

# THE ZOIST.

No. XXV.

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APRIL, 1849.

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## I. INTRODUCTION TO THE SEVENTH VOLUME OF THE ZOIST.

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

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

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

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

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

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

Amongst the most violent of the opponents, during the past few years, have been Mr. Wakley and his confrères, Drs. Forbes and Johnson. We designate them the most violent and senseless in their opposition, because they persevered in a course which no men, actuated by good motives or a love for science, would have continued, without being supported



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

April 1st, 1839, Dr. Forbes writes, "If we can quicken its (mesmerism) decline, where it now reigns in the hearts of nervous proselytes *and dreaming physicians*, or can assist in forming a barrier against a probable revisitation of it, we shall not think the otherwise more than due attention we have given to the *wild productions* which treat of it entirely thrown away."

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

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

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

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

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

\* All literary men know this to be the truth, but it is seldom that they can obtain *proof* of the fact. Here is one, however, from no mean authority, Sir W. Scott.

Writing to a correspondent, he says, “I have run up an attempt on the curse of Kehama for the Quarterly.” . . .

“What I could, I did—which was to throw as much weight as possible upon the beautiful passages, of which there are many, and to slur over the absurdities, of which there are not a few.” . . .

“*I would have made a very different hand of it, indeed, had the order of the day been pour déchirer.*”—*Lockhart’s Life of Scott*, vol. ii., p. 302.

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

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

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

\* Dr. Channing.



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

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

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

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

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

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



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

L. E. G. E.

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

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

To Dr. Elliotson.

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

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

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

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

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

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

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

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

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

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

A. It does not go away so fast now.

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

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

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

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

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

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

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

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

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

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

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

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

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

<sup>\*</sup> No. XXIV. p. 374.



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

23rd. Rather better.

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

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

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

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

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

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

28th. Still better—only five minutes directed.

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

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

31st. All well.

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

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

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



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

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

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

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

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

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

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

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

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

Another disturbing cause from the boy's position in society is, that persons are continually visiting him, in numberless instances retarding the case; each one leaving as a legacy some such remark as "Ah! I can't bear mesmerism; it's an unlawful or an unholy means." "Well, if it cures your boy I may perhaps alter my opinion, but at present I believe it is of the father of lies.\*"

\* See Dr. Elliotson's contrast of the enlightened and humane heathen Hindoos with such ignorant and hard-hearted Christians, No. XXII, p. 118.—*Zoist*.

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

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

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

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

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

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

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

W. H. PARSONS.

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

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

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

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

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

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

‡ No. XXII., p. 114.—*Zoist*.

§ No. XXIV., p. 393.—*Zoist*.

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

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

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

"A fraction of the evidence now available from this quarter alone, would have sufficed to convince all reflecting men, if it had been allowed free circulation by the *professional* part of the press in England. For I venture to say that there never was a more complete and unexceptional body of evidence placed before the public on any subject of scientific enquiry. The utmost publicity was courted from the beginning, every case was published on the spot as it occurred, the patients and witnesses were always named and invited to correct any error or mis-statement that might have been made by me, and every one was requested to *come and see for himself*. Has the investigation of the '*Mesmeric Committee*' or the '*surveillance*' of my '*Official Visitors*'† for a year, done anything but confirm the general accuracy of my observations and reports,—or in fact done anything but impede the progress of truth and knowledge? I say not this boastingly, for there is no merit

\* See No. XIII., p. 41.—*Zoist*.

† See No. XXI., p. 1.—*Zoist*.

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

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

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



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

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

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*A return of Surgical operations performed under the influence of Mesmerism by DR. ESDAILE in Bengal.*

Abscesses opened . . . . .	5
Actual cautery and nitric acid applied to large sores. . . . .	10
Amputation of thigh. . . . .	2
———— of leg . . . . .	1
———— of arm. . . . .	1
———— of breast. . . . .	2
———— of colic and testis. . . . .	1
———— of great toe. . . . .	1
———— of colic. . . . .	1

Amputation of one testis.....	2
———— of scirrhus testis.....	1
———— of sloughing ditto.....	1
Cancer of cheek removed.....	1
Cancerous tumor of eye ditto.....	1
Cartilaginous tumors from both ears ditto.....	2
Cataracts operated upon.....	3
End of bone in compound fracture sawn off.....	1
———— thumb cut off.....	1
Fistulas laid open.....	9
Great toe-nails cut out by the roots.....	5
Gum cut away.....	1
Heels flayed.....	3
Hydroceles operated on.....	12
Hypertrophy of colic removed.....	1
———— of præputium.....	1
———— of scrotum of all sizes from a few lbs. to 103 lbs..	86
Lithotomy.....	1
Prolapsus Ani, the size of a child's head, reduced in the trance.	1
Seton, 12 inches long introduced.....	1
Straightened contracted knees.....	3
———— arms.....	3
Suppurating piles cut off.....	1
Tapping for dropsy.....	3
Tumor of large size in groin removed.....	1
———— antrum maxillare ditto.....	1
———— on leg ditto.....	1
Unhealthy sores pared down.....	9
	180
Total number of deaths....	9

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

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

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

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

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



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

*"Calcutta, 10th November, 1848."*

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

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

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

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

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

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

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

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

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

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

“ Sheik Kyratie, aged 40, a Khitmutgar. He has been suffering for 20 years from a small tumor that swells greatly at the fever time, once a month, when it becomes excessively painful and prevents him from doing his work. He was admitted on the 17th, was entranced on the first day, and operated upon on the 23rd. He moved his legs considerably towards the end, but did not awake, and the mesmerising being continued, he fell back into the coma. After half an hour, he was demesmerised, and awoke as if from a natural

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

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

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

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

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

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

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



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

“23rd September. The same done to-day with caustic.

“30th September, 1848.”

NOTE BY DR. ELLIOTSON.

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

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

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

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

“We are bound to say, that the great mass of evidence is on the side of mesmerism; nearly every case that has occurred in the country, having been minutely recorded with all its attending circumstances, while we have only heard of a few successful cases under the influence of the new agents, and have few particular descriptions by which to guide our judgment regarding their superiority to the old *anæsthetic*, mesmerism.

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

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

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

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

*"Remarks by Mr. O'Shaughnessy.*—The unfortunate result in this instance, I am disposed to attribute entirely to the insensibility produced by chloroform. The loss of blood was trifling, the time occupied by the operation was short, and there was no important organ implicated by the removal of



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

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

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

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

† *Zoist*, No. XXIV., p. 397.

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

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

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

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

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

\* A man was killed lately by chloroform, given for the mere amputation of a toe, and the verdict was, "That the deceased died of chloroform *properly administered*."—*Lancet*, Feb. 24, 1849.

† A surgeon to be so ignorant of Dr. Esdaile's mighty array of painless and beautifully successful operations as to talk thus! A patient told me lately that a medical professor of University College, London, shewed, when mesmerism was mentioned, the same ignorance, declaring that the agency was mental. The pupils of teachers so ignorant of mesmerism are greatly to be pitied.



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

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

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

† No. XVI., p. 576-82; No. XVII., p. 14-50; p. 187-92; p. 377-79.

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

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

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

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

‡ No. XVI., p. 596.

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

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

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

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

“Seeing is believing.”—*Old Proverb.*

TO THE EDITOR OF THE ZOIST.

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

sense, and throw her into such a profound sleep that the teeth may be pulled out of her head, without the slightest consciousness on her part. Should such a power on the one side, and such susceptibility on the other, be once established, no female in the realm, however high or low her station, would be one day safe from the machinations of the wicked and licentious! In short, the whole foundations of society would be broken up, and every fence of virtue and honour



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

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

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

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

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

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

February, 1849.

NOTE BY DR. ELLIOTSON.

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

\* The public will scarcely credit it, but the two professors who, through intense envy and a disposition to manage and intrigue, were the most active against mesmerism and Dr. Elliotson, and are now deserted and turned round upon by Mr. Wakley and abused by him weekly as the cause of the very reduced state of the College, still affect to believe that the mesmeric patients were all impostors and satisfactorily exposed by Mr. Wakley. They well know better, and they do this in sheer despair; one burst into a laugh, lowering his face and raising his shoulders, as did a practitioner of Tavistock Square, not a Fellow, at the Royal Society, when the Secretary announced the present of the history of Dr. Elliotson's Cure of Cancer.—*Zoist*.

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

JOHN ELLIOTSON.

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

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

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

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

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

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



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

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

To Dr. Elliotson.

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

That numbers of ladies, at the present time, believe in, approve of, and practice mesmerism, is undeniable; and while Dr. Francis Hawkins, Dr. Mayo, or Mr. Wakley, would not dare to breathe a word against the *pure morality* of ladies like Miss Martineau and Lady Mary Bentinck, though they are well known to believe in, and approve of, animal magnetism, yet these polite professionals do not hesitate to brand all mesmerists\* as being instigated by the basest and most repulsively disgusting motives. They think that while no person is individually spoken of as being immoral, they can, with impunity, utter their obscene insinuations against mesmerists in general; and flatter themselves by this artifice, to stay the torrent of public opinion in favour of animal magnetism, and frighten ladies from approving and practising the science, by branding it with *infamy*. THIS IS THEIR ARTIFICE, and I energetically maintain, in Dr. Francis Hawkins's own words, that "from this, and similar artifices, the physician should be carefully removed and guarded: and this

\* I presume the term "mesmerist," includes every person whether patient or operator.

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

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

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

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

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

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

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

"No, no! we've all our weak as well as 'angel side,'

And so should pity those who fall when too severely tried."

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

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

\* A weak person, signing himself William Conningham, Kemp Town, Brighton, in the *Brighton Guardian* for Feb. 7, is so unscrupulous as to declare that mesmerism may be, and notoriously has been, subservient to pernicious uses. Now we call upon Mr. Conningham to adduce the instances. Possibly he is only dull. For Dr. Elliotson's closing remark upon the conduct of Dr. Paris, who is *at this moment* President of the College of Physicians,—“that the matter is now for posterity,”\* Mr. Conningham conceives to be that the subject of mesmerism is now for posterity. The air of Brighton has not brightened Mr. Conningham's wits.—*Zoist*.

• No. XXIV., p. 405.



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

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

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

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

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

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

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

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

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

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



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

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

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

I have the honour to remain, Sir,

Your's, most respectfully,

ELIZABETH ———.

Maidstone,

February 28th, 1849.

NOTE BY DR. ELLIOTSON.

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

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

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

JOHN ELLIOTSON.

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

I might notice other sources of uncertainty, or it may be of error, which undoubtedly exist. How few observers prepare themselves by a judicious course of training,—a training which should be the same in kind and very much in degree also, as that of the painter, the draftsman, the modeller, or the sculptor. Again, how few are fully aware of the many pecu-



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

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

NOTE.

Name and Age, *P. G*———, 10 years.  
Native of *Scotland*.  
Education. *Parish School*.  
Station. *Farmer's Son. Parents comfortable in circumstances, and intelligent.*  
Temperament. *Mixed ; Sanguine-nervous preponderating.*

Measurements.

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

Development.

No.		No.		No.	
1. Amativeness.....	11	12. Cautiousness .....	10	24. Size .....	14
2. Philoprogenitiveness ..	14	13. Benevolence .....	12	25. Weight .....	13
3. Concentrativeness ....	11	14. Veneration .....	13	26. Colour .....	12
4. Adhesiveness .....	11	15. Firmness .....	13	27. Locality .....	12
5. Combativeness.....	11	16. Conscientiousness ....	11	28. Number .....	14
6. Destructiveness .....	11	17. Hope .....	11	29. Order .....	13
+ Alimentiveness .....	10	18. Wonder .....	12	30. Eventuality .....	14
7. Secretiveness .....	12	19. Ideality.....	12	31. Time .....	12
8. Acquisitiveness .....	11	20. Wit .....	10	32. Tune .....	13
9. Constructiveness .....	10	21. Imitation .....	13	33. Language .....	13
10. Self-esteem .....	12	22. Individuality .....	14	34. Comparison .....	14
11. Love of Approbation ..	10	23. Form.....	14	35. Causality .....	13

Scale.

1.	6. Small	11.	16. Rather Large
2.	7.	12. Rather Full	17.
3.	8. Rather Small	13.	18. Large
4. Very Small	9.	14. Full	19.
5.	10. Moderate	15.	20. Very Large

The subject selected is a boy at the earliest age recognized, as suitable for phrenological investigation,—viz., 10 years. What does the note enable us to predicate of the boy and predict of the man?

*Absolute size of the head.*—The series of measurements given, does not enable us to discover by any specified rules what the size of the head is: it may be either the average size, or above or below the average of the male head at 10 years old. We neither know the truth, nor the possible or probable extent of error.

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

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

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

*Balance of organs.*—Though I have chosen the numbers 10, 11, 12, 13, 14, to represent the development of the individual organs, I do not pretend, in the mean time, to be able to select with accuracy and uniformity the terms of the scale

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

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

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

This much, or rather this little, we can say of the boy; of the man we can say nothing;—knowing neither the size of the head given in the note, nor the average alteration in either size or form, which takes place between ten years old and maturity.

The note of development which we have reviewed is as explicit in every essential particular as such notes usually are. Every specified condition is fulfilled, and the only orthodox means whereby to convey additional details is to furnish each reader with a cast of the head. If this were conveniently practicable, then each party would find the phrenology of the case for himself,—would reach the conclusions which he thinks most proper, and believe these to be the conclusions which every other phrenologist either has reached, or might, could, would, and should reach. If it were farther practicable to collect a hundred or a thousand notes from as many phrenologists, practising in widely-separated fields of observation, and to submit these to one who never saw the head in question, and knew not what was meant, it appears to me extremely improbable he would ever suspect that any considerable num-



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

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

The Morisons and St. John Longs might then rejoice at their lengthened prospects of lucrative practice. They are powerful enough to impede the progress of popular knowledge, and numerous enough to keep each other in countenance for a long time to come yet; little need is there to swell their ranks by masses of fashionable indolence, aristocratic imbecility, and “vested interests in things,” as they are made “respectable” by pieces of parchment “signed and sealed before witnesses.” Could a college of cardinals have extinguished astrology before Copernicus, Galileo, and Kepler lived and laboured? It is in the progress towards perfection by the active industry of its honest notaries, that phrenology will be freed from prostitution. Imperfections cannot be removed till they are seen. It is the sole aim and object of these notes to make some of these imperfections more obvious than they have hitherto been, hoping thereby to attract the attention of those who

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

VII. *Original Letter by Gall.*

TO THE EDITOR OF THE ZOIST.

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

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

Yours very truly,  
R. R. NOEL.

“Potsdam, 16th May, 1805.

“Dearest friend,—I ought to have returned you my thanks long ago, for the letter of recommendation for Prague. I was overwhelmed with politeness there. But you know how much I am occupied, day and night, and if one has a moment

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

“The head-surgeon, Harlass, who has given you this letter, is a man worthy of being recommended. He is a friend of Weibel, the military surgeon in ordinary to the king; a man who has shewn me every possible kindness in Potsdam. I hope you will allow him to visit you every now and then, and introduce him to Well and Nord. I hear he is very skilful, and thoroughly honest. If you will amuse yourself with him a little in talking about me, make a sign in the heavens that I may join in your pleasure. I should like to know what people say of the devil, now that he has crept out of his hole. What are the opinions in different quarters, in the lower, in the middle, and in the highest? Properly speaking, I wish only to know, if my doctrines (*lehre*) are treated now with more respect. How did people look when it was known that



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

"Yours,

"GALL.

"Spurzheim sends his compliments."

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

R. R. N.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

A young woman (whose exhibitions of clairvoyance are

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

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

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

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

(From Barrett's *Magus*.)

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

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

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

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

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

Edinburgh, 1848.

T.

NOTE.

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

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

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



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

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

L. L. D.

London, March, 1849.

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

TO THE EDITOR OF THE ZOIST.

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

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

\* See pp. 116, 117, Mrs. Crowe's translation.

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

ALFRED ROFFE.

48, Ossulston Street, Somers Town.

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

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

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

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

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

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

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

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

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

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



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

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

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

2nd. Ditto ditto.

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

6th. Ditto ditto.

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

8th. No visible effect.

10th and 11th. Ditto.

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

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

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

22nd. Mesmerism was unavoidably omitted.

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

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

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

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

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

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

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

succeeded admirably, and she continued to improve until—

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

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



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

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

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

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

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

THOMAS CHANDLER.

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

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

Lymington, Feb. 12th, 1849.

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

I remain, my dear Sir, yours faithfully,

Dr. Ashburner.

N. ADAMS.

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

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

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

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

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

N. ADAMS.

Lymington, Hants.

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

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

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

JOHN ELLIOTSON.

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

"———, March, 1849.

"To Dr. Elliotson.

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

\* The shallowness of this poor man is as self-evident here as in all his writings: for, though the cattle are now accustomed to the wondrous trains, and behold them without madly scampering, and the trains have proved not to be unreal hobgoblins, these have proved to be realities of stupendous and hourly advantage to mankind; and so has mesmerism. For him to have made his point, the trains, when turning out not to be hobgoblins, should have turned out to be, in his elegant language, "a precious lot of humbug and delusion."—J. ELLIOTSON.

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

“I am, dear Sir,

“Truly and faithfully yours,

“E. W.

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

December, 1848.

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

March 15th, 1849.

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

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

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

Flixton, Suffolk, January 29, 1849.

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

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

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



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

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

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

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

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

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

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

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

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

Believe me to remain, my dear Elliotson,

Yours faithfully,

To John Elliotson, Esq., M. D.

GEORGE SANDBY.

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

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

Sunny Hill, Tenby, Feb. 29th.

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

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

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

Yours respectfully,

THOMAS EVANS, Dentist.

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

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

“T. WEDGWOOD.”

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

By Dr. STORER.

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

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

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



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

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

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

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

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

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

HENRY STORER, M.D.

29, Park Street, Bristol, March 21, 1849.

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

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

JOHN ELLIOTSON.

Royal Marine Library,  
March 10th, 1849.

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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



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

"Mr. B. introduced us (a lady and myself) as his friends, and stated she had so wonderfully gratified some lady he named who had seen her recently, that we were quite anxious to be introduced to her. He paid her many compliments on her powers of travelling and seeing mesmerically; at which she seemed pleased and smiled, as a person would do if awake. Mr. B. informed us that many persons fail in obtaining satisfactory replies from clairvoyantes in consequence of their own rude and intolerant behaviour to them. He inquired if she would like to travel with us and talk to us; she replied in the affirmative. He asked her if she could tell what I came to see her about: in a few minutes she answered, 'about a loss—about something she has lost.' She then knelt down by my side, when I took hold of her hands and commenced telling my grievance to her. I began by saying she was right,—I had lost something of great value

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

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

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

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

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

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



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

It was on Saturday, Nov. 11th, this interview took place. The lady called on me next day to say the girl's relatives had removed from their residence, and she feared they would not be able to find her out, but a friend was endeavouring to

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

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

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

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

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

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

Believe me, dear Dr. Elliotson,

Your obedient servant,

E. H. BARTH.

### XVIII. *Mesmerism and Language.*

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

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

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

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

\* See an instance of Ellen Dawson's cerebral sympathy in No. X., p. 236. —*Zoist*.



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

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

W. F. S.

Clapton, Oct. 15th, 1848.

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

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

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

*Professor Miller on Chloroform.*

TO THE EDITOR OF THE ZOIST.

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

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

I am, Sir,

Your obedient servant,

Dundee.

NONWIST.

#### NOTE.

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

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



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

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

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

JOHN ELLIOTSON.

\* *Edinburgh Monthly Journal of Medical Science.* Dec., 1847, p. 451.

† *Answer to the religious objections adduced against the employment of Anæsthetic Agents in Midwifery and Surgery.* 1847.

‡ He did his little best against mesmerism till he was beaten and had gained a dispensary: and now he has no dispensary.—*Zoist*.

# BOOKS RECEIVED.

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

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

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

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

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

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

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

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

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## NOTICE TO CORRESPONDENTS.

We regret that many valuable communications must be postponed.

