

THE ZOIST.

No. XXXI.

OCTOBER, 1850.

I. Mesmeric News from India in the present Quarter. Communicated by Dr. Elliotson.

“ In the public journals of the last month I have seen an advertisement relating to the establishment of a mesmeric hospital, in which patients are to be mesmerised, in order that they may be subjected to surgical operations without suffering pain, and the names of several noblemen and gentlemen—one of them a cabinet minister—are to be found in the list of patrons of this new institution. It would be well to inquire, have these individuals been themselves present at such a number of operations performed under what is called the mesmeric influence, as would furnish the data requisite for the adoption of a new principle in pathology? Have they had the assistance of competent persons in the investigation of matters with which they are not themselves familiar? Are they aware that a large proportion of those who undergo surgical operations without being mesmerised *scarcely complain of pain*, whatever they may feel: it is not very uncommon for them to converse at the time as if they were indifferent spectators, and *that it seems to be in the power of almost any one under the influence of excitement or a strong moral determination to sustain bodily suffering without any outward expression of what he suffers*. Have they read the history of the sleeping man recorded in the 24th volume of the Transactions of the Royal Society, who, though tormented in various ways, by pins thrust into his flesh, by scarifications and cupping, and spirits of ammonia thrown into his nostrils, never could be raised from a state of profound sleep for four entire months; but nevertheless was not so insensible to other external impressions as to be prevented from regaling himself daily on bread and cheese and beer, and performing certain other functions, the necessary consequence of eating and drinking, in an orderly and decent manner? And lastly, are they aware that other cases of the detection of similar impostures are recorded on the best authority?*

“ There is no greater desideratum, either in medicine or surgery, than to have the means of allaying or preventing bodily pain, not only in cases of surgical operation, but in other cases also; but there is too good reason to apprehend that it has not been reserved for the revival of animal magnetism under a new name to

* The ignorance of Sir Benjamin Brodie of the reality of these cases, and of the possibility of anæsthesia or want of susceptibility of pain from mechanical causes while the feeling of resistance, contact, pressure, and the power of voluntary motion, &c., &c., remain, is ludicrous to those who see those things daily in mesmerised patients, who see them occasionally in disease, and see them not unfrequently in persons under the influence of ether or chloroform, as may be found in No. XVI., p. 580; XVII., p. 44, &c.; XXI., pp. 5, 6.

accomplish that for which all physicians and surgeons have been looking in vain from the days of Hippocrates down to the present times.”—SIR BENJAMIN BRODIE. A Lecture reported in the *Lancet* for Oct. 10, 1846, and delivered at St. George’s Hospital to the rising generation of medical practitioners, and not unlikely to keep them back to his own point of information and tenderness, and prejudice the poor youths blindly against the most important truths and the most humane measures.*

“A sincere Christian,—Sir Benjamin Brodie finds time, notwithstanding his many occupations, for religious duties, and he may be seen, when in town, a regular attendant at St. James’s Church on Sunday afternoon.”†—MR. WAKLEY, *Lancet*, May 4, 1850. p. 544.

Painless removal of a Tumor weighing about 80 lbs.

“THOUGH ‘tumors of the usual character’ are now drugs in the market of mesmerism, we cannot avoid noticing the excision of one at the hospital yesterday by Dr. Esdaile. It weighed about 80 lbs.—if anything, more; but rarely has an operation of this kind been attended by such profuse bloodshed. It was performed in two minutes and a half to a second, but as soon as the mass was removed we mentally ejaculated with Harry Blount,—

‘By St. George he’s sped.’

The copious use of carbonate of ammonia, however, soon made his pulse perceptible; and when we left he was perfectly *vif* and sensible, *totally unconscious of pain suffered, and unknowing that any operation had been performed upon him.* Extraordinarily weak no doubt he was, but did not know why, and declared he had awakened from a refreshing sleep.

* In L.E.G.E.’s powerful article against Sir B. Brodie, Mr. Wakley, Drs. Forbes, Conolly, &c., in No. XVI. of *The Zoist* are the following remarks, at pp. 596-7,—“For a complete answer to these extraordinary observations, we must refer our readers to Dr. Elliotson’s pamphlet, *Surgical Operations without Pain in the Mesmeric State*. The only other comment we shall make, is to refer Sir B. Brodie to the convert, Dr. Forbes, who says, ‘If the statements be corroborated, and if insensibility *can* be produced artificially, surely THE IMMENSE ACQUISITION BOTH TO OPERATOR AND PATIENT IS OBVIOUS AT ONCE. We hesitate not to assert, that the testimony is now of so varied and extensive a kind, so strong, and in a certain proportion of cases so seemingly unexceptionable, as to authorize us, nay, in honesty, to COMPEL us to recommend that an IMMEDIATE AND COMPLETE TRIAL OF THE PRACTICE BE MADE IN SURGICAL CASES.’”

Those who know from *The Zoist* the hundreds of surgical operations, many of those by Dr. Esdaile gigantic and such as Sir B. Brodie never has performed and never will be able to perform, must laugh at Sir B. Brodie’s ignorance or effrontery. His arguments against the evidence of the effects of mesmerism in preventing pain apply equally to the effects of ether and chloroform. He long set his face against these two agents: and was with great difficulty induced at last to witness an operation under chloroform. And now operations are performed daily under it even in St. George’s Hospital, and he is completely beaten. See No. XXI., pp. 30, 31.

† Sir B. Brodie has a son, a curate in Surrey, who did his best to prevent a party from going to witness mesmerism by Mr. Bockett, the vicar of Epsom. Had Mr. Wakley known this, great would have been his glorification of the son for treading in the father’s steps and proving himself “*a sincere Christian.*”

The tumor was a peculiarly disgusting mass. Among the spectators were Dr. Allan Webb, Mr. Wilby, Mr. Heatly, Mr. Allin of New York, who is about to deliver mesmeric lectures (as we are told) in the Town Hall; and Mr. Calder.

“We subsequently witnessed one or two interesting mesmeric experiments. A young Baboo, who had been operated upon some time ago, and who then evinced extraordinary delicacy of mesmeric constitution, was locally mesmerised, and found incapable of dropping anything he had grasped with one hand which had been mesmerised, while all the rest of the body was perfectly free. A ruler, that Dr. Esdaile had privately breathed upon, was to all appearance casually given to him to hold, and, as soon as he did so, the hand clutched the wood spasmodically, and the muscles up to the deltoid became rigid. Not till the arm was demesmerised could the ruler be disengaged from the baboo’s grasp.

“We are happy to learn that the Sukea’s Lane Dispensary has been made over to Dr. Esdaile, for the express purpose of introducing mesmerism into regular hospital practice.”—*Calcutta Morning Chronicle*, April 9, 1850.

“A friend called in at the Mesmeric Hospital yesterday to look at the subject of the operation we described in our morning’s issue. The man was slightly feverish, but looked and spoke well, and though weak, as might be expected from the immense loss of blood, presents that cheerful aspect which is rarely seen in the wards of any other than a mesmeric hospital. *He declared that he had felt no pain whatever after the operation when awakened, and indeed did not know that it had been performed till apprised of the fact.*

Cure of Dumbness from Palsy of the Tongue, of a year’s standing.

“We have had the opportunity of watching an interesting case, in which the medical effects of mesmerism have been peculiarly exhibited. A Hindu boy, about thirteen years of age, of a family predisposed to nervous maladies, was more than twelve months ago severely attacked by some nervous derangement or other, which as usual the natives termed insanity. After a while the ‘insanity’ went off, but was succeeded by permanent paralysis of the tongue. The tongue in fact resembled a piece of meat, perfectly motionless and recurved, so that, had the frænum been severed, the impression of a looker-on would be that the tongue would be swallowed. The dumbness of the lad, we need hardly add, was

complete. After remaining a year in this unhappy state, the boy's relatives were induced, by the marvellous tales of cure they heard of patients in the Mesmeric Hospital, to carry him to Dr. Esdaile. He was received and appropriately treated, and the consequence was that on the fourth day the flexibility of the tongue was restored, though the power of articulation was still withheld; on the eighth day articulation was perceptible, but the voice was more or less a squeak; on the ninth day (yesterday) we enjoyed the pleasure of hearing the boy read a paragraph out of a Bengallee newspaper, quite intelligibly though *sotto voce* and as it were with effort. We consider this cure to be one of the most remarkable we have been so fortunate as to witness. There can be little doubt that in a very few days, if the rate of recovery be undiminished, the lad will exercise complete control over his vocal organ. It should be added that the mesmerising was entirely local, and the patient never entered the comatose state."—*Calcutta Morning Chronicle*, April 10, 1850.*

A Visit to Dr. Esdaile's Hospital.

"We had the gratification of witnessing a series of mesmeric applications at the Hospital yesterday; so strange, however, were the sights we beheld, so many novel ideas came crowding on the mind from a conviction of the mesmeriser's influence and of the thorough mastery he has over his subject, that we have no desire to commit our opinions to paper while yet the impression is almost confounding and the mind has hardly time to arrange its own perceptions. *Upon the evidence of his own senses, Dr. Esdaile would make any man, not predetermined to be blind, an enthusiast in the science, from the clear, forcible, and honest manner in which he develops and illustrates the mesmeric power.* Always satisfied, from beholding such crude attempts as it chanced to be our fortune to witness, we have never wanted firm faith in this power from the first hour of casually looking at a patient under its peculiar influence: it was, however, left to the moment under review to unfold an entirely new train of conceptions, and to cause an assurance that, like geology, mesmerism is adding, perhaps the most important page, to the volume of human understanding, and in a shape so exclusively foreign to all preconceived ideas, and yet so perfectly irresistible in itself, that the wonder is less at its existence than where its power shall terminate. We must notwithstanding refrain from trusting ourselves to a deposition the inherent

* On the twelfth day the cure was complete, and he spoke as well as ever he did in his life.—J. ESDAILE.

sanguineness of which we readily acknowledge; but will endeavour, without favour or affection, to detail, in to-morrow's issue, not only what we saw but what we were able to glean from the rapid sketch of principles delivered by the mesmeriser. We think Dr. Esdaile seemed to be uncertain as to the removal of the Hospital to another locality, and certainly he did not express any anxiety for it. Where *he* wishes, there the Hospital should be; and we sincerely trust it may not yet be too late to make those wishes known, because, as the prolongation of the experiment has been mainly owing to a public solicitation, it is fitting the public should understand that the practitioner is perfectly contented to be where he is, and his voice, even for interest's sake—the interest of the science—ought to determine the point without further question. The reasons entertained are too obvious to escape notice, and we hope that intention of a removal to another site may be abandoned, if it has been seriously contemplated. The present Hospital enjoys advantages that would not be visible in the more distant location.”—*Indian Times*, April 25, 1850.

That mesmerism, as a science, has taken root so fixedly as to be beyond the power of opposition, needs hardly to be told at this day, and indeed a description of experiments which establish its reality, is now as a “thrice-told tale,” and must be wanting in the attraction which novelty invariably affords. Still as it has not, before Wednesday last, been our chance to witness any exhibition of the mesmeric power that could do more than satisfy us of an inexplicable fact, and though we yielded rather to the testimony of men unlikely to be deceived and incapable of distorting truth, than to conviction from personal experience, we took rank amongst the willing believers, and founded our reliance on the details furnished by Dr. Esdaile and sustained by a mass of evidence which we considered to be equally undeniable and irresistible. At the hazard of mere repetition, we will now venture to shew the effect produced upon ourselves as spectators of this wonderful power; endeavouring, at the same time, to communicate what we understand to constitute the agency through which it is obtained and the manner in which it may be exerted to alleviate many of the pangs “to which flesh is heir.” On arriving at the Hospital, we were informed there were no cases in hand for the use of the knife; but we saw patients who had undergone operations, and were satisfied they were all doing well after having had their tumors removed. We then proceeded to the hall, where the Doctor at once commenced upon his task by assuring us he had acquired a sufficient influence

over his subject to render his audience familiar with results sufficiently palpable to prove that surgical operations could be performed without pain, and with concomitant security to life. We were prepared for this, having understood that *there is no instance upon record wherein loss of life has followed from the application of medical mesmerism.* The patient, if we may so term a man in apparent health, was now produced, and coma stole over him in the course of three minutes. Dr. Esdaile then took a breast-pin of some length, and darted it with force into the breast of the mesmerised man: it entered slantingly, but was firmly fixed, and yet caused no sensation whatever. Whilst lying in this condition, we remarked a constant twitching of the patient's eyelid, a circumstance we are induced to notice more strongly as we shall find occasion to refer to it by and bye. It may be proper to mention that Dr. Esdaile did not seize the hands of the youth under his influence, but simply held out two fingers in a direct line with the head, himself fixing upon the eye of his subject with a steady, penetrating gaze, such as we may suppose to be that of the "mad doctors," as they are termed, who fasten their glance upon the maniac and fascinate him. The next step taken went to cause that utter rigidity of limb which, under ordinary events, can only be assumed by—death: this was done and undone, by passes and counter-passes, at the mesmeriser's will, the helpless being before him becoming, as it were, but an automaton, moving mechanically in obedience to the pleasure of him "*who pulls the strings.*" Demesmerisation restored consciousness without dissipating influence, and the young man became a self-declaratory evidence of whatever was done to him, assisting with his own will to demonstrate how the parts under subjection were utterly insensible to puncture, burning, and what in a natural condition of body must have been actual torture. We will attempt to describe separately the experiments performed: and first of the eye. The lids fell when the coma was so complete—that to raise them required some slight effort; but sight was denied, for the pupils had been turned upwards to such a degree that the whites were alone perceptible, and no exertion served to draw the former down. The tremulous motion of the lids was very remarkable, and subsequently, when the mesmeriser counter-passed and the pupils did descend a little, we thought we detected a peculiar visual cast, which a mere pretender to the science is, we believe, unable to command. Questions were put and answered; the young man being, in every other respect, at this moment a free agent. When vision was restored he was directed to rub the eyes, and this

act, after a very little time, rendered back the natural powers of sight, he himself expressing his sense of change as demesmerisation proceeded. Then came fresh trials upon the whole body. The youth stood up; but the physical power of his frame sunk into insensibility and unconsciousness under general passes from the crown of the head to the feet, the body notwithstanding remaining lithesome, until reduced to rigidity by further passes. Released from this state, the hand was stiffened over a walking stick which it clenched with a grasp that no force could relax, the arm meanwhile shewing itself perfectly flexible, though powerless. Opened again, as the mesmeriser observed, by a gentleness that was superior to strength, a watch was placed in the palm—the hand being downward turned and so mesmerised—and there kept till it suited the manipulator's purpose to recover it; the spectators being invited to persuade him or bribe him to dash it to the ground, or throw it into the tank; but he could as soon have thrown his head off! Then a leg was stretched out—made rigid and continued in its extended position for the space of about twenty minutes, without the slightest movement or token of suffering. While in this instance the passes were going on, we remarked a muscular action, as if from the shock of a galvanic battery. To this succeeded trials upon the nose, to which (a bandage being placed over the eyes) carbonate of ammonia, of strength to have knocked down—a horse we were about to say—was applied, without causing the slightest sensation; on the bandage being removed, the eyes were strongly affected, while the nostrils remained insensible; and when the nose was demesmerised it could not stand the pungency of the ammonia for a second! The ears came next under subjection, and a chillumchee (unseen by the patient) was brought close behind and struck violently with a stick, but the noise failed to arouse the remotest degree of attention. The influence again removed, we were requested to call him by name, and upon this being done once or twice, he slowly turned round to reply; an evidence that he was again master of the sense of hearing. Then came experiments on the mouth and tongue; the former being opened, by the mesmerist's desire, was immediately fixed and a small quantity of the ammonia (we believe) being placed on the latter, the question was made whether he felt anything unpleasant: he answered he did not, and the manner in which the test was borne vindicated the truth of his assertion. Taste being restored to him by the counter-passes, in an instant he spat out the unpalatable substance with an expression of great disgust. Again the arm was placed in *durance*, and a live

coal, or a piece of burning wood, applied—once or twice by himself and at length by Dr. Esdaile, *with no indication of pain* however, till the charm was unwove, when the consciousness of it was unmistakably betrayed; *the mark of the burn was there*, and the man confessed to his endurance, which was instantly relieved by *local* mesmerisation! Dr. Esdaile explained, as he proceeded, with that eloquent simplicity which captivates and instructs us by the readiest method: he might then have led us blindfold; but it was only because *we saw his thorough disdain of trickery*, and felt assured our confidence could not be misplaced, where he had afforded data which it required but the exertion of our own senses to establish as irreversible. It would appear from what he said, that he considers the mesmeriser to pass off a portion of his own nervous fluid into the body of the party mesmerised. The faculties of the individual being previously rendered inoperative, he becomes as it were a mirror reflecting what is done from without: he acts no longer by his own, but by the volition of the man who has entranced him, and thus is made to subserve the demonstrative process of the operator. In like manner, *clairvoyance* would be but the entire suspension of personal will, and an imitative representation of the will of another. This is intelligible, as it teaches us at once how the inpouring is of the operator's mind, and that the responses given are in fact but its echo. But not on these, or like circumstances, does Dr. Esdaile insist for confirming the value of mesmerism; he is even averse to experiments, from motives of humanity, except indeed as they may serve to throw new light upon the favourite and wonderful power. At present he proclaims medical mesmerism only—bears evidence to the truthfulness of attendant phenomena, but looks to the *utility* of the science for his mark. And who, that would not write himself down a fool, will presume to say he is in error, with the facts of so many successful operations, *without one single calamity*, staring him in the face! The great object of mesmerism, so far as it has as yet advanced is, to insure painless surgical operations on the one hand, and perpetuate cures of local affections, by withdrawing a superabundance of the nervous fluid, on the other. In reference to the first we are told,—

“The flesh will quiver where the pincers tear,
And sighs and tears by nature grow on pain.”

Now in the mesmeric trance the pincers may tear, but neither does the flesh quiver, nor are sighs and tears elicited—a proof that pain is unfelt; and to doubt the declarations of those

who have submitted to operations which human nature could not otherwise sustain, seems to us to be the act of prejudice, or of folly verging into madness. *Rheumatism, headaches, spinal affections*,—have each yielded to the curative power of this extraordinary science: *tumors, that distress the sight by their very magnitude, have been removed by the knife without the patients being aware of either the relief, or the means of it, till bidden to self-examination*; and these, too, not examples of here and there—one in a hundred whereof the success achieved might be but of chance—but of *every day's occurrence*, and in all cases accomplished without disaster, the men becoming their own historians, and bearing in their recovered health the living proofs of the substantiality of mesmerism. It is to this point, at least for the present, that mesmerism aspires, as it is found to combine harmlessness with safety, and is known, beyond dispute, never yet to have failed where the patient has come under its influence: he then who denies its ability to perform what it now purposes, “rails at the sun for want of light, at mid-day.” For Dr. Esdaile himself, we have only to express our unqualified admiration—whether we advert to his patience, his consummate resolution, his clear, able, and impartial views, his indifference to other than *practical* utility, his scorn of all disguise, and his detestation of extravagance as exhibited in his straight-forward manner of expatiating on the doctrine he professes. We perceive in all the same singleness of object, the same undeviating constancy, which has been created by the steady virtue of the man and the honest conviction of the practitioner. Here for the day we must close: we purpose, to-morrow, to give an analysis of the mesmeric theory, and to attempt an elucidation of the principles upon which it acts. It is *as a science* that mesmerism must be deemed invaluable, while its perfect adaptation to the ends of surgery forms the lasting condemnation of those who are bent upon opposing it and denying its efficacy.—*Indian Times*, April 26, 1850.

II. *Reply, by Dr. Elliotson, to incorrect statements made in a Lecture delivered a few months ago, before the College of Physicians, by Dr. Todd, Professor in King's College, respecting a deeply interesting Cure recorded by Dr. Elliotson in The Zoist for October, 1843 (No. III.)*

“Mesmerism certainly is *not* plausible. That it should be in the power of the mesmeriser, without actual contact, merely by gesticulation and by an exertion of will, to produce in his patient the trance which, in the language of the science, is called somnambulism; that the somnambulist should lose his general

perception of the exterior world, should not hear the conversation around him, should not feel pressure from external bodies, should endure, without pain, a surgical operation, but should receive new powers of perception with respect to those with whom he is put into what they call relation, should read their thoughts, see the state of their internal organs, detect in them any disorder, and know instinctively what are its appropriate remedies,—all these are phenomena for which we are unprepared by any previous experience. They are not, to use a common word in its derivative sense, likely. They do not resemble anything that we have previously known. We ought not to admit them, except on proof, more than sufficient to support propositions supported by analogy. *But it is impossible to deny that to many men of high moral and scientific character the proofs already adduced have appeared sufficient.* Nor is it, we think, to be denied that this number is increasing, and that mesmerism is assuming an importance which must, at no distant time, occasion a formal inquiry, in which its errors, which probably are many, will be separated from, *what we may be sure are also many, its truths.*"

"Dr. Elliotson has all the qualities which Mr. Lewis requires in an unexceptionable witness to a matter of perception. The facts, so far as they were matters of perception, fell within the range of his senses; he attended to them; he possesses a fair amount of intelligence and memory; and he is free from any sinister or misleading interest. His interest, indeed, would have led him to conceal almost all that he has told; for his connexion with mesmerism gave to his reputation a taint of quackery, which, for a time, materially injured his practice. He has also all the rarer qualities which Mr. Lewis requires in a competent authority in matters of inference,—talents, learning, experience, and integrity. If his evidence and his opinions are to be scornfully rejected because he relates phenomena which are not supported by analogical facts, how is the existence of such phenomena to be proved? Are we to adopt the pyrrhonism which maintains that it is more probable that any amount of testimony should be false than that anything differing from what we believe to be the ordinary course of nature should have occurred? On such principles the King of Siam was justified in disbelieving that water can become solid; and the Emperor of China might refuse to be convinced that it is possible to send a message from Pekin to Canton in a second."

"No one can doubt that phenomena like these deserve to be observed, recorded, and arranged; and whether we call by the name of Mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, *but they will not stop it.* And we have no doubt that before the end of this century, the wonders which now perplex almost equally those who accept and those who reject modern mesmerism, will be distributed into defined classes, and found subject to ascertained laws; in other words, will become the subjects of a science."—*Edinburgh Review*, April, 1850.

EXACTLY seven years ago,—in the number of *The Zoist* for October, 1843,—I recorded an exquisite mesmeric cure performed by myself, upon a lad fifteen years of age, who had been completely deaf and dumb for two months after a severe *epileptic fit*.

"I ascertained that four years previously he had been seized with a delirious *epileptic fit* at church, running out, beating his head against the tomb-stones, and then becoming *violently convulsed* and insensible, and returning to himself in five or six hours, but feeling very ill till the next morning: that he had a second of the same length at the Queen Dowager's Stables at Bushey Park, rather more than three years ago: and a third two years ago, from being made drunk by two young *gentlemen* of Twickenham, who engaged

him to attend them while fishing, and took nearly *six* quarts of ale with them, of which they partook so freely that, when the boy wished to drink no more, they threatened to throw him overboard if he did not finish what was left, amounting to a large quantity. After leaving them, he fell into a ditch and does not know how he got out: went to his grandmother's and fell on the floor *convulsed* and 'raving mad,' and so remained till the next morning, when, after a short intermission, his *convulsions* and former delirium returned, intermitting for only short intervals, and he was sent to the union workhouse and was bled, but did not recover his senses for five days, and then, being allowed to go into the yard, he got over the wall, ran home, and was quite well in a few days."*

Thus the fit which had left him deaf and dumb was the fourth,—one having occurred every year or two.

"The account given to me by the father was, that the boy lived with him at Twickenham, and supported himself by fetching small periodicals, about twice a week, from London, and distributing them in the neighbourhood. Rather more than three weeks previously, on the 1st of April, he had gone as usual to No. 4, Brydges Street, Covent Garden, for books and newspapers, and had to procure four dozen of '*Lloyd's Weekly London Newspaper*.' He put two dozen upon the counter: two dozen in his handkerchief, with the books on the top of the latter, intending to put the two dozen which were upon the counter on the top of the books, and tie all up together; but he forgot those on the counter, and tied up only the books and the Lloyds which were in the handkerchief. On arriving at home, he found only the two dozen of the Lloyds, and was terrified at the idea of his father's anger. His father returned home at eight, accused him of being drunk, being himself by no means a teetotaller, and of having spent the money in liquor. The boy protested he had tasted only water and tea the whole day. They walked to Richmond, and the boy got on an omnibus to go to London, hoping to find his Lloyds where he had left them. He remembers nothing more after this than that he one day 'awoke as from a deep sleep, in a strange place; began looking around him, tried in vain to speak, and could not hear any noise at all. Seeing a board over the fireplace with the words King's College Hospital upon it, he learnt where he was.' The father ascertained that when he returned to the newspaper office his papers had been carried off by some one, and no more were to be had till the next day; that he had gone to a neighbouring coffee house, been seized with a *most violent epileptic fit*,† and carried by the police to King's College Hospital, where he lay perfectly insensible for four days and five nights."

I presently obtained the clearest proofs that he was completely deaf and dumb.

"It required very little sagacity of observation to know in five

* No. III., p. 341-2.

† Frightfully convulsed and foaming at the mouth.

minutes that the boy was completely deaf and dumb. He could not hear the loudest or shrillest sound, or make any noise above the faintest *puff*, or mere breath-sound, however forcibly he expired."

After my restoration of his hearing and voice the poor lad wrote me out an account, from which the following is an extract:—

"Then I knew where I was, and I found that all was very quiet,* and I tried to speak and could not; and when the doctors came they asked me a great many questions;† but the writing has got so dull, that I cannot make out many of the questions; and Doctor Guy asked me if I had ever had the hands passed before my eyes, and I told him no; and when the students came, they began asking me such foolish questions, one was this, 'Does your mother know you are out?' and this is my answer, 'That is joking; but still she knows that I am not at home now.'—'Have you ever been in the same way before?' 'I have had fits, but not been so bad before.'—'What is the ring for?' 'For fits.'—'But that does not do you any good?' 'No, not now, sir.' And then Dr. Todd halloed in my ear, and asked me if I felt it, and I told him that I heard a noise like a pot boiling; and a great many other foolish questions they asked me. And a young man in the hospital told me that Dr. Todd said cuckoo in my ear, and then they wrote down that I should not have any food till I spoke and asked them for some, but they gave me some when I told them I could not ask them for any; and one day Dr. Budd saw me, and he said, 'Oh, the damn young scoundrel, he is only shamming: if I was Dr. Todd, I would whip him till he did speak;' the sister told me; she wrote it down; and when Dr. Todd came, I told him, and he told me to take off my jacket and shirt, and he would give me the whip; and I did take them off, but he did not whip me, and then he ordered me a cold shower bath every morning, and I had it five times; and one day when father came to see me, Dr. Russell, the house-surgeon, told him that it was of no use him keeping me there any longer, so father brought me out with him, after I had been in twenty-one days.

"I do not know what they did to me when there, during the time I was insensible, which was four days and five nights, only a young man, a patient in the hospital, told me that they thrust pins in me, and burnt me with hot spoons, and done several other things to me as well, to make me speak."

Three years afterwards I met Dr. Todd at a party in Eaton Square, at the house of my most excellent friend, Mr. Moffatt, the Member for Dartmouth, who, *knowing* by observation that mesmerism is true, has the benevolence and moral courage to subscribe to the Mesmeric Infirmary. Dr. Todd began to speak of my account of the case; and added

* All was a dead silence, and he soon discovered he was deaf.

† The communications were made in writing, and with a pencil only.

that if he were a censor of the College of Physicians he would summon me before the college. I told him that I should be delighted to receive and obey such a summons, for I had written nothing but truth. His complaint against me was that I represented him as having considered the boy an impostor when under his care in King's College Hospital; whereas—

“He had never thought the case to be one of imposition, and had taken great interest in it, and pointed it out to his pupils. I replied that whenever I found myself to have made an erroneous statement respecting any person, or to have held a wrong opinion on any point, I would make a point of retracting; and that I would declare in *The Zoist* that, notwithstanding the boy had assured me that he was throughout treated as an impostor in King's College Hospital, and been made game of by physicians and pupils, Dr. Todd had never for an instant thought him an impostor. But I added that the boy was watched narrowly by myself and others in my house, and satisfied us that he spoke the truth whenever we could judge of what he said; and that I had found the humbler classes just as truthful, just as honest, just as charitable, just as virtuous in all respects as those above them: that I had the additional reason for believing his assertion that Dr. Todd, like Dr. Budd and Dr. Guy, and the rest, considered him to be an impostor, because Dr. Todd treated him as an impostor. ‘Oh yes,’ replied Dr. Todd, ‘we put him to all kinds of tests—some of them pretty severe ones, I assure you: he was pumped upon, blistered, and had a number of severe things done which I forget.’ ‘What,’ rejoined I, ‘you never doubted the reality of his case, and yet you treated him with severity as an impostor!’

“I have now fulfilled my promise; but fancy it would have been better for us to have believed that Dr. Todd mistakingly thought him an impostor, than that Dr. Todd treated him as an impostor without ever thinking he was one.—After all, I did not once, either in No. III. or No. XIV., say that Dr. Todd had thought him an impostor. My words were that he was ‘treated as an impostor by Dr. Todd and others,’ and this it appears on Dr. Todd's acknowledgment was the truth.”*

Dr. Todd had no idea of the true nature of the case: was perfectly ignorant that the boy had been suddenly convulsed and seized with all the characteristics of an epileptic, till I informed him upon this occasion. He fancied the boy had been seized with sudden hysterical insensibility, on recovery from which he remained paralyzed in speech and hearing. He had not inquired enough into the case to know this: nor that the boy had three decided epileptic fits before. But all this I stated to him: and he had nothing to reply.

* No. XVI., p. 454.

“Dr. Todd remarked to me that it was a very striking case, and that he had pointed it out as such to the students; that it was an instance of sudden suspension of power in certain nervous parts without any other symptom. I replied that it did not appear to me wonderful, that is, of an uncommon nature; that it was simply an instance of a very common fact, the loss of power of some nervous part after an epileptic fit. Master Salmon lost the use of his legs after a fit, and not many months pass without my seeing palsy of sensation or motion in some part or other, or loss of memory, or even fatuity, after a fit: and the loss remains sometimes a few minutes, sometimes days, weeks, months, and sometimes permanently. Dr. Todd assured me he had never heard of the occurrence of any fit in the case. But the diligent investigation which I had made of it disclosed that the palsy of speech and hearing followed a *violent epileptic fit*, that he was taken into the hospital in the coma of this fit, and that *several other epileptic fits* had occurred previously. Indeed afterwards he had an epileptic fit on being frightened at hearing while waiting at table a conversation about deafness, dumbness, and blindness. So imperfectly was Dr. Todd acquainted with the case and its cure.”

I told Dr. Todd of this other fit which the boy had from emotion in Yorkshire while waiting at dinner, after his restoration by mesmerism; that it was perfectly EPILEPTIC, characterized by complete insensibility, VIOLENT CONVULSIONS, AND FOAMING AT THE MOUTH.

Dr. Todd next rejected the fact that mesmerism had been of any use.

“Dr. Todd then added that mesmerism had not cured him: that he would have got well by nature at last. This is what we are always told by our opponents when we effect a cure. But why did not the patients get well under our opponents, who had all the opportunity they could desire of putting all their useless plans into execution. It is strange that nature should be so fond of us mesmerists, that, after baffling the doctors tied *ancieni aviso aut bono aut mauvaiso*, as the presiding doctor says in Molière, she so often cures the patients either as soon as we take them in hand, or allows the cure to begin to shew itself soon after we begin. If ever patient was cured by art, this boy was by mesmerism. For not only were full and numerous mesmeric effects produced, but, finding that I could produce great pain during his mesmeric state in the palsied parts by pointing my fingers on them, *I at length one day, having an hour or two to spare, resolved that before he left the house he should, if possible, be cured. I began pointing my fingers in his ears: produced dreadful agony: and he at length heard. I then did the same with the root of his tongue, and at length he spoke.* To say that mesmerism did not cure him, is tantamount to saying that when the blacksmith hammers his red-hot iron, he does not fashion it into the shapes it takes. I entreat every medical man who reads this page to read also the passages to which I have referred. Possibly the lad

would have recovered his hearing and speech at last. *But when? he might have remained deaf and dumb for months—for years—for ever. I have seen palsy of sensation or of motion in various situations after fits remain for life. Miss Issell was dumb and fatuitous too—her intellectual organs palsied—seven years and a half: and lo! at the end of a fortnight, mesmerism effected the commencement of her cure. Would it be rational to doubt that mesmerism effected her cure? If it would be, then let sleep after opium, and vomiting after ipecacuanha, be doubted and pronounced coincidences and effects of nature; both which of course they often are when no soporific, no emetic, has been taken, no art employed to induce them.*”

Miss Issell, to whose case reference has just been made—

“On the 20th of November or December, 1839, while returning from a place of worship, was struck to the ground by lightning. The shock rendered her dumb, with the exception of the ability to say ‘yes’ or ‘no’ by a very great effort, and by taking a deep inspiration. She was confined to her bed and sofa for about ten weeks.

“*Medical aid was employed, but to little or no purpose.*

“As soon as she could be removed, she was taken to Plymouth to consult one of the *first medical men* there, who, *before the mother had time to finish her account of the case, pronounced the poor girl to be an impostor.* He was so angry as to *swear*, and told her to go home, saying she could speak if she would, and that it was her wickedness and craft that made her seem dumb. There is a man there who has treated other patients in the same way. Notwithstanding this ignorant and cruel medical opinion of this ‘one of the first medical men in Plymouth,’ she grew worse and worse. Her intellect deteriorated so much, that she could no longer write her own name or calculate any numbers, and she could not be trusted out by herself. Her sleep became so unsound, that after the accident no one ever saw her asleep; whenever her mother stole into her bed-room, she was always awake, the slightest sound rousing her, I presume, as it does a bird. She lost her appetite, and her strength declined; her extremities became cold and her pulse feeble.

“She was placed under Mr. Davey’s mesmerisation on the 11th of March, 1846, at Dartmouth, where he had been lecturing; and after her cure she was removed from thence to Plymouth, and brought forward at his lectures as a proof of the efficacy of mesmerism in such cases. She remained in his family about ten weeks.

“It took Mr. Davey fifteen days to produce sleep. From this time—after the first mesmeric sleep—her health improved, she began to grow strong and look well, to sleep soundly, to eat well; she recovered her intellect, and she began to speak intelligibly: and in *three months* after mesmerism was begun, *she was married*, at St. Andrew’s Church, Plymouth, by the vicar, the Rev. John Hatchard, to Mr. Stabb, to whom she had been engaged before she was struck with lightning; *but her distressing state had for seven years and a half prevented the marriage.*”*

* “‘One of the first medical men’ in Plymouth, who swore at this afflicted

The cure of dumbness from palsy of the tongue effected by Dr. Esdaile was exactly parallel. After remaining a *year* in this unhappy state, the boy was mesmerised, and on the *eighth* day articulation began, and on the ninth he could read intelligibly. See above, p. 232.

In another case to which we shall in a moment find that Dr. Todd joyously refers, the recovery was slow indeed, and the roaring of the sea was not heard till above two years had elapsed: for mesmerism was despised.

The following is a minute account of the cure of my patient:—

“I determined on doing what I could for him with mesmerism: and, standing before him, made slow passes downwards before his face, and after a time merely pointed the fingers of one hand to his eyes. The former had no sensible effect; but, when I merely pointed, his eyelids presently began to wink, and continued winking

girl and off-hand pronounced her an impostor, did only as too many of his brethren, often through their lamentable ignorance of the phenomena and existence of a curious class of nervous diseases, are in the habit of doing when speaking of such cases, and especially when consulted on them and not likely to obtain much profit by them, as in this instance, or, after having made a good profit, and tried all things, even the most painful and distressing, except the proper remedy, they find they have done no good. Thus the two Okeys, who were cured of severe epilepsy many years ago, and are alive and well, were pitilessly called by Mr. Wakley impostors. Thus the young lady who had laboured under chorea and distressing spasm for years, as detailed in my pamphlet, *Numerous Cases of Surgical Operations without pain in the Mesmeric State*, p. 86, sq., was so pronounced by Dr. Marshall Hall. After having cupped her every five days, and given her mercury till not a tooth is left sound in her head, he, as soon as he heard that mesmerism was being tried in her case, declared himself perfectly certain that the disease was feigned. Unfortunately three years more have elapsed, and her condition is, as I always predicted to her mesmeriser, as bad as before. Had she recovered, she might have been married. One was ready to espouse her, and she him: but all was hopeless, and he is married to another. Mighty reasons had she, and has she, to feign! Miss Issell had as good reason to feign. She was engaged; but, through her illness, the marriage was delayed for nearly eight years: and, as soon as ever mesmerism put an end to it, she and her lover were united. If the exciting cause of her loss of speech was not evident and sufficient, if the bad state of her intellect and general health was not evident and sufficient, to prove her no impostor; the delay of the marriage, to which no other obstacle existed, for nearly eight years, ought to be proof enough of reality. I never heard of a woman who, when devoted to a man, all anxious for the marriage, chose for no reason upon earth to live ununited till she was seven or eight years further advanced in womanhood. The young man of Tinsbury, whose beautiful case of sleep-waking was recorded by an able physician in the Transactions of the Royal Society, a hundred and fifty years ago, and whose case was only like endless others recorded in books and seen by all persons of extensive practice, respecting the genuineness of which no well-informed physician can entertain a shadow of doubt, as I have pointed out at full length in my Pamphlet, into which the whole is extracted, was as boldly as ignorantly pronounced by Sir Benjamin Brodie in the Medical and Chirurgical Society an impostor; and, without any notice of the ample proofs I gave of the genuineness of the case, has been lately with the same ignorance and boldness so pronounced by him a second time.”—No. XVI., p. 451.

more and more strongly to the end of the half hour which I resolved to devote to him. The next day, and ever afterwards, the eyes began winking as soon as I pointed to them. The winking became stronger and stronger, and the itching and smarting of the eyes obliged him to rub them violently: the upper eyelid descended more and more, remaining still for a short time when it quite descended, and remaining still in this position longer and longer, till after a few days the eyes continued closed for some moments, there being evidently snatches of sleep. The effect was invariably less the instant I changed the pointing to passes and soon ceased altogether. The periods of sleep lasted longer and longer, his body bending forwards, and he snoring, but soon starting up again awake. The sleep increased in duration, and now he occasionally did not snore. In a fortnight, I had only to point to his eyes two or three seconds, and he always dropped into the profoundest sleep, not waking for a quarter or half-an-hour, or till I awoke him. If he awoke spontaneously, I always sent him at once to sleep again, that he might have his complete half hour of mesmerism.

“On Sunday afternoon, May 14th, I was sitting between him asleep with his head against the wall, and another patient who, in her somnambulism, never allows me to leave her, though she invariably mistakes me for one of her sisters, her father, or some one else whom she loves; and not having found any improvement in him, I resolved to mesmerise locally: and therefore, as I sat, pointed my right forefinger *into his left ear*, and rested my other fingers and thumb *behind and under his ear*. In five minutes, he all at once became agitated, emptied his pockets, putting some things in his bosom, some under him, clenched his fists, and struck about, not, however, very violently, and still sitting. On waking, he stared at finding his waistcoat pockets turned inside out, and at my pointing out to him that some of his little articles were in his chair and a little song book crumpled up and stuck near his shoulder half under his cravat, he shook his head and wrote that he had been dreaming of fighting. I was too busy for two or three days to do more than send him to sleep and trust to the general influence of mesmerism for the local benefit. But on the Thursday I began to point my fingers into both his ears for some time during his sleep: and he then began to express pain in them and around, as he slept. In two days more, the pain was felt at various hours when he was awake, and rapidly increased, till at the beginning of the next week it was dreadful, and when I had sent him to sleep, he not only put his hands to his ears, but struck them violently, drew up his legs and kicked, struck his head against the wall next to which he sat with a large cushion for his head, as my easy chairs and sofa were occupied with other patients fast asleep, the tears rolled copiously down his cheeks, his face was flushed, and he sometimes was almost frantic: *but made not the faintest noise all this time, nor did he awake*. I was obliged at last to lay him on the floor in his sleep. The pains agonized him in the waking state and it was distressing to see him come to me every morning, with his cheeks flushed, his eyes red

with crying and his cheeks wet with tears, his handkerchief in his hand, and his countenance expressive of the most intense suffering. He walked from beyond Twickenham and back every day, a distance altogether of two and twenty miles. He had become so susceptible, that pointing at him even with any thing, or gazing intently at him immediately made his eyelids quiver, and in two moments always sent him into his deep sleep; which, however, did not last above a quarter of an hour or twenty minutes, and required to be renewed, unless experiments were made upon him, and then he would sleep very long. Mr. H. S. Thompson, of Fairfield House, near York, was with me one day, and made longitudinal passes down his arm; when we found it extend and grow rigid, but it soon came down. The phenomenon was induced more easily and efficiently from this time, and continued longer and longer the oftener the attempt was made. All his extremities could now be stiffened at pleasure. The extended limbs would suddenly relax, as we observed in the Okeys: but could be kept up almost indefinitely by making a pass or two down them when they began to descend slowly. Breathing upon an extremity instantly caused it to relax. Sometimes if one extremity was acted upon, the corresponding, and at last all four, would rise. If any part was pressed against with the point of the finger or any thing else, it immediately pushed against the object: a finger on his nose caused his head to rise and move forwards: if put on the back of his head, his head pushed backwards: if on his arm, his arm rose.

“One day (May 17th,) a day or two before the pains were evident, and three days after I first put my fingers into his ears, while asleep he appeared in a dream: held up one finger and inclined his head forward and a little sideways in the most natural, and therefore beautiful, attitude of listening, for a short time. A day or two afterwards, while asleep, he suddenly rose from his chair, walked to the door, pushing against things in his way, opened the door, took the proper direction in the hall towards the street door, but knocked against a bust at a corner where he had to turn, walked towards the street door, and seated himself in a chair, upon which he habitually sat while waiting for me, though he would have sat too near the edge but that I pushed it fully under him. I was obliged to leave him in the care of a servant; but he awoke in five minutes, and was brought back to me, shaking his head and smiling, puzzled and amused at finding what must have happened. On the Thursday of the week in which his pain had become so severe, the second week of pain, May 25th, I was less busy, and resolved to bestow half-an-hour or an hour upon him, and if possible restore his hearing and speech that morning. As he lay on the floor, several gentlemen being in the room, I sat behind his head, held it raised as well as I could, and inserted the extremities of my fore-fingers in his ears. This was rather troublesome to continue, as he tossed his head in all directions, and struck his arms and legs about from time to time with agony. At last he awoke, and on my making some observation he smiled:—*He had recovered his hearing*, but he could not utter a sound. I sent him to sleep again: and kept the points of all my

fingers under the front of his lower jaw, against the root of his tongue and his larynx at the top of the windpipe. After a time, he began to make efforts to speak, the root of the tongue and the larynx moving and the former swelling. At length an expiratory sound was audible, louder than the faint breathing sound hitherto heard when he strained to make a noise. I persevered with my fingers, and his efforts increased. The sound augmented: actually became strong: and then he half articulated, and at last spoke perfectly well, waking in the midst of the efforts.

“The joy of all present can be imagined. Mr. Thompson walked across the room, shook my hand in the warmth of his heart, and the next day provided for the boy by taking him into his establishment in Yorkshire, having heard from my steward-butler, who has lived with me very many years, that the poor boy’s conduct had always appeared to him strikingly good and that he thought very highly of his character.”

If any one who reads these particulars with a sincere love of truth, overcoming his miserable feelings should his organization and education have given rise to any, let him seriously consider the result of mesmerism in this attack of deafness and dumbness. He lay insensible in King’s College Hospital *four days and five nights*: he remained deaf and dumb *above seven weeks*, the routine of practice being followed, and mesmerism despised. In his second attack, August 24, 1843, precisely the same in character and intensity, he was recovered from the insensibility by Mr. Thompson, with mesmerism, in *half an hour*.

“I immediately went and mesmerised him, in half an hour he came to his senses, and made signs that he would write, and that he could not speak, or hear, or *see*. I mesmerised his eyes, when he opened them, but the pupil was dilated and they appeared to be quite insensible to light. I mesmerised him again, and he then got the use of his eyes, but he still continued deaf and dumb.”

He was recovered from deafness and dumbness with mesmerism by Mr. Thompson in *five days*.

“August 29th.—I cannot help writing you a line to-night, as I am certain you will be glad to hear the lad has recovered his hearing and speech; to-day I mesmerised him still more, and dropped mesmerised water into his ears. He wrote, that he heard a roaring like a waterfall, and a sensation as if I thrust a hot iron into his ear. However, though I continued to mesmerise him for an hour and a half, there was no symptom of his recovering. After he left me, the sensation of heat increased, and he began to feel *acute pain* in his ears and back of his head, and he came back to me in hopes I should be able to relieve him. I mesmerised him, and he was so violent, that another man and myself could scarcely hold him down. * * * * He at last fell into a quiet state, and after he had

remained so a quarter of an hour, I blew in his face, when he awoke. At first he was not aware that he could either hear or speak, and was much astonished to find he was restored."

The cure was effected with mesmerism so much sooner on this occasion, because he had been rendered very susceptible by me, whereas on the first occasion I had to work up susceptibility in him.

While he was under my treatment, he went to King's College Hospital to carry a nosegay to the nurse, who had been very kind to him, and he saw the doctors: after his cure he went to show himself to the doctors. They did their utmost to prevent him from trying mesmerism after their own failure: and when he was cured shewed no Christian, no King's College, joy at his recovery.

"The following is a part of a letter from him to me after he was settled in Yorkshire:—

" 'And when I went to see them, they told me that mesmerism would never do me any good, and they told me it was no use to come to you to be mesmerised; they wrote it down, and they told me to come again and see them again. And when I went again I could speak and hear, and they said to me, Well, have you got your tongue yet? and I said, Yes; and Dr. Todd said, How's that? is that with mesmerising? and I said, Yes, and he said, Do you really think that you have been cured by mesmerism? and I said, Yes; and they said, Oh foolish boy, you should not think that, because you would have got your speech and hearing just as soon if you had stopped here; and I said to them, What made you send me home then if you could have cured me? and then they began laughing at me, and I told them I did not come there for to be made game of; and then they said, That will be a fine thing for Dr. Elliotson to make something of: and then they asked me a great many questions, but they laughed at me so that I would not answer them; and the questions were about Dr. Elliotson; and they would laugh at me so that I would not stop any longer.'

"Another note from him ended thus:—

" 'And they made all manner of game of me, and laughed at me, and said that I was a foolish boy to believe that Dr. Elliotson had cured me by mesmerism. But I told them that he had certainly cured me. And I said this, that I had no hearing or speech when I went to him, and that now I could both hear and speak.' "

I at length come to Dr. Todd's lecture, to which all I have said has been preliminary.

"On the second of April, 1843, a boy, Alfred Russon, æt. 16, was brought into King's College Hospital in a state of what I must call *hysterical coma*, or, to connect it with phenomena otherwise pro-

duced, mesmeric coma. The only history we could obtain of him was that he had, about two o'clock in the morning, walked into a coffee shop in Drury Lane, where he was found sitting in one of the boxes, speechless and insensible. He was handed over to the police, by whom he was brought to the hospital. The house-physician found him sitting erect on a chair, his eyes widely open and motionless, pupils dilated, and presenting an undulating motion when the candle was placed near them; conjunctivæ rather injected; countenance expressive of astonishment; respiration easy, although a little quicker than it ought to be; power of deglutition perfect; no spasm or twitching of any single muscle. The most remarkable feature was his utter insensibility to every external impression; even the roughest treatment produced no effect upon him; the splashing of cold water, shaking, pinching, shouting in his ears, seemed to make no impression. He had walked into the hospital between two policemen: whilst in the surgery of the hospital he never altered his position in the slightest degree; and after having been examined in the surgery, he walked up stairs to his ward without dragging his feet, but aided by the policemen.

“After he was placed in bed he continued in the same state of insensibility to external impressions, but appeared to resist any attempt to alter the position of his limbs, and exhibited a disposition to retain the limb in any position in which it was placed. He kept for some time continually opening and shutting his mouth at regular intervals, and winked his eyes naturally, and moved his eye-balls from side to side.

“At 10 A.M., eight hours after his admission, he was still insensible; his bladder became much distended, and three pints of urine were drawn off, which exhibited no morbid character, but was of low specific gravity, 1010.

“He remained in this state the whole of the 2nd, and on the 3rd he was still found insensible, having not uttered a sound since his admission. He was taken out of bed, and an attempt made to place him in the erect posture, but his whole body became rigid, all the muscles being thrown into powerful tonic contractions: he was returned to his bed, where he lay in the same insensible state: the urine accumulated in his bladder, and had again to be drawn off.

“To-day various expedients were resorted to, to test the reality of his insensibility, which ended in confirming our belief, from the appearance of the patient that he really was insensible. Among other means employed, the soles of his feet were fillipped with a wet towel, without exciting the least indication of sensibility. A bottle of strong ammonia was held under his nostrils, but the fumes produced no effect beyond watering of the eyes; and after some time he turned away his head. He continued to lie in bed apparently unconscious, but occasionally snapping with his teeth.

“On the second day after his admission (the 4th) he made signs for paper, and wrote an account of himself, stating that he had been subject to fits, and giving the address of his father, and also giving a history of himself during the day previous to his admission to the

hospital. But it was very remarkable that in writing he seemed to trust entirely to the guidance of his sense of touch, for during the whole time he was writing he kept his eyes averted from the paper, with a fixed gaze directed towards the ceiling, and when a handkerchief was applied round his eyes, it did not interfere with his ability to write. But we could not obtain any satisfactory evidence that he could see, or hear, or smell.

“After this he began to ask for food, and ate with the most extraordinary eagerness, snapping at every thing that came in contact with his lips: even pieces of paper, which he chewed and swallowed.

“In the afternoon of this day he began to see, and amused himself reading and writing, in both of which he showed himself a proficient.

“He was still defective in hearing and in the power of speech; he seemed quite insensible to the loudest noises; shouting into the ear, which generally produces so disagreeable a sensation in the meatus, seemed to produce no effect upon him, either upon the common sensibility or upon the hearing. We could only converse with him on paper, and he showed great readiness in keeping up the conversation.

“He continued in this state in the hospital nearly three weeks from his admission: various means and devices were tried to ascertain whether he could hear; but all who saw him, both nurses, patients, students, and visitors to the hospital, agreed in opinion that he could not or did not hear, or that if he did hear he carried on his deception in the most remarkable manner.

“Nor could he be induced to speak: on one occasion I ordered him to be kept without food until he spoke, but the effect of this was merely to cause a paroxysm of hysterical crying.

“Unfortunately this patient was inveigled from the hospital by some devotee of mesmerism; and he was placed under the care of a physician who unhappily misapplies his great talents to what I can regard no otherwise than as the conjurings of mesmerism. By this gentleman he was mesmerised daily for one hour for the space of four weeks. After one of these mesmeric sittings he recovered his hearing, and in three-quarters of an hour after that his speech. I cannot help, however, expressing my belief, that, as his health had greatly improved under the discipline and treatment to which he was subject in the hospital, he would have recovered both his hearing and his speech in less time than under the mesmeric processes, which, indeed, I cannot doubt, had the effect of retarding recovery; for I can no more believe that the hysterical disposition is to be removed by the frequent repetition of the hysterical paroxysms, than I can suppose that the tendency to epilepsy is to be cured by the daily repetition of an epileptic fit.

“I am confirmed in my belief that this patient would have perfectly recovered without the aid of the mesmeric mysteries, by the favourable result of another case, which we succeeded in keeping out of the hands of the mesmerists.

“The patient, in this case, was a girl of 19 years of age, of a

nervous temperament. She accidentally fell into a river, and was immersed in deep water for many minutes: she was taken up in a state of suspended animation. Six hours elapsed before she recovered her senses; and she continued unwell and depressed with headache for several days after the accident. Ten days after it, she had an hysterical paroxysm, and lay for nearly four hours in a state of stupor, out of which she came, deprived of the power of speech and of hearing, as well as of taste and smell, and her mental faculties quite benumbed or paralysed, as she gave no indication that she recognized any of her friends about her.

“An admirable account of this case has been given in the *Lancet* for 1845, by my friend, Mr. Robert Dunn, to whose kindness I am indebted for the opportunity of seeing it. The patient recovered perfectly under a treatment directed to the improvement of her physical health and strength, and is now in a perfectly healthy state.”*

Now the case was not one of hysterical coma, but of violent convulsion, followed, as is usual in epilepsy, by profound sleep or coma, to which common epileptic fits he had been subject, and one of which he had afterwards in the presence of Mr. Thompson. Dr. Todd knew all this from *The Zoist*.

The poor boy was not inveigled from the hospital by some devotee of mesmerism. He left because he was the subject of cruel ridicule and treated barbarously as an impostor, and told that Dr. Todd could do nothing for him. After his return, a charitable lady learning his situation advised him to come to me, in the hope that mesmerism might restore him. Dr. Todd knew all this from *The Zoist*.

Dr. Todd may tell the College of Physicians publicly that mesmerism is conjuring, but the non-medical public will laugh at him: he may say that I “unhappily misapply my great talents” to what he can regard no otherwise than as the “conjurings of mesmerism:” he may flippantly represent that after one of these mesmeric sittings the boy recovered his hearing, and in three quarters of an hour his speech, but the public knows from my account that all the effects of mesmerism were gradual and evident, and the restoration was as decidedly beautiful and successful a *process* of art as the absorption of an enlargement by a course of iodine, or the restoration of strength and colour in a pale girl by a course of iron. Dr. Todd knew all this from *The Zoist*.

The poor boy's health had not greatly improved under the discipline and treatment to which he was subject in the hospital. He was subjected indeed to *discipline* and *treatment*, as he well knew: but his health was not improved, for it was

* *London Medical Gazette*, May 17, 1850; p. 833.

perfectly good, with the exception of his deafness and dumbness; the fit had made no other difference in him. No good of any sort was done to him in the hospital, nor anything that could do him good. He would have recovered both his hearing and speech in less time than under the mesmeric process: and Dr. Todd has no doubt that mesmerism retarded the recovery!! Unfortunately all the facts I have detailed are facts—his are fancies: and such discourse may answer before medical men, but must make the better informed public smile at Dr. Todd as very simple, or as amusingly cunning. The boy had no hysteric paroxysms induced by mesmerism, but most tranquil sleep-waking: and if such had been induced, why should they be declared beforehand calculated to prevent the cure of hysteria. Dr. Todd ought to know that the best remedy for vomiting is frequently an emetic; the best remedy for diarrhœa is frequently a cathartic; the best remedy for hæmorrhage is frequently the abstraction of blood.

As to the case related by his "friend," Mr. Dunn, its cure was exceedingly slow, not ascribable at all to Dr. Todd's treatment, and it might have been cured in a twentieth part of the time with mesmerism, which I regard it unpardonable in Mr. Dunn not to have adopted instead of calling in an anti-mesmerist: for Mr. Dunn has often seen mesmerism, acknowledges it to be true and useful, and has actually practised it on his own patients. Mrs. Dunn ought to scold him.*

Dr. Todd should reflect that over the gate of King's College is written,—

"Sancte et sapienter."

III. *A Case in which many such phenomena as are produced by Mesmerism occurred without mesmerism, and the cure was effected by Nature, after a great length of time, on account of the neglect of Mesmerism: read to the Royal Medical and Chirurgical Society by Mr. Robert Dunn, General Practitioner, and reported in the Journals of the day.*

"Mesmerism produces no phenomenon that does not occur in nervous affections without mesmerism, as I often stated in the theatre of University College Hospital, but that it does produce all the most wonderful phenomena of all affections of every portion of the nervous system; and that the torpor or somnambulism or sleep-waking, which it produces, is that which occurs in trances, as the deepest form of singular sleep, with very moderate cerebral activity, at one extreme, and that of persons in extatic delirium at the other, in which most of the

* We will present our readers with the whole case as our next article, and they will judge how far Dr. Elliotson's remarks are correct.—*Zoist*.

faculties are very active, many perhaps far more active than when in the natural state, and only some faculties torpid, and these perhaps but partially torpid, so that, while the patient may be very talkative, clever, and facetious, he may be divested of his usual proper reserve, and even of all sense of propriety, and really be in a new waking state. I shall in the next chapter detail cases of surgical operations in which *the patients, in this peculiar sleep, felt nothing, and conversed all the time with the operator.*”—Dr. ELLIOTSON, *Numerous Cases of Surgical Operations without Pain in the Mesmeric State*, p. 35.

“MANY and curious are the instances which have been recorded of the arrest, suspension, and, at the time, apparent obliteration of some of the most ordinary functions of the nervous system, in consequence of a sudden shock, agitation, or fright.

“Such cases are not more startling to the minds of common observers, than they are interesting to the physiologist and medical inquirer. The following plain narrative of an interesting case, which has come under my observation, may not be unworthy of the notice of my professional brethren. The subject of the narrative is a young woman, now in the nineteenth year of her age, of a mixed temperament, the nervous with the lymphatic, and, as the medical attendant of the family, I have had frequent opportunities of seeing her since she was two years old. She was the first child of her parents, and came prematurely into the world about six weeks before the usual term of gestation. No reasonable hope was at first entertained that she could live. She had not strength to suck, but the milk, of which fortunately there was an ample supply, was drawn from the breasts, and she was fed with it by a spoon, and from a nursing bottle. At the end of six weeks, the completion of the reputed time of gestation, she was in convulsions for nearly an entire day, and all hope of her living was extinguished; but nevertheless she did survive, and from this time she began to thrive, to the great astonishment of every one who had seen her. She improved rapidly, and when, at four years old, she was inoculated for the small-pox she was a fine, strong, and healthy child, stouter and larger than most children at her age. A custom prevailed in the village to which she was removed, and where indeed she had been born, that whenever the *small-pox broke out naturally*, as it was termed, among the inhabitants, the other children of the village should be *inoculated*, if their parents or friends thought proper to have it done. At other times, inoculation was not permitted. She was accordingly inoculated, and had the small-pox so severely that it nearly cost her her life. She passed favourably through the other ordinary diseases of childhood, with the exception of scarlatina, which she had in a severe form when she was ten years old. After the attack of scarlatina, she enjoyed uniformly good health, up to the date of the present narrative, and grew up a strong, robust, and hearty young woman. Her perceptive powers were naturally quick, and, being largely endowed with the imitative faculty, she was put to the business of a milliner and dress-maker. Two years ago, her health beginning to suffer from long and close application to business, she went, on my recommendation, to her grandfather's, in the county of Kent, and, while there, the following accident occurred:—

“On the 14th of July, 1843, as she was walking with her aunt, by the side of the river which runs through the park of Sir Percival Dyke, of Lullington, she accidentally let a parcel which she was carrying slip from her hands, and in the effort to save it fell into the water. She laid hold of the grass upon the side of the bank, but this giving way, she again fell backwards into the water. Her aunt immediately ran for assistance, but on getting back nothing was to be seen, but, about twenty yards below the place where the accident had happened, a part of the girl's shawl was observed to be floating upon the surface of the water; and from this place she was eventually dragged, in about a quarter of an hour from the time of her falling in, in a state of suspended animation. She was carried to the house of Sir Percival Dyke, where she received every attention. A medical man was sent for, and after the lapse of about six hours, she became sensible, and so far recovered as to be well enough to be removed, on the afternoon of the following day, to her grandfather's house at Shoreham. Though she was now sufficiently recovered to give some account of the accident, and of the state of her feelings after falling in, on her first attempt to get out, she was far from well, complaining of great uneasiness about the bowels, and of pain in the head. The bowels were obstinately constipated; there was no evacuation from the day of the accident until the 20th of the month, a period of seven days; and when the constipation gave way, the alvine dejections proved that both mud and gravel had passed into the stomach. On the 24th, she was seized with a fit (up to this time she had been quite sensible), and is described as lying in the fit in a state of complete stupor for nearly four hours, when she opened her eyes, but was deprived of the powers of speech and hearing, and of the senses of taste and smell; her mental faculties quite benumbed or paralyzed, giving no indication that she recognized any of her friends about her. The head was shaved, and covered with ice; a blister applied to the nape of the neck, and other remedial measures adopted. I regret that I cannot furnish more precise information as to the nature of the fit, and of the treatment pursued. I have written twice to Mr. Richards on the subject, but have not been favoured with any reply to my notes.

“After the lapse, however, of about three weeks, she was so far recovered as to be able to be removed to London; and I saw her, for the first time after the accident, at her own home, on the 8th of August. She did not, or rather could not, recognize me, for her psychical faculties were quite suspended; indeed, her only medium of communication, at this time, with the external world, was through the senses of sight and touch, for she could neither *hear nor speak, smell nor taste*. Her vision, at short distances, was quick, and so great was the state of exaltation of the general sensibility upon the surface of the body, that the slightest touch would startle her; still, unless she was touched, or an object and person was so placed that she could not avoid seeing the one or the other, she appeared to be quite lost to everything that was passing around her. She had no notion that she was at home, nor the least knowledge of anything

about her; she did not even know her own mother, who attended upon her with the most unwearied assiduity and kindness. Her memory, and the power of associating ideas, were quite gone. Wherever she was placed, there she remained throughout the day. She was very weak, but her bodily health was not much deranged; the tongue was clean; the skin moist; and the pulse quiet and regular; but the bowels sluggish. At the time of the last menstrual period there had been considerable general debility, attended with some febrile disturbance, and with an increase of heat about the head; and these symptoms I noticed on subsequent occasions. The catamenia had followed immediately upon the accident, and reappeared at the proper time, and continued regular and copious throughout her illness. Her appetite was good, but having neither taste or smell, she ate alike indifferently whatever she was fed with, and took nauseous medicines as readily as delicious viands. She required to be fed; when I first saw her, she had no notion of taking the food that was placed before her, but, a few days afterwards, if a spoon was put into her hands, and filled by her mother, and conveyed for a few times to her mouth, she would afterwards go on by herself until the whole was eaten.

“ Her wants were sedulously attended to, but she manifested no uneasiness as to food, however long she might be kept without it. The same thing was observed in reference to drink. The calls of nature were alike unheeded by her; the urine and fæces were voided unconsciously, but with the striking peculiarity, that, during the expulsion of the fæces, such was the reflex action induced that the extremities became spasmodically convulsed and rigid; the head was thrown backwards; the muscles of the neck were stiff; and the eyelids closed; so that her mother considered that her bowels never acted without her having what she called ‘a convulsion fit;’ the same thing occasionally happened when the bladder expelled its contents, and what is still more remarkable, the same tonic rigidity of the muscles invariably took place whenever she went to sleep. Every night, when she was placed upon the bed, she remained for some time in a semi-recumbent posture, after which the eyelids closed and the head fell backwards upon the pillow; the hands were clenched; the muscles of the neck stiff; the arms and legs in a state of tonic rigidity, the latter always crossed the one upon the other; after a time the muscles became relaxed; she turned upon her side, and slept soundly until the morning.

“ Such was the state in which I found the young woman on her arrival in London, nearly one month after the occurrence of the accident, and I may here anticipate the narrative by stating that from the time her mental faculties became suspended, in the fit on the 24th of July, 1843, until the July of the following year, when they were again restored—her life, to herself, is *one continued blank*. She has not the slightest knowledge or remembrance of anything which took place during the interval. I put her at once upon a course of tonic medicine, giving her of the compound mixture of iron, 12

drachms, three times a day, and a frequent aperient of the aloes and myrrh pill, adding, occasionally, a few grains of blue pill.

“One of her first acts on recovering from the fit had been to busy herself in picking the bed-clothes, and, as soon as she was able to sit up and to be dressed, she continued the habit by incessantly picking some portion of her dress; she seemed to want an occupation for her fingers, and, accordingly, part of an old straw bonnet was given to her, which she pulled to pieces of great minuteness; she was afterwards bountifully supplied with roses; she picked off the leaves, and then tore them into the smallest particles imaginable. A few days subsequent she began forming upon the table, out of these minute particles, rude figures of roses and other common garden flowers; she had never received any instructions in drawing.

“Roses not being so plentiful in London, waste paper and a pair of scissors were put into her hands, and for some days she found an occupation in cutting the paper into shreds; after a time these cuttings assumed rude figures and shapes, and more particularly the shapes made use of in patch-work. At length she was supplied with the proper materials for patch-work, and, after some initiatory instruction, she took to her needle, and in good earnest to this employment. She now laboured incessantly at patch-work from morning till night, and on Sundays and week-days, for she knew no difference of days; nor could she be made to comprehend the difference. She had no remembrance from day to day of what she had been doing on the previous day, and so every morning commenced *de novo*. Whatever she began, that she continued to work at while daylight lasted, manifesting no uneasiness for anything to eat or to drink, taking not the slightest heed of anything which was going on around her, but intent only on her patch-work. Occasionally, indeed, and not unfrequently two or three times in the course of the day, she would have what her mother called her ‘fits.’ Whilst intent upon her work, and without any external exciting cause, her head would fall backwards, her eyelids close, her arms and legs become rigid, and her hands clenched. After a short time, varying in extent from a few minutes to half an hour or more, the muscles would become relaxed, the eyes open, and she would resume her work, apparently unconscious that anything had happened. About this time she began to show indications of feeling interested in the figures of the flowers and buds, &c., upon the silk and other materials which are made use of in patch-work. The perception of colours, and the exercise of the imitative faculty, were the first evidences she exhibited of psychical advancement in her present state. Although she had received a good plain education, and had been very fond of books, now she could neither read nor write, nor even be made to comprehend the letters of the alphabet. All her former knowledge and past experience appeared to be obliterated, or at least, for the time, to be buried in oblivion, with one exception—a feeling of dread or fright in connection with water; and she now began, *de novo*, like a child, to acquire ideas and to register experience. Ad-

mitting that the senses are the only inlets of all the materials of knowledge, and that—‘*Nihil est in intellectu quod non prius fuerit in sensu,*’ it was not to be expected when in this abnormal condition, with only the senses of sight and touch in communion with the external world, that her progress could be otherwise than slow in the extreme. However, she evinced an interest in looking at pictures and prints—more especially of flowers, trees, and animals—but when shown a landscape in which there was a river, or the view of a troubled sea, she became instantly excited and violently agitated, and one of her fits of spasmodic rigidity and insensibility immediately followed. If the picture were removed before the paroxysm had subsided, she manifested no recollection of what had taken place, but so great was the feeling of dread or of fright associated with water, that the sight of it in motion, its mere running from one vessel to another, made her shudder and tremble, and in the act of washing her hands they were merely placed in the water. After she had been at home a fortnight, I had the benefit of frequent consultations with my friend, Dr. Todd, of King’s College on her case. She had partially recovered her taste, and refused any longer to take nauseous medicines. Dr. Todd expressed his conviction that eventually she would perfectly recover, however gradual and protracted the recovery might be—an opinion which has been fully verified. The accident happened in 1843, and it is only within the last few weeks that she has completely regained her hearing and the full exercise and enjoyment of her mental and bodily powers. We agreed that the tonic course of medicines should be continued, combining quinine with the iron. We further advised the frequent sponging of the head and spine with cold water, and the use of the shower bath as soon as it could be borne. The first attempt, in accordance with our wishes, of running water through a common cullender upon the head, induced such alarming excitement and fright, and was followed by a fit of insensibility of such long continuance, that the experiment was not repeated.

“From this time her interest in flowers daily increased, more especially for rose-buds and wild flowers. Nothing pleased her so much as a fresh little rose-bud. She would look at it again and again, and place it beside her with evident delight, while a smile would play upon her countenance if her mother or I appeared to admire it. But she was still without smell, nor did she regain this sense until the January of the following year. Her mind, however, was gradually awakening from its lethargy, or rather her perceptive faculties were becoming re-developed, under the stimulus of external agencies, for she took more heed of the objects by which she was surrounded, and greater notice of her little brothers, who were constantly beside her, and watched more closely the movements and actions of her mother. The presence of strangers, when brought under her notice, made her irritable and fidgety, but she could not bear to have her mother out of her sight. Things were progressing in this way, when an incident occurred, in October, in the family,

which roused her sensibility, and suddenly brought into play another lost or suspended power—the faculty of speech. Seeing her mother in a state of excessive agitation and grief, she became excited herself, and in the emotional excitement of the moment, suddenly ejaculated, with some hesitation, ‘Wh—a—t’s the mat—ter?’ From this time she began to articulate a few words; but she neither called persons nor things by their right names. The pronoun ‘this’ was her favourite word, and it was applied alike to every individual object, animate and inanimate. She continued her labours at patch-work, and so assiduously, that she had worked up all the materials which had been, or could be, collected, and her mother was now at a loss what to do, or where to look for a further supply. In this dilemma, worsted-work was fortunately suggested by one of her friends, and, though new to her, soon engrossed her exclusive attention, and became her constant employment. She was delighted with the colours and with the flowers upon the patterns that were brought to her. The harmony of colours seemed to be a source of special enjoyment; nor did she conceal her want of respect towards any specimen of work that was placed before her where she thought this had not been observed—it was immediately thrown aside. She applied herself closely to her new occupation, and abandoned altogether the old one. Still she had no recollection from day to day what she had done, and every morning began something new, unless her unfinished work was placed before her; and after imitating the patterns of others, she began devising some of her own.

“In January her sense of smell returned, and from this time she made her further advances in progressive improvement. Her susceptibility to impressions was increased, and emotional feelings were readily excited. She was subject, as formerly, to her fits of insensibility, with spasmodic rigidity. They were even more frequent than formerly, but it was now manifestly obvious that they were generally the result of emotional movements. On one occasion, being alarmed by a stranger, she had quite an hysterical paroxysm, followed by insensibility; and, in consequence, she lost her speech, taste, and smell, for some days afterwards. The mere sight of the same person again was followed by a scream and excessive agitation. Her predominant feeling was that of fear or dread, and whenever she was alarmed, the result was a fit.

“At the recommendation of Dr. Todd and myself she was removed into the country in April. She was taken again to her grandfather’s, at Shoreham, in Kent, and to the same house where she had been stopping previous to her accident. She was delighted with the face of nature and the appearances of spring, but her mind was still in an abnormal state. She did not recognize her grandfather and grandmother, the house, nor Shoreham, ‘as old familiar friends and places;’ she had lost the recollection of all things and events which had there taken place. But the sight of her old favourites and earliest associates,—for as a child she had quite a passion for them,—the wild flowers, made her literally bound with joy;

she ran about the fields in search of them, and her delight and surprise found expression in articulate language. Wild flowers were the first objects which she called by their right names.

“A young man for whom she had formed an attachment prior to the accident, and who had been very kind and attentive throughout her illness in London, accompanied her and her mother to Shoreham. In a day or two afterwards he returned to town, before she had got accustomed and reconciled to the place and her friends, for as yet everything new and every strange face was to her a cause of fearful alarm. She missed him; he had been the great object of her attention, and she became unhappy and fretful. I may here take the opportunity of remarking, that from an early stage of her illness he had been an object of interest when nothing else would rouse her. She was always soothed, and her fears allayed, when he was beside her. Nothing seemed to give her so much pleasure as his presence. He came regularly every evening to see her, and she as regularly looked for his coming. At a time when she did not remember from one hour to another what she had been doing, she would look anxiously for the opening of the door, about the time he was accustomed to pay her a visit, and if he came not she was fidgetty and fretful throughout the evening. Now that she saw him no longer she became unhappy and irritable; her fits were severe and more frequent; she ate little, and had no delight in anything; at last she took to her bed, and her mother became seriously alarmed. The young man was sent for, and it was finally arranged that he should remain for some time at Shoreham. His presence had the desired effect; it roused her, and when he was beside her she was happy. Her bodily health and strength improved, and after a time she took to the employment to which she had been accustomed, dress-making. Still her state could not be considered a natural one. Her memory was so weak, that she forgot from day to day what she had been doing. She was very irritable, and easily excited; the slightest alarm brought on a fit of insensibility and spasmodic rigidity. She was fonder of running about the fields and woods after wild flowers than of using her needle in-doors.

“Such was the state of things at the beginning of July. Many new words had been added to her scanty vocabulary; she had made some mental advances, and her health and strength were quite re-established, when the scene was disturbed, and new feelings aroused by the hydra, Jealousy.

“She was now sufficiently alive to what was passing around her to notice and to be disturbed at the attention the young man was paying another, to the neglect of herself, and at the manner in which his attentions were received and requited; in a word, she became jealous, and not without reason. One day she witnessed a scene which gave her system such a sudden and violent shock that she fell down in a fit, and remained many hours in a state of insensibility, to the great alarm of every one around her. It is described as resembling the first fit with which she was attacked when she lost her senses. It proved critical and sanatory. When the insensibility

passed off, she was no longer spell-bound. The veil of oblivion was withdrawn, and, as if awakening from a sleep of twelve months duration, she found herself surrounded by her grandfather, grandmother, and other familiar friends and acquaintances, in the old house at Shoreham. She awoke in the possession of her natural faculties and former knowledge, but without the slightest remembrance of anything which had taken place in the interval, from the invasion of the first fit up to the present time. She spoke, but she heard not; she was still deaf, but as she could read and write as formerly, she was no longer cut off from communication with others.

“Though she had no recollection of the scene she had witnessed, and the sudden effect it had produced, nor any idea that her lover had formed an attachment for another, her mother prudently judged it expedient to remove her home as soon as possible, and thus avoid again exposing her to the risk of having her feelings hurt and her mind disturbed.

“I saw her on the day of her return. She was weak, but sensible, and very glad to see me; perfectly aware that she was at her own home, surrounded by her mother and family, and presenting a striking but gratifying contrast to the state in which I had found her when she was first brought home on the former occasion. From this time she gradually improved, but it was not until the last month that she recovered her hearing. She soon perfectly understood, by the motion of the lips, what her mother said; they conversed with facility and quickness together, but she did not understand the language of the lips of a stranger. On one occasion, when the Tower guns were firing, she heard the noise, or rather, to use her own words, ‘felt it all over her body.’ But a boy whistling in the street was the first sound she distinctly heard. He was whistling a well-known popular tune in a sharp and shrill key, and she had the tune sounding in her ears all the day afterwards. About five or six weeks ago she went to Brighton; after a few days she heard the roaring of the sea, and now she hears nearly as well as ever she did. She has come home in good health and in the exercise and enjoyment of all her mental and bodily powers.”—*Lancet*, Nov. 15 and 22, 1845.

After detailing the case of the poor man of Tinsbury, so cruelly stigmatized as an impostor by Sir Benjamin Brodie, Dr. Elliotson remarks in his pamphlet, at p. 41:—

“The changes which occurred at different times were highly characteristic of these more rare affections. After his first paroxysm of sleep he was dumb for a whole month. During the first fortnight of his second paroxysm of sleep he would open his eyes, but afterwards he did not;—a likely thing that a man feigning sleep would ever lie with his eyes open, or open them from time to time! At one period he ceased to eat and evacuate: his jaws closed, and neither food put at his bed-side disappeared, nor did an alvine evacuation appear in his utensil for six weeks and four days, though once he made water. At

another period, when he was called on by his name, "he seemed to hear them and be somewhat sensible, though he could not make them any answer;"—was this likely in a man feigning absolute sleep? His eyes were not now shut so close, and he had frequent great tremblings of his eyelids:—a probable thing this, that he would have kept his eyes constantly in this irksome state of movement when sleep would have been better shammed by keeping them closed! The countryman could never have devised all these little circumstances which practitioners, who have seen as many cases of this description as I now have, recognise at once as striking peculiarities of such affections. It is worthy of notice that the man was so inveterate a smoker as to have "a hole made in his Teeth, by holding his Pipe in his Mouth," yet, by sleeping thus, first in 1694 for a month, then in 1696 for seventeen weeks, and then in 1697 for six months with the exception of a few minutes once, he deprived himself of what must have been an indispensable pleasure.

"On waking from his sleep of seventeen weeks, so far from wishing it to be believed, he could not easily be brought to believe it himself till he saw the oats and barley ripe which were sowing when he saw the fields last."

IV. *A recent instance in France of Sleep-waking, similar to that which occurred at Tinsbury near Bath a hundred and fifty years ago and is obstinately and absurdly pronounced by Sir Benjamin Brodie an imposture; recorded in the Gazette Médicale for 1850, and translated into the London Medical Gazette of May 10th, 1850.*

"—— non deficit alter
Aureus." VIRGIL, *Æneid*, vi. 143.

"R—— H——, aged 19 years, of a good constitution, lymphatic temperament, with black hair and brown eyes, having good general health, menstruation regular, moderate in religious observances, of a gay and thoughtless character, fell asleep one evening about seven o'clock: her mother, who was at the time absent from home, was surprised on her return to find her daughter asleep, and endeavoured to wake her, but without avail. Being alarmed, she summoned M. Maugin, who found her lying on her back in a quiet and calm sleep, interrupted every now and then by deep sighs; the pulse was regular, soft, and slow; the limbs supple and moveable. The eyelids being opened, remained so; the pupils were insensible to light, and no means of excitation addressed to either of the senses succeeded in rousing her. She was insensible even to cutting and pricking and pinching the surface of the body.

"This state lasted from the Sunday evening until Tuesday morning at ten o'clock, when suddenly she rose from her bed, fell on her knees by its side, and opening her eyes, which she raised towards heaven, joined her hands, and began a scene impossible to be described, and worthy the pen of a romance writer. All the catechisms,

prayers, sermons, pious books that she had ever known or read, were repeated with the fervency almost of inspiration. *The state of physical insensibility remained.* She continued thirteen hours in the same condition, and thus occupied. On waking she expressed surprise at the concourse of people that surrounded her, and complained only of debility.

“When questioned she stated that she had dreamt that an angel had conducted her to heaven. She gave a most rapturous account of the happiness she had experienced in her dream.

“This state of ecstasy returned four times, twice at intervals of fourteen days, and once of eight days, and lasted on one occasion twenty-six hours. Her general health has not suffered. M. Maugin regards the case as one of a peculiar form of insanity.”

V. *Four remarkable Cures of intense Chronic Rheumatism, Erysipelas, Neuralgia, and Consumption.* By Mr. MAYHEW, Farnham, Surrey.

“In the whole domain of human arguments, no art or science rests upon experiments more numerous, more positive, or more easily ascertained.”

“To me (and before many years the opinion must be universal) the most extraordinary event in the whole history of human science is, that MESMERISM ever could be doubted.”—Mr. CHENEVIX, *Medical and Physical Journal*, London, 1828, 1829.

Cure of Rheumatism.

Mrs. Elizabeth Dalrymple, aged 32, wife of George D. L. Dalrymple, Merchant, residing at the corner of Spring and Mercer Streets, in the City of New York, had been afflicted with rheumatism for four years without any intermission. From head to foot she was a rheumatic cripple—not able to walk across the room without the most intense pain—her hands utterly useless, she not having the power to open them to one-third of their natural extent—her neck rigid, so that she could not turn her head to the right or left without turning her body also—her jaws fixed, so that for a long period she had been obliged to take only such food as she could suck in between her teeth—and for two years she had had a constant fixed pain in the region of the Organ of Firmness.

I mesmerised her for the purpose of inducing the sleep, and in twenty minutes she slept. She rapidly passed into the deep sleep. I then proceeded to operate locally on the parts affected, first, by breathing; secondly, by friction; thirdly, by very light passes, gliding off towards the extremities. After she had slept about half-an-hour, I awoke her. It was found that she had received the most astonishing benefit; inasmuch as the legs and thighs were freed from rheumatism,

the hands were without pain and liberated almost to their full extent, the neck perfectly cured, the jaws entirely liberated, and the fixed pain at the top of the head had vanished.

I remained on terms of intimacy with this lady till I left America, about two years afterwards; and up to that time she had no return of her affliction.

Cure of Erysipelas.

Eliza Herron, of Newark in the State of New Jersey, aged 23, was afflicted with erysipelas in the left side of the face, which was very much swelled and covered with a dry scurf.

I mesmerised her for about forty minutes before any effect was perceived. The passes were then felt as a cool breeze blowing over the part—the throbbing began to decrease—and the inflammation to descend under the passes towards the neck, thence to the shoulder and elbow, there it lodged for some minutes, and then suddenly flew to the epigastrium, and descended the *right* side and leg towards the foot by which it disappeared.

She passed a comfortable night, quite free from suffering.

On the following day, about noon, the throbbing and burning returned, with less intensity however than on the preceding day, and disappeared again in the same way, under the passes, in about *thirty* minutes.

On the third day the same symptoms again appeared, but were again dispelled in *a few* minutes, and did not again return at any subsequent time.

During the treatment of this case there was no sleep.

Cure of Neuralgia.

George P. Frederick, aged 30, Merchant, residing in West Broadway, in the City of New York, was suffering from neuralgic pains in the stomach and side. So intense were they, that he could neither sit, stand, nor lie, by day or night.

For some considerable time he had been under the care of Dr. Campbell, without experiencing the slightest alleviation of his sufferings.

As I commenced mesmerising him he endeavoured to compose himself upon his bed, and in about half-an-hour he was in a beautiful deep sleep, and to all appearance entirely free from pain.

I then proceeded to operate locally according to my usual custom in such cases, and concluded by the open-handed long pass, for soothing and deepening the sleep.

I then left him to take the full benefit of the sleep; and

after several hours he awoke spontaneously, much refreshed, and quite free from pain; of which I have never heard that he had any return.

Cure of Consumption.

The following is the first of my English cases worthy of notice. It had been pronounced by two medical gentlemen of extensive practice to be a decided case of consumption,—and one of the lungs was pronounced to be nearly gone. I am inclined to differ from them in this opinion. I believe it to have been undoubtedly consumption, but not so far advanced; it should rather be termed incipient consumption. The symptoms attendant on the commencement of the treatment fully warrant me in forming this opinion.

A false delicacy on the part of this young lady ties my hands, so that I cannot give names. But I hold myself ready to give private reference to the lady herself, should it be desired by any of the readers of *The Zoist*.

E. A. M., aged 26 years, to all appearance in a rapid consumption. Her two medical attendants had pronounced “her case to be hopeless, and one of her lungs to be nearly gone.”

This young lady being a dear friend of my sister, I commenced her treatment with feelings of peculiar interest and anxiety to benefit her; and I am happy to say that my efforts were successful.

She slept lightly at the first sitting, and regularly afterwards at each, and was mesmerized twice a day.

She improved so rapidly that in less than one week her friends were filled with astonishment at the change in her appearance. Duty calling me to leave that neighbourhood, I instructed her sister in the necessary processes, and left her under her sister's care.

From time to time I heard of the progress of her recovery, till it was entirely re-established, and I extract the following passage from a note received from her, dated Feb. 1st, 1849:—

“My health is now so good that I do not think it absolutely necessary to continue mesmerism. My friends all agree in saying they never saw me looking better. Such is also the testimony of our medical attendant (Mr. B.), who says, ‘*Of course* it is all owing to mesmerism.’ Allow me again to thank you for your kindness and attention, and I hope when I see you again you will be able to witness my improved state of health.”

To the present day this young lady continues in good health, without a single consumptive symptom remaining.

In this case mesmeric sympathy was remarkably developed. The slightest movement on my part was so instantaneously answered by a corresponding movement on her part, that the motion of my limbs and hers were as if they had been members of one and the same body, and under the control of the same will, and this though we were separated by a distance of 18 or 20 feet. Attraction was also beautifully exhibited. If I sat near her, her hands would gradually turn over on her knees, so that the palmar surface would be upward; the fingers would then reach upward as if feeling for something; the hands would begin to rise, and would continue to move towards my hand or finger, till the points of her fingers, of each hand respectively, were in contact with the point of one of my fingers, or some other part of my hand, but her favourite resting place was the point of a finger.

These phenomena appeared spontaneously. I did not seek to develope more.

VI. *The Earl Stanhope's Testimony to the Truth of Clairvoyance.* Communicated by Major Buckley.

"I never said it was possible. I only said it was true."—*M. G. Lewis.*

"Le vrai n'est pas toujours vraisemblable."—*Fontenelle.*

LORD Stanhope having, in the first instance, sealed up two papers at my lodgings, during my absence from the room, delivered them to me on my return to it, informing me that one contained something written by a friend of his, the other something written by himself. I gave them that evening, while in my box at the opera, to two ladies of my party, who had often been placed by me in a state of waking clairvoyance, and had read in nut-shells and boxes, but never in sealed packets. One of them, after I had made passes over the paper, said that the words, (which she wrote in pencil,) "Believe not every spirit, but try* whether it be good," were written on it; and that after the last word of the sentence, there was one which she could not make out—that it did not appear to belong to the sentence—that it began with a capital letter like a D. The other lady informed me that she could make out the following words only, but that there were others

* The words "the spirit" were inserted here in the original paper, of which the last words were a christian and surname; the first letter of the name was P, but so written as to resemble D.—*Stanhope.*

which she could not. "If you * this † much good." She thought that the word between "you" and "this" was "read," but not feeling sure she would not write it.

On the 4th, the Earl brought with him into my carriage two packets of motto nuts sealed up, informing me that he had purchased them in different shops, one in Bruton Street, the other in the Strand, and that they had not been touched by any person but himself since they were purchased. He took from one of the packets a nut, which, at my request, he marked with a file, and gave it to a lady, who stated the words of the motto. His Lordship opened it and found the words were as stated. The same was done with three more nuts and with the like success. No passes were made over my face or over the nuts.

We called on two more ladies, and found them in company with their mother and two military officers. The lady who had read in the carriage read three more while in the house, without passes being made. One of the other ladies, three; the other, two. They required passes to be made over my face, as well as over the nuts, and all the nuts were previously marked, and afterwards opened, by Lord Stanhope. One of them was read while in his hand. One lady told us, before the nut was opened, that it contained one perfect motto, excepting that part of the word "think" was wanting, and on the same paper one line and three words of a second line belonging to a second motto. All this proved correct. The following were read in the carriage:—

"The sight of my fair, makes joyful my heart,
'Tis only when absent that I‡ feel any smart."

"Aim to acquire talents, for they will last
When thy present charms shall all be past."

"Bless the hour, name the day,
Haste to church without delay."

"Your faults are odious in my sight,
And ne'er can give my heart delight."

The following in the house, taken from the second sealed packet by Earl Stanhope:—

"Is there on earth a joy so great,
Blest with a fond and faithful mate?"

"A person with a wooden leg,
Will come your favour soon to beg."

* The word "read" was here inserted in the original paper.—*Stanhope.*

† The words "you will do" were here inserted in the original paper.—*Stanhope.*

‡ Before this was opened, she said the figure 1 was in place of the word.—*W.B.*

- “ In search of joy some cross the sea,
I'm only happy when near thee.”
- “ Of all the pains the greatest pain
Is to love and love in vain.”
- “ Think not too much of form or grace,
The mind's more noble than the face.”
- “ Let the hours be swiftly fleeting,
Till they bring ————.”
- “ Love, they say, on sweets reposes,
And took your lips for his bed of roses.”
- “ Life is a bark o'er which dark fates oft hover,
As a pilot sure let us take our lover.”
- “ Where there is no sincerity,
There cannot be fidelity.”

Old Bond Street, Aug. 6th, 1850.

W. BUCKLEY.

The above statement is perfectly correct.

STANHOPE.

I must observe, that neither my friend nor myself was at the Opera when the above-mentioned papers were read.

STANHOPE.

VII. *Power of Mesmerism over Deafness, and Affections of the Spine and Heart; with some curious facts.* By Lieut.-Col. DAVIDSON.

“ To devote an article to the consideration of *animal magnetism*, now that the English practitioners are, one and all, ashamed of its name, would be a work of supererogation, if the *delusion*, unabashed, were not yet parading itself over some parts of the Continent.”—*Drs. FORBES and CONOLLY, British and Foreign Medical Review*, April, 1839.

“ We have already stated that we cannot insert any communication in support of the *extravagant humbug of animal magnetism.*”—*MR. WAKLEY, Lancet*, December 8th, 1844.

TO THE EDITOR OF THE ZOIST.

SIR,—If the following cases are of any service to mesmeric progress, do me the favour to publish them.

I am, Sir, yours obediently,

C. J. C. DAVIDSON.

Grindlay's Rooms, St. Martin's Lane,
London, August, 1850.

Miss L., daughter of a most eminent artist, had laboured under almost perfect deafness for 12 years. She could hear if the speaker's mouth were placed close to, or *on* her ears, but otherwise not a single sound had reached her for that long

period. I mesmerised her 200 times. At the sixth sitting she fell into a species of mesmeric sleep, but was *not* insensible to pain nor rigid. The sleep never became deeper. At the 55th sitting, I was much gratified by learning that she had, during my absence, overheard a conversation between her nephew and the cook,—the latter refusing to give up certain apples to the boy. She herself was much surprised, turned round, and inquired of the woman whether she had said such words; to which the cook replied, “Yes, ma’am: master Edwin wants to take the apples that are meant for baking.” A night or two afterwards there was a violent storm, and the patient could not sleep for the howling of the wind. Again, one night when soundly asleep mesmerically, she awoke rather peevishly, and said, “I can’t sleep for that child’s screaming;” an infant in the room having had its repose disturbed. She awoke several times from my having accidentally sneezed under the influence of a cold. The nephew warned his mother in a laughing manner, stating that his aunt could hear now! In fact, her progress, though slow, was decidedly gratifying, and I determined to spare no labour to effect her restoration to hearing. Her general health was perfectly established, and she gained flesh rapidly. Then came the curious and puzzling change. She invariably slept within about three minutes after I had begun, but there was a sudden cessation of her power of hearing; and up to the 200th sitting, I worked hard to accomplish her recovery, but perfectly failed. I do not attempt to account for this unexpected termination of my anxious labours.

The second case presents some singular features. Mrs. —, a very stout portly woman, about 40 years old, was brought to me by another patient with the view of trying the effect of mesmeric action on her case of spinal affection of more than twelve years’ duration. She was thrown into the mesmeric coma within six minutes, on the first sitting; and in the second, in six slow passes; and subsequently she became perfectly rigid at almost every sitting, and after the 17th declared herself perfectly recovered. She was accompanied by an unmarried female, of great muscular power, who, on one occasion, although perfectly ignorant of the *peculiarities* of mesmerism (which of themselves require much study and attention), undertook to mesmerise my patient at her own lodgings, and threw her into the rigid state; for the patient was, as I have observed, exceedingly susceptible. The matter was never perfectly explained to me, but I suspect that the mesmeriser, while her friend was in that state, manipulated the

cerebral organs. Certainly the results were very lamentable, for the patient suffered excruciating pains in her brain, and could obtain no relief. I was told by the lady who had introduced her to my care, that she was in great pain; and I answered that her conduct in submitting to the power of a second party was very indiscreet, but that, if she attended again, I would relieve her at the first sitting. The patient accordingly returned, and explained the cause of her painful attack. She seated herself, and I then calmly proceeded with extremely slow simultaneous passes from the midline of the brain down over each shoulder, and occasionally down in front; and in less than ten minutes the pains had completely left her; and they never returned.

I shall now mention a singular fact, on the perfect truth of which you may rely. During this patient's absence from her regular sittings, I was attending another afflicted lady, and every now and then was compelled to desist from making passes, from feeling sharp shooting pains in my brain! Being a stout, elderly man, I became much alarmed at these symptoms and began to demesmerise myself, in the same manner that I subsequently practised on my patient, and succeeded in removing them. I had to repeat this process several times a day for three days, wondering how such symptoms could have arisen, as I enjoyed the most robust health in other respects, until I was informed of the cross-mesmerising of my spinal patient. I could not then, and do not now, doubt as to the origin and cause of my painful attack, and I hope that mesmerisers will warn their susceptible patients not to subject themselves to such a chance of injury. I say *chance*, for I have had proof that, if the patients are not highly susceptible, the simultaneous action of two persons on the same sufferer is not invariably injurious. But certainly, in using such double power, one, at least, of the mesmerisers should be possessed of great calmness and self-possession, so as to be able to observe and check the first unfavourable symptom of cross-mesmerism.

As usual, this patient had been subjected to every species of the routine practice, viz., blistering, issues, &c., &c., under very eminent medical men for many years past. I forgot to mention that at the conclusion of her case she mentioned that she was perfectly well, with the single exception of one small spot close to her left scapula. I placed a handkerchief over the place, and breathed *strongly* over it for a quarter of an hour or more, and the next day the pain had *entirely disappeared*, but a large red spot was there, as if the part had been recently blistered. For the benefit of such as may be

inexperienced, I may state that I stood or sat chiefly at the patient's back, and made my passes down from the top of the head, following the course of the spine.

The third case proves the inestimable value of mesmeric action on diseases of the heart, such as are otherwise incurable by medical skill.

Kate ——, a young woman, 20 years of age, had for three years been subject to such violent palpitations of the heart, as to render her almost useless as an attendant on one of my spinal patients, who had been for four years confined to her bed. This disease had been produced by tight-lacing, and the girl was so satisfied of this, that she discarded stays *in toto*. On leaving the lower apartments of the house, at the sound of her mistress's bell, she was compelled by sudden attacks, during her ascent, to stand gasping for breath, and in this manner she slowly reached the sick chamber of her kind mistress. This lady mentioned her case and asked me if I thought she might gain any advantage by the use of mesmerism. I said that at all events I could try, and would whenever my services were required. Being desirous of procuring the benefit of a clairvoyant, Kate's sister was brought to me, as she had been cured of epilepsy in three sittings and had shewn strong symptoms of lucidity. I mesmerised her, and threw her into a low clairvoyant state in a very few minutes. I then asked her, "What is the matter with Kate?" "She has a disease of the heart." "What would cure her?" "Mesmerism would." "How long would it take!" "Five sittings." "Are you quite sure?" "Yes." "Perfectly sure?" "Yes." "How do you know?" "I don't choose to tell you." "What! won't you obey your mesmeriser?" "No, not unless I choose!" Kate sat the next day, and in twenty-five minutes was soundly asleep; but, on being questioned, spoke with great difficulty and much against her inclination, saying that she would be quite well in *four* more sittings! She repeated the date of her cure at the third, and at every subsequent *séance*, until, at the fifth, she declared that she was quite well, but would be seized with a fit that evening at 5 o'clock. I asked her if she were perfectly certain that she would not be subject to any more attacks? She hesitated a moment, and then stated, "Yes, I shall have another this day fortnight; and that will, I am sure, be the very last." "But how is this? you are quite well, and are going to have another this day fortnight! How will that be caused?" "By a fright!" The evening of her last sitting arrived, and, on going out for some beer for her

fellow-servants, she was seized, at the outer door, with a *violent fit*, and obliged to sit down till she could breathe. I waited with anxiety to discover whether the second part of her prediction would be accomplished. The 13th day arrived, and Kate, like all the maid servants of the town, being devotedly fond of dancing, after great difficulty obtained the permission of her mistress to attend a servants' ball. She danced gaily until four in the morning, in the most perfect health and enjoyment, but met then with a fright which produced the predicted fit. I know that for four months she has not had another attack. Her mistress declared her to be a perfectly new creature, active and lively. Kate returned me her hearty thanks for her complete restoration to health. I exhibited her, while in the mesmeric coma, to a young barrister of the family, and to the medical man, while Kate shewed mesmeric sympathy both with myself and with such as were put in mesmeric connection with her, in tasting salt, smelling flowers, hartshorn, &c., &c. The barrister said it was very curious, but there *might* be collusion between us! "Not that I accuse you, but there *might* be!" The medical man saw me, by placing my hand on Kate's brain, *instantly* stop a strong fit of hysteria produced by the rude handling of her brain by one of the young ladies present; and I said to him, "Look, is that a delusion?" "*It's very curious* certainly!"* Certainly it is curious: but the benighted and self-blinded class will not prosecute the re-discovery. Unwise men that they are! they permit half-educated and unprofessional men to pluck the laurels within their reach, and wantonly despise a power greater and surer than that of any medicine at their disposal. What a curious creature is man! Very.

C. J. C. D.

VIII. *An account of the deadly blows dealt, in the very presence of the President and whole College of Physicians, upon all the mesmerists of the earth in their absence, by the valiant Dr. John Arthur Wilson, a physician of St. George's Hospital, in his late right comical Harveian Oration.* By JOHN ELLIOTSON, M.D., Cantab. F.R.S., &c., &c., one of the sufferers, and not likely to recover.

"I was often called upon to defend our nation from the charges of polygamy and atheism. They were dreadfully scandalized at our refusing to acknowledge the authority of the Pope, and one gentleman asked me seriously, and with an

* A surgeon named Paget, practising at Leicester, witnessed some mesmeric phenomena, and all he could do was to say "It's very funny," and think no more of the matter. But he picks up £4000 per annum, by medical and surgical practice. See *Zoist*, No. III., p. 326.

air of great concern, whether I ever said my prayers! On one occasion a large party had assembled, among whom was a merchant recently arrived from Aleppo. In the course of conversation he began to attack the English.

“‘The Ingleez,’ he said, ‘are a very fierce and intractable nation. They marry many wives, and care very little about Allah, whose name be exalted.’

“I here interrupted the speaker, and asked if, in the course of his travels, he had ever heard of the English church.

“‘Belli, yes,’ he answered, ‘I know the whole history of your church. You must understand,’ continued he, turning to the rest, ‘that once there lived in England a great sultan, whose name was Napoleon Buonaparte. This sultan was like unto Antar and Iskander, the Macedonian, and he made many of the kings of Frangistan his footstool. But his heart was lifted up, and he defied Allah in his pride. And Napoleon’s wife was old, and she was no longer pleasing in his eyes. Then it came to pass that he looked upon a certain fair damsel with the glances of love, and he said, “Inshallah, I will divorce my wife and get me this fair one in marriage.” Now the Ingleez were all catholics then, and therefore Napoleon sent a message to our father the Pope desiring that he would grant him a divorce. But the Pope reprovved Napoleon for his pride and unkind dealing with his wife, at which the sultan waxed wrath, and said, “Surely this Pope is no better than Abou Jahash, even the Father of Stupidity; but Inshallah, I will make him eat abomination.” So he went with many soldiers and besieged Rome, and took the Pope prisoner, and shut him up in a great tower in London, which is the chief city of the Ingleez. But the kings of the Franks all joined together, and made war upon Napoleon Buonaparte, and overcame him. Then their soldiers came to London and set the Pope at liberty. And when the Pope returned to Rome he cursed Napoleon, and excommunicated him and all the Ingleez. But Napoleon laughed at his beard, and he said, “Inshallah, but I will have a church of my own.” So he made bishops, and they divorced his wife, and they married him to the beautiful damsel, after which he founded the English church.’

“All the assembly were deeply penetrated and impressed with this narrative, which was delivered with great volubility and lively pantomimic action. I had but little chance of being attended to in my vindication of my country and its religion, for, say what I would, the audience shook their heads doubtfully, and departed full of admiration at the wisdom of the Aleppo merchant, and regarding the English church as the profane invention of that second Nimrod, Napoleon Buonaparte.”—*Notes from Nineveh, and Travels in Mesopotamia, Assyria, and Syria.* By the Rev. J. P. Fletcher.

THE fury of Mr. Wakley, the leader of the British anti-mesmerists—the Holy Alliance of medical and chirurgical presidents and fellows of colleges, baronets, knights, archiaters, examiners, teachers, of fashionable and unfashionable, dashing and miserable, pure and not pure, physicians, surgeons, apothecaries and men-midwives, to hospitals, dispensaries and unions and without office at all, of dentists, cuppers, and chiropodists, from Sir Benjamin Brodie down to Elijah Drench of Rosemary Polygon and Miss Moucher of Tothill Fields,

Grandes et savantissimi doctores,
Medicinæ professores,
Chirurgiani et apothecari,—
Grandes doctores doctrinæ
De la rhubarbe et du sené,*—

the fury, I say, of the terrible coroner of all Middlesex, as soon as he found that I was appointed to deliver the Harveian oration in 1846, was something so awful, that apoplexy, palsy,

* Molière, *Le Malade Imaginaire. Troisième Intermède.*

and insanity were severally feared by his affectionate friends and admirers for several weeks during that glowing summer. His wild cries, are they not all preserved in the sacred pages of the virtuous *Lancet* of that memorable period, and faithfully copied into the accursed pages of the unholy *Zoist* for Jan. 1849? * They are: and great will be the help of these immortal works to the medical historians who shall live when we and mesmerism are no more to be found in any corner of the earth. But the more violent a paroxysm, the greater the exhaustion and repose which follow. When the oration had not only been delivered, but printed and eagerly read in every Christian country, a mesmeric establishment was founded: and the leader of the alliance raved not again, but gave just one hoarse growl, on Saturday morning, July 18th, 1846:—

“First-fruits of the mesmeric oration at the College of Physicians.—The following *disgusting* advertisement appeared in the *Times* of Tuesday last, July the 14th: ‘Mesmeric Infirmary.—At a meeting at the Earl of Ducie’s,’ &c.”—*Lancet*.

A fellow of the College, whose intellect, morals, and taste had been cultivated with all the advantages and care which Oxford and Cambridge only can bestow, and with whom I was and had been for twenty years on terms of incessant and most friendly intercourse, and with whom at my side during the banquet which followed my oration I enjoyed myself exceedingly, as friends do on such occasions, sent the following delicious lines to the *Lancet*, selecting this magazine no doubt in the sincerest friendship, as it had so unmercifully and delicately abused and so seriously injured my purse and my character for eight long years and been more violent than ever against me during the preceding month.

“THE MESMERIC HOSPITAL.

“*To the Editor of the Lancet.*

“SIR,—

“It appears from your last, as I erst had suspected,
That a Mesmeric Hospital’s to be erected;
And if the subscriptions pour in pretty fast,
The scheme will perhaps be accomplished at last.
Dr. E. will of course be the leading physician!
A man of acknowledged and vast erudition,
Well versed in the art; and the cream of the joke is,
He has booked for the nurses the two little Okeys.
Then away with examiners, drugs, and degrees;
Away with old fashions, excepting the fees;
Away with the *Hall*, and away with the *College*;
Away with chirurgico-medical knowledge;

* No. XXIV., pp. 422-3. “The parties concerned in this *infamous publication* are in a state of perpetual mortification at their fallen and degraded position.”—Mr. WAKLEY, *Lancet*, July 31, 1847. See *Zoist*, No. XIX., p. 293.

The 'passes' will act like the wand of a fairy,
 For Mesmer's the 'grand plenipotentiary.'
 All the hospitals' heads will be hid and diminished
 The moment this foetal Mesmeric is finished,
 And paupers, in future, will learn to despise,
 King's College, The London, St. George's and Guy's.
 No more shall we hear the afflicted complain,
 Operations will give more of pleasure than pain;
 And ladies will smile in their mesmerised trance
 As the pains of their uterine efforts advance.
 Then shut up the schools, burn the Pharmacopœia,
 Let us carry out old Dr. Mesmer's idea:
 And whilst sceptics their agonized vigils are keeping,
 His disciples will through their afflictions be sleeping.

"B—————".

"Chelmsford, July, 1846."

The poet was modest, yet felt it a duty to himself to secure the glory of such a composition, and therefore indicated the authorship by appending the word Chelmsford and the letter B; and after many coy blushings, hangings down of the head, evasions, and positive denials of the authorship, at last confessed to me that the pretty production was his own—the offspring of the head and heart of Dr. John Carr Badeley, M.D., Cantab., at present writing as many prescriptions as he is requested in the market town of Chelmsford.

The oration of 1847 was delivered by a quiet gentleman-like physician, Dr. Southey, a graduate of Edinburgh, was very short, and contained no allusion to mesmerism.

The orator of 1848, Dr. Francis Hawkins, registrar of the College, with whom I had always been, as far as I knew, on "the best terms," came out dashing, and at once called all mesmerists quacks, impostors, and lewd persons. Not only was he unreprieved, but, when, in a letter, I pointed out this insulting conduct to the president officially, I could obtain no redress, not even a notice of such an unjust and offensive attack;* whereas either he should have been severely censured, or I and every mesmerist in the College deprived of the fellowship, which ought not to be held by a quack, an impostor, or a lewd person.

In 1849 the oration was furnished by Dr. Badeley, and he made no allusion to mesmerism, having said all he knew about it in poetry, and having heard from me, in reply to a note in which he assured me he should not mention mesmerism, that I trusted he would, and that, if he said anything improper, I would make minced meat of him. I was too kind-hearted to say minced veal, though, as he is an Essex man, I might with perfect zoological propriety.

* See No. XXIV., p. 399.

In this year of 1850, John Arthur Wilson, Esq., M.D., Oxon., performed the part of orator, and belaboured us with all his might, calling us all sorts of names, like the Oxonian Dr. F. Hawkins, unreprieved, and making strangers imagine that Harvey's day is the feast of unreason, or saturnalia, when the most unoffending and well-meaning must submit, without power of redress, to be spit upon, kicked, and reviled, and hear all manner of evil spoken of them.*

Having seen in the newspapers that we had been terribly castigated, I trembled on reading a solemn declaration from the orator, that he had spared no pains to utter nothing but the truth; so that all accusation must appear well grounded, and his thumps justified in the sight of all men.

“My first object is to speak the truth; to hold no opinion that is not correct.”†

However, I resolved to go through the penal details like a man, and find how many blows were bestowed upon me and my race, and what reasons were given for them.

“Of those forward female creatures who busy themselves incessantly with every strange practice in medicine, surgery, and midwifery, and clamour in public without any modesty for this or that man-midwife who happens to be their delight, contrary to the teaching, the morals, and the innocence of Harvey,—of this or that duke, earl, senator, knight, who trust their wives or daughters to these *indecent MESMERIC or obstetric women,—of mesmeric bishops, of arch-mesmeric arch-bishops,—*allow me for this one day, while I am among my brother doctors, to hold my tongue out of sheer *disgust, out of modesty, out of MY REVERENCE FOR RELIGION!*”‡

* In a lecture delivered before the College a few months previously to Dr. Hawkins's oration, “He said that mesmerists absurdly talk of preventing the pain of surgical operations by mesmerism, and tell us of a man in Nottinghamshire whose leg was cut off without his feeling pain, but who was like Sir Thomas Hardy, a brave fellow, and one who could bear pain, or did not know what the word pain meant. And then he descanted upon the blessings of chloroform, and thought the bishops ought to be requested to draw up a form of thanksgiving to God for having vouchsafed to us the knowledge of chloroform to prevent pain. He next ridiculed mesmerism as an imposture sometimes shewn in drawing-rooms to fashionable dowagers with not half the sense of laundry-maids, and talked about Rosicrusian parsons, and semi-delirious butlers.”—*Zoist*, No. XXIII, p. 344.

† “Id primum respicio, ut verum sit id quod dicam, ut quod sentiam sit sincerum.”

‡ “De mulierculis istis protervis, omni insolitæ methodo vel medicinæ, vel chirurgiæ, vel artis obstetricæ se confestim immiscentibus,—pro hoc vel illo obstetrico in deliciis habito, contra Harveii doctrinam, mores et innocentiam, per publicas vias impudicè clamitantibus,—de duce hoc vel illo,—de comitibus, senatoribus, equestribus, in mesmericarum vel obstetricarum istarum impudicarum muliercularum clientelam se et conjuges et filias suas tradentibus,—de episcopis mesmericis, de archiepiscopis archi-mesmericis,—præ fastidio, præ pudore, præ religionis studio liceat mihi medico saltem inter medicos hoc die tacere!”

This was a very pretty way of holding his tongue. However, I found myself in the best society, as it is called; and the blows neither made me reel nor gave me pain, and for a very good reason, because they were no blows, since the orator did not attempt any proof, justification or illustration of what he said, but merely called names, which every body knows are not blows and can be furnished by any coward or child in any quantity.

After collecting his strength as well as he could, the orator aimed another blow:—

“Let us return to Harvey and Lumley, into day-light again. *Get out of the way you modern patrons, you homœopathists, you hydropathists, you visionaries, you MESMERISTS.* Your ways, your nature, disqualify you for patronizing in conjunction with that pure old English breed of the nobleman and the physician.”

“Do, pray, let the absurdities, the presumption, the indecencies, with which you have so long oppressed and almost extinguished our divine art, be banished for ever into utter darkness and silence by this adjuration at least (I am going to speak about the blood).”*

We learnt most satisfactorily that we are successful swindlers:—

“To all who cultivate genuine medicine daily, diligently, and most laboriously, who try to preserve their good feelings and the excellence of their nature, purity, and morals—to all who prefer living in honest poverty to growing rich by the systematic quackeries of homœopathy, hydropathy, and MESMERISM—to all these respectable fellows of the College, though humble in ambition and pocket, let us return due thanks solemnly in obedience to Harvey, as to our benefactors.”†

So enthusiastically struck with benevolence and piety was Dr. Wilson, like all other virulent revilers of mesmerism and mesmerists, when ether and chloroform were announced, that he proposed public and private thanksgivings should be offered up throughout the country to Almighty God,‡ the

* “Ad Harveium et Lumleium, quasi in lucem, redeamus. Date locum, hujusce ævi patroni, homœopathici, hydropathici, mercuriales, mesmerici. Inter hos duos, inter hunc nobilem et medicum illum, stirpis veteris illius Anglicæ et sinceræ propaginis, clientela non morum est vestrum, non vestri est ingenii.

“Ineptiæ, arrogantiae, impuditiæ, quibus artem nostram divinam jamdiu opprimitis et penè obruitis, hæc saltem adjuratione, (de sanguine nunc agitur,) in tenebras actæ conquiescant!”

† “Omnibus—qui, veræ medicinæ scientiam excolentes, in hac nostrâ vitæ ratione, quotidianâ, assiduâ, laboriosissimâ, humanitatem animi, et mores suos integros servare student—omnibus, qui honestè pauperes vivere optant, potius quàm homœopathicis, hydropathicis, mesmericis, etiam ad normam empiricæ exquisitis artibus divitias parere—omnibus his bene moratis sociis nostris, quamvis spe humili et opibus præcis, gratias hodie ut benefactoribus, Harveio ipso indicente, pro debito et solemniter agamus.”

‡ *Lancet*, 1847. See *Zoist*, No. XXVIII., p. 375.

bishops composing the form,—but the common burial service being, I suppose, sufficient to be read over the mortal remains of those who perish by either; and he gave utterance to these feelings in his oration, and, like all the candid tribe of anti-mesmerists, but, in all honesty and simplicity of heart and no doubt “*out of sheer disgust, out of modesty, out of his reverence for religion,*” without a single allusion to the endless cases recorded in *The Zoist* of the anæsthetic powers of mesmerism, or to the gigantic labours of Dr. Esdaile which “will endure longer than the royal pyramids of Egypt.”

“—allow me, Fellows, to say a very few words, but those of prayer and thanksgiving, to extol that heavenly gift vouchsafed divinely by the author of all good for the relief of man, the ethereal power of which, diffused among the nerves by the blood, prevents even the most violent pain.

“This is surely as deserving of patronage by our aristocracy and idle female creatures as *mesmeric passes*; and as much to be thought a miracle and received with gratitude by religious philosophers.

“A truly wonderful thing, a thing in which we see the hand of God, and to which no language is adequate.

“Alas! how has it been received into the hands and not the hearts of many of us, who are stupid dolts without a spark of religion. Unworthy, ungrateful wretches! cannot the grovelling English mind, always hankering after money and titles,—cannot the little soul of the morbid anatomist, always busied with particles,—cannot the superficial medico-chirurgico-obstetrico-practical mind, no longer simple and earnest as in the olden time, endure the presence of God in his works?

“Our pious Harvey would not have given such a reception to the sight of the blood now made to triumph in the nerves over pain by the vapour of ether; nor would he who was at once physician, philosopher, and poet, have passed by this subject for adoration like a *summer cloud* without profound admiration. Where, where is that *Religio Medici*—that *ἀσθησις* of his art and its object expressed in the sentence, ‘Men never come nearer to the gods than when contemplating the divine nature and giving health to their fellow creatures.’”*

* “—mihi fas sit perpaucis verbis, sed iis preces et gratias agentibus, iterum coram vobis, Socii, donum illud cœleste extollere, ab Auctoris cujusve boni ad solatium hominum divinitus missum, cujus vis ætherea in nervos per sanguinem diffusa, dolori, utcumque atroci, in principiis obstare valet.

“En, quod a viris nostris principibus et mulierculis otiosis, æquè ac manipulatio mesmerica dignum est ut in patrocinium et clientelam recipiatur,—a religiosi philosophiæ faventibus æquè pro miraculo habendum, et grata mente excolendum!”

“Res planè mirabilis, res Dei! et cui potest par oratio nulla inveniri.

“Heu! inter plerosque nostrum, quàm crasso ingenio quàm sine religione, in manus, sed non in animam receptum. Indigni! Ingrati! An egestas hujusce animi nostri Anglici in nummationem et titulos semper proclivis, an angustiae pectoris pathologici particulis partium semper occupati, an levitas ingenii medico-chirurgico-

Dr. Wilson of course hit Sir Benjamin Brodie, for he alone of all anti-mesmeric surgeons, as far as I know, made himself notorious for opposition to ether and chloroform, and, I suppose, in order to be consistent, as he had ridiculed the idea of so many people suffering much pain in operations. Dr. Wilson's words are very classical and pretty—"stupid," "without religion," "unworthy," "ungrateful." But he is certainly wrong in representing that there was other opposition to the ether and chloroform. For the medical world, being violently anti-mesmeric, embraced the anæsthetic drugs frantically; and as to the aristocracy and idle female creatures, the nobility were invited by the hospital surgeons to witness the painless surgical operations, and did go to witness them in crowds, with anti-mesmeric divines and literary men,—and the "idle female creatures," if they did not rush with the gentlemen to witness surgical operations, were shewn the anæsthetic effects upon poor birds and guinea-pigs, some of which unfortunately died instead of recovering, by Mr. Brande at the Royal Institution, and by Dr. Buckland, the Dean of Westminster, and others, at private parties, on both poor dumb animals and on human beings, some of whom vomited all over the drawing-room carpets.—

Allow me, my fellow men, to say a very few words, but those of prayer and thanksgiving, to extol that heavenly gift, vouchsafed divinely by the author of all good for the relief of man, the MESMERIC POWER, which influencing the system prevents even the most violent pain.

This is surely as deserving of patronage by our aristocracy and idle female creatures as *ether and chloroform*; and as much to be thought a miracle and received with gratitude by religious philosophers. A truly wonderful thing, a thing in which we see the hand of God, and to which no language is adequate.

Alas! How has it been received by the hands and not the hearts of many of us, who are stupid dolts without a spark of religion. Unworthy, ungrateful wretches! Cannot the grovelling English mind, always hankering after money and titles,—cannot the little soul of the morbid anatomist,

obstetrico-practici, haud, ut in tempore præterito, simplicis et concentrati, Deum in ipso opere præsentem non possunt perferre?"

"Non sic pius noster Harveius sanguinem, per ætheris vaporem, de dolore in nervis triumphantem in mentem suam oculis recepisset. Non ille, medicus, philosophus, poeta, hoc pro adoratione indicium, quasi *nebulam æstivam*, sine admiratione singulari prætermisisset. Ubi! ubi! est ea Religio Medici? *ἢ οὐ θεοῖς* illa artis suæ et ejus propositi, quæ his verbis exprimitur, 'Homines nunquam ad Deos propius accedunt, quam Dei naturam contemplando, et salutem hominibus dando.' "

always busied with particles,—cannot the superficial medico-chirurgico-obstetrico-practical mind, no longer simple and earnest as in the olden time, endure the presence of God in his works?

Our pious Harvey would not have given such a reception to the sight of MESMERISM, now made to triumph over pain and disease.*—

It is droll to hear Dr. Wilson utter so much religion, and pour forth such shocking abuse, in the same breath; and to observe him not struck with the fact that he is registering himself on the list of a tribe of miserable forgotten fellows, who would not witness Harvey's facts and abused him with all their might, and who, whenever a great discovery or invention has been made, especially in our science and art, have taken pains to make themselves the laughing-stock of posterity and have fully succeeded.† Dr. Wilson describes the anti-circulation gentlemen thus:—

“Constantly abused by those whom his discovery chiefly interested; injured severely from the same cause in his practice and income; pronounced insane, though his reason never failed him in his life; he preserved his purity of life, and his goodness of heart equalled and kept pace with his firmness to the last.”‡

But what Harvey thought of his revilers, you may learn from his own words, quoted in *my* Oration, p. 67:—

“Some rail with a torrent of expressions which are discreditable to them, often spiteful, insolent, and abusive, by which they only display their own emptiness, absurdity, bad habits, and want of argument (which results from sense) and show themselves mad with sophistries opposed to reason.” “How difficult it is to teach those who have no experience or knowledge derived from the senses, and how unfit to learn true science are the unprepared and inexperienced, is shown in the opinions of the blind concerning colours and of the deaf concerning sounds.”

And at p. 51:—

“Dogs must bark and vomit forth what is in them, and cynics will be found among philosophers: but we must prevent them from biting or infecting with their maddening venom, or gnawing the bones and foundations of truth. I resolved never to read, much more never to condescend to answer, *detractors, idle carpers, and writers tainted with scurrility, from whom nothing solid, nothing but abuse, could be expected.* Let them indulge their depraved desires:

* See my paper in No. XVII., p. 44.

† See my *Harveian Oration*, pp. 15—17.

‡ “Contumeliis ab iis, quibus maximè sententia ejus immortalis serviebat, assidue insectatus; in clientelâ et in re pecuniariâ multùm ex eadem causâ imminutus; amentie etiam, qui totâ non errabat viâ, accusatus, nunquam vitæ innocentiam amisit, sed benevolentiam constantiæ suæ adæquari et pari passu incedere usque ad finem curavit.”

I cannot think they will find many respectable readers; nor does the Almighty bestow upon the bad the most excellent and highly to be desired gift of wisdom. *Let them continue to revile till, if they are not ashamed, they at least are sick and tired.*"

As Dr. Wilson mingles so much religion with his invectives, he does not scruple to mingle up with them all manner of loving words; for, though he is about to carry fire and sword and squibs and crackers into our camp, sparing neither man, nor woman, nor innocent child, he begins by saying,—

"Harvey calls you lovingly together again, as a father does his children, to love and friendship for the sake of science."*

Following my example, never before set I believe, as my other bitter reviler, Dr. F. Hawkins, did two years ago,† of prefixing or introducing into the oration Harvey's foundation of the oration, and his command to the orator in it to exhort the fellows for the honour of the profession to continue mutually in love, he concludes with these affectionate words:

"Experience! Love! Friendship! The words of Harvey himself—the words of all ages, times, places! Laws, manners, even royal diplomas, all things human change. *Love and friendship are from God, and never change.*"‡

He complains of the utter neglect of the College by the Government. That in the time of the Asiatic cholera it was not once consulted by the Senate, the Privy Council, or the Home Secretary: its voice was not heard in either house: not one fellow was consulted.

"By Harvey's blood and heart," he exclaims, "if this is not insulting, I should like to know what is."§

And this was not enough, he continues, but a Board of Health independent of us was established at Whitehall: and the public treat us as badly, despise and insult us in every way, and is now in the habit of giving us a sovereign only for a fee and keeping the shilling in its pocket to spend in some other way.|| This really is abominable, and I pity Dr. Wilson if it is much loss to him.

The Government and the public know that the Fellows of the College are in the present day allowed, in Harveian Ora-

* "Iterum in amorem et amicitiam, scientiæ causâ, ut pater liberos, amanter vos hortatur."

† "O imitatores, servum pecus, ut mihi sæpe Bilem, sæpe jocum vestri movere tumultus."

HORAT. *Epist.*, xix. 19.

‡ "'Experientia! Amor! Amicitia!' verba ipsius Harveii—verba omnium ætatum, temporum, locorum! Leges, mores, etiam diplomata regia, humana omnia mutantur; amor et amicitia a Deo sunt et manent. Veniam date."

§ "Per cor et sanguinem Harveii! Quid est, si hoc non est contumelia."

|| "Tanta est complurium invidia, ut particulam penè vicesimam honorarii per longa æva præscripti in sua commoda a nobis soleant divertere."

tions and lectures, without reproof or the possibility of redress, to use towards each other, without any provocation, the language used by Dr. Francis Hawkins and Dr. John Arthur Wilson. Is this calculated to inspire respect or confidence?*

Before Dr. Wilson finishes, he proposes that we should give a diploma to Prince Albert, and implores his Royal Highness to attend our meetings afterwards, and take his seat at the right hand of the President.† I wish this with

* Every public institution will be respected or not according to its usefulness and dignity of conduct. In a club of poor honest cobblers, if a member were to rise and declare his experience of the truth and utility of certain facts, and most respectfully intreat the members to examine them dispassionately: and then another were to rise and say that all persons of the last speaker's opinions were quacks and impostors and lewd persons; and then another were to rise and contrast such persons with those whose morals are pure, who prefer poverty, honesty and industry to quackery, that he cannot mention such persons for sheer disgust, for the sake of decency and his religious principles, and that, though they have regular degrees, they are bragging, violent, mischief-making empirics: what would be done? Either the accuser would be made to apologize and retract, or the accused would be expelled as unfit for the society. In any other medical body would a member have dared in a lecture to speak of another member as having inveigled, or shewn that he approved of the inveiglement of, a patient from an hospital in order to treat him in a particular manner? or would he have spoken of a patient as kept by himself and the surgeon from the hands of another member's party?

Will the Public or the Government respect such an institution? The College would not have been disregarded as it is, had its course been different. It was offered the splendid Hunterian Museum, and it refused the gift: it has no grand museum of morbid anatomy as it should have, and might have, since all the physicians of hospitals and those in large practice are fellows: it publishes no transactions, whereas it should be the fountain or channel of all medical discoveries and improvements and publish glorious volumes: it has no reunions of the profession and the learned: it has no control over the physicians seven miles beyond London: it can prevent no one from calling himself doctor of medicine, nor in effect even from practising as a physician in London without its sanction. If its friends urge that it has not the power, or the necessary supplies, then its plain duty is to go to Parliament and declare that for want of these it cannot do its great duties, and that without full ability to do its duty and render full service to the nation it must throw up its charter and will exist no longer. It ought to examine every general medical practitioner in England, and not to have allowed the Company of Apothecaries to assume this office, as the Company did unwillingly and with respectful deference to the College of Physicians; and I add that the Company has performed with great credit and great national benefit the duties entrusted to it. Oratorical lamentations and invectives are idle: a noble, candid, and self-denying course is required.

† “Collegii nostri, diplomate regio (faustè sit dictum!) jam tandem post longa æva renovandi, et fructus suos in salutem publicam de novo reddituri, ad quem primitias deferre præstat, quam ad illum, qui amoris et consilii particeps, amore et consilio imperii consors, quotidianis precibus, parens et maritus, in thalamo regio instauratur; ad illum Albertum, quem inter nostros, præ cæteris, Principem omnes libenter agnoscimus.

“Accede, Princeps, ad dexteram Præsidis nostri, in sellam honoris et gratiæ causâ, tibi soli præpositam. Comitibus nostris, socius inter socios, civis inter cives salutis publicæ consulentes, prout libeat, subinde intersis; institutis nostris si qua bona fuerint, in auxilium venias, concionibus ob beneficia recepta solemniter, ut nunc, habitis, auctoritatem regiam impertiri ne fastidias.”

* . . . “jactatores, violentos, conturbatores, quamvis ad normam et quoad nomen exactos, reverâ empiricos.”

all my heart. Orators and lecturers would observe decorum in their addresses; and be afraid of vulgarly vilifying the believers in mesmerism, for Prince Albert acknowledges the truth of mesmerism, and condemns the profession for not carefully investigating the subject.

I terminated my oration with the word "DIXI"—I have finished. Dr. Wilson concludes with "*Veniam date*"—make every allowance for me. To which I answer,—I really cannot think of such a thing.†

Let not Dr. Wilson imagine that I may be driven from my course of duty; for I agree with him that

"He who desires true medical fame must be brave, firm, active. If Harvey had been inactive, or less than bold, what would his talents, his knowledge, or his goodness have availed? Therefore, let every imitator of Harvey be wise in the selection of his profession and studies, and brave in the pursuit of them; brave not only to repel the animosities and injuries of the malevolent; but, &c.*

JOHN ELLIOTSON.

* "*Ignaviâ, sit sine invidia verbum Socii,—ignaviâ cui nomen modestiæ supponitur, jamdiu tabescimus et perdimur. Sit fortis, constans, animosus ille, cui in rebus medicis laus vera ambitioni est! Quid, si Harveius ignavus, si minus quàm audax fuisset? Quid scientia, quid ingenium, quid benevolentia ejus sine fortitudine animi valuissent? Sit igitur omnis veræ laudis ad Harveii gressum in medicinâ sectator, cum in vitæ et studii ratione suscipiendâ sapiens, tum in eâ susceptâ fortis: fortis, non solum ad inimicitias et simultates malevolorum repellendas, sed fortissimus, adversus se et suos assentatione et vanitate prævalentibus; fortis, ne illecebris otii, ne falsâ studii et agendi specie, a disciplinâ ad veram doctrinam pertinente alliciatur; ne a nobilitate urbis ad nimiam cognitionem devocetur.*

† My business in *The Zoist* is with the anti-mesmeric fun only of the oration, or I would tell forth all Dr. Wilson's waggery: how he regrets that he was not allowed by Harvey to say what he does in plain English, as though he is not plain enough, and his Latin plain enough,—how he calls Dr. Snow, whose vocation is to administer ether and chloroform, *Doctor NIX, per æthera notus*,—how Dr. Golden Bird he calls *AUREUS AVIS*,—how he says that Government thought no more of consulting our president, Dr. Paris, than if Dr. Paris were president at Paris,—how Dr. Burton having, the first or the second, observed a blue line upon the margin of the gums when lead has been prescribed, and Dr. Prout having paid much attention to the renal secretion, he says that Dr. Burton raised a leaden monument more durable than brass, (*monumentum sibi exegit, quàmvis a plumbo, ære perennius*), and that *præclarus hic plumbo, prout ille urinâ*,—how, notwithstanding we have lost Dr. Prout, yet, as Dr. Rees has selected the same fluid for study, *apud nos, consensu omnium jamdudum salva RES est*,—how a certain somebody impudently turned the iron of the public railroads into gold (*aurum e ferro viis publicis instrato impudenter conversum*),—how, thinking no doubt of the wood-cut portraits just published in the *Lancet* of the dogged anti-mesmerists, Sir Benjamin Brodie, Dr. Chambers, and Dr. Marshall Hall, he sneers at "breathing" wood-cuts representing wooden features daguerreotyped, (*spirantia ligna, ad LIGNEAS SUAS EFFIGIES a solis radiis expressa*),—how, most justly lashing numerous living physicians and surgeons for contriving to obtain public compliments to commemorate what is but really their own good luck in life, he adds, "If any one present applies this to himself, be easy, I speak of none but the dead," (*bono animo sis, quisquis es, orationi huic qui adsis! de mortuis hodie est quæstio*),—how the *Times* newspaper is the index of the low morality of the present generation, how this is shewn by

IX.—*On the Psychological Theories of modern German Physiologists.* By Mr. R. R. NOEL, Rosavitz, Bohemia.

THE last ten years have been particularly fruitful in physiological works in Germany, and in these the researches into the structure, substance, and functions of the nerves and brain take up no unimportant part. To any one who has attended to the progress which has been made in the anatomy and physiology of the nerves, particularly of the cerebro-spinal and sympathetic systems, and to the speculations to which these have given birth, it must be apparent that a kind of revolution is taking place as regards the so-called science of psychology. There seems now to be a general understanding that mental science can no longer be left in the hands of speculative philosophers. The great authority which the latter have hitherto exercised in this department, if not entirely set aside, is nevertheless considerably undermined. Indeed there are writers to be found—not physiologists, or professors of any other physical science, but followers of philosophic schools—who now candidly confess that psychology must be treated as a science of nature.

Although this much is openly expressed, still there are very few of the physiological or psychological writers who go to the full extent in acknowledging and carrying out the principles of materialism, as has been done by writers in *The Zoist*. The old pure metaphysical doctrines are, to be sure, so far departed from, that mental manifestations, or the greater part of them, are never treated of without reference to bodily conditions. But still the existence and independence of the mind *per se*, as a peculiar principle or power, is contended for, even by those who admit a certain connection or parallelism between its manifestations and organic actions, in individual human life. Of course nearly every physiological or psychological author has his peculiar views regarding the nature and conditions of many of the mental phenomena; but there are certain doctrines common to all, whether

THE TIMES (*typis publicis quotidianis exprimitur*—“TEMPORA” *proclamant mores*).

The oration is a singular compound of information and ignorance; of ability and weakness; of honest independent feeling and servility; of good sense and absurdity; of severe justice and of injustice; of philosophy and conceit. After reading it, a phrenologist would say this man has an ill-balanced head, much good being opposed by much which through its excess is not good and makes a medley of the brain's doings. But the good predominates, and the oration is very striking: far different from the twaddle which has generally characterized these compositions, well deserving of being read by the profession and the public, and of being translated, since a very small number of even the profession in England can read Latin.

partially and reservedly or thoroughgoing materialists; and it is interesting to observe that attempts are generally being made to mediate between the adherents of the spiritualist and materialist schools.

In the following pages, I shall speak of several of the principal works of modern German physiologists, and try to convey to your readers some idea of the psychological doctrines which they contain. I think there will be little difficulty in showing that the opinion I have above ventured to express is not without foundation; and in pointing out to what results this revolutionary process ultimately must lead. Just as in the social world, in those periods of history, which in especial may be designated revolutionary, we see confusion and anarchy prevail, so in the department of physiological-psychology there is no want of excitement, vague undigested theory, and angry controversy. Amidst this diversity of opinions, however, physiologists may be divided into two leading parties. The one considers all mental actions to be the particular forms of expression of bodily states and processes; in short, that *all* phenomena called mental are bound to material conditions. The other asserts, that the mind is a peculiar power or principle; but that its manifestations nevertheless depend, to a greater or less extent, on bodily conditions, on the impressions made by the outward world on the senses and central organs, and on the activity of the latter. There is a third party, or subdivision of the second, whose doctrine is that the mind is a spirit, an immaterial essence, that this uses the bodily organs merely as an instrument, and that it even fashions the latter. Yet these spiritualists, not very consistently allow that the organs of the mind can be deranged or out of tune, and thus the manifestations of the latter imperfect. But this school is daily losing ground.

It is curious to see that all the modern physiologists, whether carrying out materialism to its logical consequences or not, either openly or tacitly repudiate phrenology. In this respect, they resemble the followers of the pure metaphysical schools; but without seeming to be aware of it themselves, physiologists are nevertheless continually approaching nearer and nearer to the views of the immortal Gall.

In Wagner's *Encyclopædia of Physiology*, a work of which the third volume is now completed, and a fourth in progress, several articles have already appeared, treating more or less directly of psychology, in connection with the functions of the nerves and brain. This work is not an organ of materialism, but quite the contrary; I shall therefore begin with it, and speak in conclusion of the psychological views of the material-

ists. Amongst the articles alluded to, those to which I have devoted an earnest study, are "Seele und Seelenleben" (the mind and the mind's life), by Professor Lotze; "Psychologie und Psychiatrie," by Dr. Hagen; and "Temperament," by Dr. Harless. We will begin with Professor Lotze.

It is necessary to premise that the German word, "Seele," is used in a twofold sense; sometimes like the word, soul, in English, in a mere spiritual one, as in the expressions, "the immortality of the soul" (seele), "the living soul" (seele), as opposed to "the dead body." Physiologists, however, apply the word to designate the higher manifestations of organic life, "Seelenthätig Keiten;" and they call the mental life of men and animals, "Das Seelenleben der Menschen und Thiere." Yet the German word, "seele," cannot be considered entirely as the equivalent of the English word, mind; for seele is used to signify the sensual sphere in particular, as opposed to the higher mental or intellectual states in man; these being called "geistig."

It is much to be lamented, that writers on mental phenomena do not take especial pains to give a clear definition of the words they use for abstract ideas. If they would do this, much would be gained for the progress of mental science, and much of a mere polemical character would of itself fall to the ground. But writers on mental philosophy must learn to attend more to concrete facts than they have hitherto done, before we can expect more distinctness and clearness in their abstract ideas. Lotze's article, which is of considerable extent, and divided into seven chapters, I have read with great attention, and I think it as well to state here distinctly, that it was not taken up in the mere spirit of criticism, but rather in the hope that if I should find, as I expected, Gall's discoveries of the functions of the brain spoken of contemptuously, nevertheless I might be able to increase my stock of knowledge by learning some new physiological facts or sound inductions. But I have been woefully disappointed. This article, from beginning to end, bears such a vague, speculative and metaphysical character, that one can only wonder how it came to be admitted into an *Encyclopædia of Physiology*.

To follow Lotze through all his psychological lucubrations would take up more space than could be afforded in a periodical work, destined to record the observations and investigations of phenomena. I shall therefore confine myself to such extracts and remarks as will suffice to convey some idea of the ground the author occupies as a physiologist and philosopher. As it is generally unfair towards an author to give isolated sentences torn out from the context, I will translate,

at the risk of wearying your readers, a few of those passages *in extenso*, in which Lotze has taken particular pains to expound the leading features of his physiologico-psychological theory.

In the first chapter, entitled, "How has psychology originated, and what does it require?" Lotze, after some preliminary and obscure remarks, says:—

"The conception mind (*seele*) has not originated in the vital development of language, in such a manner that, out of a variety of appearances (phenomena), all that was like and corresponding has been collected together into one general picture; but rather with a kind of presentiment, as we so often find, language has theorized, and has expressed in this idea the conviction that a group of various appearances, owing to their inward relations, refer or point backward to a peculiar fundamental explanation, by means of which these appearances, pertaining only to themselves, must be considered apart from other classes of phenomena. This referring or pointing backwards seems to be clearly shewn in the three following circumstances. First, in the observed facts of conceptions, feelings, and desires; three forms of actions, in all which, beyond mere being and occurrence, the addition of the perception of this being and occurrence, the phenomena of consciousness in the most extended sense, becomes apparent: secondly, in the oneness of consciousness, a fact which does not allow that mental actions should be bound to an aggregate of endless, divisible and isolated bodily masses; and lastly, in the circumstance which, though not itself a fact of direct observation, still, as the result of observations, must be antecedently admitted,—that whereas everything else that is, acts in all its relations merely as an effecting cause, which according to universal laws of necessity produces pre-ordained consequences: that which we call gifted with mind, as an acting subject, produces out of itself, with a new and free beginning, motions, changes, actions in general. If we examine all these three circumstances, to see if they justify the admission of a peculiar principle, the mind, for their explanation, we shall find that psychology cannot be based with equal right on all.

"Let us first consider the phenomena of consciousness, and our experience will shew them to be merely transient states, connected with a no less transient complication of bodily masses, with the living frame. The thought, therefore, naturally suggests itself to examine whether this bodily basis does not itself contain the explanatory principles of mental life; a circumstance which would cause psychology, as a particular science, to be not only unnecessary, but even impossible. The views of philosophers, who have occupied themselves extensively with the problems of psychology, have however taken the same direction as the common opinion, and although the connection between bodily and mental processes is continually presented to our view, still it has nevertheless been found necessary to admit a peculiar substratum for the mind. All that takes place in physical masses as such, or in the living body as a combination of

them, the totality of the laws of extension, motion, and mixture, will bear no comparison whatever with the nature of that consciousness, which shews itself in the most various mental processes. On the clear acknowledgment of the absolute difference between thought and extension,—to use a word which has now become of historical importance,—psychology rests her right to deduce mental states from a no less peculiar ground. Before we enter upon the objections which have been made to this simple fundamental principle, we must be careful to guard against a very common misconception. He who, owing to the impossibility of comparing consciousness with physical processes, grounds the first upon a peculiar principle, asserts nothing more than that analytically mental phenomena cannot be derived from bodily ones. He by no means denies that their actual occurrence is often, perhaps always, bound to the conditions of bodily processes. In like manner as every effect depends upon the union of several conditions, not one of which, isolated, of itself alone, would with unmotivated, creative power have produced a consequence, we may in this place confess, that the peculiar principle, the mind, would never, out of itself alone, have developed those phenomena, into the progress of which it is drawn, owing to the stimulus of bodily motions. But whilst we are of opinion that the latter contain the occasioning cause, or those complemental conditions, according to whose permission alone mental phenomena take place, we become satisfied that they imply a foreign principle, to which they are only complementally added. We can make still further concessions, and must do so here, where so much depends on the guarding against unmotivated misconceptions. Owing to the total disparity of physical and psychical phenomena, we have as yet no right to assign both to different classes of substances, but rather we leave for the present the question open of a Thought and Being combining, and consequently of a *physical and psychical attributes-in-one-uniting subject*. But even in this case, supposing that nothing whatsoever exist, which does not possess a certain degree of spiritual life, however easily it may escape our observation, even then the theoretical consideration of this actual union of the bodily and spiritual, would be of no immediate advantage. Such an admission would not in the least narrow the chasm which separates the two. On the contrary, we should have gained nothing beyond Spinoza's idea of a single substance comprising within itself, in a perfectly incomprehensible manner, two absolutely different attributes, the knowledge of the one affording no possible passage to the other. The hope alone would remain, that some outward power, pertaining to both attributes, had bound them so together, that with the variations of the one certain corresponding modifications of the other were connected; yet so, that it would absolutely be only possible to form a conception of the quality and inward manifoldness of the latter, by means of the general character of its attribute, and not by means of that of the other. If, therefore, in reality such a unity existed, the theoretical consideration would not, at least not in the commencement of the examination, gain by it; for however two disparate circles of pheno-

mena might condition each other, still the one could never in such wise be the principle by which to understand the other, that the manifestations of this latter, in their entirety, could be derived from it, but only in so far as the form and the rhythm of their connection might be shewn in its proportionality with the connecting forms of the existing disparate circle. On these accounts, we are of opinion that psychology, as an independent science, decidedly rests on the principle mentioned; and that the admission of the mind as a particular principle, is necessary to explain those phenomena of consciousness. We express this opinion here, at the commencement of our examination, because here alone it is justified. We are well aware that a strict separation of mental (*geistig*) and bodily phenomena is opposed to some wants of our mind (*seele*), and we participate in that longing to see these antitheses interwoven in a higher unity. But it is folly to suppose that that which is identical in its root, must be so too in its branches. Beginning with actual experience, we have the last sprouts and blossoms before us, and here observation shews us positively nothing but an harmonious connection of bodily and mental phenomena, neither of which, rightly conceived, can be traced back to the other. Nothing, therefore, remains for us but, in the first instance, to hold fast to this separation of principles, and after we have developed each in its way, and reviewed the manner in which they harmonize, to look around, and reflect how the higher unity of these two now known circles of phenomena may be possible."

This extract would alone suffice to convey some idea of the author's psychological doctrines. He continues through several pages, and comes back again and again in different parts of his work to ring the changes on his favourite idea: to wit, that there is some sort of connection or proportionality between bodily states and mental phenomena, although these do not stand in direct relation to each other as cause and effect,—that the mind (*seele*) is a "peculiar substratum," concerning the nature of which, however, we are left in the dark. A few pages beyond the above extract, Lotze indeed says:—

"The word '*seele*' does not in our view signify any distinct kind of substance, but it is rather a phenomenological expression, and implies every to us as yet unknown substratum, in so far as it may be capable of producing the above-mentioned (mental) phenomena."

Whether such vague inconsistent ideas as those contained in the above extracts can be considered as an improvement upon the long-cherished purely metaphysical doctrines of the schools, I will leave your readers to decide. To me it seems that a well-organized brain, reasoning upon the data afforded by physical sciences in general, and the physiology of man in particular, can find no logical process by which to gain any

clear, definite conception of the human mind, whether it be considered "a peculiar principle," "an unknown substance," or an immaterial essence. However mystical the Professor's abstract doctrine, his "peculiar principle necessary to explain mental phenomena," still he not very consistently admits that the latter are in reality bound to the conditions of bodily processes, and that they depend on "*the stimulus*," "*the permission of bodily motions*," for their manifestation. The practical consequences of his theory are, therefore, in the main correct, and agree with the principles of materialism. But our philosopher, afraid that such an inference may be drawn, devotes several pages to an uncompromising attack on those physiologists who regard all concrete mental phenomena as the necessary consequences, the outward forms of expression, of various inward bodily states, changes, &c., according to so-called mechanical, chemical, and other physical laws, whereby the laws of hereditary organization and the influences of the outward world on the same are especially apparent. To adopt consistently a material basis, to appeal to nature, in fact, in psychological investigations and reasonings, is stigmatized as shallow and rude; and yet the "*unknown substratum*," the "*substance not necessarily opposed to other known substances*," which our Professor presupposes as "*capable of producing the phenomena of mind*," can hardly be said to agree with the doctrines of spiritualism. Perhaps "*the physical and psychical attributes-in-one-combining subject*," for the possible discovery of which he leaves the door open, is to form the happy medium of reconciliation between contending principles. The passages quoted, and indeed the whole tenor of Lotze's article, must lead the attentive reader naturally to infer, that, whilst the author on the one hand is biased by predilections for the doctrines of divines and professors of transcendentalism, he cannot, on the other hand, resist coquetting to a certain extent with the principles of materialism. If this is the case, we may apply to him the words of the song,—

"It is well to be off with the old love,
Before you are on with the new."

Now and then it would seem as if he had some glimpses of the truth, but that the "letting I dare not wait upon I would" prevented him from going further in the right direction.

But instead of speculating on the subjective character of the professor's psychology, it will be well to let him develop it more fully in his own words.

In that part of his article devoted more especially to the refutation of materialism, Professor Lotze, after combating the views of those physiologists who consider that in many cases relations of quantity may form the conditional ground of qualitative phenomena,—a question it is not necessary here to enter into,—comes again to the grand question, the asses' bridge of psychologists—the oneness of consciousness, and asserts the impossibility of explaining this according to the principles of materialism. On this head, he says:—

“Either each simple element of nervous matter must be considered as a bodily mind (*seele*), possessing knowledge of its own state, without this view assisting in the least in explaining that oneness of consciousness which we perceive within us; or it must be granted, that of the elements of nervous substance only one has the privilege of knowing its own states, whilst the rest are merely destined to awaken these states in it in regular order. In the first case, instead of one mind we should have a system of minds, thus multiplying the problems for explanation without our deriving any advantages for the solution; for it would be just as little allowable to speak of the sensation of a brain fibre as to attribute a collective consciousness to a heap of sand. In the second case, we might perhaps succeed in explaining the undoubted fact of the individuality of consciousness, but the admission of a single monad ruling over the rest, carries us away from the entire materialist view, and leads us back to the necessity of a peculiar principle for the explanation of mental phenomena; with the addition, however, that this one principle is to be considered in the first instance as a bodily mass, which at the same time enjoys the privilege of a spiritual nature. To pursue further the necessity of that substratum, which forms the basis of all mental phenomena, being a complete individual unity, would, owing to the incompatibility of this demand with the endless divisible nature of all matter, cause even this last remnant to vanish, and convince us that one of the most important problems of psychology, the oneness of self-consciousness, has no hope of ever being solved without the previous admission of a peculiar ground of explanation.

“We may therefore assert that psychology, as a distinct science, can be firmly based on this previous admission of a peculiar mind (*seele*), which the impossibility of comparing mental phenomena with bodily processes and the oneness of consciousness show us to be indispensable. However, this assertion is not to be taken in a wider sense than that which is implied in the treatment of different sciences as particular departments. Starting from experience, the admission of the identity of body and soul involves us at once in misconceptions, which obscure the perception of the simplest relations between the two. It appears, therefore, to be a methodological demand, to take in the beginning the contrast of both, distinctly marked, as a basis, so as to be able to observe the intimate connection which beyond all doubt exists between them, more clearly than if this were to be pre-

supposed, without further analysis, as a thing of course. It seems to me necessary to urge this point continually, since it is too often neglected; this view in the end naturally cannot satisfy us, but to speak again here of that which is necessary to its completion, and point out the unity of body and soul, is the less necessary, as I shall return to this subject in conclusion."

All that is said in the passages cited, and in other parts of the article, on the advantages of treating of the phenomena called mental *in abstracto*, and of the bodily conditions as separate branches of knowledge, may be assented to in a certain understanding; and even the allusions to a unity of soul and body, of mind and matter, taken in a purely abstract philosophical sense, have a meaning. The most matter-of-fact mind can understand that, by a synthetical process of reasoning, all that is, the entire universe, may be considered as a harmonious whole. Direct and special observations of the processes of nature lead us to the knowledge of antecedence and consequence, of cause and effect—of the various combinations, actions, and reactions of matter on matter. It is this knowledge of the connections and mutual relations of things, the discovery of general laws, which brings a reflective mind to form the general conception of unity; and this not only in a purely abstract sense, for there are many thinkers who can understand Lichtenberg's bold flight of imagination, when he asserted that, "if a pea were to be shot into the Mediterranean, a vision more acute than that of man must be able to trace the effect to the coast of China." That general conceptions have a charm and a value, few will deny. It is the abuse only which is reprehensible, particularly in a physiologist. It is not rare to find in German natural philosophers* an overweening pride in their powers of thought, a taste for abstract speculations and definitions of nature, to that extent that the study of concrete phenomena and inductive philosophy are neglected. And as regards the mind—taking this term as usually applied, to signify the aggregate of the so-called affective and intellectual faculties of man. These, in conjunction with their bodily conditions, may be conceived as a unity, and mental phenomena may be considered abstractedly as a separate branch of knowledge. Indeed this is necessary, if we will rise above mere empiricism. But it is plain that the more exact and comprehensive our knowledge of concrete phenomena—the principles of material-

* The term "natural philosopher" has not the same meaning in the German language as in the English. The German "Natur Philosoph" is more of a speculator than investigator.

ism being understood—the more true and perfect the abstract conception of the mind will be; the less we become inclined to personify or to dream of the latter as some supernatural power or “peculiar principle.” On the other hand, it can be asserted, that the more perfect the abstract general conception mind, the greater the capacity to interpret special phenomena. Here, as in all scientific investigations, observation and combining reflection, cause and effect, act and react on each other. He, however, who overlooks the historical process, the manner in which, in the course of ages, the conception mind has been formed,—shewing, as it does, various modifications in every age, with every people, and in each individual being,—and believes that his abstraction mind is the originating motivating principle in human nature, that it is an immaterial power manifesting itself merely through bodily organs, evidently mistakes effects for causes, and proves himself to be more of a wonder-loving idealist than a philosopher of nature. He who, moreover, goes so far as to acknowledge that mental phenomena depend in each concrete case on hereditary organisation, and on all the manifold influences of the outward world on the same, of climate, food, fortuitous and systematic education, &c., involves himself in endless inconsistencies, if he at the same time assert that each human being possesses a mind, *per se*, independent of the body; not the abstract conception alluded to, but an immaterial principle, specially and spiritually responsible for qualities and actions known only *de facto* as human.

In the present state of physiological science, although enough has been brought to light to show the nature of the human mind, and to establish the fact that the science of psychology, even in its most extended sense, has, like every other science, a material basis, still certain deficiencies and errors may be found in the theories of mind considered as a system or whole. These can only be supplied and corrected in the course of time, by pursuing the material direction in our investigations, and the logical process of reasoning.

There is nothing new in the above remarks. Materialists will, I think, approve of them; spiritualists call them highly superficial. I should not have ventured on them, had it not been necessary to point out clearly the position which Lotze and many other German physiologists at present occupy, as regards their theories of the mind. It is evident that the “*peculiar principle*,” which Lotze presupposes, is not the understandable abstraction I have alluded to above; more importance is attached to the “*presentiments of mankind,—to the theorizing expressed in language*,” at a time when scientific

investigations were in their infancy, than to such abstractions as are derived from a broad basis of concrete realities. Mental states are, to be sure, according to Lotze's theory, in part, particularly in their sensual sphere, dependent on bodily conditions; and the brain, temperament, and the stimulus of the external world in the first formation of conceptions, are more or less taken into account. Nevertheless, the mind, *per se*, Lotze teaches, is something distinct from all known material substances; and, as we shall see, it is said to possess qualities or attributes of a peculiar kind, as consciousness, ethical and æsthetical judgment and thought, which are utterly independent in their nature of all organic conditions.

Now what do we see here but revolution, a process of decomposition going on as respects the good old faith which disregards physiological facts and teaches that the mind is a spiritual power or essence merely using the body as an instrument, whilst the principles of materialism are not acknowledged and carried out to their logical results? We may not uncharitably presume that some leaven of the old schools, mixed up with some half-digested doctrines of certain modern philosophers of the identity of body and soul, mind and matter, prevent a physiologist like Dr. Lotze from interpreting aright the phenomena which he undertakes to investigate.

Our professor treats with great contempt the arguments of those physiologists who assert that consciousness, like every other mental state, is "*materially conditioned*;" that it by no means shows an absolute oneness in all its phases, but rather is a matter of gradual historical development; and that, even as regards the *I* of self-consciousness, we see in it a varying, relative, individual character, according to particular organization and the special influences of the outward world. But all such objections to his theory Professor Lotze holds very cheaply. He quotes an argument of materialists, viz.:— "that facts are often forgotten and again remembered, that conceptions appear to float in consciousness in different degrees of intensity, and that consequently this strict oneness is by no means shewn in the whole contents of consciousness, but rather in that part only which, at any particular moment, reaches the culmination point of its development." To this he replies:—

"It is easy to perceive that we have here only to do with different states of one and the same principle, and that a conception which has vanished from consciousness has not gone over as a conception to another subject; but, rather continuing with the same subject, it has transformed itself from a conception into another state of this

subject. Besides, according to the above objection, no one of the bodily parts could be substituted for the mind (*seele*); for no one of them would represent an indivisible unity until it were removed beyond the confines of sensible perception and thus transformed into an indivisible and spaceless being (*sein*), which, without possessing form, could nevertheless very well have its particular place in space. But, thus transformed, it is no longer the conception of any thing material, but of being in general, and of such in fact as agrees with the psychological conception of the soul."

How "*formless, spaceless being,*" can yet have "*its particular place in space,*" we must leave to the brains of philosophers like Dr. Lotze, and other disciples of Herbart, to comprehend. For my part, after pondering over the above, and scores of passages containing no less curious matter, I have been obliged to confess with Goëthe's Faust when summing up his studies and their fruits:—

"Nun steh ich hier, ich armer Thor,
Und bin so klug als wie zuvor."

Considering that our author dwells so much on consciousness, as proving the "*peculiar foreign principle*" so necessary to explain mental phenomena, it is rather remarkable to find, a few pages further on, the following passage:—

"Psychological experience is so limited, that we can seldom succeed in distinguishing which manifestations are primary, and which are derived from others; for we know next to nothing of consciousness in its growth, and not too much of it when it is developed."

Here Dr. Lotze allows that consciousness, which he elsewhere asserts to be so thoroughly independent of all known material conditions, is subject to the laws of development, like every other mental faculty. The passage just quoted is taken from a paragraph in which the professor expresses his contempt for "*empirical psychology,—that apparently easiest method of arranging mental phenomena, and then subjecting them to an explanatory theory.*" Observation, analysis, comparison, and classification are, it would seem, held to be of little or no value by this profound physiologist.

(To be concluded in our next).

. It may be well to refer the reader to our remarks upon materialism as perfectly innocent and consistent with a full belief in Christianity, in No. XXI., p. 112. See materialism fully discussed and shewn to be a simple fact without hypothesis, whereas spiritualism is an hypothesis, No. III., p. 288; XII., pp. 418, 511.

See Dr. Elliotson's *Human Physiology*, pp. 32—48; pp. 360-69; and Dr. Engledue's pamphlet on Cerebral Physiology and Materialism.—*Zoist*.

X. *Mesmeric Phenomena in Brutes; as effected by the Duke of Marlborough and the Rev. Mr. Bartlett.* By Dr. ELLIOTSON.

“ You say you will not believe what you do not understand. Look at an egg! If a man break it, there comes only a watery and yellow substance out of it; but, if it be placed under the wings of a fowl, there comes a living thing from it. Who can understand this? Who ever knew how the heat of the hen produced the chicken in the egg? This is incomprehensible to us, yet we do not deny the fact. Let us do like the hen. Let us place these truths in our hearts, as the hen does the eggs under her wings; let us sit upon them,* and take the same pains, and something new will come of them.”—Speech of an AFRICAN SAVAGE, named Mosheshe, to his brethren.—*Missionary Labours and Scenes in Southern Africa*, by ROBERT MOFFATT, p. 611.†

MANKIND is still in its age of infancy, and has all the prejudices and ignorance of infancy. Because our race has existed some thousands of years, be they few or many, it is generally considered as at present ancient. But time, like size and power of all kinds, is estimated according to the degrees to which we have been accustomed. The Lilliputians considered Gulliver an enormous giant; the Brobdignagians a very little pigmy. With human intelligence the animalcule cercaria ephemera, which lives but six hours, would think

* Why did not a medical committee “sit” long ago upon the truths of mesmeric science?—J. E.

† To those Christians who advocate the punishment of death as the most likely to deter others from crime, and have no scruple for the sake of others still innocent to cut short the time of criminals for repentance that they ought to think can never be too long, I offer the following passage from the work of this most noble man, devoted to the welfare of his fellow-creatures. The subject is indeed unconnected with the present article: but one on which *The Zoist* earnestly labours.

“ A feast had been proclaimed, cattle had been slaughtered, and many hearts beat high in anticipation of wallowing in all the excesses of savage delight: eating, drinking, dancing, and singing the victors’ song over the slain, whose bones lay bleached on the neighbouring plains. Every heart appeared elate but one. He was a man of rank, and what was called an Entuna (an officer), who wore on his head the usual badge of dignity. He was brought to head-quarters. His arm bore no shield, nor his hand a spear; he had been divested of these, which had been his glory. He was brought into the presence of the king and his chief council, charged with a crime for which it was in vain to expect pardon, even at the hands of a more humane government. He bowed his fine elastic figure, and kneeled before the judge. The case was investigated silently, which gave solemnity to the scene. Not a whisper was heard among the listening audience, and the voices of the council were only audible to each other and the nearest spectators. The prisoner, though on his knees, had something dignified and noble in his mien. *Not a muscle of his countenance moved*, but his bright black eyes indicated a feeling of intense interest, which the moving balance between life and death only could produce. The case required little investigation; the charges were clearly substantiated, and the culprit pleaded guilty. But, alas! he knew it was at a bar where none ever heard the heart-reviving sound of pardon, even for offences small compared with his. A pause ensued, during which the silence of death pervaded the assembly. At length the monarch spoke, and, addressing the prisoner, said, ‘ You are a dead man, but I shall do to-day what I never did before; I spare your life for the sake of my friend and father’—pointing to the spot where I stood. ‘ I know his heart weeps at the shedding of blood; for his

the life of man almost an eternity: an African baobab tree, or Virginian cypress, which live five and six thousand years, would think it but a span. The amount of ignorance and absurdity throughout the earth would to me be insupportable, were I not to hope that an adult period will arrive to our race, when all that prevails at present will be looked back upon with the smile which we give to the prattle and ways of little children.

Among the errors still prevalent is the idea that we are essentially different from other animals; whereas we are as truly animals as the horse or the butterfly. Every animal, however small, however poor its capacity, has the sense of personality, has sensation, has inclination, has will, as truly

sake I spare your life; he has travelled from a far country to see me, and he has made my heart white; but he tells me that *to take away life is an awful thing, and never can be undone again*. He has pleaded with me *not to go to war, nor destroy life*. I wish him, when he returns to his own home again, to return with a heart as white as he has made mine. I spare you for his sake, for I love him, and he has saved the lives of my people. But,' continued the king, 'you must be degraded for life; you must no more associate with the nobles of the land, nor enter the towns of the princes of the people; nor ever again mingle in the dance of the mighty. Go to the poor of the field, and let your companions be the inhabitants of the desert.' The sentence passed, the pardoned man was expected to bow in grateful adoration to him whom he was wont to look upon and exalt in songs applicable only to One to whom belongs universal sway and the destinies of man. But, no! holding his hands clasped on his bosom, he replied, 'O king, afflict not my heart! I have merited thy displeasure; *let me be slain like the warrior*; I cannot live with the poor.' And, raising his hand to the ring he wore on his brow, he continued, 'How can I live among the dogs of the king, and disgrace these badges of honour which I won among the spears and shields of the mighty? No, I cannot live! *Let me die, O Pezoolu!*' His request was granted, and his hands tied erect over his head. Now my exertions to save his life were vain. He disdained the boon on the conditions offered, preferring to die with the honours he had won at the point of the spear—honours which even the act that condemned him did not tarnish—to exile and poverty among the children of the desert. He was led forth, a man walking on each side. My eye followed him till he reached the top of a precipice, over which he was precipitated into the deep pool of the river beneath, where the crocodiles, accustomed to such meals, were yawning to devour him ere he could reach the bottom! This was a sabbath morning scene such as heathenism exhibits to the view of the Christian philanthropist, and such as is calculated to excite in his bosom feelings of the deepest sympathy. This magnanimous heathen knew of no hereafter. He was without God and without hope. But, however deplorable the state of such a person may be, he will not be condemned as equally guilty with those who, in the midst of light and knowledge, self-separated from the body, recklessly rush into the presence of their Maker and their Judge. We have often read of the patriotism of the Greeks and Romans, and heard that magnanimity of soul extolled which could sacrifice honour, property, and life itself, for the public good, rather than become the vassals of a foe, and live divested of the poor trappings of human glory; if this be virtue, *there are, even among Afric's sons, men not inferior to the most illustrious of the Romans*. The very monarch who was thus influenced by the presence of the Christian missionary, needed only to ask his warriors, 'Who among you will become a sacrifice for the safety of the state, and the country's good?' and his choicest men would have run upon the thick bosses of the enemy's buckler."—pp. 539—542.

as Shakspeare had. And Shakspeare was a chemical composition and an organization as truly as a mouse. The composition varies, and the organization varies, and with these variations result differences in the degree of power and differences in the character of power. But all animal nature is essentially the same. All exist, and all perform all their functions, nervous and cerebral no less than the muscular, or the nutrient or vegetable, by chemical, electrical, and analogous operations. The property of life must be of the same family as these other powers, and exists as truly in a blade of grass as in man; so true are the words that "all flesh is grass." According to the composition and organization of each organ are its properties and functions,—no less of brain than of muscle or liver: and brute and human organs differ in modification and degree only.* It would therefore be impossible for mesmerism not to affect brutes; and we have evidence enough that they are subject to its influence. The fascination of one brute by another is, in all probability, mesmeric. My friend, Dr. John Wilson, late of the Middlesex Hospital,—not the physician who signs his prescriptions "J. A. W.,"—has published a work, now out of print,† containing a large number of mesmeric experiments, without regard to sex or age, upon dogs, cats, horses, pigs, calves, goats, turkeys, fowls, geese, ducks, fish, elephants, lions, and leopards. The effects were decided; and any body can repeat the experiments who has perseverance. Many persons experiment with cats, and make them deeply comatose and quite rigid.

The Duke of Marlborough is a man of great ability and acquirement, and the last in the world to hold ridiculous opinions. However, he is one of the "aristocratic fools," and believes in the truth of mesmerism; and, what is worse, openly avows his conviction. I some years ago received the following letter from him, which I am at liberty to publish:—

"Mote Park, Athlone, January 1, 1843.

"My dear Elliotson,—At Lord Ely's farm is a yard dog,

* Many a brute is more kind than human individuals; and many brutes surpass all mankind in some mental faculty, some perception or instinct.

† *Trials of Animal Magnetism on the Brute Creation.* By John Wilson, Physician to the Middlesex Hospital. London: Sherwood, Gilbert, and Piper, Paternoster Row. 1839.

Dr. Wilson made many trials of mesmerism on his patients in the hospital, and with striking phenomena and great benefit; but was so persecuted that he desisted in disgust. One of his cases is published in No. II., p. 186. In this same hospital Mr. Tomes extracted eleven teeth painlessly in the mesmeric state (No. V., p. 107; XIV., p. 215): and a breast was painfully cut away which might have been cured, for the woman's other breast was condemned to removal, but cured out of the hospital with mesmerism by Mr. Fradelle and Mr. Flintoff (No. XIV., p. 218): a surgeon refused to take off a leg in the mesmeric state (p. 216), and the committee behaved lamentably, especially the Rev. Mr. Scobell, in reference to mesmerism (p. 224).

so savage and ferocious no one dare approach him. I was determined to beat him, and in thirty minutes had him fast asleep, his last sigh being a deep growl. In presence of several persons I then kissed the dog on his forehead, and there left him to awake at his leisure.

“Yours most truly,
“MARLBOROUGH.”

I requested the duke to learn the subsequent state of the dog, and the following was the reply :—

“Blenheim, February, 1843.

“My dear Elliotson,—I have a letter from Ely Lodge this morning, written by Lord Adam Loftus. I extract as follows :—‘The dog has been quite stupid ever since.’—

“I must now tell you what I have been doing here. I have also a very savage yard dog. I tried him to-day; in about fifteen minutes he ran into his kennel and hid his eyes from the manipulating process,—growling, snarling, and barking most furiously, notwithstanding. I then made the man who feeds him, and who is the only person who dares go near him, drag him out of his kennel and nail up a hurdle before the entrance, so as to keep him effectually outside. I then went to work again, the dog, as you may suppose, being ten times more furious. In about 45 minutes I had him so quiet, oppressed, and stupid, that he dropped his nose several times in the mud around his kennel, and kept shutting and opening his eyes. Carts and horses, and men and boys were passing and repassing which served continually to arouse him, so that I could not satisfactorily complete the task, and leave him dead asleep; besides which a heavy snow storm was falling all the while, and I could not feel my fingers’ ends. But I completely subdued the beast, and patted him on the head before I left.

“Yours most sincerely,
“MARLBOROUGH.”

My friend, the Rev. Mr. Bartlett, produced mesmeric effects upon a bull,* as he thus wrote me word :—

“My dear Sir,—It may perhaps not be uninteresting to you to hear of a little incident, which occurred to me in the autumn of 1847, when I was in Westmoreland and Cumber-

* In *Chambers’s Journal* for October 27th, 1849, is the following account :—
“A gentleman residing at Oxford had in his possession a young Syrian bear from Mount Lebanon, about a year old. This bear was generally good-humoured, playful, and tractable. One morning the bear, from the attentions of some visitors, became savage and irritable; and the owner, in despair, tied him up in his usual abode, and went away to attend to his guests. In a few minutes he was hastily recalled to see his bear. He found him rolling about on his haunches,

land. Upon descending a mountain, over which I had been wandering alone, and enjoying the magnificent prospect which opened before me, I found myself in a narrow road between two stone fences, which perhaps separated the lands of different proprietors. On one side of the fences were cattle and a bull. The bull approached the fence in an angry mood, and walked along the other side of it, parallel with me, for more than a quarter of a mile; he then grew more excited, tore the ground with his horns, and bellowed fiercely. As I could not but apprehend that, should there be a breach in the wall, he might leap over and attack me, I was considering what course it was best to take, when we came to a very high and strong gate. Upon reaching the gate, the bull rushed close up to it and bellowed loudly through it. As I knew that he could neither leap over, nor force this gate, I also approached it, and looked him steadily in the face. In about a minute, I caught his eye, which then fixed upon me. In about another minute a twinkling of the eyelids arose, very similar to that of a human subject at an early stage of mesmeric influence. After probably three or four minutes, the eyes gradually closed, and the bull remained quiet, and appeared to be as immovable as if he had been chiselled by the hand of the sculptor! The transition from his previously excited state to his perfectly motionless state, was indeed most striking!

"I could not but feel thankful that all danger from the bull was now past, and, after looking at his fixed form for a few minutes more, I descended the remainder of the mountain, *and did not stop to wake him.*

"Believe me, dear Dr. Elliotson,

"Very faithfully yours,

"T. BARTLETT.

"Kingstone, near Canterbury, Aug. 23rd, 1850."

JOHN ELLIOTSON.

faintly moving his paws, and gradually sinking into a state of quiescence and repose. Above him stood a gentleman, well known in the mesmeric world, making the usual passes with his hands. The poor bear, though evidently unwilling to yield to this new influence, gradually sunk to the ground, closed his eyes, became motionless and insensible to all means used to rouse him. He remained in this state for some minutes, when he awoke, as it were, from a deep sleep, shook himself, and tottered about the court, as though labouring under the effects of a strong narcotic. He exhibited evident signs of drowsiness for some hours afterwards. This interesting scene took place in the presence of many distinguished members of the British Association when last held in the university of Oxford.—*F. T. Buckland.*" (Son of the Dean of Westminster.)

Meeting the Dean's son one evening at the apartments of a clergyman, who was staying with his family at Almond's Hotel in Clifford Street, I asked him if the account was true: and his reply was that he himself had sent it to Chambers.

XI. *Mesmeric Cure of a Cow, by Miss Harriet Martineau.*
By Dr. ELLIOTSON.

“All sane men possessed of a knowledge of physiology, pathology, and therapeutics, must regard homœopathy, *mesmerism*, and hydropathy, as the *socialism* of medicine. We class these three extravagances—these specimens of European Mormonism—together, because we see that the followers of one of them are always the supporters of one or both of the other two.

“If we read the signs of the times aright, we believe that one effect of the protrusion of these *audacious quackeries* into the face of day, will be to unite the profession strongly against those who trade in them, or those medical persons and others who keep the traders in countenance.”—*Lancet*, April 20, 1850, p. 486.

As brutes resemble us in composition and organization, and exhibit mesmeric phenomena according to their properties and functions, so must they be subject to most of the same and to analogous diseases with ourselves, and be more or less amenable to the same remedial measures.

The *Zoist*, No. XII., p. 522, contains two striking mesmeric cures of inflammation in horses, by Mr. H. S. Thompson.

“Last winter I tried the power of mesmerism in inflammation on two horses.

“The first had got cast in the stall, and had severely injured his eye. There was great inflammation, the eyelids were closed and very much swollen, and the eye seemed seriously injured; the cornea quite opaque. I mesmerised the eye by passes over it for half an hour, when the animal opened the eye and the inflammation was considerably abated. The first ten minutes the horse did not seem to experience any sensation; afterwards, however, it was evident that it did so, as it slightly twitched its head away every time I passed my hand over the eye, although I did not touch it, but made the passes at a few inches distance. The operation was repeated by my groom that day, and twice the following day, when all swelling had subsided, and there were no signs of inflammation, merely a white streak across the cornea, evidently from the severity of the blow, and which was some months before it was quite obliterated. No other means were used at all for its recovery.

“The second was a horse who had a severe cut on the back sinew of the fore-leg. There was great inflammation in the leg, and the horse, from pain, had not placed his foot firmly on the ground from a few hours after the accident. On the third day, I made passes down the leg at the distance of about an inch from the leg, continued the process for little more than half an hour, when the leg was considerably cooler, and the horse placed the foot flat and firmly on the ground.

“I have tried no other experiments of this kind on brutes.”

Having heard that Miss Martineau had lately cured a cow, I wrote to Ambleside, requesting her to inform me

whether the report was correct. The following is her obliging, and, I will add, noble answer:—

“Bolton, near Skipton, August 19th, 1850.

“Dear Dr. Elliotson,—Your note has just reached me, having been forwarded from home. The story of the cow is this:—One very hot evening in July, I took some young cousins to see my stock; and I saw a small pail half full of blood at the door of the cow house. During my absence that day, my cow, Ailsie, had been taken violently ill, so that the servants had sent to Rydal for the cow-doctor, who had bled her, and given her strong medicines. This had been done some hours before I saw her; and the doctor had said that if she was not much relieved before his evening visit, he was sure she would die. There were no signs of relief in any way when I saw her at seven o'clock, nor when the doctor came, soon after eight. He said she could not recover, and it was a chance if she lived till morning. At ten, she was worse; and, to be sure, no creature could appear in a more desperate state. She was struggling for breath, quivering, choking, and all in a flame of fever. Her eyes were starting; her mouth and nostrils dry; and the functions suspended, as they had been all day.

“It occurred to me then to have her mesmerised; but, I am afraid, I was rather ashamed. The man knew nothing whatever about mesmerism, except the fact that I had once done it, with success, to his sister. I believe he had not the remotest idea what was done, or what it meant.

“I desired him to come up to the house at twelve o'clock, and let me know Ailsie's state. As I sat during those two hours, I remembered how I had known cats affected by mesmerism, and how Sullivan, the whisperer, tamed vicious horses, and Catlin learned from the Indians how to secure buffalo calves by what seemed clearly to be mesmerism; and I determined to try it upon the cow, if by midnight she proved to be past the power of medicine.

“At midnight I went down, and found that there was no improvement or promise of any. I then directed the man to mesmerise her, and showed him how. He was to persevere, till he saw some decided change, in making passes along the spine, from the head to the tail, and also across the chest, as she laboured more dreadfully than ever in her breathing. Within a few minutes her breathing became easier, her eye less wild, her mouth moist, and before morning she was relieved in all ways.

“The first news I heard was of the astonishment of the Rydal doctor, who came early, without an idea that she could

be alive. He exclaimed that he had 'never thought to see her alive again;' that 'it was a good £10 in Miss M.'s pocket;' and so forth. One thing struck me much. My man called to me as I was in the garden, and asked me to come and see how 'Ailsie fare to go to sleep like,' when he mesmerised her; and it really was curious to see how her eyes grew languid and gradually closed under the treatment.

"This is not all. Towards noon, I was told that Ailsie had relapsed, and was almost as bad as ever. I went down, and saw that it was so, and ordered an hour's mesmerising again. The relief was as striking as before, and in two hours more she was out of danger, and has been very well since.

"I foresee how such a story may be ridiculed; but I perceive how important it is that we should gather some facts about the power of mesmerism over brutes, not only for truth's and humanity's sake, but because the establishment of a few such facts would dispose of the objection that the results of mesmerism are 'all imagination.' I am fond of my cow, and stand up for her good qualities, but I cannot boast of any imaginative faculty in her. A cow morbidly imaginative is a new idea, I believe. If it is true that the greatest chemist in the world says that he must believe if he saw a baby mesmerised, I would ask him whether a cow, or a cat, or a vicious horse, would not do as well.

"If my cows are ever ill again, I will try the experiment with great care, and let you know the result. I may mention that some of my neighbours were aware of the desperate illness of the cow, and of her doctor's astonishment at her recovery. We did not tell the doctor how we interfered with his patient, and I dare say he has not heard of it at this hour: but others of my neighbours were deeply interested in the story, and wished it could be made known. To this I can have no objection, as I do not mind a laugh, and should be glad to save the life of even a single cow.

"I am, dear Dr. Elliotson,

"Your's truly,

"HARRIET MARTINEAU."

If Miss Martineau, after all her most useful and enlightened publications, has at length lately come out as a good agricultural improver, she has still more distinguished herself by proving to the agricultural world that they possess a great and unsuspected power over some of the diseases of their live stock.

But higher is the credit, in my opinion, due to her for her courageous honesty in telling the useful truths which she

knows, utterly regardless of the sneers and insults which she is sure to experience from the noisy and ignorant, who flutter in their little day and disappear for ever. Oh! I know literary persons who fully believe in the wonders and the mighty good of mesmerism, who have witnessed it again and again and again, nay, have practised it with benefit to their fellow-creatures, and yet who are too feeble-hearted, too lavishly endowed with the fear of the world in proportion to their desire for the good of their kind, to publish what they know, to defend mesmerism in their daily, weekly, or monthly writings, or even to subscribe to the Mesmeric Infirmary, since this *publishes* a list of its subscribers. Such people, I verily believe, would change their *religion!*, if they thought the change would increase their *respectability*.

JOHN ELLIOTSON.

XII. *The case of Robert Pate—Disease mistaken for Crime.*

THE proceedings at the *Central Criminal Court*, for July 11th, 1850, must ever be remembered with regret and humiliation by the man of science and the philanthropist. Our readers must be aware, that since the issue of our last number our beloved queen has been unhappily assaulted by one *Robert Pate*—an insane gentleman. Her Majesty, when driving through Piccadilly, received a severe blow with a cane from the above named person, who, it appears, was incidentally walking in that direction, and so came in contact with the royal *cortége*. We regret very much, in common with all persons of properly constituted mind, the annoyance to which our good queen was subjected; but at the same time it is impossible we can do otherwise than express our strongest disapproval—even condemnation—of the views taken generally of the affair, both by the newspaper press and the public. To the former we very naturally look for the expression of views and opinions calculated to lead the latter to a more just and more rational conviction: the press should lead the public mind, should raise it out of the obscurity of *new* and *former* times, and place it side by side with an advanced and progressive humanity. When the writers, engaged by THE LEADING JOURNAL in particular, shall have studied modern science, and so made themselves acquainted with cerebral physiology and pathology—when these gentlemen shall have learned the psychological principles requisite, in the criminal and lunatic, to prevent, in either, the infringement of the moral law—then may we hope no longer to be shocked by the

perusal of such leading articles as that which disfigures the *Times* for Monday, July 1st; and in which we are assured, that, if we would control the insane impulses of the madman, we must do so by the infliction of PUNISHMENT! *i.e.*, if we would arrest the external and visible indications of internal disease, involving the human organism, we must do so by the infliction of yet additional pain on the person of the sufferer. We hope the writer of the editorial article alluded to may never be found in so pitiable a condition: however, should it happen otherwise, he may be assured of our best and sincerest sympathies.

With reference to the proceedings of the *Central Criminal Court* above alluded to, it is not our intention to dwell on the various speeches made by the legal functionaries engaged at the trial; we purpose only to seize the most important facts of the case, and to prove therefrom that the question of the insanity of *Robert Pate* was not only most unfairly dealt with, but most mischievously and inhumanly so. As our readers are doubtless aware, the prisoner was defended by Mr. Cockburn, the counsel, if we mistake not, who so ably advocated the cause of *Mc'Naughten*, tried some eight years since for the murder of *Mr. Drummond*. We cannot help thinking that, if Mr. Cockburn had considered it of sufficient importance to have put forth his mental strength on this late occasion as he did on that just alluded to, the issue would have been less discordant with the facts of medical science, and less opposed to the dictates of the commonest humanity. If the address for the prisoner be correctly reported, it constitutes but a feeble exposition of the LAW OF LUNACY as it should be contained in the statute book of the empire.

The arguments of the *Attorney General* were, we regret to say, of the same unphilosophical and vindictive nature as those we have been ever accustomed to from the bench and the bar. They were to the effect, that, IF *Robert Pate* knew, at the time he struck the blow, what he was doing, and, moreover, that he was doing wrong, then was he "responsible for his acts, and the law required that he should be punished for such." How long our legislators and lawyers will persist in allowing and advocating such a system of ethics—one so much at variance with practical medicine, and so strongly opposed to the knowledge and experience of so many excellent physiologists, whose time and talents have been most successfully directed to psychological studies—it is perhaps impossible to say: but, if the few facts to be stated presently were better known and studied, then we should venture to hope for more rational proceedings.

MR. BARON ALDERSON summed up after much the same fashion as the *Attorney General*, and informed the jury that “they must clearly understand that it was not because a man was insane that he was unpunishable,” and that “upon this point there was generally a very grievous delusion in the minds of medical men:” and so far he adds the authority of his name to the injustice and oppression advocated by the *Times’ Editor*. But, whatever may be the opinions of Mr. Baron Alderson and his *confrère*, there is little chance in the present day of a re-introduction of the whip and stocks into the modern asylum,—there *love not fear* is regarded as the controlling power to the “*uncontrollable impulses*” of the unhappy and once forsaken lunatic.

We beg to assure both the *Attorney General* and Mr. Baron Alderson, that neither *consciousness* nor the ability to distinguish right from wrong constitutes anything like a test of either the sanity or responsibility of an individual, and that even those *maniacs* whom they both think are irresponsible and should be protected from the strong arm of the law—even THOSE, in almost every instance, not only *know* what they *do* and *say*, but can and do most easily discriminate right from wrong; and this truth they may learn any day they will be at the trouble of visiting the County Lunatic Asylum. We tell these gentlemen and the profession to which they belong, notwithstanding what Lord Hale may have said to the contrary, that the intellect is in no way the measure of the responsibility of man, either *sane* or *insane*. The first holiday Baron Alderson and Sir John Jervis may make, we would entreat them to make a trip to the Hanwell Asylum, and, when there, to walk deliberately through the various workshops and storerooms, the laundry, &c.: there they will observe large numbers of *maniacs*, both male and female, employed—and usefully and honorably too—as printers, tailors, shoemakers, upholsterers, bakers, brewers, gardeners, and in domestic avocations. This could not be the case if the insane were so *ignorant* as they are believed and represented to be. Generally speaking, mental derangement consists in an altered and depraved condition of the *affections* and *propensities*: it is these which in almost every instance of lunacy give evidence of disorder; the intellectual powers are affected, it is most true, but sympathetically as a consequence only. We may here add, that, inasmuch as by far the larger part of the brain ministers to the moral feelings and propensities, it is necessarily more liable to diseased action than the smaller and anterior portion of the same organ—the seat of the perceptive and reflective faculties. The intellectual powers of every man,

it is plainly to be seen, are much modified by his moral nature.* How certainly are our likes and dislikes a part rather of our sympathies than the result of our mere knowledge of things! Love, joy, ambition, anger, pride, religion—each and all of our affective feelings and our passions, tincture and color the intellect with their peculiar hue; and the same psychological principle which obtains in sane man obtains also among the insane of our species. This most important fact is not only proved by every day observation, but is demonstrated by all we know of the anatomy and physiology of the brain.

Mr. Baron Alderson has given it as his opinion, that the commission of a criminal act by a lunatic during a lucid interval cannot absolve him from responsibility and consequent punishment. When Mr. Baron Alderson has given the world some good reason to believe that he has studied cerebral pathology, as a branch of medical learning, then and not till then shall we receive his dictum. He has yet to learn, that “the crimes which are alleged to have been committed in a lucid interval are generally the result of the momentary excitement produced by sudden provocations; that these provocations put an end to the temporary cure by immediately reproducing that pathological condition of the brain called irritation; and that this irritation is the essential cause of mental derangement, which absolves from all the legal consequences of crime” (Ray).—There remains but one more psychological error in this trial for us to point out to our readers’ attention, and this one, like those we have already touched upon, is very commonly paraded in our courts *of justice*. Mr. Baron Alderson is reported in the *Times* to have said, “The only insanity which excused a man for his acts was that species of delusion which conduced to and drove a man to commit the act alleged against him. If, for instance, a man, being under the delusion that another man would kill him, killed that man, as he supposed, for his protection, he would be unpunishable for such an act, because it would appear that the act was done under the delusion that he could not protect himself in any other manner, and there the particular description of insanity conduced to the offence; but on the other hand, if a man had the delusion that his head was made of glass, that would be no excuse for his killing a man: he would know very well, that although his head was made of glass, that was no reason why he should kill another man, and that it was a wrong act, and he would be very properly subjected to punishment for that act.”

* See Dr. Elliotson on the Influence of the Feelings on the Intellect, No. III., p. 296.

It happens unfortunately for this very pretty little theory of Mr. Baron Alderson, that the *delusions* of the insane are of little or no importance to the question of criminal responsibility. A delusion, so called, is no criterion of the extent of the mental disorder; it may be superadded to a very slight and but a temporary insanity, and it may not be present in disease involving the whole brain and of long duration. It is never the *delusion* which prompts to violence, but that morbid condition of the brain upon which the said delusion is consequent.* The delusions of the insane express only the nature of the predominant feelings, and are always in harmony with the morbid affection originating them. For instance, the organs of Self-esteem, Veneration, or Destructiveness may severally take on diseased action, and their natural functions, in consequence, may at length become co-exaggerated, so that the sufferer is necessarily the mere instrument of such an unhappy physical condition. Now the first symptom of acute disease of any of the organs above named is expressed by an extraordinary display of either *pride*, *religious enthusiasm*, or *anger*; if the patient be not relieved, or, what is the same thing, if the abnormal action continue unabated, the chances are that a *delusion* will become superadded to the other indications of mental derangement, constituting, as it were, an apology for his ostentatious deportment, or fanaticism, or cruelty of disposition. A delusion then, it is seen, is only an *effect*, and not a *cause*, of perverted feeling or *uncontrollable impulse* to violence. "The assumed personifications," *i. e.*, DELUSIONS, "of the insane must be regarded only as a *morbid colouring* to their several deranged moral feelings, as a voluntary and tangible *ideal* of their innate, involuntary, and morbid impressions." "The speech and actions of the lunatic must be regarded only in the light of *symptoms* of the abnormal condition of the *affections* and *propensities*, which, under circumstances of *health* as well as *disease*, impart the character to man."† The uncertainty of *delusions*, regarded as an indication or symptom of insanity, their independence of the extent or variety of the cerebral disorder, their temporary and fleeting nature, and, what is more than all, their association with the predominant morbid feelings by which the intellectual powers are so manifestly overruled, and to which they are made subservient, must assure our readers not only of Mr. Baron Alderson's inaccu-

* This is *proved* by mesmeric experiments. See Dr. Elliotson's papers, No. X., pp. 471-2; pp. 460-1-2. Great light is thrown upon insanity by the experiments detailed in No. III., p. 346; IX., pp. 362—373.

† See Dr. Davey's *Mental Pathology*, &c.

racy, but also of the great necessity which exists for an immediate and total extinction of the LAW OF LUNACY as explained by our *Peers* and *Judges*.

Our readers are now in a position to judge of the premises upon which Robert Pate has been consigned to the hulks and denied the aids and sympathies of one suffering from a dreadful malady. ROBERT PATE, it should be well remembered, is one of many unfortunate people who are allowed, though labouring under a form of disease more awful than any other, to roam about the world unheeded and uncared for. Like McNaughten and many more, he had been to all intents and purposes insane for years; but, because he possessed a tolerable share of intellectual power, and showed himself competent to the discharge of the every day duties of life, he was allowed to go his own way. In all such cases, the necessary treatment is delayed, and disease once curable is allowed to take so firm a hold of the brain that recovery is hopeless. Day by day the patient is engrossed by his morbid fancies and desires; his moral nature is slowly undermined by the pressure of cerebral changes. His life is passed in yielding to the impulses of a diseased brain; each recurring sensation and thought is tortured into either a cause or an effect of his altered habits and pursuits, which he wants the power, but not always the inclination, to control. His intellectual existence becomes a prey to the phantasies which harass him. His life is consumed by his own perverted feelings and a glimmering consciousness of his own miseries; their nature and not improbable consequences fasten upon him, and all these facts not unfrequently realize the fate of the *suicide*, or it may be what is yet more dreadful, that of the *homicide*. MAY THE CASE OF ROBERT PATE ACT AS A WARNING TO ALL MEN—FRIENDS OR RELATIVES OF THE INSANE.

Q.

When the news of poor Pate's condemnation reached us, we hazarded the opinion that Sir James Clarke would communicate to Her Majesty the opinion of the leading members of the profession on the nature of the case, and that, notwithstanding the sentence which had been passed, Her Majesty would have been induced, by the representations made to her, to pardon the unfortunate patient and consign him to the safe keeping of an asylum. We do not know whether Sir J. Clarke did this or not. We fear not, because, if he had done so, and supported his views of the case with all the collateral evidence which could be brought to bear so powerfully upon it, we feel convinced that Her Majesty would not

have sanctioned the transportation of an unfortunate lunatic. That a man with a diseased brain should be banished, treated as a criminal, and made to become the associate of the idle, the dissolute, and the depraved, is not in accordance with those benevolent views which should be our guide, either in the treatment of disease or in the administration of the laws.

If we had occupied the position of Sir J. Clarke, we should most certainly have requested an audience of the queen, and we should have considered it our duty—a duty devolving upon us as members of a profession which should alone give an opinion as to the sanity or insanity of an individual—so to have placed the facts and arguments as to have convinced Her Majesty that the poor creature who aimed the blow at her head was clearly insane, and that his last act was merely the termination of a series of absurd movements, the promptings of a diseased brain. In such a case what signified the ignorance, the short-sighted views, or the expediency-notions, of ministers, lawyers, or the writers of articles for the public press? We should not have cared for opposition from whatever quarter it might have presented itself—we should have kept the one end in view, our duty—the saving from transportation and association with criminals a man who was afflicted with disease, and a disease to which the proudest intellect must oftentimes succumb.

Dr. Conolly very properly gave an opinion that Pate was a person who should be confined, as far back as last November. Suppose this advice had been attended to, and from an error of judgment he had been afterwards released from the restraint of the asylum, and had then committed the act for which he was lately condemned, we ask would the same sentence have been passed, or would the authorities have ventured to carry it out? We say, No. We are driven therefore to the conclusion that the unfortunate man is suffering the penalty of transportation because his friends did not attend to the advice given to them by a member of that profession which is alone capable of giving an opinion. Such is the law of England! Such is the justice of our rulers!—*Zoist*.

XIII. "*Paralysis of the Arm and Leg cured with Mesmerism. Remarkable phenomena developed during the Mesmeric Sleep. By Dr. Davey, of the Colney Hatch Lunatic Asylum.*" *Sad Conduct of the "Medical Times."*

DR. DAVEY while residing in Ceylon attended a case of uterine disease (hydatids), during the progress of which the muscles of the extremities became paralytic. The constitu-

tional treatment pursued improved the state of the patient very much,—

“But nevertheless much remained to be done towards the complete recovery of the spinal functions of the extremities: for although the flexion and extension of both the upper and fore-arm, and pronation and supination were now little short of perfect, yet the deeply-seated muscles of the fore-arm, those attached to the phalanges, the flexors and extensors of the fingers, and those belonging to the thumbs, were capable only of very slight movements; and similarly of those of the lower extremities, and particularly so of those muscles attached to the inferior phalanges.

“Such was the condition of my patient in the ninth week after the escape of the hydatid mass from the uterus—and at this time I advised her to proceed to Nuwera Ellia in the hope that a change of air and scene might be beneficial: nor was I disappointed. On her return to Colombo (after an absence of two months) in May, both the hands and feet were somewhat less affected than they had been previously.

“In the hope of facilitating the recovery of the deeply-seated muscles of the arm and leg, viz., those attached to the phalanges, superior and inferior, and all of which were at this time in so paralyzed a condition as to render the hands and feet not much more than useless, I proposed to Mrs. T. that she should allow me to mesmerise her. I did so, and with but little trouble, on several occasions—in fact until she left Colombo for Galle. At each sitting and directly she became insensible—comatose—the arms were raised involuntarily, and without the patient’s knowledge, high above the head, and those parts hitherto all but powerless were seen endowed with motion—*e. g.*, the fingers now and then jerked out like an inanimate body when surcharged with electric fluid. The hands, which for a period of about five months had seemed more like mere appendages to the wrists than anything else, falling here and there as the motions of the fore-arm directed, were brought or rather thrown into a straight line with the other, the inferior, parts of the member. This state of things always lasted about 20 or 25 minutes, when it was terminated by a kind of hysterical paroxysm; on the subsidence of which consciousness would reappear, and with it the parts affected reacquired their former and abnormal condition. However, directly on the employment of animal magnetism, the recovery of the hands and feet progressed rapidly, and at this time (December) Mrs. T. is, to use her own words, ‘quite well,’ ‘as well as ever.’ When pressed closely she admits that one ankle is ‘a little weak,’ and that she finds, when executing a difficult piece of music, the fingers occasionally feel ‘stiffish.’ The general health is now, as it has long been, perfect.

“The following letter contains Mrs. T.’s own opinion of the benefits she has received from mesmerism:—

“August 4th, 1848.

“Dear Dr. Davey,—Your letter of the 29th of July, I received

a few days ago; and it is with much pleasure I write to express to you my opinion as to the effect mesmerism had on my limbs. I have derived great benefit from it; for I had not the least power in my wrists before mesmerism was resorted to. I think you mesmerised me altogether four times, and the last time was on a Sunday. I left Colombo for Galle the following day, and it was in the coach, on my way there, I first observed I could nearly raise my wrists. In about a week I entirely got the use of them; and since then my hands have continued to strengthen daily. Within three weeks of the time you first mesmerised me I was able to write my bazaar account; and soon afterwards little notes to my friends, and to yourself among the rest. I can now also walk about the house quite alone, but still have a little difficulty in getting up from my chair. I am in the best health; and this note will be alone sufficient to shew you the improvement which has taken place in my hands since I last wrote to you.

(Signed) “ ‘E—— T——.’ ”

Dr. Davey's work upon insanity, noticed in No. XXIX., pp. 106-7, fell into the hands of Dr. Bushnan, the temporary paid editor of the *Medical Times*, who reviewed it: but afterwards, discovering that Dr. Davey was an abettor of mesmerism and the true physiology of the brain, wrote the following learned, elegant, and moral notice a fortnight subsequently in the number for August the 10th:—

“Dr. Davey has been appointed Resident Medical Superintendent at the New Colney Hatch Lunatic Asylum, having recently returned from having charge of the Government hospital for the insane at Ceylon. In reviewing his work on the pathology of the brain, we suggested that he was in every respect well qualified for such an appointment; and we may now, therefore, be fairly expected to congratulate him on his success, which we do with pleasure, but not without some misgiving, for we have since heard that he is one of those digital philosophers who believe in phrenology and profess to have faith in the more pernicious heresy of mesmerism. In other words, Dr. Davey is a phreno-mesmerist; but we hope we have been misinformed, for a man who holds so responsible an office ought to enjoy an amount of public confidence which will never be awarded to any one, however scientific he may be, who becomes notorious for his credulity. Phrenology is a very innocent pastime, and we should no more dream of disputing seriously the pretensions of any person professing to interpret character by phrenological signs, than we should think of lecturing a child for playing with a Chinese puzzle. It is amusing enough to play at hit or miss in divining a lady's character, by running one's fingers through her glossy ringlets and braided hair, more especially if rewarded for our pains, as Juvenal says the Roman ladies did the metoposcopists who practised this art even in the days of Vespasian,—

‘Præbet frontem manumque Vates propysima roganti.’

But mesmerism is a very different affair. Here the mystic manipulations of the operator, by fatiguing and exhausting nervous sensibility, superinduce—particularly in females disposed to hysteria—that well-known state of coma in which the mesmeriser, from the insensibility of the patient, may truly boast that he can do what he pleases. Truly, it is a profound mesmeric slumber; but ‘in that sleep what dreams may come?’ Phrenology is little more than an agreeable drawing-room plaything; but mesmerism, from the demoralizing results which have attended the practice of it, ought to be excommunicated for ever from the circle of our social life. We, of course, do not make these remarks with the most distant idea of any personality towards Dr. Davey; he now holds a situation of high public trust and responsibility, and we feel assured, that he will not tamper with the confidence that has been reposed in him. With these feelings, we wish him every success in his new office; he has already had much experience in the organization and management of lunatic asylums, and when he considers how much remains yet to be done, in order that these establishments shall be placed upon a better footing than they are at present in this country; and when he reflects how little is yet known of the pathology and proper treatment of insanity, he will find a field open before him which will demand his incessant and anxious exertions, and in the midst of such important occupations, he will—we would fain believe—forget the fictions of phrenology and the dreams of mesmerism.”

We fully intended to publish, as appeared in our last notice to correspondents, a short statement of Dr. Davey’s case in our last number, but were prevented from fulfilling our intention by a press of matter. We do not regret the delay, because it enables us to place in juxtaposition with the case the above attack. As our readers will perceive, according to the opinion of Dr. Bushnan, Dr. Davey was in every way qualified for the appointment which he has lately received, until this learned editor discovered that he belonged to that band of truth-seekers, who, regardless of the scorn and contempt of the world, dare to perform what they believe to be right, and to publish what they have proved to be true. No sooner did Dr. Bushnan discover this rare virtue—a virtue very uncommon amongst medical writers during the past twelve years—than he is suddenly seized with “misgivings,” because, to use his own words, Dr. Davey, “is one of those digital philosophers who believe in phrenology, and profess to have faith in the more pernicious heresy of mesmerism.” It is very fortunate for Dr. Davey that he is not one of those men who wait for the popular breath to teach what scientific subjects may or may not be investigated. Dr. D. thinks for himself, as we know from abundant experience, and he is neither to be guided in his scientific pursuits by Dr. Bushnan,

nor frightened from his consistency by the onslaughts of a man, who was convicted in our last number, by the Rev. Mr. Sandby, of *suppressing one half of a sentence*, which he professed to extract from a paper written by that gentleman.* Dr. B. very innocently insinuates that he feels assured that Dr. Davey will not *tamper* with the confidence reposed in him. We wish that we could say the same for Dr. Bushnan. After the exposure in our last number, what literary man would countenance him or take his word for the accuracy of any quotation which he might make? Alas! for the readers of the *Medical Times*, to what an impure fountain do they resort! A systematic suppression of the most astounding operations ever performed—the abuse of all those who are investigating what he has not the honesty to refer to except with a sneer or with a pen flowing with the outpourings of a prurient imagination—the barefaced assertion that mesmerisers are an immoral class—the contempt of the truths of cerebral physiology, a science which all thoughtful men have long since recognized to be true,—this is the trash with which the medical men who read this journal are amused.

Dr. Bushnan is evidently trying to outvie Mr. Wakley. Mr. Wakley never wrote anything worse than the specimen we have just given. Disgraceful and contemptible as his outpourings have been, Dr. Bushnan's last has the singular merit of being not only more contemptible, but more beastly than anything which ever came from the pen of Wakley. Dr. B. cannot find fault with us for giving him his meed of *praise*. We have often thought, what would we give for a correct report of all the doings and misdoings of all the cliques and coteries which hunted down poor Harvey. How amusing the history of those times would be. Every scrap of the nonsense uttered by the great men of *the day* would be useful now, if only for the purpose of contrast with the inanities written by a similar class upon another truth, and one certain to produce

* He was guilty of the same misconduct in reference to Dr. Elliotson. He wrote—"Poor Dr. Elliotson, repudiating his Alma Mater—eschewing his diploma—ashamed that he belongs to the medical profession, because he has entered the cloudy sanctuary of mesmerism:" and quotes the following words from Dr. Elliotson, with every appearance that they complete a sentence,—"*I feel shame that I belong to the medical profession.*" See No. XXIX., p. 31.

Now Dr. Elliotson's words were: "I feel shame that I belong to the medical profession, I feel shame that I am a human being, when, *forgetting for a moment* those noble and beautiful unworldly characters who are the salt of the earth, and before whom I count myself as nothing, I behold human nature capable of such inhumanity, such absence of moral principle, and such weak short-sightedness." No. XXVIII., p. 368.

Dr. Elliotson repudiates, &c., eschews, &c., and yet always styles himself John Elliotson, M.D. Cantab.!

still greater results. We shall save the future medical historian from hunting through the periodicals for the opinions of the day on the science of mesmerism, for we invariably reprint all the rich morsels we can find, and of course we take care to attach to them the names of their authors. It shall not be our fault if they do not obtain immortality.

XIV. *The British and Foreign Medico-Chirurgical Review, Dr. Laycock, and Orthodox Medicine, versus Empirical Systems.*

THE *British and Foreign Medico-Chirurgical Review* while under the fostering care of Dr. Forbes, almost commenced its career with the publication of an article which was intended to stop for ever the investigation of mesmerism. The writer of the article in question manifestly knew nothing about the subject. He merely received orders from headquarters to demolish Elliotson and his band, and the hireling undertook to do so, with what success will be apparent, when we relate that his employer was shortly after converted to the truth of the subject he had struggled with might and main to crush. In this article, which appeared in April, 1839, the following passage occurred: "If we can quicken its (mesmerism) decline where it now reigns in the hearts of nervous proselytes and *dreaming physicians*, or can assist in forming a barrier against a probable revisitation of it, we shall not think the otherwise more than due attention we have given to the *wild productions* which treat of it entirely thrown away."

Dr. Forbes terminated his connection with the *British and Foreign Review* three years ago, by writing an article therein, not only favourable to the science of mesmerism, but he called on the medical profession not to treat it with the disdain with which he had taught them, but to investigate a subject, which it was evident every day's experience was rendering more and more important. He said, "Indeed we hesitate not to assert, that the testimony is now of so varied and extensive a kind, so strong, and in a certain proportion of cases so seemingly unexceptionable, as to authorize us, nay, in honesty, *to compel us* to recommend that an immediate and complete trial of the practice be made in surgical cases."

The Review, as an article of barter, passed into the hands of Dr. Carpenter, and he seems to be contented with the old jog-trot routine followed by his predecessor in 1839, and

thus to place his readers, *if* they attend to his teachings, in a worse position than they were in previous to his assumption of the editorial duties. Before, however, we enter more particularly on the consideration of the article in the *British and Foreign Review*, which has given rise to these observations, let us consider in a moral point of view what are to be recognized as essential editorial qualifications. It appears to us that there is a vast difference in the estimate which we should form of intellectual and moral qualifications in this department of literature. A moment's reflection will convince us that there are two vital and fundamental considerations which should enter into our estimate of the qualifications of an individual for the responsible position of a critical editor. The world too frequently seems to be satisfied with the intellectual qualifications, and appears not to recognize the fact that the moral power of the writer can alone give value to the produce of the former. What possible benefit, for instance, can accrue to the reader of a scientific article, however brilliant the writing may be, if there is wanting that truthfulness, that high moral purpose, without which the outpourings of the most powerful intellect should be viewed as little better than the notes emanating from sounding brass or tinkling cymbals! What does it avail an honest investigator of natural phenomena to find the facts he is in search of mixed up with distorted statements, absurd and mischievous insinuations, and in some instances with abominable charges against individuals, only to be equalled, and certainly not surpassed, in publications of the lowest character? If we are asked for proofs of these statements, we have simply to refer to the quotations from the leading medical periodicals, which we have inserted in almost every number of our journal; and we are quite willing to abide the verdict of the intelligent and educated, either within or without the profession. It has always appeared to us to augur unfavourably for the standard of professional attainments, and for the wish on the part of the profession to be catered for in a superior manner, that they should permit the journals in question to indulge in such a style of writing. It may be asked how is it to be prevented? We answer, by each person who is disgusted with the course which is pursued, discontinuing to read the journal in question, and communicating to the editor his reasons for so doing. This would soon produce an improvement, for with all these conductors of medical periodical literature, the money question governs their principles. If a disputed point is under discussion, the question, apparently, is not what is the truth, but which

side shall we take to secure the largest number of subscribers. The fact was indirectly confessed by Mr. Wakley, in 1838, when he stated that for one letter which he received in favour of mesmerism he received *twenty* against it. This was important information. He soon shaped his course, suppressed what we knew to be truth, and secured his exchequer. If this is not the true explanation we shall be happy to receive another. We leave our own labours out of consideration for a moment, and we ask what other explanation can be given for the total neglect by all the journalists of Dr. Esdaile's operations at Calcutta? What are the facts? There is an hospital erected by the Governor-General of India—there are assistants paid by his orders to act as mesmerisers—there have been a large number of gigantic operations undertaken in a state of mesmerism, and brought *in consequence* to a successful termination—patients travel from all parts of India to be operated upon by Dr. Esdaile, *because* they avoid pain—the operations are performed in public, and therefore witnessed by the surgeons of Calcutta; and all this has been going on for upwards of three years without one single notice having been bestowed on the subject by any medical or surgical journal! Can this be considered honest? Does it raise in our estimation the individuals who act thus? Can there be any reason for this conduct but the one above suggested?

Professional men as yet have made no movement in the matter, but let a few once express a decided opinion, and these editorial perverters of the truth will soon become convinced that Dr. Esdaile has been performing wonderful operations, and we shall have the pages of their periodicals teeming with his cases, and their pens lauding the very individuals they have been for years abusing and vilifying. This is a deplorable picture of the state of medical journalism, but it is one with which, unfortunately, we have been long acquainted, and we have referred to the subject again and again, because we thought it necessary, and because we conceived that a short time would produce an alteration, but we are daily becoming more and more convinced that the change must be brought about by the pressure from without. When professional men are convinced, and they soon must be, that they have been grossly deceived, then, and not till then, will the conductors of the press, not from *a desire* to do what is right, but from compulsion, insert all the facts which they can accumulate, and leave their readers to draw their own conclusions. This is all we ask. We want not their opinions—we want a record of facts—facts supported, be it remem-

bered, by some of the most learned and acute men of the age.

How do they act on other matters? If a patent for a new method of consuming gas is taken out by one of their contributors, the fact is heralded with a flourish of trumpets, and our attention is directed to it in large type, and we are told that the inventor's name has been on more than one occasion seen in their pages. If a new drug is discovered in the centre of India, or the wilds of Abyssinia, there is a scramble amongst them for the first and fullest description of it. We ask if an operation is performed in India, of a character far more imposing than anything accomplished at a London hospital, and under circumstances involving several physiological phenomena of a novel and interesting character, why is this not to be chronicled also? Why is the information to be withheld from the medical practitioners of England? We demand an answer to this question. We know we shall demand in vain, and for this reason. They have committed themselves to a certain course of conduct, they have told their readers for years that mesmerism is untrue, and unfortunately the great bulk of their readers have believed them,—they know the power they possess to suppress information, and they have used it, and continue to do so. The success which has attended their efforts leads them to suppose that they may always manage to suppress news from whatever source it may arrive, and they think if they accomplish this, that the change which they are well aware must come, may nevertheless on their part be managed so warily, as to make it appear that they come round to the truth, on account of the accumulation of evidence, and not because they are compelled by the force of public opinion. Of the honesty of this course all can judge without any attempt on our part to point out the enormity of such a proceeding.

So much then for the tone of medical journalism in general. Let us now consider the article in the *British and Foreign Review*, to which we referred just now, "The relation of True Medicine to Empirical Systems." We are really at a loss to understand why this article was written. We think that we can detect the labour of two individuals in it. There is such a mixture of philosophy and folly—such a combination of truth and falsehood—such a contradiction visible throughout, that we feel convinced it is a compound production the result in fact of an intellectual partnership, formed for the nonce between Drs. Laycock and Carpenter. Which of these individuals can lay claim to the philosophy and which

to the folly, we know not, neither do we much care; it is sufficient for our purpose to announce that in the medical world Dr. Laycock of York has the credit of writing the article—a matter of small importance, except as a point of interest at some future period. There are four empirical systems which furnish the materials for this article. With the remarks made on homœopathy and hydropathy we have nothing to do. The supporters of each system must defend themselves. We have no experience on either subject, and we never give an opinion on a disputed point without careful study and investigation. We are not prepared to defend, or even to offer support to the promulgators of new doctrines. We are investigating one subject, and we think we have made some progress towards its elucidation. We have established a journal for the publication of all matters referring to it, because all the medical periodicals were closed against our researches, and because the editors were continually informing their readers that our doctrines were so preposterous and visionary, so abominable and immoral, that we ought to be scouted from respectable society.

“The relation of true medicine to empirical systems.” What is true medicine? Who are the authors of this paper that they should attempt to dogmatize and to assert what is true and what is false? Is the science of medicine so perfect that physicians never have recourse to empirical methods of treatment? Are not many of the empirical methods of treating disease, which are rife during a portion of one century, very often the recognized and orthodox methods of treating disease during a portion of the next, and therefore taken in relation to the age in which they are adopted, to be considered as true medicine? But is that system which the physicians of the age recognize and practise, true medicine? Are not many methods of treating disease, which orthodox practitioners have recognized as true medicine, superseded by more modern innovations, the innovation when investigated, consisting of some previous empirical system which the practitioners of *true medicine* in their day would not condescend to notice? Surely such facts as these, facts which the history of the medical profession furnishes in abundance, should teach men to reflect and consider well before they condemn. But medical men are like many others without the profession, they do not appear to gain wisdom by reflecting on the past; they are like many of the leading politicians of the day, who read history as a pastime, and quote it only when it suits their purpose; they do not read

it with a philosophic spirit, or frame their maxims in accordance with the principles which the experience of ages has stamped with the impress of truth.

True medicine being in reality a very imperfect science, is of course ready to embrace any empirical system which is proved to be founded in fact and experience. It becomes the province of true medicine to place the empirical system, or such portion of it as may be found valuable, in its proper position, and to apportion to it its true value. What is true and valuable in the empirical system becomes then *true medicine*. False medicine, or rather, medical practitioners, not under the influence of the desired philosophic spirit, scorn whatever does not happen to emanate from their own ranks, and too often even what does,—they reject what is not in accordance with their preconceived notions, quite forgetting that their notions do not constitute true medicine, and that there necessarily must be many more great truths, important facts, and even empirical systems yet to be discovered, and to be embraced even during their lives, in *their* philosophy. If we could imbue the whole race of medical practitioners with these views—if we could elevate them from the position of mere traders, a position which, much as they have been annoyed at the charge, two-thirds of them still occupy, and make them think, feel, and act as philosophers, having but one object, truth and the advancement of science, and but one enemy to contend against, prejudice, and the plebeian notions, the necessary result of such inferior cerebral training,—how different would be the result?

But this desired state of things is not to be brought about by such an article as that inserted in the *British and Foreign Medical Review*. Before a writer can expect to produce a reform in medical ethics, there is a preliminary qualification which it is essential for him to possess, viz., the power of adjudicating justly. Surely before an author takes upon himself to denounce and condemn a compeer, he should be quite sure that he is in possession of all the facts requisite to form a judgment. Would it not be a laughable farce, if a judge in a court of law were to proceed to pass sentence, irrespective of the opinion of the jury, and before the requisite evidence had been submitted? Dr. Laycock has committed a greater crime than this, he has not only pronounced sentence, without submitting evidence, but he has endeavoured to bring into contempt by sneering (a very pretty accomplishment for a would-be ethical writer) at an individual who is as far superior to him, as regards the position which he holds in the scientific world, as is his opinion on questions

more particularly belonging to professional subjects. What do our readers think of this? Who shall have the credit of this precious morsel, Dr. Laycock or Dr. Carpenter? In the first place we are favoured with the following quotation from the American code of medical ethics.

“It is derogatory to the dignity of the profession to resort to public advertisements, or private cards, or hand bills, inviting the attention of individuals affected with particular diseases, publicly offering advice and medicine to the poor gratis, or promising radical cures; or to publish cases and operations in the daily prints, or suffer such publications to be made; to invite laymen to be present at operations; to boast of cures and remedies; to adduce certificates of skill and success; or to perform any other similar acts. These are the ordinary practices of empirics, and are highly reprehensible in a regular physician.”

To this Dr. Laycock adds his own remarks. He says: “Let us bring the conduct of Dr. Elliotson to this standard; and it is soon made manifest how recklessly and how constantly he has sinned against sound professional ethics, from the time that he invited laymen to meet him at the North London Hospital. *If that fallen man* had undertaken the investigation of mesmeric phenomena with a due regard to the dignity of his profession, and in a spirit of a sound philosophy, *medicine might by this time have been enriched with not only a new and most valuable curative agent*, but with large additions to one of its most defective departments—the physiology of the cerebrum; and Dr. Elliotson *would have been* honoured and esteemed. But Dr. Elliotson preferred the empirical course; he invited laymen to be present at his manipulations; he has published, or suffered cases to be published, in the *newspapers*, and in journals intended for popular circulation; he has boasted of his cures; but we need not prolong this painful matter; he is indeed a beacon set on high to warn his brethren against the *treacherous quicksands that have engulfed him*, and against a course which has been even more disastrous to science than to himself. To his conduct may be traced, in a great degree, the seizure of mesmerism in England by quacks and jugglers, &c., and its proscription by *true science*.”

Perhaps it would be scarcely possible even for Dr. Laycock if he were to try again, to bring together in such a few lines so many gross mis-statements. We shall not take the trouble to refute them, we shall only make a few remarks.

Dr. Laycock either possesses evidence to authorize him to make such assertions, or he does not. If he does, he is bound to produce it—if he does not, then he is writing ma-

liciously, and making assertions which he cannot substantiate. Dr. Elliotson "sinned against sound professional ethics from the time that he invited laymen to meet him at the North London Hospital." Now, we ask Dr. Laycock, if the surgeons of the several London hospitals did not adopt the same course when ether and chloroform were first introduced? We know that they did so, and that the operating theatres were crammed with unprofessional persons every day, but we never heard till now that any person considered that the surgeons "sinned against sound professional ethics;" and we feel quite sure that they did not. We ask then in what manner did Dr. Elliotson's proceedings differ from these? Again, did not Professor Faraday lecture on the anæsthetic properties of ether and of chloroform at the Royal Institution, and were not these lectures delivered chiefly to laymen, and even to ladies? Does not Professor Faraday lecture to the laity on his own discoveries and on those of others, and did Dr. Elliotson do anything more than this? Did he not at the North London Hospital invite the profession to witness the experiments, and if they would not and did not come, was it his fault? If they chose to listen to the ignorant and impudent assertions of Mr. Wakley, and if by having done this they find themselves ten years behind the rest of the world, surely Dr. Elliotson is not to blame.

If Dr. Elliotson had not shewn his experiments to the world—if he had carefully excluded from his Hospital all laymen, and if he had confined all his efforts to coaxing and persuading the profession to come and witness his experiments, why then, Dr. Laycock with the most perfect simplicity says, "medicine *might* by this time have been enriched with a new and most valuable curative agent, and Dr. Elliotson would have been honoured and esteemed." One would think that medicine had not been enriched with a new curative agent. One would think because the profession as a body have remained ignorant of a great truth, that, *therefore*, no facts have been accumulated, as if the rest of the world stood still, while a few butterflies sleep. One would think that Dr. Laycock must have just awaked from a state of coma, when he sat down to write this article, all that he says *might have been* accomplished, *has been* accomplished, and the world is ringing with the fact; and as to *honour and esteem*, Dr. Elliotson has received plenty, without waiting for the homœopathic dose of both, which he may yet receive from a few intellectual sloths and professional laggards. We learn, therefore, and we are obliged to Dr. Laycock for the information, that "a new and most valuable curative

agent" has not been received into "true medicine" *because* Dr. Elliotson took the best possible means to make this valuable curative agent as much known as possible, *because* he did with mesmerism what was done by the whole profession, in the metropolis and in the provinces, with ether and chloroform, and which *in consequence* were received, and immediately adopted, notwithstanding the applauding smiles of the laity, both male and female. The man who lost his leg under the influence of mesmerism, and declared he did not feel was an *impostor and a liar*. The man who lost his leg under the influence of chloroform, and declared he did not feel was a *pattern of truth*. A fact was not a fact if reported by a mesmerist—facts were only received as such when reported by the orthodox practitioners of "true medicine."

We are consequently driven to the conclusion that the system of medical ethics as laid down by this writer, being a pseudo-system without regular and defined rules, is, therefore, in reality no system at all; for what is heterodox in one decade, is orthodox in the next, and the means which were used and are now said to have prevented "true medicine" from embracing *truth*, at one period of a scientific investigation, are the very means which were taken at another period, and with another subject, without a single objection being advanced, to accomplish the same desired end. O! Dr. Laycock, Dr. Laycock, verily *you* have placed your brethren in a pretty dilemma. After this confession, the concluding sentence of the quotation we have given is really amusing. "To his conduct may be traced, in a great degree, the seizure of mesmerism in England by quacks, jugglers, &c., and its proscription by true science." If it be a matter for complaint that mesmerism got into the hands of unprofessional persons, we ask, why did it do so? Could not any person have predicted, if a great truth, capable of universal application and by right belonging to the medical profession, was neglected by that profession, that it would necessarily pass into the possession of the laity? But for Dr. Laycock to turn round at the eleventh hour, and with pharisaical simplicity say that the state of things which he deplors has been produced by Dr. Elliotson, when it is notorious that it has been produced by the wilfulness of Dr. Laycock, and all who think and act with him, is to say the least, a dishonest statement, and one not likely to impose upon any but the purblind, or those who thoughtlessly pin their faith to such authorities as the writers in the *British and Foreign Medical Review*.

Truth it appears, from whatever mine it may be raised,

or from whatever quarter it may be imported, is not to be worshipped *as truth*, but it must be dressed in a particular garb before it can be recognized, or before it can be rendered acceptable to orthodox practitioners, and obtain a position in the sacred records of true medicine. We have always been taught that true science embraced everything which was true, and accepted it for its intrinsic value, disregarding the quarter from which it might arrive; but according to Dr. Laycock, the fact of a great truth having been discovered, expeditiously published, recognized by the world, and appropriated to its proper use, is the reason it is "*proscribed by true science.*" Surely this writer must be considered a counterfeit professor—a pseudo-apostle of what we have been in the habit of considering true science. We ask, who are the quacks now? Where are the empirics on this occasion? Some men get out of their depth so recklessly, and flounder about in such a state of intellectual debility, that like the swinish herd when cast into the sea, every effort they make to release themselves from their awkward predicament, but hastens their dissolution. As a medical ethical writer it is evident Dr. Laycock has failed, and on such a subject a single failure must be considered as equivalent to a compulsory retirement from this division of literary labour.

"None to the peak
Return, who falleth to the mountain's base."

Our space will not permit us to continue the subject, tempting as it is, for there is scarcely a page in the article with the doctrine in which we can entirely agree. We stated just now that the article was brimful of contradictions, and that we were quite certain we could trace the work of two persons therein. We cannot better illustrate this charge than by giving the following quotation. Dr. Laycock or Dr. Carpenter, then, says, that the editor of the *Bridgewater Times* thus writes of the members of the medical profession:—

"They appear to resent any departure from precedent in a manner which leads the public to suspect that they are enemies to the advancement of medical science. Instead of carefully and calmly examining any new principle or practice, they at once place themselves in opposition, ridicule it, and its professors; and if they cannot succeed in upsetting it in this way, they strive by some such means as that exhibited in Messrs. Edwards and Blake's case, to damage the character of its professor in public estimation."

We say, bravo, Mr. Editor of the *Bridgewater Times*, you have written the truth. But Dr. Laycock or Dr. Carpenter says:—

“ We do not know [*innocents*] whether this accusation be true or false; but we are certain that all experiments on health and life, *by whomsoever made*, all *facts* or *phenomena* likely to elucidate the science, or add to the art of medicine, *nay, all things whatsoever having relation thereto*, deserve a calm investigation from the profession. Human life and ease *are too sacred to be sacrificed to prejudice*, however praiseworthy; medical art must be advanced without regard to feelings or individuals. The true practitioner like the emmet,

“ *Quicquid ore trahit, et addit acervo.*”

Surely we shall not be considered to exceed the bounds of politeness if we ask for a *little* consistency in the next article on medical ethics in the *British and Foreign Medical Review*.

One word more before we part with Dr. Laycock. He says (p. 293) :—

“ Hence, mesmerism, ignores *more or less* the use of the stethoscope, the microscope, the urinometer, the speculum, the sound; hence the professors cultivate no accessory sciences, unless it *be for parade and show*, for their principles are sufficient of themselves, and have no connexion with other branches of human knowledge.”

We can assure Dr. Laycock that we use all these aids to correct diagnosis every day. We flatter ourselves that we are what may be considered *hard workers* in our profession; and that, in addition to all other means which we possess for the treatment of disease, we prescribe mesmerism where we think it necessary. When we are in the possession of a truth, we never wait till our compeers consider it is *respectable* to announce our belief. We take our stand upon it, and we know full well that the opposing world will come over to our opinion.

L. E. G. E.

XV. *Cure of long-standing Inflammation of the Eyes, painless destruction of a Ganglion with some mesmeric phenomena, instances of Mesmeric Insensibility, success of Ether and Mesmerism conjointly, and painless extraction of a Tooth.*
By W. J. TUBBS, Surgeon.

“ Only let some adventurous and sanguine practitioner, possessed of the infallible talisman, M.D., M.B., or F.R.C.S., propose a new remedy, or an out-of-the-way operation, be it chloroform, or catheterising the Fallopian tubes, &c., &c.; let him forthwith advertize himself and his marvellous abortion, or *parturiunt montes* offspring, in a popular medical journal, and straightway the experiment is tried on hundreds of faith-inspired patients, to the great emolument of the operative chemist or the crack instrument-maker of the day. And yet every body rails at the Homœopaths, *Mesmerists, et hoc genus omne*, whilst the nu-

merous quacks within the profession grow rich, and laugh at their honest-principled brethren."*—WILLIAM SMITH, Member, &c. *Medical Gazette*, March 15, 1850; p. 451.

Chronic Inflammation of the Eyes.

FRANCES Smith, aged 30 years, of Outwell, was first attacked with inflammation of the eyes when cook in the service of a clergyman at Oakley in Hampshire, and attributes the inflammation to the great heat to which she was constantly exposed. She returned home, being unable to continue in service. On the 29th of June she applied to me. She was obliged to wear a green shade. The sclerotic coat of both eyes was inflamed, and there was a leucomatous† state of the left eye, external to the centre of the cornea. She stated that, after the application of blisters behind the ears, her eyes always got nearly well, and remained so for a week or fortnight, when she was again compelled to have recourse to blisters.

I mesmerised her on the 27th of June, and three days afterwards she left off her shade.

She was mesmerised twice daily until the 5th of July, on which day she left my infirmary‡ perfectly cured. I called upon her on the 11th August: her eyes were then free from inflammation, and could bear the strongest ordinary light.

Ganglion of the Wrist dispersed without pain in the mesmeric state.

Miss A. W., living at Newmarket, came to me on the 2nd of August, and expressed a wish to be mesmerised for the purpose of having a tumor removed from her wrist, which had considerably weakened her hand. Passes at the back of her head very speedily produced insensibility: but, being just then called to a case of urgency some miles off, I had to defer the operation. Miss W. was thrown into the mesmeric sleep every day until the 7th, on which day during the trance I dispersed the tumor by several blows with the back of a book, she remaining all the time immovable and calm. A few minutes after the operation she was seen by Mr. Palmer, solicitor, Mr. Chapman, grocer, and Mr. Harris, in whose presence I asked her whether she would have the tumor removed the next day. She answered, "If you please, Sir,"

* These are the opinions of one who, poor man, evidently considers us quacks.—*Zoist*.

† Leucoma is a white opacity of the cornea or window of the eye.—*Zoist*.

‡ Mr. Tubbs has made an infirmary over his coach-house; it answers exceedingly well. It is made, with rods, rings, and curtains, into boxes, so that each patient is unseen by all the rest. Every morning from nine till half-past ten, and from half-past six till nine evening, are the hours on which he attends to mesmeric patients.—*Zoist*.

and said she felt very comfortable and happy. After she had slept about two hours I demesmerised her; she was quite unconscious of the severe blows which had been inflicted.

Miss W. met me at the Lamb Inn, Ely, on my return from Downham in the isle, on the 14th. I minutely examined the hand, and found the tumor had disappeared.

All the higher phenomena of mesmerism were beautifully shewn in this case.

The following is a note from her:—

“Newmarket, August, 1850.

“Sir,—I am happy to say that the tumor from my wrist is quite dispersed, and perfectly free from pain; and should I at any time have to undergo an operation, it should be under the influence of mesmerism, as I am positive I never felt the slightest pain whilst you performed the operation. Having therefore derived benefit, I can speak with confidence upon the science.

“I remain, your's respectfully,

“A Friend to Mesmerism.

“W. J. Tubbs, Esq., Upwell.”

Mesmeric Anæsthesia.

William Benstead, of Wisbech, 34 years of age, and single, had been subject for 16 years to fits, which originated in his being worried by a horse, at Peterborough. They occurred almost daily, sometimes twice in the day, and lasted an hour or more. One leg was permanently contracted, and in this state he could walk with crutches, pointing his toe downwards. He was twice bled, at his own request, and subjected to various plans of treatment in vain. On the 29th April, 1849, I was requested to mesmerise him. Mr. Burman turned down the bed-clothes, and shewed me the man's right leg, spasmodically drawn up, and any attempt to extend it caused extreme agony. A pillow was placed at his back as he sat, and the mesmeric process threw him readily into a deep mesmeric trance. I breathed upon the contracted limb, and he was presently able to extend it. The most violent pull gave no indication of pain. He was soon found to be readily attracted and repelled. I drew up the right hand, then the left, and, while the right was half bent, I rendered it rigid, and, on being breathed upon, it relaxed. His stiffening by passes, and relaxation by breathing, were repeated many times. The head was then drawn forwards, and again driven back by darting the fingers towards it. He was then drawn sideways off the bed upon his feet to the centre of the room, walking all the time with the toe and heel flat on the ground, although the heel had not been down before for a considerable time; at first he tottered, but soon walked well, and actually

danced at the wish of the mesmeriser. He returned to bed, and was demesmerised. Mr. Burman was satisfied he might have undergone any surgical operation without suffering. Mr. Hides, surgeon, of Wisbech, and Mr. Medcalf, surgeon, of Tydd St. Mary's, were also present.

The man had been originally mesmerised by John Hopper, who thus averted a fit, and did the same frequently afterwards. This John Hopper was himself very susceptible, and had been often thrown by me into the mesmeric sleep, in which he could not be made to feel pain.

Joint success of Ether and Mesmerism.

On the day of my visit, it was proposed to amputate a diseased finger which required this operation; as he had not been mesmerised for a week he was not very susceptible, and the passing and repassing of any person in the room, and the noise of the children playing, prevented complete success. I, following the suggestions of Professor Gregory, of Edinburgh, proposed that a little chloroform should be administered. A little was dropped upon a handkerchief, and instantly stupified him. The finger was removed without any sign of sensation. While the artery was being searched for, I requested Mr. Hides to assist me in making longitudinal passes, and sleep-waking was produced. On being asked if he would have his finger amputated to-day or to-morrow, he replied, "Why now to be sure." He was then made to walk into another room, and afterwards was awakened by demesmerising passes, so that his state had been truly mesmeric.

N.B. Mr. Burman (a few days after I left) extracted a tooth from Benstead while mesmerised, and, on returning to the ward a few moments after the operation, found him in the same insensible state. On being demesmerised the man was not aware of its extraction.

Extraction of a Tooth in the Mesmeric State.

Yesterday (August 29, 1850) my assistant extracted a firm molar tooth from the left lower jaw for Eliza Pall, of Upwell. During the lancing of the gum, and much force used in its extraction, not a muscle was seen to stir. On demesmerising the patient, she was unconscious of its having been removed. This was only the second time of her being mesmerised.

XVI. *Instance of Clairvoyance during Sleep.* Communicated by Dr. Davey, of the Colney Hatch Lunatic Asylum.

“ My dear ——,

“ In accordance with your request I herewith transmit you particulars, as they occurred, of the peculiar dream, if such it may be called, which proved of so essential service to me.

“ As I mentioned to you, I had been bothered since September with an error in my cash account for that month; and, despite many hours examination, it defied all my efforts, and I almost gave it up as a hopeless case. It had been the subject of my waking thoughts for many nights, and had occupied a large portion of my leisure hours. Matters remained thus unsettled until the 11th December. On this night I had not, to my knowledge, once thought of the subject; but I had not long been in bed, and *asleep*, when my brain was as busy with the books, as though I had been at my desk. The cash book, bankers' pass books, &c., &c., appeared before me, and, without any apparent trouble, I almost immediately discovered the cause of the mistake, which had arisen out of a complicated cross-entry. I perfectly recollect having taken a slip of paper in my dream and made such a memorandum as would enable me to correct the error at some leisure time; and, having done this, that the whole of the circumstances had passed from my mind. When I awoke in the morning I had not the slightest recollection of my dream, nor did it once occur to me throughout the day, although I had the very books before me on which I had apparently been engaged in my sleep. When I returned home in the afternoon, as I did early for the purpose of dressing, and proceeded to shave, I took up a piece of paper from my dressing table to wipe my razor, and you may imagine my surprize at finding thereon the very memorandum I fancied had been made during the previous night. The effect on me was such that I returned to our office and turned to the cash book, when I found that I had really *when asleep* detected the error which I could not detect in my waking hours, and had actually jotted it down at the time. I should not have thought much of all this but for our conversation. It certainly is a convincing proof to me, that the mind can and does act quite independently of the body,* and that in a more rational and connected manner than many folks would suppose.

* This is absurdity. The brain was acting in all this: and the writer, while he uses the babyish language of the world, really knows better; for he says his “*brain* was as busy with his books, as if he had been at his desk.” Sleep is quite consistent with partial action of the brain: and this partial action may be more intense than in the waking state. Imagination or conception is infinitely stronger in dreams than in the waking state.

"You are perfectly at liberty to make any use you please of this communication if it will support any theory you are anxious to establish.

"I remain, dear Sir,
"Your's truly,

"January 14th, 1850.

"C. J. E.

"P.S. I may add that, on a former occasion, nearly a similar occurrence took place; with, however, this difference, that I awoke at the conclusion of the dream, and was perfectly aware, when certainly awake, of having made the memorandum at that time. This however was not the case in the occurrence I have above detailed. Should you be likely to print the above, please let it appear with *initials only*, as, although I would corroborate it to any one wishing for a personal satisfaction by inquiry, I have no desire to see my name in type; it might also be prejudicial to me."*

. In reply to our enquiry for further information, our informant writes as follows.—*Zoist*.

"I have no recollection whatever as to where I obtained the writing materials, or rather paper and pencil, with which I made the memorandum referred to. It certainly must have been written in the dark, and in my bed-room, as I found both paper and pencil there the following afternoon, and could not for a long time understand anything about it. The pencil was not one which I am in the habit of carrying, and my impression is that I must have either found it accidentally in the room, or gone down stairs for it.

"C. J. E."

XVII. *Postscripts to Dr. Elliotson's articles upon Dr. Todd's mis-statements and Dr. J. A. Wilson's Harveian Oration.*

AT p. 251, I said that Dr. Todd flippantly represented that "after one of these mesmeric sittings he (the patient) received his hearing, and in three quarters of an hour after that his speech."

On this I ought to have remarked that it was *not after* but *during* the mesmeric sleep-waking of the patient that these two restorations were accomplished, and accomplished with and during great perseverance on my part in local mesmerising and a determination to effect the cure if possible on that morning (see pp. 246-7). Dr. Todd knew all this from *The Zoist*.

* We have the gentleman's name and address.—*Zoist*.

At p. 282, I said that Dr. J. A. Wilson calls Dr. Golden Bird, *Aureus avis*: but I find the name is Golding Bird, so that the joke is a very bad one.

At p. 273, for *trust their wives or daughters*, I should have written, *trust themselves, their wives and daughters*.

Second Postscript.

Frankfort, Sept. 16th.

Bad as this joke is, I find there is a worse; so bad, indeed, that I never perceived it till this morning, when I happened to wake long before it was time to get up and began thinking of a thousand things. I should never have discovered it but for being in Frankfort and thinking of the Jew's Lane where Rothschild was born, of the abundance of Jews here, of two persons on board the steamer yesterday, one a Jew and the other a Christian born of a Jewish father, and there being a ham at dinner: and then of the Germans calling pork swine-flesh (*schwein-fleisch*), and then of Dr. Wilson calling a Dr. Sweeny "*medicus porcinus*,"—a pig-gish doctor. It now suddenly flashed upon me that he so called the blockhead, not, as I had thought, because of the poor man's stupidity, but because the booby's name was *Sweeny*, which was all but *Swiny*.

When I recorded his lamentation over the lost shilling in his fees, I might as well have mentioned his grief that the college could give his audience and himself nothing to eat (*impransis*) after their labour of listening to his heavy blows upon countless persons and his toil in carrying on such an onslaught for between one and two hours, and pouring forth such torrents of sesquipedalians—*muliercularum—obstetricarum—mesmericarum—episcopis mesmericis et archiepiscopis archimesmericis—medico-chirurgico-obstetrico-practici*. Mine was the first oration followed by a dinner for twenty-five years. After Dr. Wilson's oration, they all went empty away.

J. ELLIOTSON.

. I have just heard from Miss Martineau that her cow remains quite well, and gives ten quarts of milk a day. So much for the fibs now prevalent,—as the power of mesmerism can be no longer denied,—that after mesmeric cures relapses always occur and ill effects ensue sooner or later.

The word *fare*, used at p. 302 by Miss Martineau's Norfolk farming man, is a Norfolk word and signifies to incline to, or to be actually in a condition. In the tale of *David Copperfield*, Mr. Dickens makes Ham say to Copperfield, at p. 523, "I *fare* to feel sure on't."

XVIII. *Mesmeric Infirmary.*

WE are happy to report that this unpretending institution is working satisfactorily. About twenty patients are mesmerised every day between 10 and 4 o'clock by two able healthy mesmerisers and the secretary: and great has been the good already done. The committee, the majority being medical gentlemen, meet every Monday, at two o'clock, to examine the cases of fresh applicants, and carefully listen to a report of the proceedings of every day in the previous week,—the attendance of each patient, with the length of each mesmeric process; the duration of the sleep, if any; and all the effects, being duly detailed, as well as a report being given of the state of each patient on the last Saturday compared with that on the preceding Saturday. Everything is conducted in the most orderly, attentive, and unexceptionable manner. The mesmerisers and the secretary deserve every praise. Mr. Buckland will be succeeded as secretary and resident superintendent on the 14th of October by Mr. Capern of Tiverton, whose mesmeric power and disinterested benevolence are so great. Mr. Buckland has scrupulously fulfilled all his mesmeric duties, and has conducted himself towards the patients and every one else with the utmost kindness and attention, and superintended the administration of mesmerism as it should always be conducted.

Since the last report was published in July there have been the following additional Donors:—

	£	s.	d.
The Archbishop of Dublin	10	0	0
The Rev. Dr. Knatchbull, Smeeth Rectory, Kent	2	0	0
Mr. Langston, M.P.	100	0	0
Mr. Snewing, Kenilworth	1	0	0
Miss Spedding	5	0	0

And the following additional Subscribers:—

Mr. J. Baldock, H.M. Dockyard, Sheerness	1	1	0
Mr. George H. Barth, 4, Mornington Crescent	2	2	0
Mr. Bishop, Hastings	1	1	0
Mr. Buckland, Mesmeric Infirmary	1	1	0
Rev. Joshua Cautley, Thorney, Peterborough	1	1	0
Mr. Deverel, Purbrook Park, Portsmouth.....	2	0	0
Mrs. Gosset, 3, Westbourne Place, Hyde Park.....	1	1	0
Mr. Heath, 123, Edgware Road	1	1	0
Mr. William Salmon, Red Lion Street	1	1	0
Mr. E. Shackleton	1	1	0
Mr. Taylor, Dockeray Hall, Cumberland	1	1	0
Mr. Vieusseux, 6, Gloster Place, Regent's Park	1	1	0
Mrs. Van der Heyde, Sydenham.....	1	1	0

And among those who had promised assistance the following remain:—

	Don.			Subs.		
	£	s.	d.	£	s.	d.
Adare, Viscount, M.P., F.R.S., Eaton Square	10	0	0	2	2	0
Bell, Mrs.				1	0	0
Bully, M. de, 15, Harley Street	1	0	0			

Flintoff, Mr. S., Surgeon, 73, Great Titchfield Street ..	5	0	0			
Flintoff, Mr. H., 12, Orchard Street, Portman Square ..					1	1 0
Frances, Mrs., 9, Norfolk Crescent, Hyde Park					1	1 0
Hands, Mr. D., Surgeon, Dorset Square	5	0	0			
Kingdom, Mr. W., Westbourne Terrace, Hyde Park....	21	0	0		5	5 0
Majendie, Mr., F.R.S., Hedingham Castle, Essex	5	5	0			
Moore, Mr. R. R., Temple					1	1 0
Murray, Mr. T. Lamie, 26, Cornhill	50	0	0			
Swann, Mr. Edward Gibbon					2	2 0

BOOKS RECEIVED.

Physico-Physiological Researches on the Dynamics of Magnetism, Electricity, Heat, Light, Crystallization, and Chemism, in their relations to Vital Force. By Baron Charles Von Reichenbach. The complete work, from the German Second Edition. With the addition of a Preface and Critical Notes, by John Ashburner, M.D. London: Baillière, Regent Street.

See our abstract of the former edition in Nos. XIII., XIV., XV.

Dr. Ashburner has been prevented by ill health from preparing the second part. As soon as it is published we shall review the work.

** Dr. Gregory, of Edinburgh, has also published a translation of this edition, but has not sent us a copy.

The Art of Questioning and Answering in French. By A. C. G. Jobart.

Pure Sounds against Immaterialism, or that Sounds are not pure Sounds. Written for a Prize. By A. C. G. Jobart.

Vegetarian Reports and Messenger.

The Insanity of Mankind. By Arthur Trevelyan.

Theory of Heat and the Vital Principle. By Arthur Trevelyan.

The Method of using the Apparatus for exhibiting Vibrations caused by Heat. 1829. A description of a Chemical Vapour Lamp Furnace, 1834. And an account of an Experiment with Chlorine Gas, 1833. By Arthur Trevelyan.

Religious Mystery considered.

NOTICES TO CORRESPONDENTS.

In our next will be published the articles with which we have been favoured by Mr. Davey, Mr. Elliot, Mr. Fradelle, Mr. Hayman, Mr. Hobson, Mr. Lee, Mr. Lloyd, Mr. Majendie, Non-Wist, Mr. Reynoldson, Mr. Rolfe, Mr. Sloman, Dr. Storer, Mr. H. S. Thompson, J. W., Mr. Capern, &c.

The prophecies of Nostradamus have been received, and are under consideration.