

THE ZOIST.

No. XXVII.

OCTOBER, 1849.

I. *Dr. Esdaile's Testimony to the Reality of Clairvoyance.* In a letter to Dr. Elliotson.

MY dear Dr. Elliotson.—I now fulfil my promise to send you an account of a case of clairvoyance with transference of the senses to the epigastrium, upon which I stumbled in the most unexpected manner lately. You, in common with others, may be surprized at my having hitherto had so little to say regarding the higher mental mesmeric phenomena, considering the extensive field of observation I have enjoyed. The truth is, that I have not prosecuted the subject in this direction, partly because its practical application to surgery and medicine sufficiently occupied me, but chiefly because, on getting acquainted with the history of mesmerism, I found that the innumerable experiments and observations of the last 60 years had nearly exhausted the subject of its phenomena, and that it would be a waste of time to go over the ground again that had been so often carefully beaten.

When in absolute ignorance (never having seen a person mesmerised or read a mesmeric book) I began to investigate the matter for myself, it was very agreeable to imagine that I was daily making original discoveries and observations; and this happy state of delusion lasted for several months—as I had to send to England and France for books on mesmerism, none being obtainable here. But alas! with the works of Puysegur, Deleuze, Bertrand, Dupotet, Teste, Colquhoun, Newnham, Sandby, Townshend, *The Zoist*, &c., came the mortifying conviction that I had only been repeating for the most part what had been equally well done long ago in different parts of the world.

When I found that the mesmeric literature of France, Germany, and Holland would each require a moderate sized

library to hold it, I was filled with astonishment at *our insular ignorance, and felt indignant at our pretended teachers for having kept us so long in the dark regarding the most wonderful and interesting discovery ever made in human physiology.* I had experimented so extensively with the new power, that, on the receipt of my mesmeric authorities, I found that they had scarcely anything new to tell me regarding the physical phenomena of mesmerism, which were perfectly identical whether they had been observed on the banks of the Thames, the Seine, the Rhine, the Neva, or the Hooghly. It was something, however, to have made mesmeric surgery a daily matter of course, and to have reduced it to a system sufficient for the general wants of the people of this country.

I found, also, that the persons whose accuracy in the description of the physical effects of mesmerism I had been unconsciously testing were equally consistent and harmonious in their independent evidence regarding the higher mental phenomena, and it appeared *monstrous to me to suppose that they had all suddenly broken out into fools, knaves, or madmen at the same stage of the examination.* On the contrary, having found them right hitherto in all that I knew, I saw no reason to withhold my confidence from them in what remained to be learned. It was still simply a matter of fact supported by the evidence of their senses, and they had not yet been deceived. But you must not suppose that, while waiting for evidence to enable me to form a satisfactory opinion upon the transcendental mesmeric phenomena, I was unconsciously nourishing a spirit of credulity, and a love of the marvellous, and thereby preparing an easy reception for the most monstrous and incredible fictions. On the contrary, in a pamphlet published here before having had access to mesmeric books, I expressed my distrust and suspicion regarding the higher mental phenomena of mesmerism; and my opinions were only changed by the force of *overwhelming and irresistible* evidence subsequently. It was thus that I wrote in my ignorance—"It seems to me that the '*mens sana in corpore sano*;' a well constituted mind that has been cultivated by education, experience, and reflection, is the true medium for rational clairvoyance. For how our senses and instinctive or reasoning powers can reach and understand in the mesmeric condition bodies whose existence we are not aware of in our natural state, and the ignorant acquire not only the wisdom of the wise, but the prescience of God, is altogether incomprehensible, and seems to me to be stepping at one gigantic stride from matter and common sense into the regions of infinite space and supernatural power, and to be a passing of that

‘bourne whence no traveller returns.’” So much for reasoning without a knowledge of facts! I was very soon after compelled to admit these mesmeric wonders as realities, however incomprehensible, and very soon also learned that they were only imitations of what nature had often spontaneously performed in certain derangements of the nervous system, and, in fact, that *mesmerism has done nothing that nature had not done before*. But how are men to acquire new ideas, if they will neither read, act for themselves, nor believe others?

Seeing that the mental phenomena were established by a cloud of witnesses in whom I have perfect confidence, I returned to the daily and endless pleasure of saving pain and curing disease by the mesmeric influence, being convinced that, sooner or later, nature would spontaneously evolve some of the wonders which I only believed on testimony, and which, being unsought, would therefore be the more satisfactory. This expectation was not disappointed, though I had to wait long for its realization.

In the meantime I received letters from different parts of the world, congratulating me on my mesmeric successes, and detailing the unknown writers’ personal experience in the higher branches of mesmerism. If these people did not tell the truth, you have the incomprehensible phenomenon of men lying across oceans and continents to please me! Monsieur Liénard, a merchant at Mauritius, wrote to me thus:—“I have long interested myself in mesmerism, and it is with the greatest satisfaction that I have read in many numbers of the *Englishman* the reports of your marvellous operations performed in the mesmeric sleep; you are, in my opinion, Monsieur, destined to remove the bandage of incredulity from the eyes of mankind, and you have my sincere wishes that your efforts may be crowned with success. The day is not distant, I hope, when the advantages of your system will be recognized; then there will be no more suffering for the unfortunates who have to submit to operations, and fewer accidents to fear after being operated upon. . . . I need not relate to you all the wonders I have observed in somnambulism; I have had the good fortune to encounter several very lucid patients, and, if this is interesting to you, I shall be happy to relate to you my labours, hoping in return to be benefitted by your experience, being sure that this will be a certain means of promoting the progress of mesmerism in the Mauritius.”

The following is an extract from a letter received from Mons. Gracher, at the Isle of Bourbon. “Baron Dupotet, of Paris, has sent me a book on mesmerism, which he desires

me to forward to you at Calcutta, and I seize the occasion to send it by my friend, Capt. Cazentre. Although I only know you by reputation, permit me, as a mesmeriser, to speak to you about mesmerism and somnambulism, of the progress they are making at Bourbon, and the services they are destined to render to suffering humanity, even *in spite of the doctors, who do all they can to extinguish this divine science. But these gentry may do as they please, the time is come for this great truth, so long kept in obscurity by calculating self-interest, to appear in the face of day; to contest it, is to deny the light of heaven.* Being at this moment much occupied with mesmerism and somnambulism, I have been so happy as to encounter a somnambulist of prodigious lucidity and clairvoyance, and by the aid of this extraordinary person, we have had the happiness to make many wonderful cures."

Mr. Rees, a teacher in the Martinière at Lucknow, lately wrote to me as follows:—

"A few months ago, I made a tour to Benares, and there learned the manner of mesmerising. I perfectly succeeded in making two young boys successively perfectly insensible; but, what surprized me more was, that they were in a manner clairvoyants. My success exceeded my expectations, and I was surprized at the effect that steadfast looking into the eyes and making a few passes over the head produced. One of my patients, a sickly boy of 10, who formerly suffered from pain in the spine, could mention the time of day and answer questions which no other person could have answered; as for example, what I had been doing during the day, what I held up behind his back, and several other similar questions.

"He was quite insensible to pain in his own body, but seemed to feel pain in the corresponding part of his body when I was pricked; he followed me in his sleep, and seemed to be attracted as by some magnetic influence, for he went on his very tip-toe to catch my hand. I had never seen the boy before, and therefore could not believe that he was deceiving me; and yet I had my doubts about it, especially as they told me that Dr. Esdaile did not believe in clairvoyance himself; this I wish to have contradicted by yourself."

You may be sure that I encouraged Mr. Rees to prosecute his experiments, and not to permit himself to be laughed out of his senses and understanding. When asked by people,—*"Do you believe in clairvoyance?"* I generally give them a Scotch answer, as it is usually meant as an *"experimentum crucis"* of my sanity by persons totally ignorant of the subject. But to genuine enquirers after knowledge, I have never scrupled to declare my belief in clairvoyance, long before I

had seen it in the most perfect and unexceptionable form, which happened thus.*

On the 29th Feb., 1848, I called to see my patient Mr. McKenzie, and while speaking to him, a person hurriedly entered the room, and requested me to go and see Mrs. McKenzie, who had just then fallen into a fit. As I entered the house, I had seen her apparently quite well. On going into the next room, I saw Mrs. McKenzie lying stretched out upon the bed, her eyes staring wide open, the pupils dilated and insensible to the light, her breathing stertorous, and her jaws locked; in fact, in a state of intense coma. Her friends told me that she was subject to such fits, and sometimes remained for hours in them.

Without saying a word to any one, (her father, mother, husband, brothers, and relations were present,) I placed my hand upon her head and breathed on her eyes. In about a minute her breathing became perfectly tranquil, and but for her open eyes, she might have been supposed in a natural sleep. The change in the breathing was so sudden, that it arrested my attention, and led me to suspect that I had substituted *mesmeric* for *natural* coma. I expressed this suspicion to the relatives, and, after observing for a quarter of an hour, I said that I would now test the accuracy of my opinion by attempting to awake her by mesmeric means. I accordingly suddenly demesmerised her, and she immediately awoke in the full possession of her senses.

To leave no room for doubt, I approached her while conversing with her friends around, and again mesmerised her unawares. Her eyes almost immediately became fixed, and she fell back into profound coma. I now showed her friends that she was deaf, blind, insensible to pain, and that she had become cataleptic in addition. She was put into the most disagreeable attitudes, to which she was as indifferent as a waxen image, and she was insensible to pricking all over her body. As the senseless unwinking stare of her eyes alarmed her friends, I closed the eyelids, laid her back on the bed, let her sleep for half an hour, and then again awoke her instantaneously by demesmerising her. She said that she remembered nothing since seeing me arrive, that she now saw me for the first time in her room, and had no recollection of having awoke and conversed with her friends—a phenomenon of which I have given many striking examples before.†

My command over this lady's system was established from this moment, and I could entrance her at any time in five minutes. As her nervous system was debilitated, and she

* See also Dr. Elliotson's gradual admissions, No. VIII., p. 477.—*Zoist*.

† See also Dr. Elliotson, No. XII., p. 476.—*Zoist*.

suffered from palpitations of the heart, I thought throwing her into the trance daily would probably do her good. For five days in succession I entranced her in a few minutes sitting upon a couch: her eyes always remained wide open with the pupils dilated, and she was intensely cataleptic. Having reduced her to this state, I was in the habit of bending her down into the recumbent posture, and of leaving her to sleep off her dose of mesmerism; this she usually did in two hours, and always awoke stronger and better. I never thought of seeking for abnormal mental manifestations in such a case, for there was no way of reaching her interior apparently.

But on the sixth day, while in the act of laying her down on the couch with my hands under her armpits and my mouth close to her stomach, it suddenly occurred to me to speak to her in this position. This I was induced to do from having been reading lately Dr. Pététin's,* of Lyons, account of several *natural cataleptics*, in whom clairvoyance and transference of the senses to different parts of the body had been strikingly developed. For the sake of comparison, I will quote Pététin's account of his first cataleptic patient, and it should be borne in mind that he detested mesmerism. In raising one of the arms of the patient, Pététin observed that it retained the position he left it in, and the same happened to the other members; in a word, she was cataleptic. She soon began to sing, at first with a feeble voice, but afterwards louder, an air of difficult execution, and with great taste. Her parents made attempts to be heard by her, but she remained insensible to all sounds, and even to pricking. Her song lasted an hour and a half, and the fit gradually passed off. But in the evening she relapsed into catalepsy, and began to sing as in the morning, although to prevent her they had placed her in the most painful positions, the arms raised and extended, the body bent forward with the head resting on the knees.

This being all useless, and the patient appearing to suffer much, Pététin thought of turning her on her face, but in stooping to do this he stumbled, and fell forwards on the bed, exclaiming, "'Tis very unfortunate that I cannot stop this woman's singing!" "Oh, doctor, do not vex yourself, I will sing no more," she replied. Nevertheless, after a few minutes, she took up the air at the point she had left off at, without being interrupted by the loudest cries in her ears.

* Dr. Pététin's work is entitled, *Mémoire sur la Découverte des Phénomènes que présentent la Catalepsie et la Somnambulisme*, 1787; and *Electricité Animale, prouvée par la Découverte des Phénomènes Physiques et Moraux de la Catalepsie Hystérique et de ses variétés*, 1800. Copies are scarce, but an account of his clairvoyant cases will be found in Dr. Elliotson's *Human Physiology*, p. 655-6.—*Zoist*.

It appeared certain that the patient had heard; but, as she no longer did so, Pététin thought of placing himself in his former position: he removed the bed-clothes, placed his mouth over her stomach, crying with a loud voice: "Madam! will you sing for ever?" "Ah! how you hurt me," she replied: "I beseech you to speak lower." At the same time she placed her hands upon her stomach. He lowered his voice, and asked her how she had heard. "Like other people."—"And yet I am speaking to you through your stomach." "Is it possible!" She begged him to question her by the ear, but she made no reply, even when he spoke through a funnel to increase his voice. He returned to the stomach, and asked with a low voice, if she had heard him. "No," said she, "I am very unfortunate." . . . The patient being in bed, Pététin raised the coverlet cautiously, and placed a card on the epigastrium. Her countenance soon changed its expression, and she expressed at the same moment attention, amazement and pain. "What a complaint is this of mine! I see the queen of spades." Pététin, withdrawing the card soon, left her to the curiosity of the spectators. A second card was introduced with the same precaution. "It is," said she, "the ten of hearts." He asked the patient where she saw these cards. "In my stomach." "Have you distinguished the colours?" "Certainly: they were shining, and appeared to me larger than usual. But I beg you to give me some respite; this manner of seeing fatigues me greatly." The husband of the lady could not refrain; he pulled out his watch and placed it on her stomach: after a few seconds of attention, she said, "It is my husband's watch, it is ten minutes past seven." It was exactly so, &c., &c. All the most wonderful mesmeric mental phenomena were witnessed in perfection in this *natural cataleptic*, and in several others.

But to return to my *mesmeric cataleptic*. Finding myself in Pététin's position, I called her gently by name; she answered,—“Umph!” Again I said, “Mrs. McKenzie;” and got “What?” in reply. I drew myself back and addressed her ears, but got no reply. Returning to my first position, she immediately heard me, and answered readily a variety of questions about herself and family with great accuracy. Occasionally the conversation was interrupted by my addressing myself to her ears, but always in vain. She spoke in a very slow, measured, monotonous tone, pausing between every word, in this fashion:—

“What is your name?”

Sophia—Gertrude—McKenzie.

Is there anything the matter with you?

I—have—got—palpitations.

Now?

No.

Will it return to-day?

No.

Are you sure?

Yes.

Have you got any other complaint?

Yes.

What is it?

A pain in my stomach.

Will mesmerism cure it?

You know best.

Are you asleep?

Yes.

How long will you sleep?

One hour."

Here the house clock struck one, and I seized the occasion to ask her what o'clock it was, expecting that she would time herself by it, if she heard in the usual way,—but mark her reply.

"What o'clock is it?

Near one.

How near?

It wants four minutes.

By what watch do you know?

By yours."

I pulled out my watch, and it wanted *exactly four minutes to one o'clock.*

"Do you hear with your ears?

No.

How?

With my stomach."

She had never seen my watch, and I placed it on her stomach.

"What kind of a watch is mine?

A gold watch.

Do you see with your eyes?

No.

Are they open?

Yes; shut them."

It was far more satisfactory to see the open, unwinking, dilated eyes, than to smother her in bandages.

I did as she desired, however, and bandaged her eyes carefully besides. Returning to the epigastrium, I asked:

"Do you see me?"

Yes.

How?

With my stomach.

Is there anything on your stomach now?

Yes.

What?

A locket.

Is it open?

No.

What is in it?

Your wife's hair,—it is like my locket.

When will you awake?

I told you—in an hour; it then wanted four minutes to one o'clock, and I shall sleep an hour from that time.

How many persons are in the room?"

She named them all correctly, although some had entered the room after she had been entranced, and pointed out where they stood. I waved my hand to them to change their places; she followed them and indicated their new positions in the room.

I now left the room, and, beckoning her mother to join me, I asked her if she could get me the locket that had been mentioned. Having found it, we returned, and I placed the locket on her stomach.

"Do you see anything on your stomach?

Yes.

What?

My locket."

As I was leaning forward, my right hand was behind my back, and I felt somebody put a watch into it. I closed my hand where it was and asked:

"Have I anything in my hand?

Yes.

What?

A watch.

Whose?

My husband's watch.

What o'clock is it?

Ten minutes past one."

This was the first mistake she had made,—it wanted a quarter to one by this watch. Could she still have been taking time by my watch? Unfortunately, I did not ascertain this at the time. I now put a patent leather inkstand on her stomach.

"What do you see on your stomach?

Nothing.

Try again."

After a considerable pause, she said :

"I see something.

What ?

A locket.

No.

It is a snuff box.

No.

Then I can't tell.

What colour is it ?

Dark green."

It was very like a snuff box and blue or dark green.

"Are you tired ?

Yes.

What has tired you ?

Speaking.

Does it fatigue you to see with your stomach ?

Yes.

Would you like to lie down ?

Yes.

Then do so.

I can't.

Shall I help you ?

Yes."

I accordingly laid her down with some difficulty, the whole body being very stiff. After a few minutes I again addressed her through the epigastrium, and all over her body, but could get no answer: the power was exhausted, and could not be revived.

Five o'clock p.m. Mrs. McKenzie has no recollection of having dreamed even in her sleep to-day, and was surprized to find herself weak and exhausted on waking, instead of being refreshed as formerly. I took out my watch on pretence of feeling her pulse and asked if she had ever seen it before. She said never.

Her husband told me that she awoke at five minutes to two o'clock, being within a minute of the time she had indicated. It was evident that her new mode of perception required a strong effort of the system and that this had greatly exhausted her, and she expressed a strong dislike to be mesmerised again. I think that a little reflection will enable us to account for her refreshment on former occasions and her extreme exhaustion this last time. Voluntary or cerebral life may be considered as consuming, and involuntary or organic life as restoring, the loss of nervous fluid. In natural sleep, the exhausted brain is recruited by the ever active ganglionic

system, and the sleeper on waking finds his brain re-invigorated by a fresh supply of nervous fluid placed at its disposal for the purposes of animal and intellectual existence. But suppose the nervous energy to be carried off as fast as it is generated during sleep, would not the sleeper awake weakened and exhausted and incapable of active bodily or mental exertion? * This is exactly what happened to my patient; instead of the brain being supplied with fresh nervous fluid for consumption on waking, it had been consumed by the calls made upon the ganglionic nervous system by this new mode of perception, which was too unnatural and exhausting to be borne for any length of time. If this is a reasonable view of the case, such experiments can never have a *curative* effect upon debilitated nervous constitutions, and I therefore refrained from experimenting farther upon this lady. Not having been such a mere animal as to demand the evidence of my senses when my curiosity and understanding had been fully satisfied by the testimony of others, I hardly felt disappointed at not being at liberty to prosecute transcendental mesmerism further in this case.

After having witnessed the mesmeric coma for the first time, I wrote thus:—"Although I should never succeed again, I will in future think, speak, and write of mesmerism as being as much a reality as the principle of gravitation, or the properties of opium,"—and so I now say of clairvoyance and transference of the senses. Mere experimenting, without reflection, is a waste of time that would be better employed in curing diseases or preventing pain, and it is high time for philosophers to begin to think what can be the cause of these wonderful effects. Hoping that you will soon be able to enlighten us,

I am very truly yours,

Calcutta, 1st July, 1849.

JAMES ESDAILE.

* Yet we must remember Dr. Elliotson's remarks in his narrative of Miss Abbott's case, No. IX., p. 61.—"She was always much stronger after being mesmerised, as is common (No. V. 60—62), and she was always the stronger the more I made her talk in her sleep-waking: so that, after having learnt that she talked, she could always tell on waking, by the degree of strength she felt, whether I had made her talk much or not. 'A great perturbation in nature,' as Shakespeare felt, 'to receive at once the benefit of sleep and the effects of watching:' but most of the phenomena of mesmerism, though true and all possible to occur without mesmerism, seem equally great perturbations in nature."

"Many patients have told me in their sleep that, although quiet might seem better for them than talking, it really was not, though I believe that in some it is. The rigid patients mentioned in No. V., were not the weaker for being kept in invariable rigidity and strong muscular exertion for hours—but refreshed (pp. 61—76); nor the young lady mentioned in No. VI.,—though I often kept their muscles above an hour in the most forcible action, they actually were greatly refreshed and strengthened by what had passed." See also Miss Collins's case, No. XI., p. 357.—*Zoist*.

“ Calcutta, 16, Elliot Road,
“ June 11th, 1849.”

“ To Dr. Esdaile, Presidency Surgeon.

“ My dear Sir,—I beg to return you your letter to Dr. Elliotson which you left at my place yesterday for my perusal, I have much pleasure in saying that all the particulars which you have mentioned there relative to the case of clairvoyance exhibited by my wife are perfectly correct.

“ You are at liberty to make any use you please of this letter.

“ I remain yours very faithfully,

“ J. MCKENZIE.

“ Second Teacher, Seal’s Free College, Calcutta.”

II. *Cases of Cross-mesmerism, with some Remarks upon the Magnetic or Mesmeric Fluid.* By Mr. W. CATTELL.

THE phenomena resulting from two or more mesmeric influences acting at one time upon the same patient, usually denominated cross-mesmerism, have been so little noticed,—and their appearance is so apt to create unnecessary apprehension where no real danger exists,—that the following cases, which have occurred in my practice during last year, may be found instructive. At all events, I trust they will be the means of directing attention to a class of phenomena which, perhaps, have been too much neglected, though I have reason to believe the note books of many mesmerists could furnish cases much more interesting and difficult to manage. My attention was first directed to this subject, by observing the dislike which all my somnambules exhibited to the presence of my friend Mr. Nottage. At one time his entrance struck the patient dumb during the remainder of the *séance*; at another, destroyed the lucidity. Anything touched by him conveyed the same distress to them, and they never voluntarily allowed it to come in contact with them. A series of half-crowns placed upon a book,—one of which he had marked, were offered by me to the patients, who accepted all except that one which Mr. N. had touched. I found the same symptoms attend the presence of other individuals, though all believers in mesmerism; and that invariably, so that a person whom one patient disliked, was sure, ever afterwards, to excite the same feelings in all the rest; and *vice versa* if he were liked.

“ On the 30th of last June, during some phrenomesmeric experiments upon Master Tims, æt 15, who was being mes-

merised for swelling of the glandulæ concatenatæ of the neck, (whose case I hope some day to furnish to *The Zoist*,) some street music interrupted us by throwing the somnambulist into an ecstasy. The music—now solemn, now gay,—excited varying rigid attitudes, (the rigidity being much greater at one moment than another,) and as he exhibited no uneasiness, he was handled at various times by several persons present, to some of whom he had previously shewn dislike, and among them by Mr. Nottage. After the music finally ceased, I found that the rigidity it had induced could not, as usually, be removed. As I approached he retreated; when I addressed him he shewed impatient displeasure, and, removing from me as far as possible, became perfectly cataleptic.

On a previous occasion, upon touching the organ of *Firmness* in this youth, I was astonished to find that I had induced a rigidity which, by the ordinary processes, could not be removed. But, on breathing over that portion of *Firmness* which I had excited, the limbs immediately relaxed. The patient then told me that if I placed my finger in that locality (touching the sides of *Firmness*), I should always produce such a result; and I found this to be perfectly correct. I have had but one other opportunity of testing this phenomenon upon another head with the same result: it may be that there exists an organ of *Rigidity* in the brain; if so, that is probably the spot where it will be found. I recollected this, and at once tried to remove the excitement from the supposed organ of *Rigidity*, but without producing any result. I then placed him in a chair, the runcles of which he convulsively grasped with his hands, and in a low tone of voice commanded every one to be silent and to sit still. He was evidently very excited and confused, and said that all had influenced him, and he did not think he should ever wake again. I made passes over him for more than half an hour, and after remaining some time in the deep sleep he was much less confused, and presently was sufficiently recovered to converse in his usual manner with me, and prescribe for his release from the voluntary imprisonment he had effected by grasping the chair, for no efforts of mine had been able even to move a single finger, so firmly was the contact sustained. He proceeded to give me the following rationale of his state.

“Mr. N.,” he said, “touched my arm when the music ceased for a moment; had it been playing, I should not have felt any pain. He must take your hand, and, with the other, you must slowly make one pass up each of my arms from the finger tips to the shoulders and they will relax, for I cannot remove them myself and you have no power alone. I shall

not, now, be clairvoyant to-morrow, and I cannot see when I shall be; this cross-mesmerism will delay it for a long time." His clairvoyance he had predicted to commence on the day succeeding this on which he was cross-mesmerised. He was to be perfectly lucid after a series of four sleeps, of which this was the last, and before being cross-mesmerised this evening, as I was very anxious about it, he had told me that if he were awoke and repassed into the sleep this evening he should not be clairvoyant, for each of the four sleeps must be on a different day. However, from his first becoming somnambulant, he had always accurately predicted and prescribed things relating solely to himself; and, a few evenings before, when asked to examine a person's lungs, he said he could next week, but for the present he could only tell him that I could put him to sleep in exactly eight minutes. The consulting party had been put to sleep by me several times, and the time occupied in producing sleep was exactly eight minutes. As I had put the question to our somnambulist myself, at the same time causing him with the finger to touch the brow of the other person, he had no means of discovering who he was, and, indeed, when asked, he could not give the name, nor did he know whether he had ever been mesmerised. The few in whom I have induced somnambulism have invariably been lucid. I followed our patient's directions with complete success; his arms relaxed as my hand passed along, and I considered it prudent to awaken him. In this, however, I was again unsuccessful, and he said that he could not awake until Mr. Nottage had made an upward pass over each eye without touching him, as, otherwise, when he awoke he should not be able to raise the lids. Looking steadily at him, I desired him to awake, whereupon his eyes slowly opened, and he complained of languor and fatigue—a feeling he had never before experienced after the mesmeric sleep. Circumstances prevented my mesmerising him again until 19th July, when he was no more lucid than before, in consequence, as he said, of the cross-mesmerism, and was unable to predict when he should become clairvoyant.

Not long after this, he was subjected to cross-mesmerism a second time, under somewhat different circumstances. This case is perhaps more interesting than the former, as it illustrates what may be called cross-mesmerism by catalysis, or mere presence. It was on the 7th of August that I induced sleep-waking in Master Tims by a single pass, so susceptible had he become from his having been almost daily mesmerised, in accordance with his own instructions delivered in sleep-waking, to overcome the retarding influence of his last cross-

mesmerism. On that day and at almost every *séance* afterwards, Mr. Davis, being greatly interested in mesmerism, was present. On this occasion, he was on the patient's left, and one or two other gentlemen were also in the room. No uneasiness was exhibited by the somnambule in passing into the sleep, but to my preliminary questions as to his health, he was scarcely able to reply from, apparently, some obstruction in his throat, and he appeared to hear Mr. Davis equally as well as myself and us alone. I then questioned him as to the cause of this—in his case—unusual phenomenon, when he stretched out his arm, which remained straight and rigid, towards that part of the room where Mr. D. was standing. I had some difficulty in relaxing his arm, but was still unsuspecting of cross-mesmerism, as no one had touched our somnambule. I therefore proceeded to excite the organ of *Language* to afford him some relief; but this not answering, I touched several others with equal non-success. Beyond a very slight alteration in his features none even of his more prominent organs could be excited into action. A similar effect of cross-mesmerism is recorded in the Phrenomagnet. Mr. Pembroke having placed his daughter in the sleepwaking, she was accidentally touched by a gentleman in the room, when both arms became rigid, so that he could not reduce them until he awoke her. Presently, she was again passed into sleep-waking, "when she fell," he says, "into the deepest sleep I ever witnessed; the arms could not be catalepted, the organs ceased to act, and I have not been able to produce catalepsy since neither asleep nor awake, although I could do so previously with a single pass. I have magnetised her but once since, and *though some of the organs can be excited as usual, though much feebler, others come out in parts foreign to their proper situations.* The head falls frequently to the front or back; the arms fall from the lap and hang loose as those of a corpse; answers are *given to questions in a dreamy sort of whisper*; there is no energy,—no starting up and swelling with pride when *Self-esteem* is touched; in fact, some extraordinary change has taken place in the nervous system."

Our somnambule having been apparently in the deep sleep, awoke in the same state as before, and when I again asked him to give me some directions to relieve him, he gave no answer, but pointed with his left arm—which also remained stretched and rigid—directly towards Mr. D., so that there could now be no doubt that his presence was exercising some unpleasant but important influence over the patient, who presently fell over towards the right and became contracted and rigid. One or two slight attacks of a similar nature had oc-

cured at different times since the 3rd of August, but they had passed off so rapidly that I had neglected seeking any explanation of them. However, on referring to my note-book, I found that Mr. D. had always been present when they took place. This contraction I removed; but almost immediately afterwards a similar one occurred towards the left, from which *he could not be recovered, although every means were tried, and our united force could not unbend his body.* No alternative remained but to awaken him; but, after using the usual processes for nearly ten minutes, no effect was produced. I therefore desired Mr. D. *to stand behind me and to place his hands upon my shoulders,* while I again endeavoured to awaken him. This method succeeded; in about half a minute the rigidity gave way all over his body, the arms relaxed and the fingers seemed to twitch into consciousness, while the deathly pale countenance became once more animated and happy.

He complained of general numbness, and by a movement of my hand he was again passed into sleep-waking; but this time we were alone. He spoke with great difficulty, but contrived to make me understand that I must blow into his mouth. This I did, and his voice, though greatly relieved, was *still hoarse and weak.*

He now gave me the following explanation of what had occurred: "Mr. D. ought not to have been with me so frequently when I was asleep, for he *unintentionally* established a sympathy between us, which to me is injurious, because his *influence* is different from yours. Each time he was present it gradually increased, till every motion he made affected me; and, when he came near, I was stiffened for the moment; and, when I was contracted to-day, each time Mr. D. leant his body towards me. When I went to sleep to-day, you did not speak to me for some minutes; and, because Mr. D. was silent and *his tongue quiet, mine became stiffened.* I could scarcely speak, and in all my sleep-wakings, while his influence remains upon me, it will continue to be very stiff. If Mr. D. were to put me to sleep now, it would relieve my voice at once, *but that would injure me.* You must not let him be present while I am asleep, for some time to come. *The effects of this cross-mesmerism will continue upon me for 18 days, and it will be over on the 21st.*

"You had better wake me up now, and ask Mr. D. to fan my limbs with a silk handkerchief; that will take away the stiffness, which you will not be able to remove."

Accordingly I awoke him, and having failed in relieving the numbness, Mr. D. effected it as he had directed.

On each of the following days he was contracted and

stiffened as before, first by Mr. D. looking into the room, and again by his accidental presence in the adjoining one. This last was on the 9th. The next day I had an interview with Ellen Dawson, (whose clairvoyance has so frequently been noticed in *The Zoist*,) during her sleep-waking. After relating various circumstances which had happened to me during the past few weeks, she especially dwelt with precision on my mesmeric cases. Looking at Master Tims, she exclaimed: "I see him; he has been cross-mesmerised; why don't you place your gold ring upon the patients' finger while they sleep? that would prevent all accidents, and no one could cross-mesmerise them. You *should place it on the fourth finger*, because there is a nerve whose influence runs from that direct to the head."

I presume she meant the ulnar nerve, which some say was the cause of the fourth being chosen by the ancients as the marriage finger.

"But why a gold ring, Ellen?"

"Because," she replied, "gold is a good conductor of the mesmeric fluid, and holds it longer than most other things; but anything from your person would do, though not so well."

"In case I should forget the ring, and paralysis ensues, at any time, what then?"

"If," she said, "*you touch the patient's hand with a piece of steel, it will relax it.*"

On the 18th I again magnetized Master Tims; when, having placed my ring upon the fourth finger of his right hand, as Ellen had directed, I asked him what effect that would produce?

"Oh, how delightful!" he exclaimed; "no one can cross-mesmerise me now."

"Well then, may Mr. Davis come in?"

"Yes," he replied, "he cannot hurt me now."

Mr. Davis now came in, and the somnambulist, without any symptoms of uneasiness, *advanced and shook him warmly by the hand*, and declared he felt no effect from his touch. However, he invariably presented the right hand, and, when I removed the ring to the left, he presented this; but no sooner had it left the finger than *paralysis took place, which was only removed by my touching his hand with my latch-key*. He said he did not like touching Mr. Davis with his left hand (the ring was upon his right), because it caused a painful sensation in the fingers.

A few hours after the above, he was standing at a short distance behind another patient, whom I was mesmerising for general debility, and fell asleep, with his pocket-knife unclasped in his hand. As neither he nor I could open it, and

remove the knife, he directed me to awake him, as then, by gently opening my corresponding hand, his would also open by sympathy. I desired him to take a message for me at a certain time in the afternoon; awoke him, unconscious of what he had promised to do, and released the knife as he had directed.

My sleep-waking command was literally obeyed, at the moment I had desired. He took the message to some distance, and passed several persons on his way, to whom he appeared perfectly awake, though his eye had a vacant gaze; but, on his return, he denied most firmly having done any such thing, or having even left the room. He never remembered it except in sleep-waking. Such were the facts presented to me in this case at that particular time.

Derangement or inaction of the cerebral organs occurred frequently during the interval of these eighteen days. On one occasion, as he did not speak, I touched the organ of Language without producing any result. On touching over Benevolence he became very violent. Presently he drew out his clasp knife, and was apparently about to stab me, when I sprang behind, and, by a sudden effort, stiffened and awoke him. In a subsequent sleep-waking he was exceedingly sorry and vexed at what he had done, saying his cerebral organs were deranged by cross-mesmerism, and, though perfectly conscious of what he was doing, he felt irresistibly impelled to act as he had done; "*My brain will be right again on the 21st, that is the eighteenth day since Mr. Davis first stiffened me;*" (viz., on the 3rd.)

Another somnambulist whom I questioned on this case, after giving a similar explanation to what I have recorded above, predicted that the effect would terminate in 12 days from the time he was last cross-mesmerised. "I cannot tell you," he said, "why I say so, but I feel that Master Tims will be well on Monday next (the 21st.)" On the 3rd he had been first cross-mesmerised, and for the last time on the 9th. On the 21st August, our somnambulist spoke as fluently as ever in sleep-waking, but was unable to state when he should become more lucid. His cerebral organs were also capable of excitement by touch, just as I had always found them to be before he was cross-mesmerised.

From the phenomena of cross-mesmerism, we may infer the existence of a difference in the mesmeric fluid of various persons. And this doctrine is perfectly consistent with experience, and might have been expected from analogy. For as

no two individuals possess exactly the same temperaments and cerebral organizations, so the emanations from their brains must be—however slightly—different. And this is important, as the reception of a foreign influence by the patient, weak, diseased, and nervously susceptible, might be exceedingly injurious. I have quoted above, in my second case, the warning of the somnambule, that he must not be mesmerised by a person whose influence differed from that to which he had for some time been subjected. The same opinion is frequently uttered by many clairvoyants. Hence a patient should *not suddenly* submit to the influence of a second mesmerist, except a change seems to be imperatively called for, as when the usual good effect ceases or cannot be produced; and then the transfer should be made with caution.

This difference in the mesmeric fluid of various individuals is further evident from the general character of the results usually obtained by each. One person can invariably produce a certain class of phenomena, which seldom or never occur in the practice of another. There are mesmerists who produce clairvoyance in every case of somnambulism; others only meet with it at times for the patient's health, or in certain cases, according possibly to some peculiarity in his cerebral organization and temperament; while many mesmerisers never induce any degree of lucidity. One person is endowed with a will that knows no obstacles, and another appears to be without this power; a third individual by his will compels patients, sleeping and waking, to see through (to us) opaque bodies.

Dr. Ashburner relates that when Mr. H. S. Thompson by his will compelled obedience in the waking-state, he by this means, in the same patients, produced deep sleep. The one influence was felt to be clear, light, and very agreeable; the other dull, harsh, heavy, and overpowering.*

Upon this subject I have heard the following remarks by many clairvoyants. From the *active brain*, there emanates a fluid which rests over the head and brow like a halo or cloud of light; varying in intensity in different persons, according to their respective mesmeric powers. Its colour is blue, like the electric spark, of every shade, from the lightest presented by the prism, to a deep violet; it extends, more or less, all over the body, but is most visible at the extremities, being emitted from the tips of the fingers in mesmerising, like brilliant stars or spangles. When this blue fluid is clear, the patient becomes clairvoyant, and is lucid in proportion to its

* *Zoist*, No. XIII.

brilliancy and intensity. The deep violet is very intense, powerful, and compulsory in its operation, and particularly effective in organic disease, paralysis, contractions, and the like. It is a curious fact, that it is the blue ray of the spectrum that is magnetic, and this is most intense in its violet hue. The pale blue fluid is quiet, soothing, and exceedingly beneficial, where great power is neither necessary nor advisable, in nervous and internal disorders.

The fluid of the majority of mankind is more or less thick, heavy and dull; and the presence of intense thinkers is likely to disturb or cloud the lucidity of a susceptible patient. Occasionally, the mesmeric halo is thickly studded with stars: here there exists a powerful will combined, according to the clearness of the fluid, with the capability of producing great lucidity. Sometimes the mesmeriser's brow appears clothed with this halo to the patient before the sleep takes place; and in the case of Miss Martineau it surrounded everything in the room. One of my patients usually saw it after being mesmerised for a few minutes, and described it as being like the flame that appears round the head of a newly ignited lucifer—but clearer and softer, about three inches in breadth and resting over my head and shoulders. It was much more brilliant in the dark, but never occurred except the patient held my hands. Clairvoyants state that this fluid is matter, and the mesmeriser should, as he values his own health and that of other patients, carefully shake and wash his hands after each operation.

Nor is this luminousness confined to the human species. To a clairvoyant the feline tribe appears vividly luminous, especially the domestic cat and the tiger; the dog presents it in dull, lambent patches, and the magnetic emanations from the horse are of a more intense character than those from the cow.

The luminousness may be observed in a warm evening emanating in minute points of light from the extremities of various plants—particularly the Indian pink, nasturtium, marygold, and from the lichens like pale moonbeams. But the animal creation exhibits it in the greatest brilliancy and profusion, being in all cases most distinct about the head and extremities, which may correspond with the poles of a magnet round which the same phenomenon was observed by Baron Reichenbach's patients. The lambent illumination of the lampyris or glow-worm is well known; it is of a greenish colour, emanating *from a yellow surface so that the light itself may be blue.* “*The light-emitting segments preserve their peculiar property for some time after being separated from the rest of the*

body, and manifest it even in *vacuo*, or when immersed in gases which are not supporters of combustion.*

The luminosity of the infusoria and other aquatic animals is described as being produced by a fluid diffused over the whole or an especial portion of their body, which in the *acalephæ* has the property of stinging the person who touches them, which has given their name. An odour has also been perceived from these luminous animals similar to that which surrounds a highly charged electrical machine; and after gazing for a few moments upon the sea when full of them, the eyes become pained, headache and giddiness succeed, and the effect has been compared to that produced by smoking too much tobacco.† To the best of our knowledge, all these animals can, *at will*, increase or suspend their light; in the familiar case of the *lampyris* that fact is established. This luminosity cannot, therefore, be ascribed to combustion, especially as it suffers no diminution when the animal is placed *in vacuo* or in gases which do not support combustion. Hence it appears to be the emanation of a fluid, analogous to that which is produced by the human brain, and whose effects are so commonly alluded to in the common cat, the tiger, and the rattle-snake. All these animals are mesmerisers, and employ their powers in hunting for food by what is generally termed fascination. The earth itself is a great magnet, causing all other things to become so by induction; and it is probable that future investigators will discover that this magnetic fluid is universally diffused throughout the animal and vegetable kingdoms, but existing in every degree of intensity and quantity in different beings. This is a subject still very obscure, from the want of proper observations and facts; but it is one which will some day demonstrate the universal existence of magnetism.

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NOTE BY DR. ELLIOTSON, ON THE DISTURBANCES OF
MESMERIC SLEEP-WAKING.

Numerous examples of these facts are recorded in *The Zoist*, and I quote them as the earlier numbers of this journal are becoming very scarce. In Vol. I., p. 177, in my remarks upon a very striking cure of the insanity of a youth with mesmerism by Mr. Chaudler, I said:—

“In many cases, a relation is established between the mesmeriser

* *Brande's Dictionary of Arts and Sciences.*

† *Encycl. Ana. and Phys.* Art., *Animal Luminousness.*

and the patient, so that no other person can awake him, or another person interfering produces great disturbance to the system. This happened here on one occasion. 'I was called away,' says Mr. Chandler, 'after having mesmerised him for some time, and, not thinking it quite right to awake him, I requested his mother to do so in about ten minutes after I left. In a short time, I was sent for again in great haste, and found him on my arrival in a most horrible state; he had tetanus of the whole body—not a limb could be moved. He remained in this state about half an hour. I was alarmed and puzzled, but thought the best plan would be to mesmerise him again, and then awake him myself. Accordingly I commenced manipulating, and to my surprise *in about two minutes* the body became relaxed, and he sunk into a quiet and mesmeric sleep, out of which, after a few minutes, I aroused him in the ordinary way; and he woke as usual quite well: but he remarked that we had been playing tricks with him, and begged they might not be repeated lest he should be killed.' Such disturbance of the system had the interference of another still left.

"This relation between the mesmeriser and the patient is one of the most remarkable occurrences of mesmerism. It frequently does not exist. It did not occur in the Okeys. Any one might touch them; any one woke them, whoever had sent them to sleep. But in some instances, the contact of any other person than the mesmeriser, nay, the proximity of any person, produces the greatest distress, and sometimes the most violent disturbance.

"They generally shudder and complain of cold. Hundreds of persons have seen my patient Rosina. Her case so beautiful in many points, so exquisitely beautiful while she sings in her sleep or converses facetiously, is overpoweringly confirmatory of the truth of Gall's location of certain organs of the brain, by the excitement on only one side or the other of the brain, by merely pointing the finger to them, behind her back, her eyes being closed or bandaged and the operator and all others looking away, so that it is not known to him or others where he is pointing till the cerebral effects come, or a person pointing where he pleases, without knowing why or to what he is pointing, and every one looking the other way till the effects come. She also becomes miserable if her mesmeriser leaves her, and generally if others stand very near her, and especially if they touch her; though her eyes be shut, she immediately says that something cold, a wet towel, for example, is put in her hand, if another than the mesmeriser touches her. If her shut eyes are blindfolded, and the mesmeriser and a score of others touch her hand with the point of their finger, she distinguishes his finger and grasps it, but repels the fingers of another. Not being aware of this relation, I at first sometimes left her asleep, and the effect was always violent fits. I mesmerised a young gentleman, about her age—about seventeen years old, who, though his eyes were shut and his sleep was sound, instantly distinguished the point of another person's finger, on the back of his neck, from my own, though every precaution was taken so as to render it absolutely impossible for him to learn,—impossible

for him by ordinary means of sense to know, who was touching him. He allowed others to be near him, but entreated me not to leave him, and remained close at my side, following and pulling me back if I attempted to go away. He was not agitated by the contact of others, but annoyed and distressed; and said, how cold that is. I have another young patient who will not allow any other, not those whom she most affectionately loves, to be within two yards of her in the mesmeric state. The most noiseless approach of others towards her makes her shudder from head to foot, and she cries out, 'cold, cold, cruel, cruel.' Even if two persons are at the distance at which she will bear one without noticing it, she begins to shiver. Though she will bear one or more at a certain distance at first, it often happens that their disagreeable influence is gradually felt; so that after a time, she says, 'I feel cold;' and then complains more and more, till it is absolutely necessary for the parties to retire further.

"I have another case, in which the patient is very rigid, and the eyes and mouth firmly closed. Wherever I am she bends very slowly (this is all she can do, for she cannot move a foot) in that direction; and she slowly recedes as invariably from the person, nay, from the hand, of any one else. What her sensations are I have no means of knowing, from the locked state of her jaw, her complete deafness and rigidity in the mesmeric state, and her total oblivion afterwards of all that has passed.

"I have known it impossible for any one but the mesmeriser to awake the patient; and I have known it impossible for any one but the habitual mesmeriser to mesmerise him.

"Mr. Chandler adopted the proper course. He went himself to his patient, mesmerised him afresh, and then awoke him. It will be remembered that the father once awoke him without difficulty or inconvenience; but then Mr. Chandler was present, and that no doubt preserved his tranquillity. One of my patients, before the period of spontaneous waking has nearly arrived, cannot allow me to leave her without distress, and goes into fits if I do so for any time, and on my return to her is not calmed for a long while; but is calmed the sooner by my touching her kindly, or making passes so as to shew she is again the object of my attention. Mr. Chandler, by mesmerising him, calmed him I have no doubt much sooner than if he had merely remained with him; though taking his hand might possibly have had the same result, because he never, on other occasions when his absence had not caused the disturbance, found mesmerism of any avail in the fit."

In Vol. II., p. 51, I said of Miss Critchly:—

"She could distinguish the mesmeriser from others: she moved towards him, and withdrew from the proximity of others."

"The sensation given her by the proximity, without contact, of the mesmeriser and of others, was independent of all the common forms of sensibility. It took place when her eyes were carefully covered, and the proximity was behind her, as well as when the parties were before her and her eyes left to themselves. Patients, in whom the phenomena takes place and who can talk, describe the

sensation from the mesmeriser as exceedingly pleasant, and that from others as exceedingly unpleasant. Generally the former is described as warm, and the latter as cold. One of my patients, however, describes the sensation from others than the mesmeriser as a sort of roughness: "very disagreeable,—she can hardly tell what: not cold, but a sort of roughness." The distress occasioned by the contact of others, in cases where this attraction and repulsion happen, is often extreme: and, for want of ascertaining whether the attraction and repulsion exists, great temporary disturbance, convulsions and even delirium, have often been produced by strangers touching the patient."

"It sometimes happens that the patient, though capable of being mesmerised by another, may not feel comfortable on going into the mesmeric state at finding his original mesmeriser not present with him: and the same disagreeable results have ensued from this cause. In general, perhaps, in this kind of cases, the new mesmeriser contents the patient at last by perseverance in the mesmeric process, or even without it.

"The youth of whom I have just spoken distinguishes not only the touch of the point of the finger of the mesmeriser from that of any other person, but, if, while he is grasping the hand of his mesmeriser, another person touches not him but the mesmeriser, he instantly drops his mesmeriser's hand, becoming perfectly indifferent to his mesmeriser, though his closed eyes be effectually covered or the stranger's touch be made behind him. I only yesterday (March 17th) made decisive experiments of this kind upon him. I stood behind his high chair, while he was asleep with his eyes perfectly closed, and laid my forefingers carefully and closely all along the edge of his eyelids, so that ordinary vision was *absolutely impossible*. Before he was mesmerised he had gone up and taken the hand of a patient asleep, who has an attraction to me and an aversion to strangers, but who occasionally had no aversion to some particular individual, male or female; and, instead of repelling his hand, she took it. Whether this was the reason or not, I cannot say: but when she, being now restored to her natural state, took his hand, he was not annoyed,—shewed no repulsion to her. She stood with three other ladies and his brother close to him; and each in all varieties of succession in perfect silence touched with the end of a finger only the back of his hand as it lay in his lap. Invariably, in not less than thirty trials, when any of the others touched him thus he withdrew his hand, and, when she touched him, he made no signs of uneasiness, but kept his hand perfectly still as if I had touched him. I then put my right hand into his right hand, and he grasped it firmly: I drew up my hand with his to the back of his high easy chair, and continued standing behind him. His brother stood at my side also behind the chair. The youth was sunk low in the chair, so that had his eyes been open he could not by any possibility have seen our hands. Whenever I touched the brother's right hand with my left, the youth relaxed his grasp of my right hand: and when I ceased to touch the brother's hand, grasped my right

hand again. This was repeated so often and with such variations as to duration and succession of touching and not touching, that fallacy was impossible."

At p. 213, in reference to Rosina I farther stated:—

"If others stood close to her, she began to shudder; and the proximity of several was distressingly cold to her. All this was constant at the beginning of her state; but, after she had been in it some time, her face generally became flushed, and she would allow persons to be near her, and frowned but little, at last not at all, on my leaving her. She would bear them much better behind her high-backed chair and at her side than in front. What was very striking, a stranger could draw her almost as well as I could. Tractive passes by a stranger would draw her arms or her feet up or sideways, and draw her head and whole body over the side of the chair, she frowning all the time most angrily at the proximity of the stranger or his power to make her obey, but compelled to follow his movements. When I drew her there was no frown. When a stranger had drawn her foot outwards, she frowning all the time it followed his tractive movements, she would retract it very angrily the moment he desisted from drawing it. Any one could draw her eyelids open, and draw her eyes from side to side and up and down. Nay, a stranger could draw her more powerfully than myself, if his efforts were on her right side, and mine upon the left; even if he stood at some distance from her and I close to her. If he and I began drawing at the same time, he would draw her over the right side of the chair, while I was attempting to the utmost to draw her to the left. He would effect his purpose more slowly for my efforts in the opposite direction; but he invariably beat me. Every phenomenon, stiffening, contraction, &c., was more ready and more powerful upon her right side than upon her left; even the excitement of her cerebral organs is more ready in the right half of the brain."

In Vol. III., p. 49, I said in reference to Miss Abbot:—

"Most persons can be mesmerised and awakened by others no less than by their ordinary mesmeriser. Nearly all my patients have been affected by others as well as by myself: but in the far greater number of instances the process has required to be continued longer by others before sleep began. I conceive that much depends upon the patient's feelings. If a great dislike to the process by all other persons, or by a particular person, exists, all others, or the particular person, may find success difficult or impossible, with the patient's knowledge of the attempt. The patient may endeavour to overcome this dislike, and actually wish to be mesmerised by another while still unconsciously possessed with a reluctance, and success still be prevented. Even when this reluctance does not prevent success, it may occasion the mesmerism to be less beneficial than usual or to produce discomfort and perhaps great irritation.

"I have known this reluctance completely removed, and then others succeed who had previously failed; and in the present instance success at length ceased to others, probably from a reluctance being

generated which had not before existed. When her betrothed had mesmerised her at home, I presume that the pleasure caused the process by all others than myself, to whom she looked for her cure, to be more or less a cold contrast. When susceptibility exists, I have generally been able to refer the exclusive or superior power of one person to produce the effect to a disinclination, conscious or unconscious, of the patient to be mesmerised by another. The susceptibility of the party and the power of his feelings may be in various relative proportions; so that a great susceptibility may prevent a great reluctance from hindering the effect, and a small susceptibility cause a slight reluctance to prevent it. Sometimes insensibility or severe attacks of convulsions have ensued upon a new mesmeriser operating: or upon another person touching the patient, or attempting to make passes, or otherwise interfere, in the mesmeric state. I suspect that all this is in general ascribable to the feelings: the person being annoyed in the mesmeric state at finding himself with another than his habitual mesmeriser. He may have willingly consented to be mesmerised by the stranger, but felt annoyed in the mesmeric state: for in it many feelings are often more acute than in the natural state, and the power of restraining them much lessened. I have heard of such results in M. Dupotet's patient Sophy, an excellent girl at Tottenham, cured by mesmerism of severe fits, when she once mesmerised herself, which her great susceptibility rendered possible. I imagine the mischief arose from her finding herself alone on passing into the sleep-waking state.

“There may be an occult unsuitableness of one person to mesmerise another. It has sometimes happened that a particular person has always failed, and another has succeeded, perhaps the first time, and the first has succeeded ever afterwards.”

So strong was the mesmeric attachment in one of my patients that she

“Was displeased, when even apparently in a very deep sleep, if I spoke to others; appeared to hear nothing said by others, though what was said might be calculated to render her unable to restrain herself from showing that she heard it; appeared not to hear any noise, however loud, sudden, or disagreeable, made by others, unless she mistook it for a noise made by me; would allow nobody but myself to be at a short distance from her, nor more than two, sometimes not more than one, besides myself, to be in the room; nor allow any other animal, even a bird, to be near her; nor allow me to *mention* any other person, nor even a living brute. She was angry if I mentioned her father or sister, both whom she dearly loved when awake; if I mentioned a dog, bird, fish, a fly, or even the mites of cheese, as alive: but if I spoke of birds or fish as dishes, and therefore no longer alive, she experienced no annoyance. Jealousy could not be carried to a higher pitch. The usual happiness of the mesmeric state frequently creates a disinclination to be awakened; but, when this affection to the mesmeriser occurs, the disinclination is much heightened, and the patient often entreats you not to wake him.”

“ If there is any dislike to an individual in the waking state when the mesmeric attachment to the mesmeriser occurs, he is far more repulsive than others in the mesmeric state, and gives a far greater sensation of coldness. But the dearest friends of the waking state become repulsive. An amusing circumstance lately occurred. The patient whose remarkable case I related in No. V., p. 42, has since married, and after a few weeks was greatly indisposed and not relieved by the ordinary means. Her medical attendant begged me to see her, and consult on the propriety of mesmerism. I held my fingers towards her eyes, and for an instant only, and instantly, as by magic, though she had not been mesmerised for the greater part of a year, her eyelids were fixed, sleep and rigidity began and, without my doing any more, pervaded her, and in a few minutes her whole frame was rigid and buried in deep sleep. I advised that her widowed sister should thus mesmerise her daily. This was done, though the pointing required to be continued a short time by the sister to produce effect. This patient always was attached to her mesmeriser and withdrew from others; but was contented to be left alone. Her sister left her; and soon her husband went to bed. She moved from him, and, on his toe happening to touch her foot, she instantly moved from him still more, so that he could not help feeling hurt; her sister ran up stairs, and, between her repulsion from her husband and her attraction towards her sister, she moved nearly over the side of the bed upon the floor before her sister could awake her. On her being awakened, the attraction to the sister and repulsion from her husband were at an end, and he was happy again.”

The effects of cross-mesmerism may sometimes be prevented. At p. 357, I stated, in regard to Miss Collins, that:—

“ Fearing, therefore, that I should not cure her soon if she slept no longer than I could remain with her, I endeavoured to overcome this inordinate attachment to her mesmeriser, by representing to her, within the first two or three days, the disadvantage of her not allowing me to leave her in the mesmeric state, and by assuring her that she could overcome it. She having excellent sense and feeling, as well as strong resolution, presently overcame it, and allowed me to leave both the room and the house for any length of time, though she was always delighted at my return. I should recommend all mesmerisers to look to this point at once in every case: for, if the attachment is not governed early, it may become irresistible, and then the patient may have far less chance of an early cure or a cure at all; or the mesmeriser, if he consents to persevere with the case, may be compelled to most serious sacrifices of time. In some patients it may be irresistible from the first; but I am persuaded that where there is good sense, principle, and resolution, it may often be governed, especially if taken in hand early. I have observed in the two wonderful cases of general rigidity, with perfect closure of the eyes and deafness, in which the patients incline anxiously to the mesmeriser and recede from others, distinguishing them by some occult sense, that if I go out of the room and shut the door, or

remain in the room and throw something over them so as to intercept any influence, they become contented and remain unmoved in their chair. I mentioned the strongest example of mesmeric attachment with which I am acquainted; and, in that young lady, the sincerity of the regard remains the same, but the intensity has so lessened that she will allow me to move a yard or two from her for a short time, to speak of others and even to others, and some of her dearest relatives to touch her: yet, and notwithstanding her most earnest desire to be able to allow of my absence in her mesmeric state, that she may obtain a cure, of which there seems no chance while she cannot support my absence in her sleep-waking,—and I cannot devote more than half an hour daily to her,—she cannot permit me to leave her asleep. In another instance there was no mesmeric attachment to the mesmeriser for many months; and then it became irresistible, till a serious indisposition, in which she feared she should die, took place, when she was able to govern it greatly and allow the contact of her relatives.

“In the mesmeric state, induced by her father, Miss C. informed him that, when hypnotized, she ‘felt no regard for an individual merely because he was the hypnotizer: and cared not who went near her?’ and on his particularly inquiring whether she cared about any other person approaching her when mesmerised, replied very emphatically, ‘Indeed I do care.’

“As usual when there is attraction to the mesmeriser and repulsion of others, the sensation given by my hand or breath was agreeable, and by the hand or breath of others disagreeable.

“*My hand was ‘very smooth and nice,’* though really my palm is by hereditary organization rough; and, however cold it might in reality be, it was ‘warm’ or ‘not cold.’ Her aunt, to whom she is deservedly much attached, she could not bear to touch her, and found ‘rough and cold.’ One patient with a cancer was, *though in mesmeric sleep, ever ‘rough.’* Dr. Engledue, whom she likes very much, and whom she could hear when she heard no one else but myself, and who could at length mesmerise her as readily as I myself, was ‘rough.’ A youth, in both his ordinary and *sleep-waking state*, and his mother, were ‘cold and rough.’ In short she said they felt all ‘very nasty.’ The touch of one female patient in sleep-waking was ‘very nice.’ This patient has the peculiarity of dropping senseless and powerless if in her mesmeric state she mesmerises another, or remains a short time in contact with a mesmerised person or mesmerised gold, and of remaining long in this condition, coming to with great distress, and remaining very weak and melancholy, and without appetite, for many hours or a couple of days. By her holding Miss C.’s hand this happened, and then the feeling which she gave was no longer ‘very nice,’ but ‘very unpleasant.’

“Generally sleep-waking patients like the touch of all others in the same state, and some passionately; others dislike it, but less than if the party was in his ordinary state.

“*My breath upon her hand was agreeable,* but that of her aunt and Dr. Engledue was rough and cold.

“If an individual is disliked, the unpleasant sensation is much greater.

“She had no occult power of distinguishing the touch or breath of myself from those of others; nor of persons in the mesmeric state from those of persons who were in their ordinary state, as certain patients have.

“The sensation was probably the result of mesmeric dislike of all others in contact but myself. I have no doubt that the reason of the touch of the patient with the cancer being disagreeable, was her knowledge of the disease; and of that of the youth, her sense of propriety and her command over herself, which were both very strong, and prevented her from ever once exhibiting those childish marks of affection which are sometimes seen in mesmeric patients.”

In Vol. IV., Mr. H. S. Thompson relates some very interesting facts. He cured a young lady of severe neuralgia of the leg after the failure and worse than failure of a great London Surgeon-Baronet.

“Her father asked me if I thought mesmerism could at all relieve her. I proposed a trial. She was suffering at the time acutely from spasm. There were seven or eight persons in the room, and amongst them a gentleman (a cousin) who was sceptical as to mesmerism. I made passes over the foot and down the leg for about ten minutes, when she declared that she neither felt pain nor ache. The foot seemed attracted by my hand, and the gentleman whom I have mentioned wished to try whether he could produce a similar effect. He tried and succeeded: but in a few minutes the most violent convulsive action took place in the limbs, nor could I by any effort allay it for a considerable time, nor before all the parties who were standing round her had removed to some distance.”

“Subsequently,”

Mr. T. continues,

“I found that when I had continued the passes long enough to overcome the convulsive action and induce sleep, the patient became so highly sensitive that the approach of almost every one produced unpleasant sensations in her; and even some hours afterwards, if she sat near any persons, or was touched by them, or by *any animal*, very unpleasant involuntary twitchings were the result. Again, I have occasionally found if she had been walking arm in arm with any person previously to my mesmerising her, that, as soon as I commenced, the same convulsive action would occur; and also that she has been differently affected by my mesmerising different persons previously to mesmerising her. At one time when the pain was obstinate, and I was in the constant and daily practice of mesmerising her, I had also two gentlemen patients, both suffering from asthma; they each took me from a quarter of an hour to twenty minutes to mesmerise, and I invariably found that if I mesmerised her immediately after one gentleman, she was quiet and composed, and seemed very comfortable; but if after the other, she always expressed her-

self as feeling cold and uncomfortable, and the involuntary action was produced. I have tried this experiment repeatedly with the same result, and there has been a similar though generally a less effect produced, when even some hours had elapsed from my mesmerising either of these gentlemen. I was not at all aware of any different or peculiar sensation from either of them myself."

At p. 388 is detailed a case of violent phrensy in a lad mesmerised into sleep-waking at Bridgwater by another, and then tickled by his brothers and sisters and variously irritated by them and his mesmeriser to awake him, while the organ of Self-esteem was in a state of high excitement from the application of the fingers.

At p. 401, is another which happened at Plymouth from the flurry of the operator and interference of the company because the patient did not awake immediately that this was desired. The poor girl remained eighteen months in a deplorable state from the suitable mesmeric treatment being forbidden by a sadly ignorant physician opposed to mesmerism.

At p. 404 a third case is given in which a physician of St. Thomas's Hospital would approach, aye and accompanied by two colleagues, a young lady in sleep-waking, who beforehand had shrunk from the interview with even him alone, and said it would do her harm.

In Vol. V., p. 23, is the much talked of case of James Cook, of Deptford, who was unexpectedly thrown, while standing, into sleep-waking by a novice, and became furious and delirious on the approach of a third person, who took hold of him while the operator, frightened at the sleep he had produced, went for a chair. He might have been soothed in a few minutes if all but his mesmeriser had left him, and the latter had taken his hand and sat quietly at his side. But every thing calculated to make him furious was done; for every person went to him and made some foolish effort to awake him, and thus the disturbance was aggravated, and he could not be awakened at all: and a report of the matter appeared in *The Times*, with a letter completely misrepresenting the affair, and, after the lad had spontaneously awakened, and information of this was transmitted by the operator, together with a correct account of the whole, *The Times* refused to insert the communication, and allowed the public to suppose that the boy never woke again.* This single circumstance of misconduct in *The Times* it is to which a very

* Mr. Smith, the operator, says (p. 28), "Not only the editor of *The Times*, but the editor of the *Examiner*, treated my communications in the most contemptuous manner—never noticed them: they published untruth, and denied me an opportunity of replying. So much for the liberty of the press."—*Zoist*.

extended belief in this country is owing, that persons sometimes never awake again from the mesmeric state; and which has prevented thousands from being mesmerised who might have been cured or benefitted beyond measure. We are all daily tormented by persons, to whom mesmerism is recommended, objecting ignorantly that they should never wake again, and alleging that they read such a case in the papers.

Disturbances of this kind are produced not merely by cross-mesmerism, that is by the influence of others than the mesmeriser, but by any circumstance calculated to annoy the patient or even to disturb his system, mesmerically or not, independently of his feelings. Cross-mesmerism is the production of this disturbance by the influence of others, and is but a variety of a general affection, or rather one mode of the production of a general affection: and, even when the state is thus produced by others, it may not have resulted from any untoward mesmeric influence, but from mere annoyance by them. Fright from a sudden noise; vexation; grief, &c., felt even previously to the mesmeric state and continuing during it; pain and other indisposition; too many mesmeric experiments upon distinct cerebral organs, at least certain organs, or too much mesmerism of any kind; too many experiments with mesmerised water, even applied externally; or with metals (see Vol. III., p. 473); even the least contact of certain metals or crystals, &c., in certain patients, at least at certain times, may cause delirium and violence, or fatuity, and at the same time difficulty in restoring the patient into his natural waking condition (see above, pp. 233-43). He may open his eyes, permanently or occasionally, without any attempt at waking him; and may spontaneously become apparently quite awake but wild. It may be impossible for a time to wake him at all; or to wake him into any other than this condition. Even if we succeed, he may relapse again; and this repeatedly.

When the disturbance arises from other persons, the mode of operation may be perfectly identical with the operation of noise, pain, &c. The patient may feel comfortable with the mesmeriser and uncomfortable with others, or he may have so strong a mesmeric attachment to the mesmeriser as to hate all others,* and be agonized by their proximity (see above, pp. 234-5); and then the effects may occur even from jealousy (see above, p. 238), as shewn by their production from the mesmeriser talking much to others: sometimes, the prox-

* I imagine that the case is precisely the same where patients cannot be awakened or sent to sleep by certain persons or by any one but the habitual mesmeriser.

imity of no one, but the temporary absence of the mesmeriser is sufficient to do harm (see above, p. 234); sometimes the ill effect of some others is not from exclusive attachment to the mesmeriser, but from their being only disliked in the waking state. The ill effect is generally attended by coldness (see above, pp. 234, 240). Sometimes, though I believe less frequently, there may be an occult unfavourable influence exerted by another (see above, p. 238); because certain patients feel very uncomfortable when certain persons apparently not disliked are attempting to mesmerise them. I think, however, that there is more usually dislike in even these latter cases than occult difference of mesmeric influence (see above, p. 50).

It may be difficult to determine this point in different cases. The share that mere feeling has in the matter is shewn by a patient ceasing to suffer from another when he makes efforts to subdue the unpleasant effect, or the other parties strive to be kind and remove all dislike* (see above, pp. 237-9). I have a patient, an excellent young Jewess, who laboured under sleeplessness, pains of the head and side, and of one arm which was also sometimes powerless; frequent long attacks of nervous diarrhœa—a complaint peculiarly characterized, but, as far I know, not recognized by the profession; debility, &c. For two years I did her but little good, and proposed mesmerism, from the idea of which she shrunk with terror. I made a pass one day, and she instantly went off for a short time, but apparently in great distress, and she was ill for days afterwards. I repeated the attempt when I saw her again, and with the same result. Yet she had no dislike to me: and I believe the effect was from fear. Her sister, who was out of health, mesmerised her at my request, and succeeded and did her great good. A lady made a pass to her and with the same effect as myself, so that she was ill for days. At length her sister did her no good: and I tried again and with no ill effect; but I did her great good. My mesmerism is now the only one which agrees with her, and is both very powerful and renders her the greatest benefit; though the distance at which she lives prevents her coming to me except at intervals, or she would have been cured long ago. The presence of others in the room while she is in sleep-waking, makes her feel cold and very faint, and fall into a stupor from which I cannot rouse her while they

* The incident mentioned above, p. 236, bears upon this. A youth who withdrew from the touch of all but me, his mesmeriser, allowed a person to take his hand, with whom just before I had sent him into sleep-waking he had shaken hands.

remain, as the effects increase till they retire. In her natural state, nothing of this kind occurs; nor if the others in the room are in the mesmeric state, whoever they may be. And it is a remarkable fact that many patients have even an attraction to others, whoever they may be, when they are in the mesmeric state: will sometimes go up to them and sit at their sides, be they men or women, and tell by some unknown sensation that they are in the mesmeric state, and manifest, by the degree in which they preserve contact with their hands, the precise intensity of their mesmeric state. I covered her head with thick cloths and brought her hand in contact with the hands of a series of persons, some not mesmerised, some in full sleep-waking, some slightly affected, and let her take the hand of a person while I was mesmerising him and was producing no effect, a slight, or a strong, effect: and she has told the condition and its degree to a nicety, and always. I have never once known her wrong. Her sensation is as if an adhesive substance was upon the patient's hand: and she invariably says there is much, or little or no, "sticky stuff."

In Vol. II., p. 217, I remarked that—

"If her hand is brought upon the hand of any one who is in the mesmeric state, it invariably has a tendency to adhere to this, and in exact proportion to the intensity of the other's mesmeric state; if the state is deep, I cannot tear her hand away without the greatest difficulty, and she fancies that some strong adhesive matter binds her to the other, and the sensation to her is agreeable in exact proportion to the intensity of the adhesion. Even before persons are perfectly sent off she feels this sensation and this adhesive propensity, and for some time after they are awake." "In all the experiments of this kind vision was absolutely impossible."

By some occult sensibility they likewise may recognize their mesmeriser. See above, p. 234, and pp. 234, 236. This occult sensibility is astounding; for the patient referred to at p. 236,

"In his silent sleep, with his eyes perfectly closed, and any thickness of cloth thrown over his head and chest and drawn close round him, is instantly distressed beyond measure by a piece of gold placed upon the back of his hand after lying in the hand of another person, but not at all if it has been taken from my hand. Any one with gloves on makes the experiment, placing the sovereign first on my hand or the hand of another at pleasure, in every succession and with as many repetitions as are thought proper. Nay, if the gold is taken off my right hand and placed upon his left, or off my left and placed upon his right, he is distressed, and shakes it off, and, if it is placed in his palm, violent spasm of the hand occurs; though he expresses no uneasiness when it is taken from my

right and placed on his right, or from my left and placed upon his left."

The proper way to remove disturbances from the absence of the mesmeriser or the proximity of others is for all but the mesmeriser to withdraw, and the mesmeriser to approach the patient, take his hand, and continue to hold it and soothe him by every mark of kindness. If attempts to mesmerise do not irritate, they may be made: but frequently whether the state be marked by delirium, violent or not or merry, or by fatuity or stupor, the patient is for a time apparently quite insusceptible of true mesmeric influence. From time to time attempts to mesmerise him may be made by his mesmeriser. If sleep is induced, and maintained by the mesmeriser's contact or continued gazing, passing, &c., the patient may wake up in his natural state: but frequently relapses occur for a time. The deeper the sleep the better: and any means known to deepen it in the particular patient should be employed. I have seen some of these mishaps, and they have all been soon removed, though I can conceive that if a person is strongly predisposed to insanity, or idiotcy, or fits, terror thus induced may give rise to any of them more or less permanently, just as terror from other causes is known to produce them. There is occasionally so much depression, paleness, faintness, and feebleness of pulse in these cases, that, during the occurrence and afterwards, wine is required and borne in quantities which could not be borne at other times. It in general aggravates the symptoms if another person attempt to assist, unless he has mesmerised the patient on other occasions, or is liked by the patient in the natural state: and it often aggravates even then. Decidedly nothing can be worse in a case of mesmeric dislike than for others to go up to the patient and try to soothe him: and yet all generally surround the patient and try all sorts of means; and probably a medical man, ignorant of mesmerism, proposes bleeding, cupping, purging, &c., when the mesmeriser has only to keep all at a distance, take the patient's hand, and above all to *breathe* (not blow) *very softly* upon the patient, especially on his face and bosom, to speak kindly, and he will at last see all come right. Public exhibitions must in many cases derange mesmeric phenomena, especially if strangers approach and behave ill.

We may generally prevent the ill effects of the absence of the mesmeriser or the proximity of others by kindly accustoming the patient to both at the very beginning;* and we ought to avoid all things which can excite whims and fancies

* See No. XVIII., p. 116.

in patients, and therefore say nothing in their presence that can lead to cross-mesmerism. So strong is the power of imagination in sleep-waking that cross-mesmerism and endless annoyances may result in the majority of patients from carelessness. See above, p. 239

Phenomena of the same class as those of cross-mesmerism and dependant upon all the same circumstances in different cases are those of one or more persons only being able to mesmerise an individual, or one or more only being able to awake him. And these difficulties arise so generally from fancy, that generally they may be at length prevented or overcome. The young lady, whose mesmeric jealousy was so extraordinary (see above, p. 238), could be mesmerised by no one but myself, and declared in her sleep-waking that no other person would ever be able, and that attempts would be most injurious to her. Every attempt did fail and irritate her. But, when it was positively out of my power to mesmerise her any longer, her sister mesmerised her successfully and advantageously; and, when her sister married, her maid succeeded.

To the same class belongs the difficulty or impossibility of sending a patient off when others or certain others are present or at least very near. This difficulty also may be gradually overcome in almost every instance. The same equally holds of the difficulty or impossibility for others or certain others to wake a patient. When the person who produced the sleep-waking is absent and another cannot wake the patient, a good plan is for the other to mesmerise the patient, if this is borne; and thus bring him under his own influence, and then attempt to wake him. I have recorded some curious facts of this kind.

“On the 6th of May, I could not wake Miss Collins, so drowsy was she, and she answered questions faintly. This probably arose from there having been several persons all the morning in the little room: for very susceptible persons feel the influence of all around them. I have had several patients who went to sleep without any mesmeric process if several others were near them and all was quiet: some, as Rosina, it was very difficult to wake if others were near them, and her I was obliged always to remove to a part of the room away from every body, if I wished her to wake soon after my experiments had been made upon her,—and the more that were made the better Rosina always was. Miss C. had arrived as usual at ten, and I was obliged to leave her and her aunt between one and two o’clock. Dr. Engledue attempted to wake her at a quarter past six, but she went into a modification of the state which I have just described. She wandered about with her eyes open, perfectly lost, and could not be roused. This all arose from one attempting to wake her who had not sent her to sleep; for I had sent her to sleep in the morning. I returned home at about seven, made a few passes before her, so as

to send her to sleep and bring her under *my* influence, and then woke her into her natural state with perfect ease. On another occasion Dr. Engledue had sent her to sleep by one pass after she had awakened spontaneously in my absence. I had not sent her to sleep in the morning by less than several; and it was usual for a second sleep to be induced by fewer passes than the first. I did not know that he had sent her to sleep, and I attempted to wake her, but brought on the half-waking delirious state, and had to send her to sleep again, and wake her again, twice, before I could wake her into the natural state. When patients wake imperfectly and in this derangement, the proper plan is to send them to sleep again, and then wake them. Occasionally it is difficult for a time to send them asleep, and we have to wait before the attempt can be renewed successfully. Sometimes they are half-awakened again and again, and it is necessary to send them to sleep frequently, or allow them to sleep a long while, before waking measures wake them into their natural state. After this long sleep of eight hours, she slept better at night than usual:—a common fact, but very convincing of the truth and composing powers of mesmerism. The diminution of excitability by the mesmeric sleep appears to render subsequent natural sleep more easy, and she was always the better the longer her mesmeric sleep, as well as the more she chattered. The same occurrence took place the next day spontaneously; and in all probability from the disturbance it had produced in her the day before. She passed spontaneously from her sleep into this state, and I had to make passes for five minutes before her eyes closed, and even then the state continued, and she protested, as they generally do in this condition, that she was not asleep; but by continuing passes I soon sent her into her ordinary mesmeric sleep, and in two hours attempted to wake her and succeeded. In her mesmeric sleep she remembered all that had transpired in the delirious state. Frequently there is no remembrance of it.

“On another occasion, some time after I had sent her to sleep, she awoke spontaneously, and Dr. Engledue sent her to sleep again, and she passed into a deep coma, from which neither he nor I could wake her. At five in the afternoon I returned, and again tried in vain, as I found he had been doing. About six o'clock she became restless, spoke, said she wished to be awakened, told Dr. Engledue that she had a headache, which would be removed by passes made over her head with both hands, then breathing on her eyelids and around her head, and then blowing in her face. All this did remove her headache, but produced the half-waking delirious state; so that she said she was awake and must go home, put her shawl over her cap, omitting to put on her bonnet, and remembered both writing a letter to her father in the mesmeric state, and its contents, though in her ordinary waking condition she is ignorant of the whole. I now made downward passes before her, and at once sent her to sleep; and immediately awoke her by blowing in her face,—the whole not occupying a minute.

“One day I made her mesmerise herself with my hand. This

brought on the same half-waking cross state; from which I could extricate her only by making downward passes before her, and bringing her into a mesmeric state in relation with myself.

“If, after one of us had sent her to sleep, the other half-awoke her into this state, and this other called to her, she went to him; but the moment the first called her, she left the other and went to the first: shewing the greater attraction to the party whose mesmeric influence had been most exerted. But if the other now made passes and sent her off, and the first half-woke her and called her, she went to him, but left him as soon as the other called.

“The disturbance of this state was one day such, that she told me afterwards she had seen each of us green. I recollect in a case of pain of the head in a young lady, objects frequently looked of a blue color. In this state Miss C, would not allow any other than the one who had sent her to sleep or half-wakened her to touch her; and, on being fully awakened one day, was astonished at hearing a lady say, ‘Why she’s let me touch her.’ In her half-wakened state she had not permitted it, but was ignorant of this when awake. Just so was she astonished, like the patient at Nottingham who stared when awakened after the amputation of his leg, if she was awakened in one room into which she had been led in her sleep from another. In the simple dreamy state, she would take the hand of any one whom she mistook for the person she was dreaming of, and who was always one she was fond of,—one of her brothers, or a female friend.”*

The last sentence shews how much depends upon the mere feelings. When Rosina (Vol. II., pp. 219—224), in her dreamy sleep-waking mistook a person for any one she loved, she felt him warm and was happy; if she mistook him,—even me, her mesmeriser, as she did if I excited Pride or Destructiveness,—for one she disliked, she felt him cold and was angrily disturbed. Fancy worked all. The deafness to all but the voice of the mesmeriser is merely the result of mesmeric attachment and abstraction; and may sometimes be removed by resolution.†

In regard to an organ of rigidity (see p. 225), this is very unlikely. Some sleepwakers are very angry if their head is touched anywhere: and this probably is the explanation of the excitement when the finger was applied over Benevolence. When the fingers were applied in the region of Self-esteem or Firmness, and rigidity ensued, the effect might be the greater. Sleepwakers often grow rigid if displeased: and I have seen this effect when Self-esteem, and heard of it when Firmness, was excited. The expression of each was immobility, so that we call a proud person stiff, and a determined person firm.

The existence of a mesmeric fluid is pure hypothesis.

* See Vol. III., p. 473, &c.

† See Vol III., p. 329, and 360—362, &c.

The phenomena may depend upon a peculiar matter, or upon a peculiar state of some matter which is the source of other phenomena of nature. I think it best always to speak of phenomena only, and to say power, property, or force, which gives rise to them. We have no proof of a nervous fluid, an electric fluid, a soul, &c. The respective phenomena of mesmerism, electricity, heat, life common to vegetables and animals, and the mental phenomena of intellect, feeling, and will of the animal kingdom, may result from properties of ordinary matter peculiarly circumstanced, and, in the case of living beings, peculiarly composed, organized, and circumstanced, in regard to external circumstances, or may depend upon a peculiar matter in ordinary matter; but we see them only as phenomena of ordinary matter, and the peculiar matter is imaginary only. As to what clairvoyants say, they may say what they like on matters where there is no means of ascertaining whether they are right or wrong. The phenomena of light seem to depend upon the vibrations of some matter: but what this is, and whether the same holds good of the other phenomena of heat, electricity, gravitation, life, mind, in various circumstances, we know not. We have no right to speak of these but as the result of conditions of common matter.

I know no reason for believing that particular persons are disposed to bring out particular phenomena in patients. This affair, as far as I have observed, depends upon the patient: and I have looked rigorously into the subject. Inferences are too often drawn in mesmerism, as in medicine, from imperfectly investigating and from too few occurrences. The declarations of mesmerised patients thought to be clairvoyant upon these matters is not worth a moment's consideration. I am satisfied of the truth of clairvoyance—of an occult power of foreknowing changes in the patient's own health that are not cognizable to others; of knowing things distant and things past; and sometimes, though rarely, events to come. But I am sure that most clairvoyants imagine much, speak the impressions of their natural state or of those about them, and may be led to any fancy. Some talk Swedenborgianism: some Roman Catholicism: some Calvinism: some Deism: some Atheism: some prescribe homœopathy, some allopathy. Cerebral sympathy—a fact totally unknown to the medical world, is continually mistaken for clairvoyance, and the opinions of patients may thus be sympathetically those of their mesmerisers. They will deceive from vanity or love of money or even of fun. Many patients pretend to the power who have it not at all, and those really possessed of it in some

degree or other pretend to it when it is not in action. I first noticed this in 1838, and have seen it every month from that to the present time.

III. On the Ancient Magic Crystal, and its Connexion with Mesmerism. By. Mr. HOCKLEY.

“My brethren, there are men who, whether designedly or not, are in league with the fallen spirits—*wizards* and *necromancers*, using *enchantment* and *divination*, and producing divers effects beyond the power of man—real and natural effects, by the *help of the devil*, upon both the minds and bodies of their fellow-creatures. I shall endeavour this evening, by God’s help, to follow that branch of the subject, and to shew you what I conceive to be the connexion between the agency of those fallen spirits and the *lying wonders* performed in these later times, amongst which I have no hesitation in reckoning this *mesmerism*, which is now performing its real effects—real, supernatural, but *diabolical*.”—Rev. HUGH M’NEIL, Liverpool, April, 1842.

“Were we to believe nothing but what we could perfectly comprehend, not only our stock of knowledge in all the branches of learning would be shrunk up to nothing, but even the affairs of common life could not be carried on.”—TUCKER.

TO THE EDITORS OF THE ZOIST.

THE surprising coincidence of the phenomena elicited by the ancient practice of invocation by the crystal with the later discoveries of animal magnetism has for some years attracted the attention of the curious, and I have long been desirous of seeing the subject investigated by some of your able contributors with the attention which it eminently deserves: and, although there may be cause to fear that those opponents of mesmerism who, like the Rev. Mr. M’Neil, are already too prone to attribute to satanic agency every thing connected with animal magnetism which is beyond their limited comprehension might, by its apparent alliance to the art of divination by the crystal, find an additional reason for denouncing it; yet, considering that the very surprising revelations made by clairvoyants under magnetic influence, whether attributable “to the agency of spiritual beings” or to “the divinity that stirs within us and points out an hereafter,” have opened a wide field of enquiry into some of the hitherto least understood arcana of psychology, and that many of your readers, whether rationalists or spiritualists, notwithstanding the rhapsodies of the above learned and reverend gentleman, may feel desirous of investigating those occult laws of nature which, in spite of the poet, yet “lie hid in night,” I have been induced, upon a perusal of Gamma’s article in the last number but one of *The Zoist*, to offer the following notes upon the subject, trusting they may prove the germ of a more full and able essay by one of your learned correspondents.

It would trespass too much upon your space to attempt to elucidate the origin and various modes of divination by the crystal, of the antiquity and wide-spread belief in which there exist innumerable testimonies, sacred and profane; from the divine responses by the Urim and Thummim, mentioned in the Old Testament,* to Josephus, who in his history declares it to be more than 200 years since the stones of the ephod had given an answer by their extraordinary lustre; and from Porphyry, Iamblichus, and Psellus, to the magicians of Cairo and the peepers and speculators in England at the present day. With respect to the "superstitious rites, the long fastings, the mystical words, the concentric circles, the perfumes,"† which "I" deems only worthy of the knaves who employed them, it is to be regretted that many mesmerists, who justly deprecate their favourite science being deemed a deception and its professors impostors, yet so readily bestow the same abusive epithets indiscriminately upon the advocates of any doctrine which may be opposed to their own preconceived opinions. It is to be remembered that divination by the crystal is, more than any other species of modern magic, derived immediately from the Jews—a people whose numerous ceremonials of the same kind were enjoined, we are taught to believe, by divine command; and their followers, the Cabalists, though not perhaps strictly speaking the utili-

* It would seem from the observations of Sir Gardner Wilkinson that this form of divination was employed by the Egyptians before the time of Moses. Not only the form, but the symbols, and even titles, connected with it, are all related to those of Egypt. The Urim and Thummim, connected with, if not part of the breast-plate of judgment of the High Priest (Exodus xxviii., 30), and interpreted as Light and Truth, or Revelation and Truth, correspond most remarkably with the figure of Re (the Sun) and Thmei (Truth) in the breast-plate of the Egyptian priest: and Ælian and Diodorus Sicidus are quoted as authorities for the custom of the Egyptian priest when acting as arch-judge, hanging around his neck a sapphire stone which was called Truth. (*Manners and Customs of the Ancient Egyptians*, ii., 22, v. 28.)

Good accounts of the Urim and Thummim, or rather of what is understood concerning them, may be found in Winer's *Biblisches Realverterbuch*. In the Rev. D. Kitto's *Cyclopædia of Biblical Literature*, are extracted the observations and wood-cuts of Sir Gardner Wilkinson, before whose researches ultra-theologians endeavoured to make the world believe that the immense and ancient Egyptian nation had only copied the Jews, whose Urim and Thummim they had learnt after Solomon had married a daughter of Pharaoh! Dr. Kitto, though we dare say quite orthodox, is not among these, but cheerfully admits the force of Sir G. Wilkinson's observations: just as other orthodox divines cheerfully allow us to admit the fact of the existence of the countless worlds for millions of years, and of the sun not going round the earth but the earth round the sun, and to agree with the Chevalier Bunsen and others that the current views of history derived from the Old Testament are untenable.—*Zoist*.

† "I" is rather unfortunate in his "most approved modern author." Barrett was a mere book-maker, and his *Magus* (the original MS. of which was for years in my possession) is a transcript from Agrippa and a MS. of Rabbi Solomon, and the conjurations therein given were never intended for crystal work.

tarians of their day, yet remembering "how much better it is to get wisdom than gold, and understanding rather than fine silver,"* were diligent investigators of the occult properties of nature, and the efficacy of their "concentric circles" we must leave undecided until it can be explained how an invisible line drawn across the path of a somnambulist instantaneously arrests his progress—a fact which, although of daily occurrence, as yet remains equally inexplicable. Of the use of strict previous fasting we have continued examples from Exodus xxxiv., 28, where Moses "did neither eat bread nor drink water," to Matthew iv., where Jesus "led up of the spirit into the wilderness fasted forty days and forty nights." Now as Jesus was "harmless, undefiled, and separate from sinners,"—had no fleshly lust to mortify—no sluggishness of spirit to overcome, why then did he fast? Fasting was also enjoined to the candidates previously to their admission to the ancient mysteries; thus proving how old is the belief that the rude health, so needful for the laborious struggles of every-day life, is incompatible (as mesmerists also experience) with a high degree of spiritual perception and clairvoyance, but that by such fasting, prayer, and other purifications, it is possible to attain an insight into physical causes, which by constant contemplation becomes at length an intuitive perception. And passing over for the present the esoteric doctrine of the vestments and pentacles, it must be observed that the extraordinary, though little known and appreciated, properties of perfumes derived from the animal, vegetable, and mineral kingdoms, has long been known to students in the occult sciences, and amongst others the following remarkable relation is to be found in Eckhartshausen's *Key to Magic*, p. 57; Munich, 1791; and is thus related by Jung-Stilling in his admirable theory of Pneumatology.†

"Eckhartshausen became acquainted with a Scotsman, who, though he meddled not with the conjuration of spirits, and such like charlatanry, had learned however a remarkable piece of art from a Jew, which he communicated also to Eckhartshausen, and made the experiment with him, which is surprising and worthy of perusal. He that wishes to raise, and see any particular spirit, must prepare himself for it, for some days together, both spiritually and physically. There are also particular and remarkable requisites and relations necessary betwixt such a spirit and the person who wishes to see it; relations which cannot be otherwise explained than on the ground of the intervention of some secret influence from

* Proverbs xvi., 16.

† Longman, 12mo., p. 200; 1834.

the invisible world. After all these preparations, a vapour is produced in a room, from certain materials, which Eckhartshausen with propriety does not divulge on account of the dangerous abuse which might be made of it, which visibly forms itself into a figure which bears a resemblance to that which the person wishes to see. In this there is no question of any magic-lantern or optical artifice, but the vapour really forms a human figure, similar to that which the individual desires to behold. I will now insert the conclusion of the story in Eckhartshausen's own words.

“ ‘Some time after the departure of the Scotsman, I made the experiment for one of my friends. He saw as I did, and had the same sensations.

“ ‘The observations that we made were these; as soon as the ingredients were thrown into the chafing dish, a whitish body forms itself, that seems to hover above the chafing dish as large as life.

“ ‘It possesses the likeness of the person whom it is wished to see, only the visage is of an ashy paleness.

“ ‘On approaching the figure, one is conscious of a resistance similar to what is felt when going against a strong wind, which drives one back.

“ ‘If one speaks with it one remembers no more distinctly what is spoken; and when the appearance vanishes, one feels as if awaking from a dream; the head is stupified, and a contraction is felt in the abdomen. It is also very singular that the same appearance presents itself when one is in the dark, or when looking upon dark objects.

“ ‘The unpleasantness of this sensation was the reason why I was unwilling to repeat the experiment, although often urged to do so by many persons.

“ ‘A young gentleman once came to me, and would *par force* see this phenomenon. As he was a person of tender nerves and lively imagination, I was the more reluctant to comply with his request, and asked the advice of a very experienced physician, to whom I revealed the whole mystery. He maintained that the narcotic ingredients, which formed the figure, must of necessity violently affect the imagination, and might be very injurious according to circumstances; he also believed that the preparation which was prescribed contributed much to excite the imagination, and told me to make the trial for myself with a very small quantity and without any preparation whatever. I did so one day after dinner,*

* It is surprizing that Eckhartshausen should have thus violated the rules expressly laid down for his guidance, and then complain of the unpleasant sensations he experienced.

when the physician had been dining with me; but scarcely had I cast the quantum of ingredients into the chafing dish, when a figure presented itself. I was however seized with such a horror, that I was obliged to leave the room. I was very ill during three hours, and thought I saw the figure always before me. Towards evening, after inhaling the fumes of vinegar, and drinking it with water, I was better again, but for three weeks after I felt a debility; and the strangest part of the matter is, that when I remember the circumstance, and look for some time upon any dark object, this ashy pale figure presents itself very vividly to my sight. After this I no longer dared to make any experiments with it.'**

And in support of this singular development of the hidden properties of nature, the following curious receipt, "*How to make a Ghost*," is extracted from the *Monthly Magazine* for June, 1848:—"If chloride of barium is put upon a plate in a dark cellar, and the hand placed beneath it, so soon as the warmth of the hand has penetrated the plate, the form of the hand is delineated in phosphoric delineations on the upper surface of the plate." Thus the heat communicated by the hand to the chloride of barium gives rise to certain luminous emanations, which have the extraordinary property of seizing at the same time the form of that which gave them birth, and proves that the minutest atom of creation possesses elementary powers which it would be far wiser to attempt to explain than to deny.†

In this mode of divination, crystal has not solely been

* See also a very singular narrative by John Howison, Esq., of the East India Company's Service, in his *Foreign Scenes and Travelling Reminiscences*. London, 1825.

† Of the desirableness of investigating the physiological influence of perfumes, gases, and exhalations, there can be no doubt: and, in the history of witchcraft and of ancient divination, we find these influences so closely connected with quasi-mesmeric phenomena, that the recent discoveries of anæsthetic agents—"weak masters though they be,"—that took so many by surprize, only came as instalments of the expectations and partial fulfilment of the predictions of observers of mesmeric nature and students of its antiquities. At the same time, there is nothing in the anecdote of Eckharthausen as related with its unspecified drugs and uncertified results, that enables us to say that it is more than a case of intoxication by narcotics. It is very unsafe to say positively what influences and incidents will not produce the mesmeric states: but caution is always required in judging of matters so liable to mistake; above all, we have a right to demand the best evidence in the best form so far as obtainable.

If the illustration said to be gained from the experiment with the plate of *barium* goes for anything, it goes to prove that the image in the vapour was that of the experimenter himself: and "ashy paleness" and "stupified head," not to say alarm, may account for the non-recognition of it. If the warmth of the hand gave rise to emanations, these must, we suppose, take place at the portions warmed by the hand, and therefore represent its figure.—*Zoist*.

used; its scarcity and the difficulty of cutting having caused it, from the earliest ages, to be superseded by olive-oil, black liquids, glass, and particularly by bottles and basins of water. Porphyry, under the heads of Hydro-and Lecano-mancy, says that demons were compelled by invocatory songs to enter a vessel filled with water, and give answers to the questions propounded, or represent therein the issue of any required event. Psellus also states that the Assyrians were much addicted to prophesying in a basin of water. And Dr. Kerner relates* that the Seeress of Prevorst appeared to him to have had her inner or spiritual eye excited by soap-bubbles, glass mirrors, &c. Dr. K. relates that, "a child happening to blow soap-bubbles, she exclaimed, 'Ah, my God! I behold in the bubbles every thing I think of, although it be distant, not in little, but as large as life; but it frightens me.' I then made a soap-bubble, and bade her look for her child that was far away. She said she saw him in bed, and it gave her much pleasure. At another time she saw my wife, who was in another house, and described precisely the situation she was in at the moment—a point I took care immediately to ascertain. She was however with difficulty induced to look into these soap-bubbles. She seemed to shudder, and she was afraid that she might see something that would alarm her. In one of these she once saw a small coffin standing before a neighbouring house. At that time there was no child sick; but shortly after the lady who lived there was confined; the child lived but a few months, and Mrs. K. saw it carried from the house in a coffin. If we wished her to recall dreams which she had forgotten, it was only necessary to make her look at a soap-bubble, and her memory of them immediately returned. She often saw persons that were about to arrive at the house, in a glass of water; but when she was invited to this sort of divination, and did it unwillingly, *she was sometimes mistaken.*"

Aubrey, in his *Miscellanies*,† gives the form of the crystals as commonly used in his time. Dr. Dee used several stones, one of which is now in Case No. 20, of the Mineral Room, at the British Museum; it belonged, with his MSS., to the collection of Sir R. Cotton; another, composed apparently of a flat circular and highly-polished piece of Cannel coal, about six inches in diameter, came to the hands of Lord Peterborough, and from thence passed into the possession of Horace

* *Seeress of Prevorst*, p. 74. London, 1845.

† *Miscellanies by J. Aubrey, Esq.*, 8vo., 1696, p. 128.

Walpole, and was sold at the Strawberry-hill Sale, in 1842, and most probably was the one alluded to by Butler.*

Upon referring to that very remarkable and scarce work, entitled "A true and faithful Relation of what passed between Dr. John Dee and some Spirits,"† edited by the learned Dr. Merie Casaubon, which although a goodly folio of 500 pages, formed but a small portion of Dr. Dee's Experiments, or as he termed them, "Actions;" yet sufficiently attest that both Dee and Kelly (his seer) were *firm believers* in the truth of their researches; and the very singular coincidences arising from a perusal of this work with the revelations made to Dr. Kerner by the Seeress of Prevorst, and by the somnambulist described in Dr. Henry Werner's work, entitled, "Guardian Spirits; or, Remarkable Cases of Vision by two Seeresses into the Spiritual World,"‡ will well repay an attentive perusal, although, unfortunately, it would occupy too much of your valuable space to allow of parallel passages from such voluminous works.§

Dr. Collyer, the able lecturer on mesmerism, appears to see the subject only in a rationalist point of view, and in support of his theory, gives, in his Psychography, or the embodiment of thought, the following account of a modern magical experiment performed at the instance of Lord Prudhoe and Major Felix, a British officer, when travelling in Egypt, who were among the first persons who astonished the European world with their report of the magic mirror experiment; being men of high character and sense, their statement created a considerable sensation, (although a matter of almost daily occurrence in many parts of England, especially in Lancashire), and was first reported by the interlocutors in the *Noctes Ambrosianæ* of *Blackwood's Magazine*, for August, 1831.||

"Lord Prudhoe and Major Felix, being at Cairo last

* *Hudibras*, Canto III., line 631.

"Kelly did all his feats upon
The devil's looking-glass a stone,
Where, playing with him at bo-peep,
He solved all question ne'er so deep."

† London. Folio: 1659.

‡ Stuttgart, 1839. New York, 1847. Translated by A. E. Ford.

§ Dr. Dee relates in his Diary, published by the Camden Society in 1842: "16th March, 1575. Her Majestie (Elizabeth) willed me to fetch my glass so famous, and to show unto her some of the properties of it, which I did; her Majestie, being taken down from her horse by the Earle of Leicester, did see some of the properties of that glass, to her Majestie's great contentment and delight."

|| See also an article in No. 356 of *Chambers's Edinburgh Journal*, which contains an account of some of the Egyptian magicians' failures.

autumn, on their return from Abyssinia, where they picked up much of that information which has been worked up so well by Captain Bond Head, in his life of Bruce, found the town in a state of extraordinary excitement, in consequence of the recent arrival in those parts of a celebrated magician, from the centre of Africa, somewhere in the neighbourhood of the mountains of the moon. It was universally said, and generally believed, that this character possessed and exercised the power of shewing to any visitor who chose to comply with his terms, any person, dead or living, whom the same visitor pleased to name. The English travellers, after abundant enquiries and some scruples, repaired to his residence, paid their fees, and were admitted to his *sanctum*. They found themselves in the presence of a very handsome young Moor, with a very long black beard, a crimson caftan, a snow-white turban, blue trousers, and yellow slippers, sitting cross-legged on a Turkey carpet three feet square, with a cherry stalk in his mouth, a cup of coffee at his left elbow, a diamond-hafted dagger in his girdle, and in his right hand a large volume clasped with brazen clasps. On hearing their errand, he arose and kindled some spices on a sort of small altar in the middle of the room; he then walked round the altar for half an hour or so, muttering words, to them unintelligible; and having at length drawn three lines of chalk about the altar, and placed himself upright beside the flame, desired them to seek a *seer*, and he was ready to gratify them in all their desires. There were in the olden days whole schools of magicians here in Europe, who could do nothing in this line without the intervention of a *pure seer*, to wit, a *maiden's eye*. This African belongs to the same fraternity. He made them understand that nothing could be done until a virgin's eye was placed at his disposal; he bade them go out in the streets of Cairo, and fetch any child they fancied under ten years of age. They did so; and after walking about for half an hour, selected an Arab boy, not apparently above eight, whom they found playing at marbles; they bribed him with a few halfpence, and took him with them to the studio of the African Roger Bacon; the child was much frightened at the smoke, and the smell, and the chatter, but by and by he sucked his sugar candy, and recovered his tranquillity; and the magician made him seat himself under a window, *the only one that had not been darkened*, and poured out a table-spoonful of *some black liquid into the boy's right hand*, and bade him hold the hand steady, and keep his eye fixed upon the surface of the liquid; ('here,' the doctor says, as with the magic mirrors of old, 'is the medium used to embody the idea, which has been conveyed

by the operator to persons in correspondence; the angle of direction from the boy's mind, must be in accordance with the angle from the person in correspondence;') and then resuming his old station by the brazier, sung out for several minutes on end, 'What do you see? Allah bismillah—what do you see?' All the while the smoke curled up faster and faster; presently the lad said, 'Bismillah, I see a horse—a horseman—I see two horsemen—I see three—I see four—five—six—I see seven horsemen, and the seventh is a sultan!' 'Has he a flag?' cried the magician. 'He has three,' answered the boy. "'Tis well,' says the other; 'now halt.' And with that he laid the stick right across the fire, and standing up, addressed the travellers in these words: 'Name your name; be it of those that are upon the earth, or of those that are beneath it; be it Frank, Moor, Turk, or Indian, prince or beggar, living and breathing, or solved into the dust of Adam, three thousand years ago; speak, and this boy shall behold and describe.'

"The first name was *William Shakespear*. The magician made three reverences towards the window, waved his wand nine times, sang out something beyond their interpretation, and at length called out, 'Boy, what do you behold?' 'The sultan alone remains,' said the child; 'and beside him I see a pale-faced Frank—but not dressed like these Franks—with *large eyes*, a pointed beard, a tall hat, roses on his shoes, and a short mantle! The other asked for *Francis Arouet de Voltaire*, and the boy immediately described a lean, old, yellow-faced Frank, with a huge brown wig, a nutmeg-grater profile, spindle shanks, buckled shoes, and a gold snuff box. Lord Prudhoe now named *Archdeacon Wrangham*, and the Arab boy made answer and said, 'I perceive a tall grey-haired Frank, with a black-silk petticoat, walking in a garden with a book in his hand,—he is reading in the book; his eyes are bright and gleaming, his teeth are white; he is the happiest looking Frank I ever beheld!' Major Felix now named a brother of his, who is in the cavalry of the East India Company, in the presidency of Madras; the magician signed, and the boy again answered, 'I see a red-haired Frank, with a short red jacket and white trousers; he is standing by the sea-shore, and behind him there is a black man in a turban holding a beautiful horse richly caparisoned!' 'God in heaven!' cried Major Felix. 'Nay,' the boy resumed, 'this is an old Frank; he has turned round while you are speaking, and by Allah he has but one arm!' Major Felix's brother lost his arm in the campaign of Ava."

"It is here evident," says Dr. Collyer, "that he did not

see any real spirit or apparition, but merely the *embodied idea* of the travellers, who depicted in their minds the image of Shakespear as he is *generally* represented, &c., &c.

Dr. Collyer then proceeds to state that he has proved the "possibility of mental transfer" beyond the remotest chance of doubt: he relates several experiments in which the recipients exactly described what the spectators wished them to perceive, it being necessary that the latter should form clear and vivid images, in their own minds, of what was to be seen by the patients. One of these experiments is described as follows:—

"New York, Feb. 1841.

"Magnetized Miss————; found her condition one of the most exalted. At the request of her father, who is one of the most eminent artists in the country, I brought before her *spiritual* vision the shade of Napoleon, whom she recognized at once, then Byron and Alexander the Great; the experiment was performed with much care, so that she could not have previously known our intention. I repeated the experiment on a series of persons with a like success. I was obliged to embody the image of those personages in my own mind, before they could be recognized by the recipients; whose brain during the congestive state was so sentient, that the impression was conveyed to the mind, similar to the photographic process of Daguerre."

In the *Albany Argus*, Dr. Collyer says, "I have always advocated the philosophy, that the nervous fluid was governed by the same code of laws which governed heat, light, &c., as radiation and reflection actually made a lady perform the same class of phenomena which is the wonder of travellers in the East. She was desired to look into a cup of molasses (any other dark liquid will answer the same purpose) and when the angle of incidence from my brain was equal to the angle of reflection from her brain, she distinctly saw the image of my thoughts at the point of coincidence, and gave minute descriptions of many persons whom she could have no idea of; she saw the persons and things in the fluid, only when the angles of thought converged."

With due deference to Dr. Collyer, is it not most probable that these ladies were influenced by the well known mental control which magnetizers possess over their patients, and which has been aptly termed "suggestive dreaming?" Upon considering the relations just made it cannot for a moment be supposed that Lord Prudhoe and Major Felix could have heard the persons and costumes thus described, in the same sequence in which they were formed in their own minds,

without remarking the coincidence; still less could Major Felix have felt such astonishment at the description of his brother, with the accessories of the red-haired Frank, &c., when, according to Dr. Collyer's theory, it was merely the reflex of his own imagination.

Mr. Salt, the late British Consul, a gentleman intimately acquainted with the language, people, and country, and less liable to be deceived than a passing traveller, found himself completely puzzled on many occasions by the results of the magic mirror experiment. Having once, for example, private reasons for believing that some one of his servants had stolen various articles of property; Mr. Salt sent for a celebrated Mugh'-reb'-ee magician, with the view of intimidating the suspected person, and causing him voluntarily to confess if he were really guilty: the magician came, and at once declared that he would cause the exact image of the guilty person to appear to any boy not above the age of puberty. A boy was taken incidentally from a band of several of them at work in Mr. Salt's garden, the forms were gone through and the magic mirror properly formed; after seeing various images, the boy finally described from the mirror the guilty person, stature, dress, and countenance; said that he knew him, and ran down into the garden, where he apprehended one of the labourers, who, when brought before his master, immediately confessed that he was the thief.

Mr. Lane, the eminent Orientalist, who lived for several years in Egypt, and witnessed personally the operations of the Egyptian magicians, of which he has published many curious relations: states, that on one occasion the magicians' performances were ridiculed by an Englishman present, who said that nothing would satisfy him but a correct description of his own father, of whom he was sure no one of the company had any knowledge. The sceptic was a little staggered when the boy described the man in a frank dress, with his hand placed to his head, wearing spectacles, and with one foot on the ground, and the other raised behind him, as if he were stepping down from a seat.

The description was exactly true in every respect, the peculiar position of the hand was caused by an almost continual head-ache, and that of the foot by a stiff knee caused by a fall from a horse in hunting.

I am assured, continues Mr. Lane, that on this occasion, the boy described accurately each person and thing that was called for, and I might add several other cases in which the same magician has excited astonishment in the sober minds of Englishmen of my acquaintance. Mr. Lane candidly con-

fesses that there is a mystery in the matter to which he cannot discover any clue. How then are such phenomena, so perfectly coincident with the higher order of mesmeric clairvoyance as developed by Alexis Didier, and by Mr. Hands's patient, as recorded in No. XXV. of *The Zoist*? Dr. Collyer would certainly confess that it is utterly improbable, that these gentlemen should have been in that peculiar position in respect to the boy-seer, that the angle of incidence in all these cases equalled the angle of reflexion, and a very slight perusal of Dr. Dee's work, will convince the reader, that Dr. Dee could not have been so besotted during more than twenty years experiments (with different seers) not to have discovered that the visions and *responses* given by the crystal were but the embodiment of his own thoughts.

That the phenomena thus elicited has a closer connexion with the spiritual world than the rationalists of the present day are disposed to allow: the following extracts are given from that remarkable piece of autobiography, *William Lilly's History of his Life and Times, from the year 1602 to 1681*.

"All the ancient astrologers of England were much startled and confounded at my manner of writing, especially old Mr. Wm. Hodges, who lived near Wolverhampton, he swore I did more by astrology than he could do by the crystal and use thereof, which indeed he understood as well as any one in England. His angels were Raphael, Gabriel, and Uriel. John Scott, my partner, having occasions into Staffordshire, addressed himself for a month or six weeks to Hodges, assisted him to dress his patients, let blood, &c., being to return to London, he desired Hodges to shew him the person and features of the woman he should marry. Hodges carries him into a field not far from his house, pulls out his crystal, bids Scott set his foot to his, and after a while wishes him to inspect the crystal, and observe what he saw there. 'I see,' said Scott, 'a ruddy complexioned wench in a red waistcoat, drawing a can of beer.' 'She must be your wife,' said Hodges. 'You are mistaken, Sir,' said Scott, 'I am, so soon as I come to London, to marry a tall gentlewoman in the Old Bailey.' 'You must marry the red-waistcoat,' said Hodges. Scott leaves the country, comes up to London, finds his gentlewoman married. Two years after, going unto Dover, on his return, he refreshed himself at an inn in Canterbury; as he came into the hall or first room thereof, he mistook the room, and went into the buttery, where he espied a maid, described by Hodges as aforesaid, drawing a can of beer, &c. He then more narrowly viewed her person and habit, found her in all parts to be the same as Hodges had

described ; after which he became a suitor unto her, and was married unto her, which woman I have often seen ; this Scott related unto me several times, being a very honest person, and made great conscience of what he spoke. Another story of Hodges is as followeth, which I had related from a person who well knew the truth of it.

“ A neighbour gentleman of Hodges lost his horse ; who having Hodges’ advice for recovering of him, did again obtain him. Some years after, in a frolic, he thought to abuse him ; acquainting a neighbour therewith, viz., that he had formerly lost a horse, went to Hodges, recovered him again, but saith it was by chance, ‘ I might have had him without going unto him. I will leave some boy or other at the town’s-end with my horse, and then go to Hodges’ and enquire for him.’ He did so, gave his horse to a youth, with orders to walk him till he returned ; away he goes with his friend, salutes Hodges, thanks him for his former courtesy, and now desires the like, having lost a horse lately. Hodges, after some time passing, said, ‘ Sir, your horse is lost, and never to be recovered.’ ‘ I thought what skill you had,’ replies the gallant, ‘ my horse is in a lane at the town’s-end.’ With that Hodges swore, (as he was too much given into that vice,) ‘ Your horse is gone, and you will never have him again.’ The gentleman departed in great derision of Hodges, and went where he left his horse ; when he came there he found the boy fast asleep upon the ground, the boy’s arm in the bridle. He returns again to Hodges, desiring his aid, being sorry for his former abuse. Old Will swore, ‘ Begone, begone, go look for your horse.’ This business ended not so, for the malicious man brought Hodges into the Star Chamber for sorcery, bound him over to the assizes, put Hodges to great expence ; but by means of the Lord Dudley, if I remember aright, or some other person thereabouts, he overcame the gentleman and was acquitted.”

And again Lilly says, “ I was very familiar with one Sarah Skelhorne, who had been speculatrix unto one Arthur Gauntlett, about Gray’s Inn, a very lewd fellow, professing physick ; this Sarah had a perfect sight, *and indeed the best eyes for that purpose I ever yet did see.* This Sarah lived for a long time, even until her death, with one Mrs. Stockman, in the Isle of Purbeck, and died about sixteen years since. Her mistress one time being desirous to accompany her mother, the Lady Beaconsfield, unto London, who lived twelve miles from her habitation, caused Sarah to inspect her crystal, to see if she, viz., her mother was gone, yea or not ; the angels appeared and shewed her mother opening a

trunk and taking out a red waistcoat, whereby she perceived she was not gone. Next day she went to her mother's, and there, as she entered the chamber, she was opening a trunk, and had a red waistcoat in her hand."

Lilly wrote the account of his life to and by the request of Elias Ashmole, (the founder of the Ashmolean Museum, Oxford,) and in reference to these and similar relations, says, "I may seem to some to write *incredibilia*, be it so, but knowing unto whom, and for whose only sake I do write them, I am much comforted therewith, well knowing you are the most knowing man in these curiosities of any man now living in England."

So far as my own experience extends, I feel convinced that nothing approaching a transmission of thought takes place between the caller and the seer, in fact, the vision in the glass is often quite unconnected with what is passing in the minds of either. In this country the seer generally inspects the crystal for himself, and the object he perceives is known only to himself, and concerns alone his own private affairs. Upon referring to a diary I formerly kept, I find the following entry.*

"*4 die*, Oct. 9, 1834. This evening I charged my crystal (a glass sphere), and J—— N—— inspected it, she wished to see her mother who lived at Worcester. Upon commencing the call a second time, she perceived a straight streak of light, which appeared to open like a pair of compasses, and she then saw the head, and gradually the whole person of her mother, shoulders, waist, &c., but she could not see any feet. She described her mother as dressed in a green gown with yellow spots, and a purple silk handkerchief with blue spots over her shoulders, her dark hair parted over her forehead. She said her mother appeared to be well.

"M. inspected the crystal, but had no vision."

This J. N. was a young woman, about twenty years of age, and although I knew the purpose for which she inspected, yet having no knowledge of the absent party, it certainly could not be a transmission of my thought. But, says the rationalist, it was the embodiment of her own. Granted—

* Nothing is more likely than that John Lilly may have encountered and even have produced many genuine phenomena of the class now known as clairvoyance: but he is a confirmed charlatan, in whose hands truth itself,—to parody Burke,—loses half its goodness in losing all its purity. His autobiography is, nevertheless, capital; it reads like a foretaste of Defoe, and, as it is difficult to think that Defoe, as he wrote fiction, did not sometimes come to believe that what he related was fact, so Lilly, it is not at all impossible, was once or twice so far carried away by fervour and habit of invention as to feel as if he was telling the truth.—*Zoist*.

still the following experiment will shew even that might not have been the case.

“*☉ die*, Nov. 9, 1834. I charged the crystal for E. T. She wished to see a gentleman of her acquaintance (but a perfect stranger to myself), and who then resided a short distance from London. Upon my first charging the glass, she perceived only an eye looking at her; but upon repeating the charge, the whole face and body to the waist formed gradually. So distinctly did the vision appear, that she perceived even a scar he had on his right cheek, he was dressed in black, with *white* neckerchief and *white* shirt studs.

“I afterwards charged for another person, but they had no vision.”

In this case the speculatrix had never seen the party in question in any other than a black silk neckerchief and jet studs, but it afterwards appeared that the gentleman, being then in mourning for his deceased wife, he on Sundays wore a white neckcloth and diamond studs, a circumstance she was at the time perfectly unconscious of, and consequently the vision could not be the embodiment of her own thoughts. I will just add one more relation to prove the fallacy of Dr. C.'s opinion.

In 1842, an old and worthy friend, of whose strict veracity I have no possible reason to doubt, came from Burnham with a relative to transact some business in London, and during the time of my absence from home with his relation, he took up from sheer curiosity a small oval mounted crystal, which I had been using (without effect) shortly before, and then stood upon the table; and after examining it and trying to guess its use, he observed it to become clouded, this at first he attributed to his breath, but upon further observing it, the cloud, as he expressed it, appeared to open like a pair of ostrich's legs, which gradually resolved itself into the form of a skeleton. He has since told me that at the same time he felt so great an oppression of giddiness and alarm, that he immediately replaced the crystal, and was a considerable time before he could throw off the unpleasant sensations it had produced. It was not until nearly two years after this that he ventured to tell me the circumstance; but I could never by any means induce him to inspect it again. It is remarkable that a few months after this happened his relative, with whom I was absent, *died*.

In this case there was no embodiment of thought, no angle of incidence equalling the angle of reflexion, and it would be difficult to persuade my friend, a hale and hearty farmer of fifty, that at noon-day he was dreaming.

“*F*,” in p. 69 of *The Zoist*, considers this mode of divination as precisely analogous to one of Mr. Braid’s methods of inducing sleep; but in that he is most certainly in error; there is not the slightest analogy between Mr. Braid’s process of producing sleep by fatiguing the rectus and levator muscle of the eye, and the method of inspecting the crystal. Mr. Braid’s method is to fix a small but conspicuous object above the level of the eye, (the stopper of a bottle was the first object he employed,) and then desiring his subjects to fix their gaze steadfastly upon its outer extremity, their eyelids generally closed in sleep in a few minutes, often a few seconds, thus causing congestion by a rapid exhaustion of the natural sensibility of the retina and motive nerves of the eye and eyelids; or, in Mr. Braid’s own words, “My phenomena, I consider, arise entirely from the patient keeping his eyes fixed in one position, *and the greater the strain on them the better, and the mind rivetted to one idea.*”

On the contrary, when inspecting the crystal, it is held in the party’s hand, in the position most easy to himself, and he retains the full possession of his faculties and conversational powers. But if “*F*” is still wedded to his hypnotic theory, perhaps he will try a few experiments by squinting, say at a decanter stopper, and then favour us in the next *Zoist* with his revelations. As for the visions in the crystal being as “*F*” supposes, the result of merely “the earnest gaze and concentration of the mind to one idea;” as well might he assert that Sir John Herschell, Adams, or Gasparis, when scrutinizing every point of the starry heavens with telescopic eye, were self-hypnotized, and their resplendent discoveries, which have placed them foremost in the ranks of science, were but the revelations of a neuro-hypnotic trance.

For myself I am content to believe that the faith of our forefathers were not such “wretched superstitious absurdities;” and that “there are really things in nature of which our modern philosophy does not permit us to dream.”

London.

FRED. HOCKLEY.

IV. *Mesmerism and Chloroform in India.* By Dr. ELLIOTSON.

I EXTRACT the following from the *Calcutta Star*, of the 6th of last June:—

“MESMERISM.

“*To the Editor of the Madras Spectator.*

“Dear Sir,—Encouraged by the ready insertion which you gave to my last letter, detailing a successful case of pain-

less operation,* I now do myself the pleasure of recording in your columns a few remarks upon mesmerism, as a medical agent for the cure of chronic diseases.

“In the last report of the Calcutta Mesmeric Hospital,† that *enlightened physician*, Dr. Esdaile, mentions the successful application of this mysterious agent, in the case of a young man who had been dumb for a very considerable period: and, if my memory is correct, the aphonia was brought on from the administration to the youth of some poisonous drug, and hence the dumbness was very probably attributable to paralysis of the muscles of the larynx and tongue. Therefore I am induced to call the attention of the profession to the following case, which will make evident the value of mesmerism in other forms of paralysis.

“A fine healthy Sepoy (a native of Hindostan) was admitted into hospital, with complete loss of motion and sensibility in the right leg, from the hip downwards: he stated that he was quite well at roll-call the previous evening, but had slept during the night in the open air, and awoke towards morning feeling very chilly, and, to his great horror, found himself unable to walk. This man was *under my care for about three months, during which period all the usual remedies suited to his case were used, without any relief*. After some trouble, I threw the man into a mesmeric sleep, and subsequently had the limb mesmerised every day (by which I mean confining the passes to the affected limb, from the hip downwards to the heel), and, except upon the first day, this man was never entranced. I regret that I have not kept notes of this case, but I think that in about *six weeks* after the mesmeric treatment was commenced, he was enabled to return to his military duties, *quite restored to health and activity*.

“The first symptoms of returning sensibility were frequent cramps in the affected limb, and subsequently the man said, that he felt as if some person was beating him severely along the back of the leg. This complaint was reiterated every time the mesmeriser’s hand had passed over the limb.

“In tic douloureux, sciatica, chronic rheumatism, and neuralgic pains of all kinds, I have found mesmerism a remedy of *priceless value*. In traumatic tetanus I have tried it only once, but, though not successfully, it most certainly diminished the sufferings of my patient, by visibly prolonging the interval between the spasms.

“I was lately called in to see a European lady, suffering under the most violent spasms I have ever beheld. On former

* I shall be happy to forward this case if favoured with an account of it.—J. E.

† I have not yet received Dr. Esdaile’s last report.—J. E.

occasions, large doses of morphia always arrested them; but in this attack, her *usual remedy appeared powerless*, and at the urgent request of my patient I proceeded to mesmerise her, and in about *five minutes she was free from agony, and has had no return of her sufferings*.

“This lady was not thrown into *deep* mesmeric sleeps, but merely dozed off for some minutes, though, from the twinkling of the eyelids and other symptoms, there would have been (in my opinion) no difficulty in completely mesmerising her, had such been required for her relief.

“Believe me, my dear Sir,

“Your’s faithfully,

“G. MORROGH, M.D.

“Asst. Surgeon Madras Army, and
attached to H. H. the Nizam’s Service.

“Worrungal, May 19th, 1849.”

Dr. Esdaile has one more rational, benevolent, and liberal contemporary—Dr. Morrogh.

I have recorded Indian painless operations in the mesmeric state by Dr. Johnstone (No. XVIII., p. 192), Dr. Martin (No. XXVI., p. 124), Dr. Webb (No. XXVI., p. 126), and,—observe this, ye flourishing English and metropolitan surgeons, who have not humanity, not high intelligence, not nobleness of mind, not moral courage, enough to do the same,—and by *a native surgeon*, named, not Liston, Brodie, Lawrence, Green, or Key, but, to your shame, BABOO BUDDENCHUNDER CHOWDRY, with a dark skin, and not a Christian (No. XXII., p. 144). Note this, ye four worthy young natives,

Dwarikanoth Bose,

Bholanath Bose,

Gopalchunder Seal,

and S. G. Chuckenbuty,

who were educated in University College, London, and never instructed in mesmerism, as you ought to have been; but, on the other hand, cruelly taught to despise it. Take Dr. Esdaile for your example: not your late professors at University College—not Dr. Mouat, Mr. O’Shaughnessy, and the other medical opponents of Dr. Esdaile in India, who are stereotyped in *The Zoist* for the history of medicine: nor your late guardian, Dr. Goodeve, who, with you, saw the great truth of mesmerism at my house, and lost his patient when he removed a scrotal tumor in India (No. XV., pp. 316-19), and who, in his recent introductory lecture at the opening of the session of the Calcutta Medical College, expatiated upon the beauties of ether and chloroform, and had the child-

ishness not to allude to mesmerism or Dr. Esdaile. Dr. Goodeve has been further weak enough to print his lecture at Calcutta. He believes his patient died from the shock of the operation: and this the mesmerism which he despises prevents.*

I extract the following from the *Calcutta Star* of the 3rd of last July:—

“Fatal Surgical Operation—Chloroform the Anæsthetic Agent.—An operation was performed, on Saturday afternoon, by Mr. Joseph, the Surgeon, in the presence of Drs. Peet, Burn, Bremner, Yuill, and other gentlemen of the medical profession, for the removal of an enormous scrotal tumor, between sixty and seventy pounds in weight, from the body of a Mahomedan, about 40 years of age, following the calling of a boatman. The patient having been reduced to insensibility by the use of chloroform, the operation was commenced, and performed with skill and expedition—no return to consciousness taking place during its progress. After all was over, the man revived, said he felt relieved, and was put to bed. Much exhaustion and ‘sinking’ were however, apparent, *and in about half an hour, we believe, he breathed his last.*

“In this case no blame was due to the operator, who performed his task in a most masterly manner; nor was the fatal result owing to any immediate effect produced by the chloroform, the influence of which went off long before the man’s death ensued. We cannot help being reminded, however, that Dr. Esdaile, of the Calcutta Mesmeric Hospital, has put on record his distinct and emphatic opinion that in all operations of a severe nature, or attended by considerable hæmorrhage, it is highly dangerous to exhibit narcotics with the view of suspending sensation. We quote the following observations from the last report of this gentleman:—

“‘Let me ask, who would venture to reduce a man to insensibility by chloroform, for ten days in succession, to have a stone broken down in his bladder, or to have the orbit of his eye dressed and sponged with nitric acid as often as was desirable, or *who would dare to remove scrotal tumors weighing 50, 60, 70, 80, 90, 100 lbs. and upwards, under the influence of any narcotic drug whatever? Not I certainly, and I would earnestly dissuade any one from attempting it, or suffering it to be done to him.* We all know now that chloroform has a tendency to paralyze the heart, lungs, and brain, and it requires no doctor’s learning to be convinced that such exhausting operations can only be performed with a chance of success in cases where the vital powers are intact. When these tumors weigh above 40lbs., the loss of blood is so profuse, that the pulse is usually

* See Dr. Esdaile’s remarks in No. XV., p. 319.

extinguished on the spot, and it takes a considerable time to revive it. The brain is so exhausted by the sudden withdrawal of blood that the patient awakes in a half delirious state, and, the stomach sympathizing, vomiting also takes place, and hours elapse before the equilibrium of the sanguineous and nervous systems is re-established. In the last tumor of 40lbs., I ordered the solid clots to be gathered, and they weighed $2\frac{1}{2}$ lbs., and, taking into account the serum that covered the floor, with the blood in the mass, I presume that about 5lbs. of blood were discharged in a few minutes—half of the blood in the whole body, according to Harvey, and in cases of double this size, and upwards, the loss of blood must be much greater.

“ ‘It must be evident to every one of common sense, that persons fainting from this immense hæmorrhage (as they usually do) would probably never revive if the vitality of the heart and brain was lowered by any influence whatever. The late fatal case at the Medical College here illustrates this; although there was only moderate bleeding, we are told the patient fainted and never recovered, and Mr. O’Shaughnessy, in reporting the case, very truly said, that all narcotic drugs were open to the objection that they prevented the re-action necessary for recovery from injuries, attended with great exhaustion of the system. Mesmerism is the only known anæsthetic agent to which this does not apply, for it not only protects but exalts organic life; *the best proof of which is, that not one of these monstrous tumor cases has been lost in consequence of the operation.*’* ”

“ The above, it will be said, are the opinions of a professor of mesmerism—a man who may naturally be supposed to be anything but favourable to the use of artificial agents for the production of insensibility. Dr. Esdaile, however, though a mesmerist, is no *bigot*; and the fact cannot be gainsayed, that while an immense number of tumors, some as much as 100lbs. in weight, have been removed by him, with the aid of mesmerism, without a single fatal result; more than one instance (*for this is not the first*) of the use of chloroform in Bombay, in the removal of tumors, have terminated in the death of the patients. The fact is one which should excite attention and induce philosophical enquiry; and the expectation that it *will* do so, is not, we hope, destined to be disappointed.

“ Since writing the above we have been favoured with the following account of Mr. Joseph’s operation, which we have been assured may be depended on as strictly accurate. It will be seen that the escape of blood, at the time the tumor was removed, was *very small indeed*; but of course an immense deal of the vital fluid must have been withdrawn *in the huge excrescence itself*.

“ On the afternoon of Saturday last, Mr. J. M. Joseph, Member

* See No. XXVI., p. 129, *Zoist*.

of the Royal College of Surgeons, London, and a private practitioner in Bombay, performed the above named operation on a Mahomedan, by name Shaw Mahomed, aged 38 years. The tumor, measured in circumference round the body, four feet, round the neck twenty-two inches, and in length two feet, five inches.—On the patient standing erect, it almost reached to his ancles; and when removed, weighed sixty-seven pounds, fourteen ounces Avoirdupois! The man had been bed-ridden upwards of five years, and had repeatedly and urgently solicited Mr. Joseph to perform the operation, saying he preferred death, to living in such affliction.—Previous to administering the chloroform, Mr. Joseph clearly explained to him, the great risk attendant on the operation, and to this, the man reiterated his urgent solicitations to have the tumor removed. The operation was performed in the presence of Dr. Burn, Professor Peet, Doctors Bremner, Reynolds, and Yuill. This latter gentleman, and Professor Peet, assisted in the operation. Chloroform was administered, and four minutes elapsed before it took effect. The time of operating, from the first incision to the separation of the tumor from the body, occupied only thirteen minutes and a half, and including the ligaturing of the vessels (only four ligatures were applied), twenty-five minutes. The patient, on being carried from the operating table spoke to several of his relatives near him, and on being offered some brandy and water, expressed a wish to have wine, which was immediately given him. Throughout the operation his pulse was good, and his appearance, generally, gave hopes to every one that he would survive. After he had been placed on his bed, about 40 minutes, he swooned off, and although every attention was paid to restore him, and every precautionary measure adopted by Mr. Joseph and others, he never rallied.

“ ‘Mr. Joseph expressed his decided opinion that the death of the patient was occasioned by the excessive shock the system must necessarily have received from so sudden removal of so large a mass from the body, and the loss of so large a quantity of blood as the tumor must have contained, although very little blood was lost during the operation.

“ ‘A somewhat similar operation was performed some years back, (9th April 1831) by Mr. Aston Key, surgeon to Guy’s Hospital, except that, in the above case, the tumor weighed eleven pounds, six ounces more, and Mr. Key’s patient died on the operating table, after being there one hour and three quarters. As it is analogous to that under notice, for an account of the same, we refer the reader to 2nd Vol., p. 806, of Dr. Chelius’s *System of Surgery*.’ ”*—*Telegraph and Courier*, April 23.

The editor of the *Star* makes these reflections:—

“ We give elsewhere the particulars of a fatal operation

* The account of Mr. Key’s unfortunate operation will be found in the *Lancet*, No. 398, and of a similar unfortunate operation by Dr. Goodeve in No. 781. I referred to Mr. Key in No. XV., pp. 316, 317, 327, and the laughable absurdity of his opposition is recorded at p. 328. He declared himself too sagacious to be deceived into a belief of mesmerism.—J. E.

for the removal of a scrotal tumor of between sixty and seventy pounds weight, in which chloroform was the anæsthetic agent employed, at Bombay. The patient was a man of about forty years of age, and survived the conclusion of the operation some forty minutes. Our Bombay contemporary says: 'In this case no blame was due to the operator, who performed his task in a most masterly manner; nor was the fatal result owing to any immediate effect produced by the chloroform; the influence of which went off long before the man's death ensued.' We rather surmise that the *Telegraph* has accidentally omitted the word *active* before *influence*. Dr. Esdaile long ago asked, 'who would dare to remove scrotal tumors weighing 50, 60, 70, 80, 90, 100 lbs. and upwards, under the influence of any narcotic drug whatever?' Dr. Joseph has ventured to attempt the removal of one of the medium size quoted, the weight being 67 lbs. 14 oz. avoirdupois, and the result has been (we do not say unhappily, for the patient himself thought death preferable to living on under the affliction with which he was afflicted)* precisely that foretold by Dr. Esdaile, who said, 'We all know that chloroform has a tendency to paralyze the heart, lungs and brain, and it requires no doctor's learning to be convinced that such exhausting operations can only be performed with a chance of success in cases where the vital powers are intact.' Again the doctor said, 'It must be evident to every one of common sense, that persons fainting from this immense hæmorrhage (as they usually do) would probably never recover if the vitality of the heart and brain was lowered by any influence whatever.' Here we have a case exactly in point,—the use of chloroform, as an anæsthetic agent, having been attended with precisely the results to the operation foretold, while *no like effect can be pointed to as having awaited the use of mesmerism for similar operations of even a severer nature*. We leave the anti-mesmerism and pro-chloroform party to crack and digest this nut as best they may."

The Bengal Hurkaru and India Gazette of the same date gives the case also, with the same extracts from Dr. Esdaile's writings: and thus remarks upon the matter:—

"Dr. Esdaile estimated the prudence of his professional brethren too highly. It has not been so difficult as he sup-

* If Dr. Joseph had possessed the intelligence and humanity of Dr. Esdaile, and been high-minded enough to employ mesmerism instead of chloroform, the poor patient might have had no reason to prefer death to life, but have been liberated from his affliction without pain, and lived on happily, like the multitude of Dr. Esdaile's patients who have been painlessly liberated from their immense tumors. But Dr. Joseph cannot rise above routine and the fear of his brethren.

posed, to find men willing to use chloroform in their practice at any risk whatever; there are dozens of doctors in India now, who would run any risk short of the certainty of death, rather than employ mesmerism. But though perhaps a little too charitable to the members of his fraternity, Dr. Esdaile is a good prophet. Alluding to the great flow of blood that accompanies the peculiar operations which have formed the ground-work of so many of the triumphs of mesmerism in India, he says: 'It must be evident to every one of common sense that persons fainting from this immense hæmorrhage (as they usually do) would probably never revive if the vitality of the heart and brain was lowered by any influence whatever.' He then quotes Mr. O'Shaughnessy's just remark, that 'all narcotic drugs are open to the objection, that they prevent the reaction necessary for recovery from injuries attended with great exhaustion of the system.'

"We may be mistaken, but we think that this is the first instance in which chloroform has been used in the removal of these tumors, and no one will deny that it is a very bad beginning. Of course chloroform had nothing to do with the man's death, for 'Mr. Joseph expressed his decided opinion that the death of the patient was caused by the excessive shock the system must necessarily have received from the sudden removal of so large a mass from the body, and the loss of so large a quantity of blood as the tumor must have contained, though very little was lost during the operation.' The only drawback to our confidence in this opinion is the fact afforded by Dr. Esdaile, that '*not one of his monstrous tumor cases has been lost in consequence of the operation;*' and if we remember rightly, the only death that has happened out of some *fifty* cases, occurred from a fever that followed the extirpation of the tumor. We beg to tell Mr. Joseph that *his opinion is good for nothing* when tried by this test. It is charitable to hope that this gentleman has never heard of Dr. Esdaile's mesmeric facts, but we are afraid we shall not be allowed to stretch our charity so far. To exhibit on certain occasions a sort of *consecrated stupidity, is the peculiar privilege of the opposers of truth all the world over.* Whatever be the degree of a man's intelligence, only set him to work defending an old system, and he will expect to be permitted to pass for a fool or a blind man now and then; and his exercise of the privilege will keep pace with his bigotry and ingenuity. No other theory will account for the dullness of Mr. D'Israeli when he attempts to defend Protection by argument instead of the clever rhetoric which he understands so well; and no other theory will enable us to understand the *ingenious thick-*

headedness which so many members of the medical profession affect when they are asked for a plain opinion about any question that has the remotest connection with mesmerism. Mesmeric facts are stubborn things, but they are not much more stubborn than those people who do not like to admit them, and who feel injured if you deny them that imaginary right of closing their eyes when it is convenient to do so."

If Dr. Esdaile and the Government authorities and civilian Natives and English of India have set a fine example to the medical profession and to society here at home, the newspapers of India shine in glorious contrast with the English daily and weekly press—which on the whole did great harm to the subject, and, when supplied with *The Zoist* and urged to publish our facts, absolutely refused, some papers despising the subject, and others saying that the medical journals were the proper channels, notwithstanding they were told that the medical journals refused to admit a single fact from *The Zoist* or even to mention its name, and though the newspapers were continually printing accounts of the operations under chloroform and reviewing the medical writings of persons who made interest with them and wished to catch patients. Still the *Sun* was always open to our truths: the *Morning Chronicle*, the *Morning Herald*, and *Examiner* inserted statements from *The Zoist* two or three times in the course of six years, and the *Morning Post* has just acted most nobly, and the *Examiner* has kindly not declined to extract its liberal remarks. The *Morning Post* eleven years ago published numerous long reports of the phenomena of the Okeys and others as observed by a gentleman in the establishment, named Stevens, and who had once been in the medical profession.

But the India newspapers were once against Dr. Esdaile, though now, one and all are energetically in his favour.

In a letter to me, on the 16th of last April, Dr. Esdaile wrote,—

"I have sent you, by this mail, 20 copies of my first half-year's report from the new hospital. It has been printed in all the newspapers, and therefore has had a thousand times the circulation it would have had in the *Medical Journal*. Our enemies (they are toothless vipers now) thought the death of the Journal a crowning mercy, but, as usual, they have outwitted themselves and made me much more formidable than before. The newspapers are the only means of revolutionizing public opinion rapidly when powerful class-interests and prejudices are opposed to the enlightenment of the public. All open opposition has been put down here, and my long excited Combativeness begins to be troublesome for want of occupa-

tion. Having conquered India, like Alexander, I sigh for other worlds to subdue. If you can get my Reports into the principal English papers, John Bull would soon become indignant at the impudent attempt to hoodwink him, and keep him in perpetual ignorance regarding mesmerism. You have no professional Levite who dare address the public through the daily press on this subject, for fear of compromising *his dignity* and of being called an *advertizing quack*. I am quite insensible to such terrors, and having nothing to fear or hope from the public, I will persist in telling them the truth till it is universally received and valued. I removed an 80 pounder from a man upwards of 50, a few days ago."

The conduct of the *Weekly Dispatch*, while written in by a man named Williams, was shocking! and the snarling Mr. Rintoul, the editor of the *Spectator*, so far forgot himself as to say of Dr. Esdaile, August 1, 1846,—

"No *military* surgeon should be permitted to subject *soldiery* to a practice *repudiated by the bulk of the profession*, whether mesmerism or anything else, for the sufficient reason we have stated."

Also, July 26, he had said,

"These mesmeric miracles the doctor worked at Hooghly, in Bengal; he has now departed for the banks of the Sutlej, and there he intends to work more. But will he be permitted by the higher military and medical authorities? If private hospital patients choose to submit themselves to experiments, they are free agents; but soldier patients are under martial law, must obey the surgeons' orders, and should not be submitted to the irregular experiments of any body who chooses to practise upon them at his will and pleasure.' Can Mr. Rintoul have the common feelings of a man? Or is he in his senses? He also forgets that GOVERNMENT *provides Dr. Esdaile with a mesmeric corps.*"—J. ELLIOTSON, *Zoist*, No. XV., p. 255.

Mr. Rintoul ought to blush; and so ought Mr. Dilke, the editor of the *Athenæum*.

V. *Great Benefit, with remarkable Phenomena, in a severe and long-standing Case of St. Vitus's Dance.* By Mr. BARTH.

Miss Sarah Newman, aged 10 years, was brought to me last August by her father, who is a highly respectable builder at Camden Town. I immediately saw that it was a very bad case of St. Vitus's dance. The child's head was, every three or four minutes, drawn round until the chin nearly touched the shoulder; the head was constantly shaking; the eyes turning up and the eyelids twitching; the left shoulder was frequently drawn up and forward; and the muscles of the neck, chest, back, and abdomen on the left side were continually acting involuntarily. She was of an average size for her age, but had an unhealthy sallow complexion; her head

was well formed as a whole, though the organs at the posterior part were largely developed. She is of an affectionate disposition, and by no means deficient in capacity. The disease had existed upwards of *three* years, and was supposed to have been caused by her being one day knocked down and ridden over, when she was both hurt and frightened. No means had been neglected by her parents to obtain a cure for her. She had been treated by eight medical men,—physicians and general practitioners; and nothing left untried which their skill could suggest. Blisters and stimulating ointments had been applied to the spine until it was raw and covered with sores; she had been galvanized (or rather, I imagine electro-magnetized); she had taken iron for many months, and much other medicine, but very little benefit had resulted from the treatment. Mr. Newman knew nothing of mesmerism, but was willing that it should be tried, on the recommendation of a friend who had proved its utility in his own person; and like a sensible man he came at once to consult a mesmeriser, instead, as many do, of first taking the opinion of their medical attendant who probably knows nothing about mesmerism and denounces it.

I commenced mesmerising her on Aug. 22, by looking at her eyes and making quiet long passes down the face to the knees or feet, for an hour; she seemed quieted but did not close her eyes or sleep.

I again tried the same process next day with no better effect, though I continued for nearly an hour: I therefore changed my mode of operating. I desired her, whilst lying on a sofa, to turn on her side and face the wall, and made passes over the cerebellum and down the whole spinal column for twenty minutes. I then left her alone for ten minutes, and on returning found her asleep. I allowed her to sleep undisturbed to ascertain the character or intensity of the sleep: she awoke spontaneously in twenty minutes. Next day I mesmerised as before down the spine for twenty minutes, previously requiring her to remain on the sofa until told to rise up; left her alone ten minutes, then found her asleep. I enquired if she was asleep: she replied in the affirmative. After allowing her to sleep for half an hour whilst I made long, quiet passes before her, I awakened her easily by transverse passes.

Aug. 25. Slept as before on being mesmerised down the back, and began talking in her sleep spontaneously. I ascertained by listening and occasionally questioning her that she fancied she was taking her tea at a friend's house, and afterwards was dancing.

Aug. 27. Was in her mesmeric state two hours and a half. Fancied she was at home playing with her dolls, rose off the sofa, and began running about the room, took books off the table fancying they were her dolls; talked to them and put them to sleep on the sofa; she seemed to require some material object to handle, to satisfy her sense of touch; her imagination then clothed these objects with the accessories of dress and appearance. To her the books became real dolls. She nevertheless saw clearly when her imagination did not deceive her. I sent down to my children for a real doll. They sent me a dirty, shabby one. I gave it her, but she instantly perceived its state, beat it, and scolded it for having a dirty face and such a dirty, torn frock. She then took her pocket handkerchief and tried to wipe the face clean; but, not succeeding in renewing the demolished paint, she opened the door and threw it down stairs, desiring that it might not again come to her until it was fit to be seen. She then returned to her books, caressed them, and evidently believed them to be dolls. She eventually discovered that her eyelids were closed; tried to open them with her fingers, and became much excited and angry because she could not succeed. I immediately put an end to this by demesmerising. She awoke quite unconscious of all that had passed in her sleep. I awoke her on the same sofa on which I had mesmerised her: she was not aware that she had left it.

From this time until the 7th of September she was daily, for two hours, in sleep-waking. I could not, by any means, induce the deep sleep, which I knew would be more beneficial to her than the sleep-waking. In her sleep-waking she generally romped until she was tired, taking most extraordinary leaps from sofas to chairs and back, such, in point of distance as I could not have accomplished, nor could she in her waking normal state. When tired she would lie on the carpet and sing songs and hymns,—10 or 12 in succession. If interrupted, she was violent and quarrelsome; I always, therefore, waited until she became quiet and kind, and then awakened her. During these sleeps, she was not aware of being in a mesmeric state; she declared that she was at her own home, and mistook the persons she saw for the different members of her own family: she always called me her sister "Nancy." And this delusion remained for some time, even after she became quite clairvoyant.

On the 7th of September, in sleep-waking, she went to the pianoforte, opened a music book, and began playing from the notes quite as well as she could do if awake. I observed that her eyes were turned up in their orbits and the lids closed.

Sept. 8th. In sleep-waking, she went into the garden, saw and named different flowers: then read a book; returned to the piano and played from a book wherever I opened it, or, if a piece was difficult, she said "it was too hard." I tried to make her understand who I was, where she was, and that she was asleep. She remembered, after reflecting, that she had been mesmerised, and that she was in Mr. Barth's house, but said I was "Nancy," that "Mr. Barth had gone away." She declared she could not be asleep because people shut their eyes and cannot see when asleep, that she could see and her eyes must, therefore, be open. I ultimately convinced her that her eyes were shut by taking her to a looking glass and making her look at her closed eyelids. She wondered much how she could see, and said she saw with her eyes. I tested her in various ways and was satisfied, as I had often been in previous cases, that if light acted on the retina in the ordinary mode it must have passed through the frontal bone. She could not, or would not attempt to read through an opaque substance: if I interposed such betwixt her face and book, she immediately pushed it away as a waking person might, asking if I could read through it, and how could she be expected to do so if I could not. Every time she was mesmerised she passed into this sleep-waking state, clairvoyant to the extent of seeing with her eyelids closed, until September 12, when she manifested the power of seeing through two floors and two brick walls. Whilst romping about, she stopped suddenly, turned her face intently to the floor, exclaimed, "Oh, there's a pretty thing, I must have that," and ran down stairs: I followed. She ran directly through the kitchen into the front area, opened the door of a cellar, and took from a basket a kitten, of whose existence I was not previously aware. She carried it up stairs in her frock and nursed it. She had no knowledge of this kitten when awake, but in her sleep-waking it could not be concealed from her. My cook, who has a penchant for the feline tribe, endeavoured daily to secrete the little animal, but in vain; wherever she hid it Sarah Newman, when asleep, saw it, went straight to the place and took it away, returning it when tired of playing with it.

She was mesmerised until the middle of October, before she became subject to any other phenomena than the above, excepting that she evinced the power, when in sleep-waking, of preventing my awakening her without her consent. This proved a source of great trouble to me. She took a dislike to some of my patients, and, when they entered the house, would by all means in her power seek to annoy them and to

prevent my putting them asleep. When excluded from the room they were in, she would knock at the door; when confined in a distant apartment, she would ring the bell until I had the clapper muffled; foiled in this, she would scream and shriek. I used to put an end to the first indication of this state by awakening her: but one day, when peculiarly noisy and troublesome, she declared she would not be awakened, and all my endeavours were useless until she consented to awake. From that time I never could bring her out of sleep-waking until she consented.

When I commenced mesmerising her, noticing that she instinctively put forth her hands to protect a portion of her chest whenever my hands approached, I discovered that she had a small place—not larger than a shilling—on the right side of the sternum, which was exquisitely sensitive, and always in pain: the most gentle touch on this place caused her great agony. On examination, I saw no perceptible cause for this. My friend, Dr. Thompson of Charlotte Street, examined her carefully, but could detect nothing which would account for the existence of the fixed pain here localized. This pain she had felt from the time of being ridden over. I took her to Dr. Elliotson, who kindly saw her as a friend, and most minutely examined her. He could not perceive any sign of injury or morbid formation which would indicate a cause for the pain; but said he had seen in other cases of chorea points of acute sensibility developed without apparent cause, and, on percussing the bust and back, discovered two more sensitive spots—though sensitive in a far less degree, and not painful unless touched. I endeavoured by local mesmerising to remove this pain and sensibility, but in vain, until the end of September, when one day, during her sleep-waking, she started up from her seat, seized my right hand with both of hers, and commenced making local passes with my hand over the painful spot. I, of course, abandoned my hand to her directions. In about five minutes she relinquished it and returned to her seat, saying, “Now I am satisfied.” “Why are you satisfied?” I enquired; but she refused to tell me. When awakened, she knew nothing of this, but the pain and sensitiveness *were gone and never returned.*

During the month of October, I frequently stiffened her arms whilst she was in sleep-waking; and, after a few attempts, succeeded in making them rigid by a few passes whilst she was awake. One day, Dr. Elliotson stiffened one of her arms while I stiffened the other; he then tried to relax the arm which I had stiffened, but could not succeed; nor

could I relax the arm which he had stiffened. Each had to remove the effect of his own operation.

During this time there had been very little diminution of the disease; but her general health and appearance improved. One of her acquaintances expressed this by saying "the mesmerist had taken the tallow out of her face." Her attendance was not quite so punctual as I thought necessary, and I therefore had her to reside in my house until cured, and then I obtained a much greater influence over her. I was able soon, not only to stiffen her arms by short passes, but to stiffen her all over, so that locomotion was impossible: I could also lock her jaws at pleasure, and cause her hands or feet to stick *apparently* to the table or chairs, footstool or floor, or any object or substance excepting leather. I cannot tell why she could not be affixed to leather: I content myself with mentioning the fact, which was curious, as I could attach her to wood, books, metals, or cotton or woollen fabrics without difficulty. I could make her arms rigid or lock her jaws by my mere will when she had no knowledge that I willed it. When she wished to leave the room I could, at any time, prevent her by willing that she should stay; and this silently. I could not arrest her progress whilst she was actually in motion, but, if she stood for a moment and I mentally said, "stand," directing my thoughts to her, she stood, unable to move from the spot until I presented my own feet to hers and then relaxed the muscles of my own ankles and legs. If she placed her hand on the table I could affix it by my will alone, and unfix it by will. I could never unfix her feet by will though I could fix them by will to the floor or a stool easily. If she held a ruler or paper knife, or similar article, in her closed hand, I could compel her by will alone to uncloset her hand and drop the article; or I could compel her to keep her hand closed and thus retain the article, however much she might try to put it away from her. My volition at this time was more potent to control her voluntary acts than her own volition; nor was it necessary for her to know by any movement, or external sign, that I was willing or exercising my influence upon her. Frequently, when she has been at the tea table and I quite behind and out of her sight, have I locked her jaws or arrested her hand with her bread and butter in it, when half way betwixt her plate and mouth. I often stiffened her with the intention of benefiting her. When she was twitching her shoulders and shaking her head, I used to make her recline upon a sofa and stiffen her neck, trunk, and legs, sticking them also (appa-

rently) to the sofa, and her elbows to her sides, and leaving her just sufficient liberty with her hands to hold a book and turn the leaves or to knit. I did this without putting her to sleep, and, for the time, it effectually put an end to any symptom of her disease, as motion was of course impossible to her at the time; and the tendency to motion was abated for a short period after she was demesmerised and restored to liberty. Dr. Elliotson recommended that she should be stiffened all over and kept stiffened the greater part of the day, or the whole day if possible. This could not be easily accomplished, as after she was a short time stiffened her skin became so irritated that she could not bear the itching. Every attempt to put her to sleep induced sleep-waking, and in this state she felt the itching as acutely as when she was awake; and when she was kept long in this state, the itching became a positive torture which it was not prudent to prolong.

On the 16th of November she became an interesting clairvoyant. Mrs. Barth and I were seated in an apartment on the first floor; and Miss Newman was in sleep-waking and more kindly disposed and tractable than usual. I requested her to look into a back parlour, which was not under us but built out into the garden, and tell me who were in it and what they were doing. She said she would go down stairs and ascertain and come and tell me. I requested her to look from the place where she was sitting and tell me; assuring her it was quite possible; that if she wished to oblige me she had only to try to do it as much as she could, hoping to succeed, and that the power would come. She seemed absorbed in the endeavour for a few minutes, and her face turned in the direction of the room. She then described who were in the room, how they were seated, and what they were doing. I asked if she saw into the room. She replied, "She did not like positively to say she saw into the room; but it seemed to her as if she saw into the room." I instantly visited the room and verified her statement. As she had been playing in that room with the children who were in it a short time before, her imagination, I thought, might have pictured to her the manner in which I found them engaged. Therefore in about an hour after this I tried her again, she not having left me during the interval. I asked her to look into that room and tell me what the children were doing, and how seated, if sitting. She appeared to look, and replied, "Miss Groom (a little play-fellow) is sitting next the window; Katie is sitting next to Miss Groom; Charlotte is sitting with her back to the fire, and George by Charlotte." "What are they doing?" I enquired. "They are playing at school; Miss

Groom is the governess; Charlotte is pretending to jabber French, and Miss Groom is pretending to scold her for it." I immediately went down stairs and found the children seated as described; I said to Charlotte, "Have you been pretending to jabber French?" Answer: "Yes, Father." "Have you been pretending to scold her for it, Miss Groom?" Answer: "Yes, Sir; I hope I have not been doing wrong." In this instance my little patient evinced not only clear-seeing, but also clear-hearing. This faculty now became constant to her when in sleep-waking, as far as seeing.* I used to desire her to look at home, a mile distant, and tell me what her sisters were doing; or what was cooking for dinner; or send her to a friend's house to see what he was doing. Her details were verified on enquiry. At my house whenever I wished to know in what part of the house any of the family were; what the servants were doing; if dinner was ready; or any information on such like matters; I had only to put her to sleep and ask her to look and tell me; and I was as correctly informed as if I sent her to obtain the information in her waking state. This exercise of her clairvoyance I soon discontinued, in consequence of a more useful form of the faculty developing itself; that of seeing persons' diseases and directing how they ought to be mesmerised to cure or relieve. One day she was seated in her sleep-waking state, working a mat with Berlin wool; I passed into the next room, closing the door, to mesmerise a child who had a diseased knee.† When taking my little patient's hands to put him to sleep (he slept deeply from the first time, though only two years of age), I found a penny-piece in his hand and took it from him, observing to his nurse that it was not well to have copper in his hand whilst being mesmerised. He cried at the loss of his money, and his nurse to quiet him put a shilling in his hand. After I had made a few passes over him, the door opened, and in rushed Miss Newman, and snatched the silver out of the child's hand, saying, "Mr. Barth, never let any one have metal in the hand when you are mesmerising them to sleep; even this needle which I have in my hand would do me harm if you were making passes over me. You do not mesmerise that child in the best manner; I will go into the next room, I like that room best; if you let the door be open

* I had a few instances of her hearing distant persons speak, which were corroborated by the parties.

† This little patient has been quite cured by mesmerism after all the customary medical and surgical treatment pursued by several practitioners, some of high standing, had totally failed. His parents believe he would have been a cripple for life but for mesmerism: they arrive at this conclusion from experience of the non-success of one system and perfect success of the other.

I will look on and tell you how to do it." She said she only wished the door open that I might hear her speak. She went back to her seat in an easy chair, from which vision was only possible through the wall; continued her Berlin work, and at intervals directed me, by speaking loudly, how she wished the passes made. If I deviated (which I did several times purposely) from her instructions, she instantly detected it, and called to me "that is not what I told you to do; mind and do as I tell you."

She seemed to take great delight in this new occupation whilst her faculty lasted. Daily used she to be put into sleep-waking, and, looking at my patients, describe the appearance of their insides, and tell me how to mesmerise. At first she said, "They looked so nasty; it made her feel sick;" but she soon became used to it.

Such ailments as tooth-ache, head-ache, side-ache, and sore throat, I often cured in eight or ten minutes, acting by her directions, after failing to remove by mesmerising to the best of my own judgment. Structural diseases which I knew to exist, though not perceptible to ordinary vision, she has correctly described when not in the room with the person she was viewing.

She described the mesmeric influence as being bright like light: that there were two sorts in every body, the "*silver* and the *blue stuff*:" that "the silver was all over the body, but most of it over the brain; the blue only over the brain, outside or beyond the silver: that sometimes my "*blue stuff*" seemed like a cloud three or four feet above my head: that, when I made passes the silver came out of my hands and fingers and fell like stars; and she always called it "*the silver stars*:" that it was the silver which cured people, and the blue seldom did good and was generally hurtful: that when I fixed her to the floor, or her hand to the table, the blue came out of me and did it: that all people had the silver and the blue, and when they lost their stars they became ill: that every body has some stars, and when all their stars are gone they die: that blue and silver came from my eyes when I mesmerised, as well as from my fingers: that if I had mesmerised much she always knew it by observing that I had not my customary quantity of silver. She could see the blue and silver in all persons; and the stars fall from them if they mesmerised, but the shade of the influence in different persons differed. Some had a paler blue than I had, and some person's stars looked red or dirty. She did not like to see any one whose stars were dull or dirty make passes over me, lest I might receive harm from them. She also saw another kind

of emanation when drawing-off passes were made over persons who were not in health. She first perceived it as proceeding from herself when I was drawing away some pain from her by making passes to the feet and throwing my hands off right and left towards the carpet. She said, "When you do that I see stuff fall off your hands on the carpet like mud." She always called it "dirty stuff" or "dirt:" "The dirt you are taking out of Mr. — is not like my dirt; his is of a drab colour, mine looks more like mud:" "I know that it is not real dirt; but it looks exactly like it. When you throw it on the carpet, it spreads about and goes away, Dirt would do some people harm if you throw it on them."

There is not anything in these declarations inconsistent with reason. She neither had nor needed prompting: the statements were spontaneously made in the first instance, and, whenever questioned in her sleep-waking respecting the subject, she was always consistent in confirming her first statement by her present perceptions and declarations. I am now in the habit of mesmerising two clairvoyants who see similar emanations; excepting that one can only see the influence which proceeds from me. I also am acquainted with a lady who has a subject that is occasionally clairvoyant and gives a similar description of the influence to that furnished by Miss Newman, seeing *silver* and *blue*, and describing the silver as being the healing and curative influence. Nearly all mesmerisers concur in the main facts of a luminous emanation proceeding from their fingers being seen by their sleep-wakers; and of some persons who can in a darkened chamber see this emanation even in their normal state; also that the luminosity contains two or more colours, and that the colour and intensity differ in different individuals.

On the 29th of November, whilst Miss Newman was in her sleep-waking, she had a very severe pain near the heart. I placed a folded handkerchief over the part and breathed strongly upon it, and in four or five minutes the pain subsided. She soon afterwards had a similar pain in the back under the left blade-bone, which was also breathed upon until the pain was gone. These pains seemed to have exhausted her; and she passed into deep unconscious sleep for ten minutes. She aroused from this state into sleep-waking, and addressed me seriously and earnestly. She said she could see what I must do in order to cure her: that she could not be cured without having a great many of these pains: that she must have eight of these pains given to her every evening in one sleep-waking: that I was to put her to sleep and press upon her head to give her the pain, and that I was to breathe

over the pained place until the pain was gone : that her disease was not caused by any hurt, but by the fright when she was ridden over : that the fright made a part of her brain seem as if there were knots in it. She indicated the spot with her fingers externally ; it was on the left hemisphere, where the organs of Adhesiveness, Love of Approbation, and Self-esteem, as marked on the ordinary busts, approach or touch. External pressure on this spot gave pain when she was not in a mesmeric state : she then felt as if she had received a blow upon it. She directed me to allow her to sleep half an hour after having these pains : and to put her to sleep any time tomorrow, when she would tell me more if she saw it.

Nov. 30. On being put into sleep-waking she repeated the statement of the previous night, and said she saw that she must have the pains : that she could not have them without feeling : that it would not be good for her if this were possible : and that when they came near her heart they might kill her if she could not tell me where to breathe. In the evening I put her into sleep-waking and gave the eight pains as directed : some lasted three or four minutes, some ten minutes. They commenced just under the neck ; each successive pain was lower down ; the last near the left abdominal region. They were exceedingly severe, insomuch that I should not have been induced to repeat them but for the little patient's earnest declaration that it was the only way to cure her, and my firm opinion that, when patients prescribe for themselves, and do this rationally, it is our duty to comply with their instructions, unless we have good and sufficient reason for not doing so. The poor child's shrieks during the paroxysms of pain were most distressing, and when the pain subsided she was quite exhausted. I have seen severe capital operations ; I have seen the agony of parturition ; I have seen punishment administered with the cat ; but I never saw more severe suffering. After enduring a few pains, she became afraid of them, and it required much persuasion to induce her to recline on the sofa and allow me to press her head. The slightest touch was sufficient to bring on the pain ; the harder I pressed the more severe the pains. When she consented to let me give her the pain, she begged I would not press hard and make it too severe. Dr. Elliotson was so kind as to visit me and see her have a few of these pains. He thought the pains he saw as bad as ordinary labour pains ; but she had some paroxysms very far more severe than those which he saw. On several occasions I found pulsation and respiration cease for a period, I think for some minutes, but I did not note the time by my watch. However much afraid, she still insisted on the ne-

cessity of them, "Oh! pray don't give me any more pains; I am so afraid; they hurt me so; but I ought to have them; I must have them if I am to get cured." The paroxysms commenced about the neck or shoulder; and travelled downwards, along the thigh and foot and out at the toes. In four days one set of pains would commence and pass out; then another set commence, and run the same course. During this period she had extraordinary clairvoyance and prevision as related to herself. She told me always where the next pain would be, and how much lower down my breathing had brought it. She felt the spot where one ceased and the next commenced. She said it seemed to her that every time I pressed her head one of the knots gave way, and that caused the pain to come. I enquired one day how long these pains would last. She replied, she had been looking and that they would not last longer than three weeks, if I pressed hard enough to make them bad pains. *They lasted 20 days.*

On the 17th December she had her customary eight pains; she then had half an hour's sound sleep; awoke into sleep-waking, and told me her pains would be all got out the next night; and that I should not be able to give her the full number, eight.

On Dec. 18th I gave her four paroxysms, the last passing out at the toes; but I could not cause another. Thus her predictions were verified.

I acquainted her father with the circumstance of her having these violent pains produced by her own instruction; and put her into the sleep-waking state that he might hear her own declaration of their being necessary to her cure. I did not like to incur the responsibility without his approval. Some of her paroxysms towards the end of the assigned period were so severe and endured so long (one was 20 minutes), and were succeeded by such profound syncope, that I feared lest there might not be reaction, and that thus all might end wrong. She always insisted on the necessity of the pains; often, when questioned, declaring that she did not like pain better than I did, and would rather not feel it, but she saw that she must have it. She repeated this most positively to her father, and stated that she also saw the time of her cure; and, if all was done as she directed, she should be well three weeks after Christmas: that in order to cure her she must have, after the pains were done, one long deep sleep, and not be awakened: that she should sleep, perhaps, two days and a night: and that, if I could not put her into this long deep sleep, it would take a much longer time to cure her. Whenever I enquired how she learnt all this, she always insisted

that she knew it and saw it, but would not tell how or where. When I enquired and wished her to tell me how I could get her into this deep sleep, she usually replied, "I can't find the place." This was her customary reply when asked respecting any matter to which her prevision did not extend; but I could not ascertain what she meant by it, or if any meaning was attached to it, until the evening when the pains ceased. She always declared that she was perfectly aware how she knew that which ought to be done or would happen; that she felt quite certain she was right about what she said; but "how I know it I must not tell to anybody; not to my own father and mother; no! not even to Mr. Barth." This evening, after a short deep sleep, she passed into her customary sleep-waking, and was exceedingly kind and amiable, seeming very happy that the pains were done with. Just as I told her I was going to open her eyes and had made two or three demesmerising passes, she said suddenly, not being yet aroused, "Oh dear! I wish you had not disturbed me; I was looking at something very important for you to know about curing me; now I have forgotten it, and can't see it again." I urged her to look well; she repeatedly tried; we waited and tried again without success. I awoke her, put her to sleep, and she tried again, but in vain; she could only remember it was important I should know it, but could not tell what it was; she "could not find the place," I asked how this was and what she meant by the place. After a little hesitation she came and sat down beside me and said, "I ought not to tell any body, not even you; I will tell you, but you must never tell again; every thing that ought to be done, or that is going to happen, I see in a great book;* where that book is I may not tell now, nor at any other time; I must never tell that. I cannot see the book any more to-night." The next evening I put her into sleep-waking again as usual, but she *had lost her clairvoyance*. She had a faint remembrance about having seen a great book; this she totally lost in another sleep. She never regained her powers of prevision or her clairvoyance with respect to diseases and the means of curing.

From this time improvement in the disease became manifest. The involuntary action of the muscles of the whole left side ceased, the eyelids twitched less, and the frequency of the shaking of the head gradually decreased. When mesmerised, she very often had severe pains in the spine: but they were always drawn away by the hand or dispelled by breathing. She now began the deep mesmeric sleep for a short time daily:

* See No. XXIV., pp. 337, 372-6, for remarks on this subject.—*Zoist*.

so deep was this that she could neither feel nor hear. I often rigorously tested her as to hearing; and am satisfied she did not hear.* She always passed, when mesmerised, into sleep-waking; my hand placed on the abdomen, outside the clothes, in a few seconds induced the deep sleep; from which she again passed in twenty or thirty minutes into sleep-waking. Placing my hand on her head, or pointing at her eyes, had no effect in deepening the sleep. I could not by any means get her into the long deep sleep which she had prescribed for herself. I frequently put her into sleep-waking with the intention of allowing the state to exhaust or expend itself, hoping a long deep sleep might come spontaneously: but it did not. I have put her into this state on Tuesday morning, and it has lasted until Friday night, when, seeing her in a state half normal waking, half customary sleep-waking, I deepened this and awoke her at once. To leave her two days and nights in the mesmeric state was quite common. During the day she would read, write, learn lessons, eat her meals, play with her dolls, or join my children and companions in their amusements, just as if she were awake and had vision with her eyes; at night she would curl her hair, undress, go to bed and pass into the deep mesmeric sleep; from this the next morning she would awake into sleep-waking, get up, wash, comb, and dress, come down to breakfast, and pass the day as before. In her sleep-waking her reasoning and all other faculties were as active as or more active than in her normal state. When restored to her natural state, she knew not anything which had passed in her sleep-waking, and we had always difficulty to make her believe the day of the week. If put asleep on Monday, and awakened on Wednesday, she thought the day was still Monday. When first this state was induced, and for nearly three months afterwards, she always addressed me as "Nancy," considering me her sister. She was capable of conducting herself rationally; she read tales and poems with as much interest as if awake; and yet was under delusion as to my personality.

It was very interesting to observe how she reasoned on this delusion, and maintained it by other delusions whenever we attempted to make her understand that I was "Mr. Barth." If her attention was directed to my clothing, she explained it by saying that "Nancy had got cousin Thomas's

* When hearing is lost, I always consider the deepest state of mesmeric sleep to be induced. I have had plenty of patients so deeply mesmerised as neither to feel nor be capable of speech; but whose facial muscles were yet capable of giving slight expression to the countenance. On purposely saying things in their presence which were calculated to wound or to gratify their feelings, I have had ample evidence by watching the face that they heard and understood me.

clothes on;" if I made her look at my whiskers and feel them, telling her that only men had whiskers, she said, "You have got the tail off John's wooden horse, and fastened it round your cheeks." To her my face was her sister's face; and, whilst this delusion existed in her mind as a reality, no persuasion could make her view it in any other light. No doubt but some particular impression made on her brain, when first the mesmeric state was induced, caused this delusion; and, whenever the state was again induced, habit reproduced the hallucination. I could make her know me as "Mr. Barth," in the early portion of any one sleep-waking, by getting her to promise *whilst awake* that when asleep she would know that I was "Mr. Barth," and would keep this promise in her thoughts whilst she was going to sleep.

She could not conceive why I made her promise this; but the impression left was sufficiently distinct to prevent the habitual delusion until the active state of her brain in sleep-waking, which was ever engaged in receiving new impressions, withdrew her attention from, or obliterated the impression of the promise; and then again she only knew me as "Nancy." Whilst insisting that I was her sister Nancy, she still behaved in many respects as if she was quite aware who I really was. I believe she would have blushed at the thought of undressing before me; and in many little delicate matters she invariably manifested the modest reserve which propriety would enforce in the presence of a gentleman, instead of the unconstrained freedom of intercourse which exists amongst sisters. Probably, the excitement, whatever its nature, which caused the delusion, affected only one-half the brain, and thus she had a divided or double consciousness. Towards the middle of December she, on several occasions in her sleep-waking, expressed her opinion that, "I had a look like Mr. Barth;" she then seemed puzzled about my identity; and on Dec. 15th decided as to who I really was, though "you still look very much like Nancy; but I believe you are Mr. Barth from your clothes; the face looks like yours and yet it seems to be my sister's." This delusion now passed away altogether.

About this time she always passed into sleep-waking spontaneously if she went into a back parlour, where we were in the habit of dining. When once in sleep-waking, as before stated, she could not be awakened until she consented to awake. This habit was a source of much annoyance to us, as she was often very unruly and violent in her sleep-waking, though an exceedingly good little girl while awake. The sleep never came on under any other circumstances or in any

other place, unless I mesmerised her designedly. I could not discover what it was in or about this room which instantly put her to sleep. This effect invariably came if she ran into it but for two or three seconds. I, therefore, tried a plan which I had found successful in other cases. I gave her a gold locket to wear in her bosom; I mesmerised it, and ordered that neither person nor thing should be able to mesmerise her whilst it was round her neck. So effectual was this, that not only could she remain in the room with impunity, but I could not even (by persevering efforts) mesmerise her whilst she wore it, *if it were kept duly mesmerised*. It always felt cold when any of my mesmeric influence was attached to it: it lost this in about two days, feeling warm to her, and *then lost its protective power* until again mesmerised. This was somewhat curious, and not anticipated.

I had considered it a matter of indifference whether the locket were kept mesmerised, or even mesmerised at all, provided the intended cerebral impression was made on her brain. I have often mesmerised some article to be worn or kept about the person to prevent the return of a periodical pain; to prevent subjects from being mesmerised by any other person than myself, or to enable them to bear association, when mesmerised, with others; and for various purposes. These experiments have generally been successful: but I have attributed their efficacy to the belief of the patient that they would succeed, rather than to any talismanic effect communicated by the mesmerisation. In the present instance it seemed due to the imparted mesmeric power of the article, or to such a sensibility on her part as enabled her to perceive when the communicated influence was exhausted; the protection being only associated in her mind with a feeling of the influence. When the locket had nearly lost its charge, if she sat in the room she became very sleepy, but did not quite go off. "Oh! Mr. Barth," she would say, "do put me to sleep, or else mesmerise my locket—I am so uncomfortable—I want to go to sleep and I can't."

Towards the approach of Christmas her disease was greatly mitigated. She now seldom shook her head or twitched her eye-lids. We could rarely detect either of these symptoms more than three or four times in a day. We were in hopes, notwithstanding she had not slept the long sleep prescribed for herself, that her cure might be accomplished as predicted. About the beginning of the present year she had a severe hurt, from a fall, on the back of her head, exactly on the place which she had, when clairvoyant, described as the seat of her disease. This immediately threw her back,

and she commenced shaking her head frequently. A lump on the skull, as large as half a small walnut, and acutely tender to the touch, was distinctly perceptible. It was nearly a month before this was removed and the part ceased to be painful on pressure. She now improved again as to her disease; sometimes she would not shake her head more than once in an afternoon; and then it was but a little shake, very different to the continuous shakes prior to her being mesmerised. Strangers sitting beside her were not aware that she had ever been subject to chorea unless told; so slight was the evidence which remained of her disease. The tendency to shake her head a few times daily (though perhaps not more frequently than three or four) was very tiresome, as whilst it existed I could not pronounce the case cured.

Any violent mental excitement always increased the tendency to shake; but this soon became subject to the child's controul. If she asked for permission to go home and spend the day with her parents, I granted it conditionally; exacting a promise that she would not shake her head,—and requesting that she might be watched, to observe if she kept her promise. She rarely was seen to shake when she had promised that she would not. This was not a promise made in the mesmeric, but in her waking state. In March of the present year she had discontinued the shaking altogether; and, her parents being anxious for her return, I sent her home, with instructions that she should come daily for a short mesmeric doze to prevent relapse. Her susceptibility to the influence so greatly decreased, that sometimes for days in succession I tried and could not put her asleep.* When she slept she passed at once into the deep sleep, instead of sleep-waking, as formerly, and awoke spontaneously in ten or fifteen minutes. She remained well for some time after her return, and resumed her attendance at school; but the mesmerising was very irregularly performed, and her parents thought it no longer necessary to send her to me. She was corrected one morning at school for some offence or mistake, became very much excited, and a return of the shaking took place. The movement of the head now occurs frequently during the day, and is always increased by any kind of mental excitement; but seems still under her controul. She can

* As the symptoms of her disease decreased, so did her susceptibility to the mesmeric influence. During the past autumn and up to January of the present year she could be put to sleep by a look in one second, or drawn any where by tractive passes, or her hands or feet be made to adhere to anything (excepting leather), or her jaws be locked, tongue paralyzed, &c., whilst awake, by my merely willing it strongly.

stop it if she chooses; and is conscious of a desire to stop it, unless her attention is strongly diverted by any play or occupation.

I now regret much that I did not keep her under my own roof a few weeks longer, until her case was past the danger of relapse. Mesmerism is commenced again, and, if it is punctually attended to, I have no doubt of a successful result. The result, whether successful or not, I will, if permitted, communicate for some future number of *The Zoist*; as also an account of some other very beautiful and curious phenomena which occurred during the treatment.

7, Eversholt Street, Camden Town.
May 21, 1849.

Miss Newman is still under mesmeric treatment, as symptoms of the original disease remain. There is much which is unusual about the case; she is sometimes mesmerised several days in succession without any effect, and on other occasions she immediately passes into deep sleep, or sleep-waking. I have strong hopes of making a perfect cure by perseverance. B.

Sept 15.

VI. *Medical and Mesmeric Cure of Erysipelas contrasted; and Cure of a Chronic Inflammation of the Gums.* By Mr. BARTH.

HAVING furnished a case of chronic disease, treated for seven months, and not yet quite cured, I will relate, in the words of the patient's dictation, a case of severe acute disease cured in seven hours. Dr. Elliotson subsequently saw this patient, and heard her account, which can be confirmed by most respectable testimony.

ERYSIPELAS TREATED MEDICALLY.

“About the latter end of November, 1847, I went into the University Hospital, having got a letter from Mr. Alford, of Camden Town, to Dr. Croft, who admitted me the same day. Dr. A. T. Thompson and the other doctors said it was erysipelas. I was put to bed, and had hot fomentations that night and next day. I had not been well for some time, and had been severely ill for two days,—too ill to do any work: had pain in my head, and my face was swelled. After the fomentations they did my face and neck with nitrate of silver, which made me quite black and gave me great pain. They

did that twice and then put me in a hot bath, and gave me physic continually, and three ounces of port wine for three days and nights. In three weeks the erysipelas got better: then I had inflammation in my side and they put leeches on and gave me more physic. After being in six weeks I was discharged cured. They were very kind to me there, and I feel very thankful to them for it. This is the truth. Nov. 6, 1848."

ERYSIPELAS TREATED MESMERICALLY.

"About the 22nd or 23rd of June last, I was again taken ill with the erysipelas; my head was much worse than before with the pain, and my face was worse swelled. On Monday, the 26th of June, I was going to the hospital again to seek medicine or medical assistance, but a friend of my mistress, Mr. Barth, came in and saw me, and said he could do me some good he thought, if I came to him at his house, and if he did not he would do me no harm. He said he would mesmerise me. I went to him about 2 o'clock in the day, and in a very short time I went to sleep; I suppose so, for I don't know, only I have been told so; and my fellow servant said it thundered very much but I never heard it. When I came to myself, I found myself lying on the sofa where I was sitting when I went to sleep, and Mr. Barth's daughter sitting watching me. Mr. Barth had gone out. It was then about half-past 9 at night. The pain was gone that was in my head, and the swelling of my face was quite gone away, and I felt very well. I had a slight return of the pain the next day, but Mr. Barth mesmerised me on the Wednesday and on the Friday after, and I have been quite well ever since and have got much thinner than I used to be.

"SARAH PLUMB."

I affirm the statement of *the case* to be strictly the truth as relates to the mesmeric cure, and see no reason to dispute or doubt the young woman's statement of her treatment while in University College Hospital. The case is open to enquiry if any doubter will take the trouble to enquire. The medical sceptic who will say the thing is impossible speaks absurdly, unless he can shew why it is impossible; he will do better to enquire if the statement *is* or *is not true*. I saw the patient's tumefied face, eyelids, and brow; the eyes half closed, the cheeks puffed and hanging down; so did her mistress and other members of the family. An impostor might sham a pain; could a swelled face of this character be assumed, even supposing any object could be attained by practising imposi-

tion? I also saw this swelling gradually disappearing during the sleep after the expiry of the third hour. Mrs. Norman and others, who saw the girl's swelled face when she left home, also saw her *return home without it*.

"Sarah Plumb was cook in my service, and has but recently left me. I can testify to the accuracy of the above statement, as regards her illness and miraculous cure by mesmerism (for so it seems to me). It can also be vouched for by other members of my family if necessary.

"C. NORMAN.

"Mornington House, Mornington Crescent,
"December 8th, 1848."

Cure of Chronic Inflammation of the Gums.

I have cured hundreds of cases of tooth-ache by merely local mesmerising. The subjoined is a good specimen of the class, and Mrs. Hunt can be personally referred to.

Mrs. Mary Hunt, wife of Henry Hunt, watchmaker, 23A, Guildford Street East, Clerkenwell, had been for six months suffering severely, with little or no intermission, from face and tooth-ache. The *teeth got loose* in the upper jaw on each side. She could scarcely eat, and slept but little. About the middle of May last year, she was casually at my house, and, seeing her suffering from pain, I mesmerised her face locally for *six or eight minutes, and removed the pain*. The teeth in a few days *were fast in the jaw again*, and she has never had *any return of pain* of the kind since, up to the present time, May 30th, 1849.

"I cheerfully confirm the above statement which is strictly true, and am truly thankful to Mr. Barth for his great kindness in curing me.

"MARY HUNT."

VII. *Cure of a case of supposed Consumption, and of one of Chronic Intermittent Intestinal Hæmorrhage.* By Mr. JOSEPH HANDS. Communicated by Dr. Elliotson.

To Dr. Elliotson.

DEAR Sir.—I transmit to you two cases of disease cured through the agency of animal magnetism, and, if you think them appropriate for the pages of *The Zoist*, perhaps you will forward them to the Editor. The fact that people are now beginning to cast off old prejudices and think and act for themselves is the gladdening conviction that forms itself upon my mind, as I mark the steady progress of mesmerism; and I cannot think the day so far distant as you deem it, when men will accord you the palm for having so gallantly defended a science, which talents like your own could alone have saved from the overflow of public opinion. On you, Sir, this palm can bestow no lustre

equal to that which the world's obloquy has already thrown on the generosity of your character. Nevertheless, your benevolence will rejoice in the day when that world will be able to appreciate a man like yourself—a man, who in return for all its injuries, takes the noble revenge of laying it under an everlasting obligation to him.

I remain, dear Sir,

Yours, &c., &c.,

J. HANDS.

I. *Case of supposed Consumption.*

As consumption is a disease so justly to be dreaded from the chilling influence of our ever changeable climate, the cure of this supposed case I am about to relate is one on which I dwell with the deepest satisfaction. The perusal of it will afford a prospect of salvation to many sufferers who may finally sink under the reality of this complaint, and will also soothe the dread of fearful minds—minds to whom anticipation brings woe worse than the event.

The circumstances of this most interesting case are as follows.

In 1846, May 16th, Mr. J. N., barrister, of the Temple, visited me for the purpose of introducing his friend Captain D., who had come from India and was then on leave of absence from his regiment for ill health. This gentleman had been residing at C——— with his mother, Lady D., and he had first taken advice there for the malady under which he laboured; but, receiving no benefit, he came up to town and tried medical treatment with equal non-success. It was in this dispiriting state of things that he met my friend Mr. N., who advised him to try mesmerism, and for this purpose the Captain presented himself to me. As he wished to see one of my clairvoyants on the subject before I examined him, E. Dawson (whose case will be found in *The Zoist*, No. X., p. 226,) was desired to attend at my house. Ellen, on her introduction, was requested to seat herself on the side of the room opposite to that on which we were situated. On observing that she was prepared, I gazed at her *intently* for a few seconds, and the result of that intent gaze was to throw her into the deep magnetic sleep. After remaining in this state for some minutes, she heaved a deep sigh and passed into the sleep-waking condition, in the same manner as somnambules who, from their natural repose, change into sleep-walkers. She now left her chair and approached our locality to seek me, and I took that opportunity of asking her if she thought she could discern the nature of the disorder of the gentleman in whose presence she was. Instead of replying to my question, she observed that the blood in the superior part of his

head was very black, and she added, "that if I would blow over it the blackness would pass away and be replaced by a fresh supply of reddened fluid." I blew as she directed over his head; and after a time she exclaimed, "that will do, it is now of a beautiful scarlet."

I then repeated my question as to his capability of effecting the purpose for which she was summoned, and her answer was "I will try." Here I must observe, that during her sleep Ellen always takes me for her mother, and, addressing me as such at this juncture, she asked me for "Mr. Hands's ring," which she always desires to wear, saying that it protects her from the *positive* influence of others (or cross-mesmerism), and that it also heightens her powers of perception and sympathy. I desired her to take Captain D.'s hand, and she then resumed her favourite position, that of kneeling at the feet of the person with whom she is in this apparent mysterious communion.

She described to him then various scenes and various circumstances that occurred to him whilst residing in India, and on one locality she dwelt particularly, which the Captain recognized "right well;" she spoke of the extreme heat of the weather, and said she saw him leave his tent one night to seek repose upon the ground under the cooler canopy of the sky; on that night she stated his malady to have commenced, and added, "it is not the effect of your first cold, but from the effect of colds repeated, that your present condition has been induced."

She now ran over his feelings and sufferings with the greatest nicety and accuracy, and then went on to state that the blood was stopped in its course through the fine or capillary vessels of the left lung, and that nature had not since been able to throw it off or get rid of the engorgement, and that now this viscus looked more like liver than lights and was of a bluish or purple hue in patches; she further stated that this condition of the organ prevented the blood and air from passing, or that it obstructed the usual pulmonary circulation and respiration through that portion of the breathing apparatus which was spotted or mottled with kernels here and there. After this description of his disease, Captain D. asked if she knew of any remedy for it. She told him nothing would cure him but mesmerism, and that mesmerism would cure it rapidly. Ellen then gave him certain directions relative to his diet, beverage, &c., and thus ended this interesting colloquy.

After Ellen's departure, I proceeded to examine the Captain myself and found him labouring under hepatization of

the left lung (or that state where this organ assumes the hardness and the appearance of liver). He had been expectorating for some time, nature trying by these means to get rid of the injury. His cough had robbed him of his voice; his colliquative perspirations used to wet and permeate the bed-clothes; the pulse was 120 in the minute; skin pale, and muscular fibre lax. The lips and cheeks were sometimes of a leaden hue; the respiration was more frequent than usual and often laborious; the air taken in and given out was in smaller quantities than usual; and there was a purring wheezing noise to be distinguished on applying the ear or the stethoscope to the chest, and the sound produced from the left lung by percussion by the fingers was dull. On striking the two lungs alternately they threw back different sounds; the left returning that similar to the noise produced by tapping the solid wall, and the right giving out that exhibited by repeating the same experiment on the door of the room. When I had finished my manipulations, it was agreed that I should visit the Captain at his hotel, and on the following morning I went there. During our conversation, I perceived him smile at clairvoyance, although at the time he was travelling with Ellen he had been astonished that the child could relate so accurately some of the events of his life, *with their relative contingencies*—a species of vision like that with which HEINRICH ZSCHOKKE was gifted naturally—the Hellsehen, or clear-seeing, as related in his auto-biography.

But to proceed. Having desired Captain D. to be seated, after two or three passes his eyelids closed, and in a few minutes he exclaimed, "How strange! my eyes are shut yet I can see your coat, and now I can discern you. But I cannot open my eyes," &c., &c. Now here was clairvoyance without the subject of it passing into the deep magnetic sleep; for no change came over him, except that he could never raise his eyelids until I touched and made outward passes over them with my thumbs. This is the second gentleman upon whom I have produced this singular effect: in both cases, the usual succession of phenomena did not ensue, the phenomena which generally precede clairvoyance. This was like the *second sight* of the Celts, but with this difference,—that, in the subjects of second sight, the eyes are generally described as open, while in these cases they were closed.

Both the men upon whom I produced this wonderful effect (wonderful because to us new) were men of large brains, fine proportions, athletic, and dark-haired, and all in fact that the eye contemplates with pleasure for masculine strength and manly beauty.

After magnetizing Capt. D. for half an hour, I opened his eyes and left him. On repeating my visit the next morning, he told me he had slept well during the whole night, without experiencing those horrid perspirations.

I daily repeated the application of my magnetic fluid, and on the fourth visit I found the Captain had recovered his voice, the *chordæ vocales* answering to their accustomed stimulus, and the next day he told me with great glee that he could sing again; and, having examined his chest, I discovered the left lung getting clear of its obstruction.

He progressed, and on the fourteenth day I pronounced him *well*; and so equal was he to any exertion, that he proposed going to the races, and actually went, without feeling any inconvenience from the effort of going through the journey, or from the excitement of the day. I believe he has remained perfectly well up to the present period.*

II. *Cure of Chronic Intermittent Intestinal Hæmorrhage.*

The following case I deem worthy of notice, not less from the length of its duration than from the urgency of the symptoms when I first treated it mesmerically.

For some months I had been in attendance on Mrs. —, a lady about 55 years of age, residing at Kensington, and upon whom all my medicaments had been tried in vain, that is to say, had only palliated the symptoms. All the medical practitioners by whom she had been treated for many years, had failed to effect more than the same result. The predisposition remained and only waited the exciting agent to be again renewed in a more aggravated form. This lady's daughter had often observed these features in her mother's case, and latterly having heard and seen something of animal magnetism, she wished it to be tried, and suggested to me its application to Mrs. —.

I felt happy to be thus allowed to exercise a power which appears capable of influencing all disorders and diseases favourably—a power which only succumbs to time, whose effect on the human frame it can neither control nor arrest. What is here predicated of mesmerism is true only in the cases of appropriate magnetizers being found for each individual ailment. For the congenial mesmeriser would effect a cure upon that person alone to whom he is cognate, and injure perhaps in the next case where another would be found to succeed. This lady had experienced hæmorrhage from the bowels every

* See Mr. Parsons's perfect cure of a similarly diseased lung, supposed to be consumption and condemned by Dr. Todd, No. XIV., p. 249.—*Zoist*.

three or four weeks, for the last fifteen years, each attack being preceded by excessive pain and tenderness of the left side over the descending colon, accompanied by sickness. In latter years the breathing had become difficult, and the difficulty was increased on lying down and especially on attempting to walk or ascend the stairs. There would be sudden starting from sleep, with a sensation of choking; the respiratory murmur was deficient, and the sound on percussion was dull, &c., and I concluded that fluid was thrown out in the chest. I have often observed large losses of blood to be followed by dropsy early or late. In this case I considered that observation verified by hydro-thorax (or water in the chest) taking place.

It would appear that this state ensues upon the veins losing their usual contractility and irritability by reason of the blood having lost some of its stimulating properties either in constituent qualities, or decarbonizing power. Thus the free circulation of the vital fluid is obstructed in them, and consequently the serum escapes by exosmose into the cavities or elsewhere.

But to resume. I commenced magnetizing my patient on May 27, 1846, and at the end of a few days the bleeding was arrested, and she was capable of passing the night undisturbed. She felt quite refreshed every morning after her nocturnal repose. In three weeks she was able to go up stairs or take a walk without feeling any inconvenience; in fact, forgetting her malady altogether. During the application of the magnetic fluid, this lady became obviously less obese, or much thinner—a result which has always taken place in every patient I ever mesmerised*—in consequence of the serum or water, with the adipose or fatty substances, being taken up by the absorbents, whilst the muscles became enlarged, the strength renewed, and finally the old flesh replaced by a new or healthy deposition of animal matter.

Thus progressing, my patient perfectly recovered, and at the end of the summer she was able to walk miles, and actually ascended Richmond Hill with greater impunity than any of her companions, with whom she had formed a party to visit that pleasant spot.

This simple relation of facts affords phenomena too striking to require any comment of my own upon them. Yet I cannot lay them before the world without expressing my earnest desire that all who *read* may practically illustrate them among their families and in their homes, and that all who *think* may enquire into them, in a spirit of impartial investigation, eager to discover, and ready to acknowledge, TRUTH!!

* Does this accord with general observation?—*Zoist*.

. We regard the first of these two cases, so remarkably cured, as one not of consumption, but of inflammatory consolidation of the lung; and the condition of the chest in the second case as depending entirely on the hæmorrhage, and we do not believe that a cure of such a hæmorrhage was ever effected by ordinary medical art.—*Zoist*.

VIII. *Cure of a case of Scalded and Stiff Arm, and of one of Scrofulous Sores.* By the Wife of a distinguished Mathematical Philosopher.

DEAR Dr. Elliotson.—I am happy to send you an account of the two children's cases which you wished to have in writing.

The little boy, T. F., a delicate child of five years old, had been frightfully scalded, by a pan of boiling water, on the side of his face, the right arm, side, and neck. I did not hear of the accident until five weeks after its occurrence; but, so far from the scald being healed, it was for the most part in a suppurating state. The poor little sufferer could neither bear his clothes to be put on, nor could he stand without support. His appetite was gone; he dozed during the day, and was restless and feverish at night. From his frequent cough, flushed cheek, and brilliant looking eye, with the night fever and perspirations, I feared that he was in danger of becoming consumptive, and learnt from his mother that his medical attendant expressed the same apprehension.

He was put into a slight sleep in twenty minutes; coughed less afterwards, and slept better at night. For a few days I went to his father's, putting him into a sound sleep in half or three quarters of an hour, and finding him every day in a better state. On the fourth day I was pleased to find that he could walk a little without help. As from the extent of the sores they could not be dressed without causing most severe pain to the child, his mother was really afraid to remove the dressings, which had become stiff and adhered to the wound. I determined to take these away, and found to my great gratification that the little boy's insensibility to pain in his mesmeric sleep enabled me to remove the stiffened rags; and to wash and cover the whole surface of the wound with gold-beaters' skin; during which process my little patient neither moved nor uttered a sound.* In a week's time he was able to bear his clothes on; and in ten days (there was then a very small portion of the wound unhealed) he walked to my house,

* See how mesmerism enabled Mrs. Salmon to dress her son's head without pain, No. III., p. 325.—*Zoist*.

rather more than half a mile, to be mesmerised. At this time the cough was much less frequent, and the flush in his cheek and brilliancy of eye were greatly diminished. He had lost his fretfulness, and gained an appetite. I perceived that there was danger of the scalded arm contracting, as he held it always bent, and, from the tenderness of the scalded skin, could not bear it to be straightened at all. In a fortnight more, the wounds were skinned over and the child's general health improved.* Owing to my being a good deal occupied at this time he did not come to me for three weeks, when I was told by his mother that the poor child had become languid and feverish again. He, therefore, came again to be mesmerised. The arm was now rigidly contracted, and had a wasted, unhealthy appearance. I therefore applied myself, during the little patient's sleep, to the cure of the contracted arm. Its rigidity relaxed during mesmerism, and, by gradually stretching it out, breathing on it, and mesmerising over it, the elbow joint at length recovered its flexibility, and the arm was straightened and restored to use and strength. This occurred in five weeks after his return to be mesmerised. He was, at the time I ceased to mesmerise him, in perfect health, and stronger and more active than he had ever been before in his life. I have this day seen the little boy's mother, and been pleased to find that his scalded arm is as strong as the other, and that he continued in perfect health,—as she expresses it, “quite a different child to what he was before the accident.” I also learnt that the surgeon who had prescribed for the child said that there was no cure whatever for the contraction.†

The foregoing case occurred last autumn; the other of which I told you took place in January. A little girl, six years old, had been for some weeks under the care of an excellent and skilful surgeon here. His note to me states, that “the case was scrofulous, presenting sores of that character, and having the puffy lymphatic appearance met with in the early development of that disease.” This gentleman, in the kindest and most liberal manner, permitted me to try mesmerism on his little patient, whose mother, a poor woman, was very anxious that I should do so. He assured me that he should congratulate me if he found any improvement from my treatment.

* See Miss Wallace's cures of scalded patients, No. XVI., pp. 462, 464, and Mr. Barth's, No. XIX., p. 297.

† Such a case of contraction is ordinarily treated with a severe and uncertain operation, followed, even should it be performed under chloroform, by long subsequent suffering before the wound is healed. See cures of contractions in No. XI., pp. 318, 339; XIX., p. 288; XX., p. 370; XXI., p. 39; XXIII., p. 283.

This little girl was usually put to sleep in about half an hour, during a part of which time I made passes over the sores and glandular swellings. In a week the sores were healed; in another week the cough which had been incessant was so diminished as to be a very slight inconvenience, and at the end of three weeks I sent the little girl to her former kind doctor, and received from him the assurance that he could see nothing the matter with her. By your advice I continued mesmerising the child for a short time after you had kindly seen and pronounced her well.*

My friend, the medical gentleman above referred to, had felt some doubt as to the probability of being able to benefit *children* by mesmerism. I can truly say that many of my patients have been young children, and that, *whether they have slept or not*, I always have been successful, at least in doing them good. The treatment of a child by mesmerism has never, in my case at least, been attended with exhaustion, an assertion which I could not make in the case of grown persons labouring under severe illness.

Among all the interesting cases of cures recorded in *The Zoist*, I find a comparatively small proportion of those details which, though they may seem too insignificant to record, yet throw much light on one part of the subject,—I mean the healing of scalds, sores, and wounds. Numerous instances have no doubt occurred to all mesmerisers, in which a painful suppurating wound has been healed in an incredibly short time. An instance of this happened to me lately. A poor woman had a wound made by a nail or splinter, in the outer side of the foot. She had been under medical treatment for several days, and told me she was certainly much better than she had been. Still, when she came to me the sore was larger than a shilling, and she could not, without great pain, set her foot to the ground, or bear the lightest touch on the skin about the wound.

I mesmerised the foot for three quarters of an hour, drawing, as she called it, the pain to the end of the toes, and afterwards holding the points of my fingers steadily to the injured part. When my fingers tingled, as they almost immediately began to do, she called out that a sharp pain pierced the centre of the wound, and we could, in a very few minutes, see a marked change in its appearance. *Action* had evidently begun. Round the edge of the wound was a red line, as if the small blood vessels were filling, and a healing or granulating appearance was presented. In the centre, drops of

* See cures of obstinate ulcers, No. XI., p. 316; XII., pp. 519, 520; XXII., p. 199.

clear serum successively collected and dried up. By the end of the time, she left me with a *small scabbed* wound not larger than a fourpenny-piece, and with no uneasiness in the foot except that caused by its *stiffness* and tingling.

I hope that what appears to me the galvanic action of the fingers will be much observed. Is it not worth enquiry, whether there may not be two operations in mesmerism? One, the *healing* or supposed galvanic action above referred to; the other, that mysterious process by which sleep is induced. As it seems that this latter state may sometimes be produced without the active operation of the mesmeriser, and be not necessarily attended with the healing process, there appears to be a difference between the two modes of action. One fact seems certain, that the healing process takes place more effectually during the mesmeric sleep.

It is impossible not to perceive the connection between the results of Professor Matteucci's experiments, the more recent ones of Mr. Alfred Smee, and the healing action of the hand in mesmerism. I hope that mesmerisers, who have been the first to observe and record the more wonderful phenomena, will not neglect this first step in a discovery that in all truth belongs to them.

I am, dear Dr. Elliotson,

Yours very truly

* * * *

IX. *Cure of long-standing Epilepsy; with Clairvoyance and other phenomena.* By Miss AGLIONBY. Communicated by Dr. Elliotson.

Wigton Hall, Wigton, Cumberland,
May 11, 1849.

DEAR Sir,—Your so kindly saying in your last note, that you would not object to receive any further communication from me, induces me to send you an account of the first and best mesmeric patient I ever had. She was a rare specimen, and her case was a very interesting one; but she is now, alas! no more. I need not add that you are at liberty to make any use you please of the papers that I send, though the incidents, having occurred a few years ago, may perhaps make it even less valuable than they would otherwise have been. It would be a great gratification to me if I could hear an improved account of your health, which was not, I fear, some time ago as good as the friends of truth and science could wish it to be. Sincerely hoping that it may now be better,

I remain, dear Sir,

Yours, with profound esteem,

E. A. AGLIONBY.

Nunnery, March, 1849.

Ann Pattinson, a very poor woman, about 34, living at Knecroft, a village nearly a mile from here, had for many years been afflicted with epileptic fits to such a degree, that she could not be safely left alone, and her speech was rendered thick and hesitating. Besides this, she was in general bad health, and so weak and lame in one side that she could hardly walk across a room without a stick. We had sent her for several summers to Shap Wells, and she had also consulted different doctors, and been for some weeks in the Carlisle Infirmary, but all without receiving any real benefit. In August, 1844, I attended a lecture of Spencer Hall's on mesmerism at Carlisle, and saw and heard much of his cures. As Ann Pattinson was then in a most pitiable and apparently incurable state, it occurred to me that mesmerism could do her no harm and might do her good. At that time I knew nothing of this great "gift of God," and was besides going to Ireland for two or three months, and so could not attend to her myself; I therefore spoke to Mr. Castle, a most intelligent chemist in Carlisle,* who had much experience in mesmerism, and who most kindly took her under his care for some weeks during my absence, and, I believe, produced many of the phenomena which were afterwards so beautifully developed when she was under my treatment. At any rate when I returned to Nunnery in November, I found her at Knecroft in much improved health, her lameness rather better, and her fits quite gone; all the result of her *séances* with Mr. Castle. Thinking that still further good might be done, I determined to continue the process myself. On 21st November I mesmerised her for the first time, and did so daily, with very few omissions, until the beginning of April, 1845, when I ceased, her cure being then perfected. She had good general health, distinct speech, no fits and no lameness, and was capable of walking nine or ten miles and working out in the fields—a wonderful change from her former feebleness and infirmity. Her health continued good, but unfortunately not so her conduct, and she was obliged to go into the Penrith workhouse in the winter of 1845. She bore a child there, and did not come home till the autumn of 1846. Her health soon after her return declined, and in the summer of 1847 she died of a dropsical complaint; but never experienced any more fits. So ends Ann's life and history, and I must return to her mesmeric characteristics.

* Very many chemists and druggists have disinterestedly declared their conviction of the truth of mesmerism and practised it, while all the medical men around of all denominations have scorned to examine it and have reviled it.—*Zoist*.

She displayed beautiful examples of phreno-mesmerism, answering to pressure of almost all the organs, and she was also a clairvoyant of no mean order. Her limbs were capable of the highest degree of cataleptic rigidity. I have mesmerised her outstretched arm and hung on the tips of her fingers a 15 lb. weight, which she sustained for a considerable time without bending a joint. By passes I have fixed her hand to the back of a chair so firmly that by no efforts of her own or others could it be disengaged, until I demesmerised it. On both these occasions the mesmerism was but local, she herself not being in the trance. She was very easily affected, a single pass or look throwing her into the coma. By pressing my hand upon her lips, and gazing stedfastly at her, I could lock her jaw so completely that I have occasionally had difficulty in demesmerising it. When in the trance, she would converse freely with others, as well as with me. She had community of feeling with her mesmeriser, but had no dislike to the approach of strangers. At times she appeared to be able to read my thoughts; but her lucidity was uncertain, being much greater on some days than others. Wonderful as she was, had I known as much of mesmerism then as I do now, I have no doubt I could have elicited still stranger phenomena. She expressed the different feelings, excited by the pressure of the cerebral organs, in a most striking manner both by speech and actions. She would also imitate my gestures in a most ludicrous manner. She would frequently tell me what persons I had spoken to on my road to her cottage, and what I had said to them. I once put a letter in its envelope into her hand, and asked her who it was from, and what was its subject. She replied it was from a very pretty lady with long fair ringlets, and it was all about mesmerism. This answer both as to the matter of the note and its writer, was quite correct. I asked her if I should ever visit Italy. "Oh yes!" quoth Ann. "When?" "Very soon; next summer; but you will only be there for a week." I smiled at her answer, and thought to myself that a clairvoyant is not always a prophetess; for at that time I had no prospect of going abroad. The following summer, however, I went on the continent, crossed the Alps, and passed one week of beauty and delight on the shores of the Italian lakes. This was I think Ann's only attempt to read the future, and it was certainly a successful one.

These are the principal particulars which at this distance of time I can recollect, and I regret that I kept no regular journal of our *séances*. The few notes which I did take I will copy out of my pocket-book for that year. They are as follows.

Asked Ann Pattinson, when in her trance, what hypnotism meant; to which she replied, "Mesmerism." I then asked her what is mesmerism. She answered, "An overcoming of the body and a curing it."

I left Ann asleep and went on to Ainstable to see Nanny Pelter, not naming my intention to any one. When I returned, I asked Ann where I had been. She said at Ainstable in Pelter's house, and that I had seen Nanny and the children, but not Pelter himself, and that Nanny was up and dressed, but sitting on the bed; which was all true. She has correctly explained the words lucidity, magnetism, and animal magnetism, and she is also able to repeat after me sentences in different foreign languages.

Asked Ann who had been at Nunnery the day before. She said, "Mr. Castle (her first mesmeriser), who had come in a gig with a light horse;" which was true; and she also told me exactly what he had said of two mesmeric patients of his, in whom I was interested. I asked how she knew this; she said she saw things, but they did not always come, and then she could not tell things. She distinguished between Latin and Italian which was repeated to her, and she added they were much the same languages, only Latin was older. It must be remembered that in her normal state she was a very ignorant person, able to read very little and not to write at all.

She can now tell what o'clock it is by a watch being held to the back of her neck. She also told me who was to dine at Nunnery to-day, and that Mr. Graham was asked, but could not come; which was the fact.

To-day I mesmerised some water and gave to Ann in her trance. She said it tasted very rough, and that it was mesmerised. I then made her daughter (a child of five or six) drink it, and she fell directly into a state of coma. I came up to-day to Ann's cottage partly on a pony, and partly on foot, and she told me exactly all the circumstances, where I had mounted and dismounted, &c., which she could have no common means of knowing.

I was much distressed to-day in my mind about the death of my poor dog Nero, and was thinking of him whilst I mesmerised Ann, and consequently she appeared very uncomfortable during the whole *séance*. The tears rolled down her cheeks, and she kept moaning and muttering about Nero. I placed a watch behind her neck, without myself observing the hour, and asked her what o'clock it was; but she could not tell. I then ascertained the time, and on asking her again, she told me correctly. I gave her some mesmerised

water when awake: she said it tasted very rough, and then fell into a sort of half trance, shutting her eyes, and complaining of being giddy.

To-day Mr. Aglionby mesmerised her, and, besides the usual phenomena, she displayed community of feeling, shrinking when his hand was pricked or his hair pulled, and rubbing her own hand or head. She also imitated him most ludicrously in all his motions.

I desired Ann to open her eyes; but she said the more she opened them the less she saw. She then, upon my asking what heaven was like, fell into a sort of ecstatic vision. She said there was an angel standing before her like a child, and clothed in shining white robes, and another near her with white wings. She exclaimed, she heard beautiful music, and saw golden gates with large pillars and a great light within the gates, and the shades of many people. She described all this so beautifully and vividly, that I could almost have thought that I too stood among angels. After she awoke, she said she thought there had been some music, which was the only time I ever knew her retain a trace of her mesmeric visions on awaking.

When I put some mesmerised water on my own hand, she drew back hers, and exclaimed that something hurt her. She says she sees things from the side of her head.

I desired Ann to go to Beaulieu, a place where I had been staying in the autumn, and to look for a dear friend of mine, and to tell me what she was like. She said she was old and walked on crutches, and had white hair and blue eyes, and wore a black gown, and often talked of me; which was all a most correct description of my valued old friend. Ann added that there were two other ladies at Beaulieu—*young and dark*, and three gentlemen—one of whom was old. She then described the furniture in the hall very minutely, saying, there was a glass door, a horse, but not a live one, and a long necked brass thing, which she did not know the name of. By this she meant a long slender shaped old canon, which stood in the hall, and the horse was a large child's rocking horse, which I had forgotten till she reminded me of it. She then of her own accord went to the drawing room and said the windows looked through beautiful trees towards something like the sea where there were many ships and boats; and, in truth, those windows do look over a wooded lawn to the mouth of the Boyne, where large vessels pass to and from the harbour at Drogheda. This was the only effort at mental travelling I ever heard Ann make, but it was correct in all particulars. I ought to remark that my sister and I had no

maid with us at Beaulieu, so that Ann could not, in her normal state, have come to any knowledge of the place or family.

These, I am sorry to say, are the only notes that I took of Ann's case, which was a most singular one, and displaying every day some new and beautiful phenomenon. Whilst attending her I had also two other women under mesmeric treatment. One was Mary Dixon, a blind woman of 70. The passes had no visible effect, but she always declared that after a *séance* she could, for a short time, distinguish the dim outline of objects, which she could not do at any other time. It is impossible to determine whether she would ever have received any ultimate benefit from mesmerism, as I was unable to pursue my treatment of her for any length of time, and she is now dead. My other patient was Nanny Pelter, an elderly woman of very broken constitution. When I began to mesmerise her, she was pronounced by the parish doctor to be dying. Her symptoms were exceeding feebleness, want of appetite, constant diarrhœa, tendency to erysipelatous inflammation in the head and eyes, spitting of blood, and violent rheumatic pain in one elbow. After being under my mesmeric treatment for six weeks, I left her in comparatively good health, all the symptoms I have named having left her one by one. This is four years since, and she is now at this present time living and well, and able to do her work, so that I think it is hardly unfair to attribute her cure, and indeed her life, through God's blessing, to mesmerism. Before I took her under my care the doctor had given up both physicking and visiting her, as he said "she was done and it was of no use." She exhibited no phenomena except partial rigidity of the limbs, but was very easily thrown into the coma, which usually lasted about two or three hours, and from which she awoke voluntarily. When I had had her for two or three weeks under my hands, I was absent for a few days; and when I returned I found her in bed and in a sad state. She had presumed on her newly acquired strength, and had gone out and got cold, which confined her to her bed with violent inflammation of the head and eyes. I mesmerised her lying and suffering as she was, and threw her into a deep sleep which lasted for four hours. She awoke from it in a violent perspiration, but free from pain and illness, and a few more *séances* soon regained for her the ground she had lost by her own imprudence and my absence.

E. A. AGLIONBY.

. We rejoice that Miss Aglionby has not been at all intimidated by Dr. Thomas Mayo. See No. XXIV., p. 378; No. XXV., p. 49.—*Zoist*.

X. *The unscrupulous conduct of the London Medical Gazette exposed by the Morning Post.*

“ Dr. F.* need be under no apprehension of an attack in the mesmeric magazine affecting him in the opinion of the profession. *The journal only finds circulation among the class of IMPOSTORS who record their doings in it.*”—LONDON MEDICAL GAZETTE, April 12, 1845. *Notices to Correspondents.*

“ It is with surprise and regret we learn that Dr. Elliotson has been appointed to deliver the Harveian Oration at the Royal College of Physicians on the 27th inst. Considering the notoriety which the orator elect has acquired as a patron of mesmerism, we should have supposed that a more appropriate selection might have been made. We cannot bring ourselves to believe that the majority of the Fellows concur in the step which has been taken by the College, and we feel confident that it will create great dissatisfaction in the profession.”—*Ibid.*, June 19, 1846.

IN our last number, p. 153, it appeared that Lord Ducie at the formation of the Bristol Mesmeric Institute had publicly said that

“ He experienced a very severe attack of rheumatic gout, and as he was lying in bed with a great deal of nervous irritability, and without any power of sleep, he thought he would try mesmerism, and sent for the lady. The very first time he was mesmerised she succeeded, and left the room without his knowing it; he was enabled to get rest, and was much tranquillized. Day after day she produced similar effects, always being able to get out of the room without his knowledge, and he experienced very great relief from the mesmeric treatment. Owing to the benefit he had thus received, he was induced every morning for three months to go to a surgeon in London who practised mesmerism. While attending upon him he saw such a number of cases, so many extraordinary cures, and such a number of instances in which persons were readily relieved of intense pain and suffering, that he really could not very well doubt what he saw.”

Upon this the *Medical Gazette* of July 8, or, in plain language, Dr. Alfred Taylor, wrote,

“ We are inclined to think that the affair is a hoax from beginning to end, and that the concoctor of the so called report has been guilty of a species of ‘mental travelling,’ by no means uncommon among enthusiastic advocates of particular doctrines. From what we can learn, the facts are these. About two years since, Lord Ducie, after having undergone a fair trial for the treatment of gout

* Dr. Fluder, the medical attendant of the Hon. Mrs. Hare whose wonderful mesmeric cure by Mr. Kiste is recorded in No. IX., p. 96, with a merited reproof for his sad conduct in the matter, when stung by the success of mesmerism after his own useless attendance upon the case for years. The *Gazette* does not name *The Zoist*:—a rule as religiously observed by it, the *Lancet*, and other medical journals, as that of not laying any of our cases before their readers. This is as senseless an infatuation as the conduct of Charles X., Louis Philippe, and M. Guizot, up to the very moment that the storm rattled about their ears and put them to an ignominious flight.—*Zoist*.

by mesmerism, in the hands of various lay and medical mesmeric practitioners, became so much worse that he consulted Dr. Robert Fergusson respecting his condition. By the advice of this physician, he went to the Mediterranean for a change of climate. While abroad and since his return, he has been under the care of Mr. Spencer Wells, who has never practised mesmerism; and we are credibly informed, that while under his care, Lord Ducie has not submitted to mesmeric practices from others. His lordship, notwithstanding the boasted results of mesmeric treatment, is not yet cured of gout.

“We notice this subject, because any statement alleged to have been made on Lord Ducie’s authority, is calculated to meet with attention from the public; and this statement of the cure of gout by mesmerism, which has been falsely attributed to him, reflects undeservedly upon the non-mesmeric portion of the medical profession. In one report it is alleged that he has been cured; in another that he has experienced very great relief: but that neither report is worthy of credit, is proved by the fact that after so much mesmeric treatment his Lordship was compelled to go abroad for the benefit of his health. Like a reasonable man he discontinued these mesmeric absurdities, which had actually brought him to a worse condition, and thenceforth took regular advice under an experienced medical practitioner. We put it to our readers whether it is at all probable that a nobleman of Lord Ducie’s standing, who has thus practically shown his entire disbelief of the alleged benefits of mesmerism, should have given utterance to the fulsome laudation of this species of quackery which the mesmerists wish the public to believe.”

This article occasioned letters to be addressed to the Editor, as appears in the following article of his number for July the 27th:—

“THE BRISTOL MESMERISTS AND THEIR DELUSIONS. THE CASE OF LORD DUCIE.

“We insert the following correspondence in reference to an article which recently appeared in this journal, on the Bristol Mesmeric Institute and the case of Lord Ducie.

(Copy.)

“‘Sir,—Having had my attention drawn to your leading article in the *Medical Gazette* of July 6th, in which you designate the published report of the public meeting held at Bristol, for the purpose of establishing a Mesmeric Institute, ‘a hoax from beginning to end’—and that ‘the concoctor of the so-called report has been guilty of a species of mental travelling,’ &c.,—in answer to this unfounded assertion, I beg to hand you a copy of a letter just received from Mr. G. F. Powell, which will effectually eradicate from your mind the mental delusion under which you appear to have been labouring.’

“‘Quay, Ilfracombe, July 16, 1849.

“‘To Dr. Storer.

“‘Sir,—I can have no hesitation in assuring you that the report

of the meeting of the Bristol Mesmeric Institute, Earl Ducie in the Chair, which appeared in the *Bristol Mercury*, was a faithful report of proceedings which took place upon that occasion. It was not the 'concoction' of any person, but a fair and tolerably ample transcript of notes taken by me, in the usual mode, of the observations which fell from the different speakers. There were among the audience, clergymen, medical practitioners, and other persons fully qualified to judge of the fidelity of the report; and I think that I may venture to rest my professional reputation, as well as that of the paper I represent, upon their decision.—I have the honour to be, sir,

“ ‘Your obedient servant,

“ ‘GEORGE F. POWELL.’

“ ‘With regard to your statement respecting Earl Ducie, that ‘he has, like a reasonable man, discontinued these mesmeric absurdities.’ I beg to call your attention to the following letter, which I have had the honour of receiving from his lordship, after having sent him your Gazette in question.

“ ‘Sir,—I am much obliged to you for sending me the *Medical Gazette*. The editor is perfectly correct in saying that I have consulted Dr. Fergusson, and that I have been benefited (beyond my most sanguine hopes) by the kind attention paid to me by my friend Mr. Spencer Wells, to whom I would earnestly recommend every sufferer from rheumatic gout to apply at 24, Belgrave Square. Nevertheless, what I stated at Bristol is equally correct—viz., that I had been relieved from inflammatory pain by the action of mesmerism, and that in the state of nervous weakness produced by my attacks, I had been tranquillized, and rest had been produced by the same means.

“ ‘And believe, &c.,

“ ‘DUCIE.

“ ‘To S. D. Saunders, Esq.’

“ ‘The originals of the two foregoing letters are in my possession, and I should feel much pleasure in submitting them for the perusal of any parties that you may appoint.

“ ‘Believing that you take a pride in following out an honourable line of conduct, I have no doubt that this communication will be placed fairly before your readers in your next impression.

“ ‘I remain, Sir,

“ ‘Yours obediently,

“ ‘S. D. SAUNDERS,

“ ‘*Hon. Sec. to the Bristol Mesmeric Institute.*’

“ ‘Under the above title in your leading article of the week before last, you have assumed the late proceedings of the Bristol Mesmeric Institute to be a hoax, and you state that the concoctor must have been labouring under that species of hallucination known as mental travelling. You also assert that Earl Ducie stated that he had been cured of gout by mesmerism. Now, if you will take the trouble to read the report which was sent to you, I do not think

even by implication that this construction can be drawn. That Earl Ducie is desirous of doing justice to all parties in the case is sufficiently proved by the accompanying note from his lordship (see *supra*) addressed to the Secretary. I also enclose you another from the reporter of the proceedings in the *Bristol Mercury*.

“ ‘If necessary, I could forward you the attestations of the various speakers on the occasion—also of a large number of auditors—who would willingly bear witness to the truthfulness of the meeting, and to the fidelity of the report.

“ ‘Your insertion of this in your next *Gazette*, with the accompanying notes, will, I trust, be felt as a necessity in justice to all parties.

“ ‘I am, Sir,

“ ‘Yours obediently,

“ ‘HENRY STORER, M.D.

“ ‘*Physician to the Bristol Mesmeric Institute.*

“ ‘Bristol, July 17th, 1849.’

* * * “It therefore appears that the meeting was *not* a hoax, and that there is really a Mesmeric Institute in Bristol, provided with a Secretary, &c. We can assure Dr. Storer, that we read the published report, and were so shocked at the absurdity of the proceedings, that we preferred believing it to be a *ruse* for the encouragement of mesmerism, rather than adopting the supposition, that any grown-up and decently educated persons should by their presence have given their sanction to such proceedings. We take the following extract from the speech of a Mr. Janson, one of the Vice-Presidents, who moved the adoption of the report:—

“ ‘It was not for him (Mr. Janson) to say much of his own doing, but he might state that he had practised mesmerism for the period of six years, during which time he had had come under his personal observation every mesmeric phenomenon which he had ever read or heard of—not only the lower phenomena of coma, traction, insensibility to pain, rigidity, &c., but the higher phenomena, community of taste, *mental travelling*, *introvision*, and latterly *one case of prevision*, which he conceived to be the highest power—for *what could exceed the power of prophecy?* This power was almost too high to be mentioned at a mixed public assembly, for our present state of knowledge was not sufficiently advanced for it. In the case he referred to, the patient had, *by the power of prevision, foretold every circumstance, even to the most minute—not only the progress of the disease, the period at which she would be affected by particular symptoms, but she had likewise foretold other things, in regard of which there could have been no deception or collusion.* For instance, the patient once said, ‘I shall have a letter delivered to me next Thursday, at three o’clock.’ He had put down the fact in his note-book. The patient had told him what would be the contents of the letter, and had dictated those contents word by word, some of the matters treated of not being mere common-place matters. He had written down the letter from the dictator, and when it afterwards arrived had taken the letter in one hand and the note-book in his

other, and had found them correspond in every particular. He scarcely expected this fact to be believed—the power was too much in advance of the present day: but he considered it right to place before the meeting all he knew.’

“According to the speaker, mesmerism can convey a power of prophecy. Thus, we are required to believe not only that a person may travel mentally, and describe minutely places which he has never visited, and persons whom he has never seen,—that he may see objects with his navel, and read Greek, or even Coptic, with the point of his elbow; but there is a still higher power than this which the mummery of mesmerism is alleged to be capable of conveying,—a power which has hitherto been considered by all right-minded persons to be the especial gift of the Supreme Being,—namely, that of prophecy. The speaker rightly judges that his ‘fact,’ or, more correctly speaking, his assertion, will not be believed,—‘the power was too much in advance of the present day.’ It is incredible that men of religious principles, and possessing common sense, should allow such blasphemy to pass without protesting against the sentiments of the speaker. Miss Nottidge has lately been pronounced insane upon high authority, because she believed that the President of the Agapemone, or Abode of Love in Devonshire, a certain Mr. Prince, was the Almighty! Dr. Conolly might, we think, now examine the cases of the Bristol mesmerists, and tell us whether, if Miss Nottidge should be confined, the mesmerists who believe in the gift of prophecy should be allowed to go at large. The mesmerists are certainly not *dangerous* to themselves or others, and their subscriptions to carry out impossible designs may not seriously damage their worldly means; but when they adopt such delusive views as that the Divine gift of prophecy can be conveyed by ‘sundry manipulations, it is surely necessary for their own protection, the peace of their families, and the comfort of society,’ that they should be put under temporary confinement in an asylum.

“Either Dr. Conolly must be prepared to allow Miss Nottidge to go free, and enjoy her belief that Mr. Prince is the Almighty, or he must join us in the opinion that a large number of mesmerists possessed of property should be dealt with on the principles which he would apply to her case.

“One word with respect to Lord Ducie. We reassert, in spite of Mr. Saunders’s inuendo, that his lordship *has* discontinued these mesmeric absurdities. He is now, and has been for two years, under the treatment of respectable professional men, who would not lend their sanction to any mesmeric practices. It is clear from his own letter that his lordship has no real faith in mesmerism,—1st, because if he had, he would still continue to resort to it; and 2nd, he recommends every sufferer from rheumatic gout to apply for relief—*not* to the mesmerists at the Bristol Institute, but to his friend, Mr. Spencer Wells, at 24, Belgrave Square, a highly respectable naval surgeon. It is certainly to be regretted that Lord Ducie should give even a theoretical support to these proceedings: but we judge rather from a man’s acts than his speeches; and as his lordship, by

entirely laying aside mesmerie treatment, has shown no faith in it, the Bristol Institute may make the most of his speech as an advertisement for procuring subscribers."

Dr. Storer wrote the following letter to the Editor, who declined to take any notice of his communication because his name had not been mentioned:—

"8th August, 1849.

"To the Editor of the Medical Gazette.

"Sir,—As your journal professes to be guided by courtesy, to say nothing of its boasted *morale*, I am surprized that you should not have allowed the insertion of the rejoinders sent in answer to your late remarks on the Bristol Mesmerie Institute. I have been favoured with a copy of Mr. Janson's letter in reply thereto, and think it fully meets your flippant and ignorant remarks on the subject.

"You are so far candid,—you admit what you cannot deny, viz., that the Bristol Mesmerie Institute is not a hoax: but you now try to undermine its utility by wholesale charges of blasphemy against its various supporters, clergymen of all denominations, physicians and surgeons, and a large and respectable portion of the laity. Your opposition merely proves that you are entirely ignorant or prejudiced on the subject you have ventured to criticise.

"Had such conduct proceeded from one of your cotemporaries, Mr. Wakley, the assumed editor of the *Lancet*, I should not have felt the least surprize, knowing him, from his own writings, to be most unprincipled in reference to mesmerism; but when such remarks proceed from the *Medical Gazette*, which has always assumed such a high tone of virtue, and thorough condemnation of the acts of its cotemporary, I can only view the matter as simply ridiculous.

"In future I would advise you to confine your remarks to subjects that you understand, however limited, and when you write, to do so on what you are able, without prejudice.

"I am, Sir,

"Your's obediently,

"HENRY STORER, M.D.,

"Physician to the Bristol Mesmerie Institute."

Mr. Janson also wrote; but his letter was too difficult for the *Gazette* to venture a reply.

"To the Editor of the London Medical Gazette.

"Sir,—A copy of your periodical (July 27, 1849) has just been sent to me, in order to afford me an opportunity of perusing your strictures upon the Bristol Mesmerie Institute, which I hope you are by this time convinced is by no means a *nonentity*! Your expressions of horror at so dreadful a state of things, are exquisitely amusing, and ludicrously remind me of the print in a recent number of *Punch*, of 'a parcel of old women frightened at a nasty! great! ugly! Jew Bill.'

"So far as mesmerism alone is concerned, your remarks are

merely a reiteration of what has always been the stronghold of the obstructives ; and which may be fully expressed in these few words, ‘ *We don’t believe, and nobody else ought !*’ If, however, your party would be content to state the *plain* truth, namely, ‘ We cannot believe in mesmerism,’ or ‘ it is more than we can swallow,’ &c., I should be the last man to interfere with you : but when, not satisfied with this, you go on (as almost all of you do) to *vilify* those who conscientiously differ from you in opinion upon this matter, it *then* becomes a subject for grave reply ; and, as, in your late effusion, you have gone the length of charging me with ‘ *blasphemy !*’ I think it very allowable to administer a timely check.

“ If, instead of suffering your mind to be swayed and misled by idle *namby-pamby* trumped up by the opposition, you had condescended to *inform* yourself by the careful perusal of some of the standard works on the mesmeric subject, you might, ere this, have understood that *all* the ‘ phenomena of mesmerism’ are strictly *natural*. There is not one, from the lowest to the highest, that does not occur, at times, quite *spontaneously* ; and what we call the ‘ mesmeric influence,’ is merely a mode of inducing, or bringing on, these different states. I might refer to the works of divines, of lawyers, of medical men, &c. ; but as the *latter* may have more weight with you, I will mention the work on *Human Magnetism*, by Mr. Newnham, surgeon, of Farnham, as being sufficient to settle this difficulty in the mind of any *reasonable* person.

“ Your mistake about the *blasphemy* of mesmeric prevision is exactly on a par with that of the late Mrs. Tonna (‘ Charlotte Elizabeth’), who thought that a patient’s fancying *water* to be *wine* was a wicked burlesque upon the transmutation recorded in the second chapter of St. John’s gospel ! Such a notion, Sir, was excusable in *an old lady* ; but in the *editor* of a *medical gazette*, we look for a little more enlargement of mental capacity. The opponents of mesmerism are merely taking advantage of the present state of public ignorance, to calumniate a branch of natural science, of intense interest, and great importance ; and I counsel them to make good use of their time (which I can assure them is now running very short), for every atom of their foolish opposition will return upon their own heads.

“ In conclusion, Sir, I entreat, that if you should think it necessary to attack us again, you will at least spare us the imputation of ‘ *blasphemy*,’ which I, as a professor of religion, and a member of the church, as by law established, entirely repudiate.

“ I shall now place your article in my archives, along with a *similar* one by your *respectable* cotemporary and coadjutor, the editor of the *Lancet*, which I preserve as a great curiosity ! Rich things indeed they will be, some years hence ; when the only marvel of mesmerism will be, what upon earth all the opposition was about !

“ I am Sir,

“ Your most obedient,

“ H. U. JANSON.

“ Pennsylvania Park, Exeter, July, 1849.”

Some one of the clique of the *Medical Gazette*, anxious to injure mesmerism, wrote now to the *Morning Post*, and made matters worse than ever for the *Gazette*.

The following is an article in the *Morning Post* for Aug. 8, and its sound sense and morality contrast strongly with the party of the *Medical Gazette* :—

“ EARL DUCIE, THE MESMERISTS, AND THE MEDICAL PROFESSION.

“ TO THE EDITOR OF THE MORNING POST.

“ Sir,—The very able manner in which you have exposed the gross fallacies published by Doctors Carlisle, Ashley, Chadwick, and Smith, induces me to hope that you will also assist in refuting the false statements of other almost equally ignorant pretenders to medical knowledge. I therefore send you a correspondence between Lord Ducie and the conductors of the British Mesmeric Institute, with some excellent remarks by the editor of the *Medical Gazette* in that journal last week.

“ You may remember a paragraph which went the round of the papers some time since on this subject. The affair was treated as a hoax by the *Medical Gazette*, as the editor knew that Lord Ducie had been under regular medical care for two years. The result was the correspondence and remarks before you, which I think, for the credit of the orthodox profession, ought to be as widely circulated as the first erroneous statements of the mesmerists. Will you, therefore, allow me to request the favour of its insertion, and subscribe myself very respectfully yours,

“ August 6th.

“ A PHYSICIAN.

“ We willingly comply with the wish of our correspondent, so far as his own letter is concerned; but we see no necessity to reprint the whole of the five epistles which have appeared in the *Medical Gazette*. The journal named referred to the report of a meeting said to have taken place at Bristol, for the purpose of establishing a Mesmeric Institute, and pronounced the affair to be ‘a hoax from beginning to end.’ Messrs. George F. Powell, S. D. Saunders, and Henry Storer, M.D., show that the meeting was actually holden and accurately reported. It seems that on the occasion alluded to the name of Earl Ducie was introduced, and this circumstance excited the misgivings of the editor of the *Medical Gazette*, who believed his lordship had, ‘like a reasonable man, discontinued mesmeric absurdities.’ The following communication, addressed to Mr. S. D. Saunders, honorary secretary to the Bristol Mesmeric Institution, will best prove how far the editor’s conviction was well founded :—

“ Sir—I am much obliged to you for sending me the *Medical Gazette*. The editor is perfectly correct in saying that I have consulted Dr. Fergusson, and that I have been benefited (beyond my most sanguine hopes) by the kind attention paid to me by my friend Mr. Spencer Wells, to whom I would earnestly recommend every sufferer from rheumatic gout to apply, at 24, Belgrave Square. Nevertheless, what I stated at Bristol is equally correct—viz., that I had been relieved from inflammatory pain by the action of mesmerism, and that in the state of nervous weakness produced by my attacks, I had been tranquillized, and rest had been produced by the same means.—And believe, &c.,

“ DUCIE.

“ Such is a brief statement of the facts which we have endea-

voured to make without favour to either party; but according to them we do not see what 'A Physician' expects to gain by publicity for the side he espouses. The *Medical Gazette* was mistaken, and its convictions are demonstrated to have been erroneous. Yet we regret that when the truth was made known, the usual course, under similar circumstances, was not adopted. The journal refuses to retract or to apologise, but endeavours to justify a line of conduct which obviously is unjustifiable. In the vagaries of mesmerism, or the tales told by persons who profess to have seen strange things enacted, the *Medical Gazette* seeks to ground its defence; but whether mesmerism itself be an art or a humbug, and whether those who practise it are worthy of credit or deserving of laughter, seems to us to be wholly beside the question.

"We deeply lament the spirit in which such disputes are conducted, and we also regret that the members of the medical profession should entertain an idea that, connected with the most difficult of sciences, there can exist anything we can view as established doctrine. The word 'orthodox' may be stretched as far as our correspondent pleases, but we can imagine it will be made to represent no sense that shall be acceptable to the public mind when applied to physic. The medical art is in its nature essentially progressive, and its foremost duty is to investigate. We do not accuse it of being stationary, although such a reproach has been urged against it. On the contrary, we rejoice in the many evidences it has recently given of its advance; but associated with it we dare not recognize a term which would seem to imply that its labours were either concluded or limited to one line of inquiry.

"Mesmerism has yet to be characterized. The public at present know not how to esteem it. That it has been abused by those who pretended to explain or illustrate its mode of action is obvious; but that it has neither been understood nor exposed by those who undertook the right of pronouncing upon its merit, is not to be denied. Proofs are wanting in both directions, but these must be sought in a different temper to that which has hitherto been displayed. To show that it is something more than a delusion would be an easy task, but to prove that it is anything like that which too many of its advocates pretend would perhaps be an impossibility. It is now a riddle, but it has claims as such to the attention of the medical profession; and we do not like the feeling of prejudice a large number of practitioners think they are called upon to express towards it. The name of the first practical physician of this country gives countenance to the belief that mesmerism is not entirely based upon deception. The heavy sacrifices which Dr. Elliotson made rather than deny his opinions are conclusive as to the sincerity of his convictions; and we cannot but remember that to his acuteness the British public are indebted for the introduction of several of those reforms which have been universally adopted. Dr. Elliotson, therefore, had become a teacher, in the largest meaning of the word, when he undertook to instruct his profession with regard to that influence or power which is denominated mesmerism. He had shown his ability to judge, and his

judgment had benefited the practice of his art. His capability and his right to decide on any question connected with the science he had improved, therefore, was established, so far as any title of the kind possibly could be; but we must remember that when his convictions did not strictly accord with the belief of his profession, the services he had rendered and the station he had gained were in an instant forgotten. A greater injury or a more flagrant injustice was never, we think, perpetrated; and it is to prevent the repetition of similar transactions that we, on principle, decline to make party with persons who, members of the medical profession, show a disposition to oppose inquiry."

XI. *The Clairvoyance of Mr. Haddock's Subject.*

By Dr. ELLIOTSON.

"We look upon Adolphe, Alexis, and the whole tribe of clairvoyants, as impostors. In all cases where there is no imposition, and there has been any positive success, the facts can be accounted for on ordinary principles, without the aid of mesmerism."—LONDON MEDICAL GAZETTE, Aug. 10, 1849, p. 264.*

IN the *Bolton Chronicle* of the early part of this month was the following account:—

"INTERESTING CASE OF CLAIRVOYANCE.

"RECOVERY OF £650.

"Having heard various rumours in the town to the effect that a large sum of money had been recovered through the instrumentality of clairvoyance, we were induced to make some enquiries; and the result is, that, according to the testimony of several of the parties concerned, the following is a correct narrative of the circumstances:—

"On Saturday, July 14th, a letter was received by Messrs. P. R. Arrowsmith and Co. of this town, from Bradford, Yorkshire, containing a Bank of England note for £500, another for £50, and a bill of exchange for £100. These, Mr. Arrowsmith handed over in his regular mode of business to Mr. William Lomax, his cashier, who took or sent, as he supposed, the whole to the Bank of Bolton, and made an entry accordingly in his cash-book. The bank-book was then at the bank, so that no memorandum of the payment was received or expected. After the expiration of about five weeks, upon comparing the bank-book with the cash-book, it was found that no entry for these sums was in the book. Inquiry was then made at the bank, but nothing was known of the money, nor was there any entry existing in any book or paper there; and after searching, no trace could be found of the missing money. In fact, the parties at the bank denied ever having received the sum, or knowing anything of the transaction. Before the discovery of the loss the bill had be-

* How the Editor can "look upon the whole tribe of clairvoyants as impostors," and yet admit that there are "cases where there is no imposition," he is bound to explain to his employers, as they must feel their position ridiculous till the editor of their publication explains himself.—J. E.

come due; but upon inquiry, after the loss was discovered, it was found that it had not been presented for payment. It was therefore concluded, that as the notes and bill could not be found at the bank, nor any trace or entry connected with them, the probability was, that they were lost or stolen, and that the bill had been destroyed to prevent detection. Mr. Lomax had a distinct recollection of having received the notes, &c. from Mr. Arrowsmith; but from the length of time that had elapsed, when the loss was discovered, he could not remember what he had done with them; whether he had taken them to the bank, or sent them by the accustomed messenger; nor could the messenger recollect anything about them.

“As might be expected, this unaccountable loss occasioned great anxiety to Mr. Lomax; and, in this emergency, he applied to a friend to whom the discovery of Mr. Wood’s cash box was known, to ascertain the probability of the notes, &c., being found by the aid of clairvoyance. The friend replied that he saw no greater difficulty in the case than in Wood’s, and recommended him to make the inquiry, which he said he would do, if only for his own satisfaction. After some further consideration, it was determined to ask Mr. Haddock, of Cheapside, to make the enquiry, but not to inform him of any particulars of what the letter contained. Mr. Haddock was accordingly applied to, and from his knowledge of the respectability of the parties, he consented to make the experiment.

“On Friday, August 24th, Mr. Lomax, accompanied by Mr. F. Jones, of Ashburner Street, Bolton, called on Mr. Haddock for this purpose. The clairvoyant was put in the psychic state, and then into connection with Mr. Lomax. She directly asked for ‘*the papers*,’ meaning the letter in which the notes and bill were enclosed; but this Mr. Lomax did not happen to have in his possession, and she said she could not tell anything without it. The sitting, therefore, was so far useless. The next day Mr. Lomax brought the letter, and Mr. Haddock requested that the contents might not be communicated to him, lest it should be supposed that he had suggested anything to her. After considerable thought and examination, the clairvoyant said, that there had been *three* different papers for money in that letter, not post-office orders, but papers that come out of a place where people kept money in (*a bank*), and were to be taken to another place of a similar kind. That these papers came in the letter to another gentleman (Mr. Arrowsmith), who gave them to the one present (Mr. Lomax), who put them in a paper, and put them in a red book that wrapped round (*a pocket book*). Mr. Lomax then, to the surprise of Mr. Haddock, pulled from his coat pocket, *a deep red pocket book*, made just as she had described it, and said that was the book in which he was in the habit of placing similar papers.

“Mr. Haddock thought she was wrong as to the number of papers, for he conceived that the letter contained a cheque; but the clairvoyant persisted in saying that there were three papers, two of which were of the same kind and of the same sort of paper, but one more valuable than the other; and the other on different paper,

with a stamp on it. Mr. Haddock somewhat baffled and irritated her by his enquiries in this respect, and by his not crediting her statement, but thinking she was in error, and this tended to obscure her meaning.

“Mr. Lomax now said that the clairvoyant was right; that the letter contained two Bank of England notes and a bill of exchange; but did not say what was the value of the notes. Mr. Haddock then put a ten pound Bank of England note into the clairvoyant's hand; she said that two of the papers were like that, but more valuable, and that the *black and white word at the corner was longer*. She further said that these notes, &c., were taken to a place where money was kept (a bank) *down there* (pointing towards Deansgate). Beyond this no further enquiry was made at that sitting.

“In the evening, Mr. Arrowsmith called, with Mr. Makant, of Gilnow Croft, Mr. Lomax, and Mr. F. Jones, to finish the inquiry. But in the interim, the clairvoyant had unexpectedly become mesmerised, and a letter from Scotland, having some reference to cholera, being put into her hands, she went in quest of a cholera patient, whose case she said proved fatal. She was much interested in this case; said how it might have been cured; and spoke of her examination of the corpse. The inquiries, however, made such an impression on the organic system of nerves, that, notwithstanding precautions were taken, she soon manifested symptoms of cholera after she awaked, which became so urgent that strong measures were required to subdue them. She was, therefore, too ill for any further enquiry, and the gentlemen retired without witnessing any experiment. Mr. Arrowsmith left the *sealed* letter, to be used when she was again fit for the inquiry, but no further use was made of it till Monday.

“On that day Mr. Lomax called again. The clairvoyant was now well, and she went over the case again, entering more minutely into particulars. She persisted in her former statements; that she could see the ‘marks’ of the notes in the red pocket-book, and could see them in the banking-house; that they were in paper, and put along with many more papers in a private part of the bank; that they were taken by a man at the bank, who put them aside without making any entry, or taking any further notice of them. She said the people at the bank did not mean to do wrong, but that it arose from the want of due attention. Upon its being stated that she might be wrong, and requesting her to look elsewhere, she said that it was no use; that she could see they were in the bank, and nowhere else; that she could not say anything else, without saying what was not true; and that if search was made at the bank, she said they would be found there. In the evening, Mr. Arrowsmith, Mr. Makant, and Mr. Jones came again, and she was put into the psychic state to repeat these particulars in their presence, which she did.

“Mr. Haddock then said to Mr. Arrowsmith, that he was tolerably confident that the clairvoyant was right, and that he should

recommend him to go next day to the bank and insist on a further search, stating that he felt convinced from inquiries he had made that his cashier had brought the money there. Mr. Makant also urged the same course on Mr. Arrowsmith.

“The following morning (Tuesday, August 28th), Mr. Arrowsmith went to the bank, and insisted on further search. He was told that after such a search as had been made it was useless; but that to satisfy him, it should be made again. Mr. Arrowsmith left for Manchester, and after his departure a further search was made, and among a lot of papers in an inner room at the bank, which were not likely to have been meddled with again probably for years, or which might never have been noticed again, were found the notes and bill wrapped in paper, just as the clairvoyant had described them.”

I have not the pleasure of Mr. Haddock's acquaintance: but wrote to him requesting to be informed how far the statement was correct; and the following is that gentleman's obliging reply:—

“Bolton, Sept. 22, 1849.

“Sir,—The account of the recovery of Mr. Arrowsmith's money by the aid of clairvoyance is true in every particular. There were many interesting things said during the sittings, which were suppressed, to avoid hurting the feelings of any party. The account in *The Times* was not verbatim from the *Bolton Chronicle*, but indirectly from the *Liverpool Courier*.

“An account of the recovery of Mr. Wood's cash box, you will find in the Appendix of the accompanying work.”

The work is, *Somnolism and Psycheism; otherwise Vital Magnetism, or Mesmerism: considered physiologically and philosophically: being the substance of Lectures, delivered under the auspices of the Bolton Mechanic's Institution. With an Appendix, containing Notes of Mesmeric and Psychical Experience.* By Joseph W. Haddock, Surgeon-Apothecary.

The case is thus detailed at p. 60:—

“On Wednesday evening, December 20th, 1848, Mr. Wood, grocer, of Cheapside, Bolton, had his cash box, with its contents, stolen from his counting house. After applying to the police, and taking other precautionary steps, and having no clue to the thief, although he suspected, what was proved to be an innocent party; and having heard of Emma's powers as a clairvoyant, he applied to me, to ascertain, whether, by her means, he could discover the party who had taken it, or recover his property. I felt considerable hesitation in employing Emma's powers for such a purpose; fearing, that both the motive and agency might be grossly misrepresented. But the amount at stake, the opportunity for experiment, and Mr. Wood being a neighbour, induced me to comply with his request; and nine o'clock, next morning, was appointed for the trial. At

that hour Mr. Wood came to my residence, and I then put Emma, by mesmerism, into the internal state, and then told her that Mr. Wood, (whom I put *en rapport*, as it is called, with her,) had lost his cash box, and that I wished her to tell us, if she could, where the box was taken from? what was in it? and who took it? She remained silent a few minutes, evidently mentally seeking for what she had been requested to discover. Presently she began to talk with an imaginary personage, as if present in the room with us; but as it subsequently proved, although, invisible and imaginary to us, he was both *real* and *visible* to her; for she had discovered the thief, and was conversing with his mind on the robbery. She described, in the course of this apparent conversation, and afterwards to us, where the box was placed; what the general nature of its contents was, particularizing some documents it contained; how he took it, and that he did not take it away to his residence at once, but hid it up an entry; and her description of his person, dress, associations, &c., was so vivid, that Mr. W. immediately recognized the purloiner of his property in a person the last to be suspected. Feeling satisfied from the general accuracy of her descriptions, and also from her describing the contents of the box, that she had really pointed out the delinquent, Mr. W. went directly to the house where he resided, and which she had pointed out, even to the letters on the door-plate; and insisted on his accompanying him to my house; or, in case of refusal, to the police office. When brought, and placed in connection with Emma, she started back from him, as if he had been a serpent; telling him that he was a bad man, and observing also, that he had not the same clothes on as when he took the box; which was the fact. He denied strenuously all knowledge of the robbery, then, and up to a late hour in the afternoon; but as he was not permitted to go at large, and thus had no opportunity for destroying, or effectually concealing the box; and as Mr. Wood had promised for the sake of his connections, not to prosecute, if confession was made, and the box and contents recovered, he, at last, admitted, that he had taken it, and in the manner described by Emma; and the box and contents were found in the place where he had secreted it; broken open; but the property safe. It should be observed, that Emma had pointed out the place where the box was concealed, but we could not be certain of the place she meant, without permitting her, while in the *internal state*, to lead us to it: this the confession rendered unnecessary."

Mr. Haddock thus continues in his letter to me:—

“As a further explanation of Mr. Wood’s case, I should say, that towards the close of last year, a gentleman from Newcastle-on-Tyne called on me with a commercial gentleman of Manchester; the former to enquire *clairvoyantly* into the case of his daughter. He said the clairvoyant had accurately described the case of his daughter, and also the house, &c., where she resided. The latter gentleman the same day called on Mr. Wood in the course of his business, and told him what he had just seen in my house. When Mr. Wood was

robbed, it occurred to him to ask me if there was any probability of discovering the thief, &c., by the help of my clairvoyant; and, he being a neighbour, I consented to make the experiment. Soon after my book was published our paper noticed it, and gave extracts, and thus the affair became public. Mr. Wood has furnished me with a letter of attestation, which I enclose."

The following is Mr. Wood's letter to me:—

" Bolton, Sept. 22, 1849.

" Dear Sir,—I have been requested by Mr. Haddock, for your further satisfaction, to add my testimony to the truth of the statement of the recovery of my cash box through his clairvoyant mentioned in his little work. The whole of the affair from beginning to end is true; the name of the party, and many other things connected with the affair, are suppressed in the account, from the family being so well known and respected in the town.

" Should you require any further information upon the subject, I shall be most happy to communicate.

" Your's truly,

" HENRY WOOD.

" To John Elliotson, Esq."

Mr. Haddock thus concludes his letter:—

" I have had nothing to do with the Bermondsey affair. I do not like putting such questions, especially unsolicited. I have found who is the writer, and from what I have previously heard, I think that only imaginative vagaries may be expected from that quarter. I regret much the publicity given to the anonymous note, as it tends to bring what is true into discredit. I have written to *The Times* disclaiming the note, &c., but it seems as if they will not insert my letter. In our *Bolton Chronicle* of this day, I have contradicted the report or opinion of my being the writer, and this was also done in the *Manchester Guardian* of Wednesday last.

" I send with this a Manchester paper containing a verbatim copy of the Bolton article. With the exception of the *first* paragraph, it was written by myself. To my private notes of the bank case, I have Mr. Lomax's signature, as an attestation.

" The clairvoyante is *not* my daughter, but a young woman originally hired by me for a domestic servant.

" I am, Sir,

" Your obedient servant,

" J. W. HADDOCK.

" To Dr. Elliotson."

XII. Death of Miss Barber.

IT is a year since I detailed the perfect cure of the true cancer of Miss Barber's breast. I have now to announce her decease from other diseases, totally unconnected with her cancer,

and all forced upon her by accidental, unfortunate circumstances.

Her frame was delicate, her hair red, soft, and glossy, and her skin fine and of that whiteness common in red haired persons. She had for many years been often laid up with severe colds; and had been bled, blistered, &c., repeatedly. Since the commencement of her disease, she had been very badly nourished, though I was not aware of it, from her inability to continue her business. After her cure, she still felt the effects of her privations and sorrows. Many ladies, after the publication of her case, gave her work, even made work for her, and assisted her in every way. Some ladies, however, living in a boarding house in Chandos Street, treated her heartlessly. They sent for her on the pretence of giving her orders for dresses; and, on her obeying their command, behaved so as to give her the impression that they had sent for her merely to stare at her as a wonder. She was promised various orders for dresses: but her two or three walks to them ended in an order for a frock, the making up of which, including her necessary expenses for tape, &c., amounted to four and sixpence. She got wet through, especially in her petticoats, shoes, and stockings, in her last visit to these patronesses, and went home broken hearted, and fell into hysterics at their heartless treatment. The cold she caught ended in violent rheumatism of the nerves of her hips, loins, and legs; and she never afterwards left the house.

A succession of misfortunes succeeded. After I had greatly relieved her by mesmerism, the window or the door was open on days and at hours when this should not have been the case: the bed-room was, on several occasions, scoured very late in the day, so as to be wet when she went to bed. In cold weather, she sometimes had not a blanket wrapped round her legs as she sat, although I had ordered it, fear being entertained that it would be dirtied. She lived a mile and a half from me, and, though I did not miss twelve times in the last twelve months to visit her and send her into sleep-waking, and always stayed as long as I could to stiffen her well, to make passes down her hips, &c., &c., it was not in my power to give her a quarter of the mesmerism she required. Her mother was eighty, and her niece was constantly hard at work, cleaning the rooms and stairs, waiting upon them, doing needle-work, and doing what was to be done out of doors. Her assiduous mesmerism was, therefore, not what it should have been in strength, frequency, or duration. A magnet kept her asleep, but in a day or two it produced ill temper, and at last ferocity, a taste of blood in her mouth, and a desire to injure

others and herself, so that she could not continue with it. Crystals of alum mesmerised her like the magnet, but soon caused heat, thirst, loss of appetite, constipation, and a taste of alum. Plain iron, gold, and other metals, rock crystal and other crystals not soluble in the hand, were substituted innocuously, but their mesmeric power was not so great. Two hours twice a day of a healthy mesmeriser, with intermediate contact passes on the affected parts in the mesmeric state, would, I believe, have cured her. Her neuralgia was such that the least movement of a foot by another caused a vibration of agony up to her loins and near her heart. Gradually she lost the power of moving her legs; the left completely. Her back grew tender from the necessity of her lying continually upon it: but by great care it was preserved sound, till one unlucky day when they drew the sheet roughly from under her and rubbed off the skin at the part. Ulceration and very extensive mortification took place. But this with great attention was all subdued, and the large wound was filled up to the level, and was healing up, and I am persuaded would have healed completely, as well as her neuralgia and palsy of the legs have been cured; for her pains were astonishingly reduced, and she moved even her left leg better and better. I gave her a bottle of port wine every three days. But she, fancying to get strong, and being permitted to drink a little beer, took brown stout, without consulting me, and from over stimulation, I imagine, was seized one morning with palsy, her eyes diverging and seeing quadruple, her mouth drawn to the left side, her speech thickened, her right arm weakened, her head aching, and her thoughts being a little delirious. These symptoms, however, quickly declined. But at my visit late on Sunday afternoon, September 16, I found her seized with one of her former fits of asthma, from which she had long been very free, and a little inflammation of her lungs. The latter, it afterwards appeared, increased rapidly during the night, and before I could see her in the morning she was no more.

I examined the whole body minutely. A very small deposit of fibrine and albumen, the result of a little recent inflammatory state, was seen at the base of the brain, where lie the nerves of sight and of the motions of the eyes and face; but all else was healthy in the head. In the chest the only unhealthiness was the marks of recent severe inflammation of the right lung, with old adhesions at its upper part, left by former attacks. All was healthy in the abdomen. All was healthy in the pelvis, except that one ovarium had a very little cyst full of blood, and that two small and innocent fibrous

tubercles existed, one upon, and the other in, the substance of the uterus, such as we often meet with in women and which could not have interfered with her health; and a superficial ulceration of the central portion of the internal surface of the organ, apparently of a common description, just what occurs every day in females. The internal surface at the fundus, and just above the cervix, and the whole cervix and margin of the os, and the vagina, were quite healthy. No induration or enlargement existed any where. A thick, white secretion lay in the cervix, and the os was dilated. The breast was as free from disease as when I described its cure; and, with the disappearance of the disease, the gland itself and nipple had shrunk amazingly, the skin remaining a little indurated. I had a cast made of the whole bosom, which I shall be happy to shew to any reader of *The Zoist*; and to medical men *ipsas mammas uterumque inspicere licebit*.

JOHN ELLIOTSON.

BOOKS RECEIVED.

Ideas; or, Outlines of a New System of Philosophy. By Antonie Claude Gabriel Jobert, author of the Philosophy of Geology, &c. Two Vols.

We have no space at present to notice this interesting work.

The Cholera, considered Psychologically. By Forbes Winslow, M.D.

This appears to be a cunning supply of twaddle.

The Mechanic's Magazine, Museum, Register, Journal, and Gazette. No. 1358. August 18, 1849.

This number contains a very able and philosophical article in favour of mesmerism, worthy of the journal: and highly is it to the credit of the editor thus to assist a great cause with his powerful aid and shame the puny editors of the medical journals who have neglected their duty and also done what they ought not to have done.

Tract 1, and Report of the Meeting of the Vegetarian Society at Manchester.

A startling Letter to C. J. Bloomfield, D.D., Lord Bishop of London; to which is added some remarks upon the words, Devil, Satan, and Hell. By Arthur Trevelyan.

Zoistic Magnetism: being the substance of Two Lectures descriptive of original views and investigations respecting this mysterious agency: delivered by request, at Torquay, on the 24th of April and 1st of May, 1849. By the Rev. W. Scoresby, D.D., F.R.S., Member of the Institute of France, of the American Institution, Philadelphia, &c., &c.

Here is another disgrace to the medical profession: a treatise on mesmerism by a doctor, but not a doctor of medicine—absolutely by a doctor of divinity, who has enquired into the subject by careful and diligent experiment. This is the fourth treatise on mesmerism by living English clergymen, two of which are now standard works and in their second edition. Fellows, examiners, and lecturers in the medical profession appear daily to greater disadvantage in their unwise and hopeless course.

Considered as testimony to our great truth and as a little collection of illustrations, the present work is valuable. But we regret that Dr. Scoresby has published in the form of a book. His own experience is yet necessarily limited and has not furnished him with materials for a treatise suited to those who desire to learn mesmerism : and on the other hand his facts are either for the most part quite familiar to persons conversant with the subject, or simply interesting individual variations, similar to what each of us could furnish, and which would be highly appropriate and charming in a mesmeric journal.

We regret also that he has invented the term zoistic magnetism. A new name should never be invented except for a new thing. For a new substance, phenomenon, principle, or process, a new name is required : but to multiply names for known and already-named things is not the way of a master mind. The great discoverer, Gall, did not invent a single name : Spurzheim, his ambitious and not over scrupulous disciple, invented an abundance for Gall's discoveries. The term mesmerism is established and in habitual use. That is enough. Its origin is now quite unimportant. An arbitrary word is as good as the best devised, when once established. Mesmer's toils and persecution, and our obligation to him for shewing forth in a blaze of light the mighty facts which were in his day lying in darkness and neglect, and might without him have still so lain, justify the word mesmerism. He was no more selfish and reprehensible than large numbers of scientific men whose great deeds only are recounted, but whose lives were anything but dignified or worthy of imitation. *Electrum*, amber, is but one electric substance, yet the word electricity is universally used and contents us. Mesmer was the one source of mesmeric knowledge for a time. An American writer, named Grimes, uses the term *etheropathy* : an Edinburgh writer, named Arnott, does not mesmerise, but *spiritualise* : Mr. Haddock, of Bolton, Lancashire, does *Psycheism* : and Dr. Scoresby practises *Zoistic Magnetism*. The three former terms spring from hypotheses : the second and third of the three proceed from an hypothesis of bygone times, lingering among mystics and the unphilosophic only. The word zoistic magnetism springs from the title of our work *The Zoist*, and signifies of, from, or pertaining to *The Zoist* : but we really do not desire this honour. We suppose that Dr. S. wishes to signify vital or animal by it : *zoe* (Ζωή) is life, and *zoon* (Ζῷον) an animal ; but neither will furnish zoistic. From them both we invented the term *Zoist*, as was explained in No. II. p. 219, for our new work on the joint subjects of mesmerism and cerebral physiology, for which two united there was no expression : mesmerism being connected with life, and cerebral physiology with animals. Besides what verb are we to use if we adopt Dr. S.'s invention ? Are we to say we zoistically magnetize ? and are we to say zoistically magnetic ? Again, the term magnetism is inappropriate to our science. It is applied to a distinct subject : and to say we magnetize a patient, when we mesmerise him, is productive of confusion. The editor, we believe the bigotted and irascible Mr. Colquhoun, of a short-lived mesmeric journal, published in Edinburgh in 1839, correctly prefixed *zoo*, and named it *zoo-magnetic*. Still magnetic was incorrect, as belonging to a subject distinct in the present state of knowledge.

Another source of regret is that he thus begins his book, "It required *no small amount of moral courage* to speak publicly on a subject at which numbers look with suspicion, &c." Now all virtues and talents are graces and gifts, and to

be thankful for, not to boast of; and clergymen should be especially penetrated with this conviction; and, after all, the day is past for moral courage in mesmerism. Dr. Scoresby lectures when the battle is won. Eleven years ago Dr. Elliotson gave clinical lectures, most respectfully listened to in crowded theatres upon his mesmeric, just as upon his other, patients in University College Hospital; nine or even five years ago, the various mesmeric lecturers in London and the provinces met with the most vulgar rudeness, coarseness, abuse, and even rioting, and especially from the medical portion of the audience. But all this has subsided. The highly respectable and professed lecturers about the country, as Mr. Davey, Mr. Beattie, and the amateur lecturers, as the excellent and able Mr. Smith of Malton, have long been treated with the utmost respect and attention. The various English medical works on mesmerism are in every house; our *Zoist* is read extensively in Europe and America, though childishly excluded from the public medical libraries of this country. An ignorant and pert scoffer of mesmerism in a party is sure to meet with a rebuke. We really see no cause for self-glorification in the fact of Dr. S. giving two lectures upon mesmerism. The Rev. Mr. Townshend and Mr. Sandby, and Mr. Pyne, displayed no little moral courage in publishing their books when they did, but not one of them hinted at his own courage.

The analogy of many of the ordinary phenomena to those of electricity and electro-magnetism, so much dwelt upon by Dr. S., has struck every mesmerist; and at the lectures on electricity at the Royal Institution we have heard mesmerists remarking to each other how strongly the results of various experiments upon inanimate matter reminded them of what they were in the habit of witnessing in their own mesmeric proceedings with their living patients; and we are all as satisfied as he of the distinctness of electric or magnetic and mesmeric phenomena.

He is not yet convinced of the mesmeric excitement of distinct cerebral organs. But does he disregard the experiments related in No. III., pp. 242-46?

He doubts of mesmerism at a distance, First, because his experiments proved to him that the mesmeric effect lessened in proportion as distance increases. But why should great distance annihilate effect. The various bodies in space affect each other though immensely separated; and if the mesmeriser is very intense in his will or thought, and the other party very susceptible, or even if one of these conditions exist, what power of prevention can any distance on this earth possess? Secondly, because he knows an instance in which a patient was told she should be willed, was not willed, and went to sleep from sheer imagination. Why this argument applies to every mesmeric fact: every one may be induced by imagination when once it has been induced mesmerically. Dr. S. might as well doubt the effect of passes because a person goes to sleep when told that passes are making towards him on the other side of a door, though they are not made (see No. IX., p. 47). Mr. Thompson's facts on the power of will are as positive as can be desired (No. XI., p. 319; XII., p. 477).

He does not abstain from speculative argument, nor, like a philosopher, leave the decision respecting the highest clairvoyance to simple fact, but argues against its possibility because future events may be contingent on the human will. As if profound thinkers do not perceive that the human will, like all else in nature, obeys general laws, and, however freely we may will, our willing is as completely the inevitable result of circumstances as the falling of a sparrow to the ground

and the minutest or greatest occurrence in inanimate matter :* and that all things are connected together, animate and inanimate, however different and distant, and all dependent upon the most pervading laws.

He falls into the very green error of fancying that mesmerism is the result of will.

He does not condescend to refer to any writer, and thus, while he fancies his work original, he raises a smile in the better informed. He talks much of polarity as though we had not the facts of Reichenbach and those recorded in No. VI., p. 215-16. He would have found electric views of mesmerism in abundance in French writers.† We should think him ignorant of the fact that in the deepest coma there is often perception of what passes around, and thus an influence from imagination when a superficial observer would not suppose it : and that many phenomena apparently independent of the patient's will are in reality willed by his brain, though unconsciously and involuntarily. His observation that nothing electric can be detected in the phenomena is one long ago made in London : and his idea that insulation does not increase power did not hold good with Mr. Collins (No. XX., p. 20),‡ while his observations upon the effect of silk, &c., do not hold good with patients in general (we have never seen them exemplified) : and we suspect that he has not observed the absolutely necessary precaution of saying not a syllable of his views, either to the patient in any state, or to others at any time. The effect of various substances depends partly upon idiosyncrasy, but not a little upon fancy, which is lighted up by such hints, as a person, so little learned in the matter as Dr. S., would not consider possible. We have known many experimenters in mesmerism fancy themselves at first, from want of knowledge, to have made great discoveries, which were mere peculiarities and indeed often the effect of imagination or some casual circumstance on the first performance of the experiment.

The book is written earnestly, though with pompous pretensions, and proves the writer to be a lover of *scientific* truth and a good experimenter, though burning with an intense desire to look very original while there is nothing original in his work. It will be productive of good as the testimony of an able man to some of the truths of mesmerism : but Dr. S.'s imperfect knowledge, real or apparent, of the subject and of the experiments of other writers, will do harm, by prejudicing the learner against very many of the higher and undoubted facts in the science ; and his indulgence in speculations, altogether out of place in a popular lecture, may lead the ignorant to suppose that all is uncertainty, and the vain and dreamy not to labour in the rigid investigation of nature with all modesty and simplicity.

* Had we statistics in perfection, all human deeds would be predicted as accurately as the return of comets : and indeed the number and variety of offences within a given period are accurately foretold by those who have studied these matters in a given place.

† Some Germans have called mesmerism electro-physiology. See Sandby, p. 112.

‡ Mr. Collins, in relating his experiments, *modestly* says, "It is very possible this may have been tried before."

NOTICES TO CORRESPONDENTS.

The papers on Capital Punishment, or Hanging according to Law, by L. E. G. E., by Mr. H. S. Thompson, W. F. S., a Lady, Mr. Armour, Capt. Bagnold, Mr. Davey, Mr. Elliot, Mr. Harley, Lieut. Hare, Mr. Jacob, Dr. Storer, Mr. Saunders, Mr. Tubbs, will to a certainty appear in our Christmas number ; and also those by Mr. Hazard and Mr. Saunders, subsequently received.