquestionable testimony in favour of the occurrence, in various forms of the higher phenomena of lucidity, to render it more probable that the phenomena should be real than that the testimony should be false. What amount of evidence, or of what nature, would convince the writer of the *British and Foreign Medical Review*, we are at a loss to conceive. The terms *ordinary* and *extraordinary*, may mean something or nothing, certainly will present different measures to every mind that adopts them, and although the writer says, "if we consult the generality of the recorded examples of lucidity, we shall notice that almost invariably there are no careful and precise details, shewing that suitable precautions have been taken to remove the sources of fallacy," he wisely omits altogether to quote any of the better authenticated cases, and confines his illustrations to citations of such as have been disputed, or to notices of such experiments as, having been made by disbelievers in the existence of the phenomena, have been reported to be failures.

We have not space to quote cases at length, nor is it necessary for us to do so, but our readers, and all persons even ordinarily read in mesmeric literature, will easily re-

\* *Mesmerism True, Mesmerism False*, pp. 26, 27.

member numbers; such as those given in *The Zoiel* on the authority of Dr. Elliotson, Dr. Engledue, Mr. Brindley, and others, and those quoted by Mr. Lang in his work on mesmerism, in which mistake is an impossibility; either the cases must be genuine, or the witnesses must be false. There is no lack of "careful and precise details,"—no susceptibility of being "explained away." Patients are reported, upon the testimony of respectable witnesses, to have described events taking place at the moment in other and distant places, and to have given accurate descriptions of rooms and houses into which they had never been, and which, in some cases, had been purposely prepared by persons present, who alone, at the time, were aware of their condition. Why does not the writer fairly take up some of these cases, analyze them, and shew us where the evidence is defective, or the inferences are unwarranted? It is easy to throw a doubt upon cases where the patients have to discover objects placed before them with no other screen than bandages over the eyes, but where patients are reported to have the power of seeing through wooden screens, or brick walls, there ought to be no difficulty, with honest witnesses, in arriving at the fact.

That there have been many impositions practised, upon both the unlearned many and the learned few, we are quite disposed to admit, though we deny that all that are considered to have been so, were so. That many cases are advanced upon insufficient evidence there is no doubt, but there are abundance of others which we defy the opponents of mesmerism, after the most rigid examination, to dispute or to explain away, and we cannot understand by what process of logic the recognition of such cases could be refused, were it true that so many others are inadmissible.

The writer also takes exception to the want of uniformity in the observations of different mesmerisers. One mesmeriser meets with one class of phenomena, another with another, and he concludes from this that the phenomena exist more in the imaginations of the observers than in reality. Now, independently of the fact, common to observations even upon inanimate matter, that the attention of inquirers is generally directed to *classes* of qualities, and that it is seldom that one observer exhausts the qualities even of a plant or a stone; and, independently of the fact, that every disease presents peculiar modifications of its general symptoms in different individuals, small-pox and measles, for example, presenting variations of character in different patients even of the same family,—it is believed that, in the case of mesmeric experiments, the one organization exercises a powerful influence over the other;

and the phenomena which are induced and observed may depend, and we have no doubt do depend, materially for their modifications, upon the qualities of the operator, who is not merely the observer, but the producer of the phenomena. We have ourselves little doubt that this influence of the operator upon the patient is not only one of the reasons why different mesmerisers produce sometimes different classes of phenomena, but we believe it to be also one of the reasons why so many persons produce either no effects at all, or only such as are trifling and unimportant. We have seen attempts made to produce mesmeric effects, by persons anxious to learn from their own experience, and who had also seen much of mesmerism at the hands of others, but which attempts were generally failures, the operators either producing little or no effect, where the subject had not been previously mesmerised by another, or where the patient had been before subjected to mesmeric processes, producing, instead of the usual results, very unpleasant consequences. We remember to have seen a case in which a lecturer on mesmerism, arriving in a town with two subjects, who were at the time mesmerically under his control, placed them in the hands of two amateurs, in order that the latter might try the effect of their respective manipulations. In the case of one of the patients, the effect was satisfactory, and after the manipulations had been several times repeated, was acknowledged by the patient to be more complete than that produced by the original mesmeriser. Nay it was even found that, after a time, the original mesmeriser had lost his power over the subject, and could scarcely affect her at all, and it was only upon the amateur ceasing to mesmerise her, that the original mesmeriser, after a week's labour, regained his usual power. With the second patient the result was very different. The effect produced was decided but disagreeable;—the patient could not be awakened, but remained in a state of extreme rigidity, until the middle of the following day, when he awoke spontaneously, and it was some time, if we remember rightly, near a fortnight, before he could be again placed in the mesmeric sleep. From numerous occurrences such as these, which are related, and many of which we have ourselves witnessed, we feel convinced that the moral and physical condition of the operator has great influence in modifying the phenomena induced, or in many cases actually prevents their manifestation.

It may seem very philosophical to sneer at Monsieur Marcillet's excuse for the non-manifestation of the usual phenomena by Alexis, that the latter was affected by the atmosphere of incredulity which surrounded him; but in a matter

in which we know really little or nothing of the motive powers which produce and modify the phenomena, we hold it to be much more philosophical to watch, and, if possible, to detect by observation, some of the laws which regulate their production, than to decide that they shall be producible at all times, and by all persons alike. It is a manifest absurdity to expect that the most curious and delicate moral and physical phenomena, the result of a peculiar unusual condition of the most refined organized existence, should be producible at any moment, and under any circumstances, with as much regularity as the tricks of an automaton toy. Throughout the article we observe the same plausible evasion, the same absence of all attempt to grapple with the direct and conclusive evidence, the same picking of holes in those cases which do seem to admit of a doubt. In speaking of the facts which are considered to prove the existence of a mesmeric medium, as a thing distinct from imagination, the writer passes over all the collected evidence of persons mesmerised at distances, with the following brief notice:—

"Examples, however, of magnetic operations with successful results upon patients near and at a distance are recorded where they themselves have been altogether unacquainted with what was intended, where, by the unexpressed will of the operator sleep and other effects have been induced on the part of subjects intimately *en rapport* with their magnetisers. After the copious details on other branches of this inquiry which we have already given, we have no space for the analysis of these instances with a view to detect the possible source of fallacy; nor indeed do we think it necessary. Considering the extraordinary credulity and excitable enthusiasm of the professed animal magnetisers, knowing moreover the little care and precaution which are commonly taken to shut out any probable error or mistake, we candidly acknowledge that we receive all these accounts with the greatest suspicion. Of course when men like the Rev. Mr. Townshend attest these things (and this gentleman in his book gives several instances of unconscious mesmerism), we have every confidence in the integrity of the narrator, *but on grounds which our limits will not allow us to submit*, we think that due measures had not been taken to secure an absence of all anticipation of a coming effect. Besides a distrust in the general accuracy of mesmeric details, we subjoin certain reasons of our own, resting upon experience for discrediting these particular stories." \*

We regret that the writer has not found it convenient to give us his reasons for doubting the reality of the cases to which he alludes,—had he done so, we should have been enabled to examine into, and to pronounce upon their validity.

\* *Mesmerism True and Mesmerism False*, pp. 53, 54.

Of the doubtful cases, and cases of supposed failure which he quotes, as having fallen under his own observation, we can say little;—the absence of names in some preventing us from investigating or noticing them as we could wish. We feel, however, so certain that we recognize in one a case with which we are familiar, and with the details of which we have been furnished, that we shall run the risk of quoting it, as given by the writer, and as it lies before us, in an account rendered to us by the operator himself.

Hear the *British and Foreign Medical Review*,—

“Another friend of ours informed us that he had, on two or three occasions, induced powerful mesmeric effects, operating in a room separate from that in which the patient (a young woman also) remained, and quite unknown to her. Ever ready to be convinced of the reality of these assumed facts, we agreed, upon our friend's invitation, to investigate the matter, proposing, however, a test of our own, and one calculated, as we conceived, to meet the exigences of the case,—Total failure once more followed.”

Compare this with the account given by the operator himself:—

“Having a patient under my care, who was exceedingly susceptible to mesmeric influences, and on whom I had often produced effects suddenly and across the room, I resolved to try whether or not I could mesmerise her from another room, at a time when she did not know I was even in the house. Accordingly, the next time she called, I took care to be shut up in an adjoining room to the one in which she was shewn,—my intention being known only to one person, a lady, whom the patient was always in the habit of seeing, and who was requested to watch the result of the experiment. In a short time after the patient had entered the adjoining room I began the passes, and in about ten minutes, on going into the room where she was, I found her asleep. This experiment I repeated some time afterwards, taking up my position in a different part of the house, in fact in a yard outside the house, and this time concealing my intention from every one; again the patient was put to sleep. I now proposed to two friends that they should be present at my next trial, which I SUGGESTED should be made in much the same way as before. My two friends calling at the house as if to see me were shewn into the room, where the patient, along with the lady who had witnessed all the previous experiments, was to await my arrival.

“When I knew that the party were all assembled, I effected my entrance privately to an adjoining room, and commenced the passes, after continuing which for a considerable time, I entered the other room, and found my patient, the lady, and my two friends, all seated near to each other round the fire. My patient was in a very drowsy condition, the eyes only half open, and, on my making one or two passes near her, she fell at once into a profound sleep. Seeing that positive sleep had not been produced from the other room, I con-

sidered the experiment so far as my two friends were concerned, to be inconclusive, to my own mind it was as conclusive as if I had found her asleep. The drowsiness and stupor were evident; to account for them by supposing ordinary sleepiness to have overtaken a young girl, in the presence of a lady and two gentlemen, by whom she was held in conversation was impossible, and if, in spite of the precautions taken, we suppose she was aware of my being in the adjoining room, and that the effect was the result of imagination, why was it so partial? Why should the imagination produce an effect different to the one looked for?

"I considered that an effect had been produced by the passes, but that it had not been so complete as usual, owing to the presence and interference of unusual disturbing causes. As regards my two friends, however, I was quite content to look upon the experiment as a negative one, and I should have thought no more of it, if I had not heard it spoken of afterwards as a complete failure, supposed to be consequent upon the increased precautions taken by one of the witnesses to prevent the conveyance to the patient of any knowledge of my presence and intentions. Now I distinctly state that the precautions taken were suggested by myself, and were precisely of the same nature as I had before taken in trying the experiment alone. I have been confirmed in my conviction that the partial failure of the experiment was owing to the operation of unusual disturbing causes, for, on questioning the lady who was present, as to her recollections of what took place, she gives it as her decided conviction that the girl was several times upon the point of sinking, and that she must certainly have slept had she not been frequently roused by the gentlemen present directing their conversation to her."

We leave our readers to judge how far such a case can justly be quoted as a total failure. The writer, however, though loud and rigid in his demands for precision and accuracy on the part of the mesmerisers, makes some strange omissions and mistakes, which we should not look for in one who expects such minute correctness in others. We do not see how the case of Alexis can be considered to be fairly stated, when, Dr. Forbes's account of his experiments being published at length, the only notice which is taken of the counter-reports by Dr. Elliotson and others, is the remark that,—

"In the last number of *The Zoist*, that for January of the present year, Dr. Elliotson has collected a variety of attestations, to show that Alexis was truly and faithfully all that before his arrival in London he had been represented, and indeed, on a careless examination, and afar off, all does appear circumstantial and definitive enough, but the critical eye sees defective evidence, and room for delusion or collusion in almost every one of the recorded cases."

Again we ask why this general assertion of delusion; why are the cases not laid before us in something like the detail

in which they are exhibited in Dr. Forbes's report, and the defects in the evidence clearly demonstrated.

We find here and there exaggerations and straining of cases, which indicate either a very great want of attention or a very weak cause. Thus we have the writer speaking as follows of Dr. Elliotson :—

“ We have moreover scientific and erudite men gravely proclaiming somnambulists to be the surest prescribers of diseases, and maintaining that practitioners should hold them in readiness as guides and directors in the management of obscure cases; and the British metropolis contains at least one physician who indulges in these lamentable extravagancies! Of Dr. Elliotson we would not speak but with unfeigned regard, he has our sincerest esteem for the services he has rendered to practical medicine, and beyond his high qualifications as a physician and a scholar, there is a boldness and directness of purpose in his proceedings which we love to see. He himself will not respect us the less because we decline to follow him blindly, or any other individual however estimable.” \*

Not being able to remember that Dr. Elliotson had ever written or done anything which could afford just grounds for such a charge, we made all diligent enquiry to learn upon what it rested.

We need not say that no where could we find any foundation for the calumny, which becomes the stronger as it is made without reference to anything on which it rested, so that the majority of readers would at once accept it as a thing of course. We have heard it rumoured, and we believe it to be true, that the grounds for this charge were found in the following passage of Dr. Elliotson's opening address to the members of the Phrenological Association, in 1843, published in *The Zoist* for October of that year.

“ I may perhaps be allowed to mention, incidentally, that Gall, before his death, shewed a disposition to give more credit to mesmerism than previously. Dr. Foissac states, that Gall, finding his end near, requested Dr. Foissac to take a somnambulist to him for the purpose of consultation, and that the youth, though not informed of the name or disease of Gall, correctly pronounced that he had an organic disease of the heart, and a great tendency to paralysis, and prescribed certain treatment, which however was refused.”

We have here no expression of opinion at all, simply an historical relation, and we certainly should not be disposed to place much reliance on the accuracy, either of observation or description, of a writer who, in bringing a personal charge, could do so in such utter absence of anything on which to found it.

\* *Mesmerism True and Mesmerism False*, p. 60.

But we have no space to follow the writer further. Had we been disposed to devote to him an article as long as his own, and trace him, *seriatim*, through his divisions, we believe we could have shewn that not one of his positions, where a position has really been assumed, is tenable; but, as we have said, the forms he assumes are so shadowy, that it is difficult to define them, and we find it next to impossible to lay hold upon anything which is tangible and definite.

"The simpler phenomena of mesmerism are possible, perhaps probable,—the higher phenomena are improbable, perhaps impossible; we think you may, if you are so disposed, admit the former to be true, at any rate do not damage your consistency by rejecting them in toto, since we can assure you you give your assent, every day, to things quite as incredible, and of which, you know no more than you do of these.

"As for the higher phenomena,—wait a bit,—we may, perhaps, give you some further information upon them by-and-bye, we have not yet made up our minds on the subject, we shall investigate it further,—at present, as it stands, we think it very wild, very extravagant, very improbable, NOT PROVED, we will not say disproved or impossible; we said that, in speaking of the whole affair, just six years ago, in 1839, *and the world has been practically laughing at us ever since*, by daily turning mesmerism to good account, in the treatment of disease and the performance of operations. We must not therefore say, even of the higher phenomena, that they are not, *cannot be*, but we entreat you to suspend your judgment until we find it convenient to acknowledge them, which, for your guidance, we may say, MAY POSSIBLY BE SOONER THAN YOU EXPECT."

Such is the present position of *The British and Foreign Medical Review* with regard to mesmerism. Will it prove satisfactory to its readers, or to the medical world in general? we believe not. The article of 1839 satisfied a great many, who wished to be saved the trouble of examination, and were glad to find an authority for *pooh-poohing* the whole affair. Now, the number of total disbelievers is small; a body inconsiderable and unheeded, they may safely be left to their bigotry and ignorance. *The British and Foreign Medical Review* has to cater for inquirers and believers, in different stages of advancement, and what is its course? With a body of evidence in support of the minor phenomena of mesmerism as complete and conclusive as any that exists in support of facts of a similar nature, which are not demonstrable at pleasure, but depend, for their manifestations, upon special conditions; all that this authority, after asserted careful investigation, can say is, *that they are probable and ought not entirely to be rejected*. With a body of evidence, if not so great in amount, which we have no right to expect, since

the phenomena are more rare, yet quite as strong in character, in favour of the higher phenomena, all that can be done is, to pass by all the strongest and most conclusive evidence, select some of the doubtful, misrepresenting part of that, and then conclude that the existence of the medium and the manifestation of the phenomena *are improbable, and must not, for the present, be received.* With an abundance of cases already collected, in which mesmerism, whatever may be its nature, has been proved to be of the greatest service, in the treatment of disease and the performance of surgical operations, and with such cases multiplying daily, we are told that no belief is to be attached to the greater part of the accounts of the cases of cure, and that mesmerism is little likely to be of practical use, either in medicine or in operative surgery.

How soon it may suit *The British and Foreign Medical Review* to move another step we cannot say. If its convictions are to depend upon personal experience, it may be some time, for mesmerisers are growing tired of exhibiting their cases to observers who always, somehow, have their eyes shut to things which can easily be perceived by others. If it can be convinced by any amount of testimony, we conceive there is already sufficient, which its writers must be supposed to have overlooked, since they have made no use of it, to warrant a move onwards to-morrow. After all, perhaps, a great deal will depend upon the manner in which the article under review is received, and as we predict that, beyond the author's and editor's immediate circles, it will not satisfy, we venture to hope that, at least before another six years are passed, *The British and Foreign Medical Review* will crown its consistency, by demanding from its readers a belief in all the wonders of mesmerism, as unconditionally as six years ago it demanded a rejection of even the most simple mesmeric truths.

Y. E.

**BOOKS RECEIVED.**

Cosmos; a Survey of the General Physical History of the Universe. By Alexander Von Humboldt. Translated.

All those who have perused "The Natural History of the Vestiges of Creation," must read this.

A Discussion on Mesmerism between Mr. E. T. Hicks and Mr. J. Q. Rumball, at the Theatre, Gloucester, on Thursday, April 17, 1845.

Torrington Hall, being an Account of Two Days in the Autumn of the Year 1844, passed at that magnificent philosophically-conducted establishment for the Insane. By Arthur Wolbridge, author of Jest and Earnest.

The Seeress of Prevorst, being Revelations concerning the Inner Life of Man, and the Interdiffusion of a World of Spirits in the one we inhabit. Communicated by Justinus Kerner, M.D. Translated by Mrs. Crowe.

A Few Notes on Mesmeric Phenomena. By Aleph.

Revue Magnétique. Paris. No. VI. We have not received Nos. II. III. IV. or V.

Journal du Magnétisme. Paris. No. V. Nos. III. and IV. have not been received.

Gedanken über Phrenologie. Von D. H. Cotta. Dresden und Leipzig.

La Phrénologie en 1845. Par G. Victor Idjez. Bruxelles.

Musée de Phrénologie. Ditto, ditto.

Edinburgh Phrenological Journal. April.

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**NOTICES TO CORRESPONDENTS.**

S. S. Cannot "Snarling Sinner" see the necessity of castigating the man who palms the most absurd nonsense upon an uneducated public, though we agree with S. S. that the party is scarcely worth notice? If individuals who support great principles calculated to produce the greatest good to humanity are attacked and abused by a man who is profoundly ignorant of the most important physiological truths,—shall we not as editors of a journal founded expressly for the purpose of supporting and teaching cerebral physiology and mesmerism expose his ignorance and presumption? On our part the controversy was anything but personal. Great principles—honesty and truth were involved. We are obliged to S. S. for his reference to Plato. He will perceive in our next number that we were aware of the passages, and will find them quoted in the continuation of the paper entitled, "On Allusions to Mesmerism in the Classics."

A Subscriber at Sheddon is right.

We regret being obliged again to defer the favours of Mr. Topham, Mr. Majendie, Mr. D. Hands, as well as some from Mr. H. S. Thompson, Dr. Elliotson, and other gentlemen.

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HOCKER and CONNOR. We are requested by Dr. Elliotson to state that casts of these murderers may be procured of B. Casci, No. 3, Harford Place, Drury Lane, who is a very honest and respectable person, and not only casts well and cheaply, but invariably gives satisfaction by his decorous conduct when he casts deceased relatives.



