

AN ADDRESS

TO THE

Members of the Medical Profession

OF

BRISTOL AND BATH,

ON

M E S M E R I S M.

BY

J. B. ESTLIN, F.L.S.

READ AT THE ANNUAL MEETING OF THE BATH AND
BRISTOL BRANCH OF THE PROVINCIAL MEDICAL AND
SURGICAL ASSOCIATION, HELD AT BRISTOL,
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P R E F A C E.

In accordance with the desire of the friends of the Author, this Address has been published in the "Provincial Medical Journal."

Though his remarks were intended solely for his professional brethren, and not written with the view of convincing others of the propriety of medical men withholding their countenance from animal magnetism as now taught and practised, the Author had reason to believe that there were those who would be interested in learning (as far as such an Address as this would afford evidence of it) in what light the members of his profession were disposed to view the so-called science of Mesmerism: he has therefore had a small edition prepared for more general circulation.

A reference to this day's weekly number of "Chamber's Edinburgh Journal," containing

at page 205 a report of "Recent Demonstrations in Mesmerism" in Scotland, may tend to satisfy some readers that the Author's advice to his brethren not to connect themselves with such performances, is not unreasonable.

Bristol, July 15, 1843.

AN ADDRESS, &c.

The communications read at the meetings of the Bath and Bristol Branch of the Provincial Medical and Surgical Association consist usually of details of facts on points connected with our professional experience, and such seem to be best suited for the limited opportunity we have of hearing and discussing scientific subjects; but occasions may arise when local circumstances may at least excuse a reference to matters more in connection with professional *morale*, than with medical facts and experiments.

It has appeared to me that such is the case at the present moment in this city; and though I approach the subject with hesitation, and distrust of my ability to do it justice, and aware that I may expose myself to obloquy by the view I am compelled to take of it, still, having had the special permission of the president to introduce it, I am unwilling to allow the present opportunity to pass by without addressing a few words—words of caution—to my brethren, upon the subject of Mesmerism.

To our Bath friends I feel it necessary to apologise for bringing this uninviting topic before them, by stating the following facts. Courses of lectures have lately been delivered in the Literary and Philosophical Institution of this city upon Mesmerism; in the public announcement of one of these lectures the syllabus states that there will be shown “(among other

interesting phenomena of sleep-waking) the excitation of the MUSICAL, RELIGIOUS, and other FACULTIES, by operating upon the corresponding PHRENOLOGICAL ORGANS, and the sleep-waker's power to discover disease, &c." These lectures have been attended by numerous medical men of Bristol; proposals have been made for forming a class to investigate "Mesmeric phenomena," when more lectures will be delivered to show, among other things, the sleep-waker's power to discover disease and its remedies; and lastly, within the past fortnight, two letters have appeared in our local papers under the signature of "An Inquirer," bearing the impress of a reflecting mind, ably and temperately, but strongly, urging the reasonableness and desirableness of investigating into the truth of the statements that have been made respecting animal magnetism.

The task is no very gracious one to attempt to check investigation into the truth of asserted facts, and especially when the call is made upon a profession the principal portion of whose knowledge is based upon the results of cautious experiment. I am aware of its delicacy; but I feel conscious that I am appealing to men of education and correct feeling, who will listen without prejudice to the observations offered to them, and who will give the writer credit for good intentions, though he may not satisfy their judgment that his views are correct; and I would here beg to premise, that while freely expressing my own opinions, I desire to do so in perfect amity with those who differ from me, allowing to them the privilege of that independent opinion which I claim for myself, and trusting I shall say nothing that can occasion them the least pain. The subject, however, is one upon which I feel strongly,

and upon which I desire to speak with no reservation.

When any effort is made to check inquiry, whatever the subject may be, we must expect to be reminded of the incredulity and opposition with which the discoveries of Galileo and Harvey were received, and the opposed party at once compare themselves to those persecuted philosophers. The comparison is plausible, but not very sound in the present day. So far from the disposition of this age being to obstruct investigation, it appears to me that the public taste gives almost too much latitude to it. So great is the rage for discovery, especially in the scientific world—so desirous are the votaries of science to be the first to bring forward something new, that *utility*, with many inquirers, seems to be a consideration very secondary to *novelty* in the results of their experiments: and I would fearlessly point to the present state of animal magnetism in England, which has for a number of years made pretence to almost supernatural powers, having been long subjected to the unrestricted observation of intelligent men desirous of investigating truth, as well as to the curiosity of more eccentric spirits, in eager search after the wonderful and new—I would fearlessly point to the present position of animal magnetism in this country as no small evidence of the unsoundness of its doctrines.

It would be as much beyond my purpose as my limits to enter upon the origin of Mesmerism, and its various rises and declines; or to refer more particularly to its present stationary situation in this and other countries, and still less is it my intention to describe the numerous phenomena attributed to it, with the explanations of those who have supported or

opposed its views : I presume that those who hear me are sufficiently acquainted with what has been going forward in England during the last five or six years upon this subject. And far be it from me to check those of a philosophic turn of mind *out of our profession*, who think the matter deserving of further investigation, from pursuing it. My object is, to exhort my professional brethren not to listen to the call made upon *them* to lend themselves to assist in the inquiries that are demanded of them into this "*vexata questio*."

It is upon the following grounds that I think medical men are warranted in taking this position, in reference to the question under consideration.

Mesmerism has been before the public for about eighty years, yet notwithstanding the attention that has been paid to it in various countries, its vast importance if true, and the facility of proving its truth so as to place it beyond dispute, it has made little or no progress in establishing itself as a science. Surely the human mind has no natural repugnance to a power that will prevent the experiencing pain—that will enable us to see without the employment of eyes, and to become acquainted with circumstances and events not cognizable by any sense we know ourselves to possess ! No science holds out so much reward to those who pursue it as animal magnetism ; and yet, after all the attention paid to it, upon what slender foundations do its assumed facts rest at the present period ?

It is admitted, even by the advocates of Mesmerism, that good faith has not marked the proceedings of all its professors—that imposture and collusion have often been practised—that deception is very easy of adop-

tion in the experiments; but they argue that these circumstances do not furnish a sufficient reason for denying the truth of facts vouched for by observers whose integrity is beyond suspicion. We must not, however, forget that in the establishment of facts of a most extraordinary character, and such as cannot be verified at all times and by all persons, in addition to honesty of purpose in the observer, we must have evidence of a sound, discriminating judgment, of a mind not prone to delight in the marvellous, and not likely to be misled by impositions that may be easily practised.

Of the character of some of the evidence which has been brought forward in proof of the claims of Mesmerism to the attentive consideration of intelligent medical men, I will adduce as a specimen the lectures before referred to, that were delivered (I regret to say) in the Bristol Institution, an establishment intended for the "advancement of science, literature, and the arts."

The account is taken from the "Bristol Mercury," and I have been assured, by those who were present, that the report is a faithful one.

A young woman was brought by the lecturer from London for the purpose of exhibiting the phenomena of Mesmerism. She was put, by some movements of the lecturer's hands, into what he called a state of *sleep-waking*, and seated on a sofa beside a medical gentleman (Dr. John Davis, of this city), in the theatre of the institution.

"The organ of TUNE was first named" for the lecturer to excite. "On being first asked how she felt, the sleep-waker replied that she was happy; as the question was repeated, she said she felt very comfort-

able, and did not like to be bothered." "She then interrogated Dr. D. as to who he was, if he went to church or chapel; she then complained of violent headache, and, when desired to show the seat of the pain, pointed to the top of the head." "After again saying she was happy, she asked him (Dr. Davis) if he could sing a song. At the request of Dr. D., she herself sang some verses of 'Gaily a troubadour touched his guitar;' but, on the lecturer pointing to the organ of *veneration*, she stopped, and said she did not like to sing songs. A gentleman then handed in a request that the organ of *wit* might be excited, and after the lecturer had passed his hand over it for some time, she said she should like to lie down and be quiet. She then asked the Doctor if he was kind, and said every one ought to be kind; she considered herself always good-natured, and would not see anything hurt except when in a pet, at which time she would kill anything that came in her way. This line of remark she continued for about two minutes. On Dr. D.'s observing it was not well to be pettish, she replied, 'No, especially if you are a single gentleman.' She then commenced a lively, even flippant, conversation, which she ended by pulling off the Doctor's spectacles, and telling him it was no wonder he broke hearts, as he had two pair of eyes.

Veneration was next named. She told the Doctor she hoped he was good, led a good life, read good books, and went to church. On being asked if she went to church, she replied, 'No, I don't, but I have a good reason for it. My father occupied the situation of parish clerk, and, now that he is dead and gone, when I go to church, and see the parish clerk sitting under the parson, it is too much for me to bear.'

“ *Destructiveness* was next operated upon, and the patient appeared to grow pettish and angry; she replied uncivilly to every question, and was promising to box the Doctor’s ears in right good earnest, when the Mesmeriser said it would be unsafe to excite the organ any farther, and he subdued, or appeared to subdue its power, by waving his hand over it rapidly, and blowing upon it with his breath.

“ *Color* was the organ next named. The patient at first talked largely about clothes she had given away, and how charitable she was, and related an instance in which she had given away a bonnet to a beggar who had sold it for a glass of gin. She did not dare to go out with money in her pocket, as she should give it all away. At length she said she saw lovely things before her eyes, that bunches of flowers kept falling to the ground, and vanishing as they fell; ribbons, too, of all colors were passing before her, but they were as narrow as straws.”

I am at a loss to understand how any unprejudiced person can attend to this narrative, remarking the blunders made by the young woman in talking about her benevolent feelings when the organ of color was professed to be Mesmerised, and going on in the same strain when she ought to have been only witty, without the strongest suspicion of imposture. The reason I have heard assigned why this view of the matter cannot be a correct one is, that if collusion and deception had been attempted, it is not probable that such a palpable failure would have been allowed.

I am particularly desirous of fixing attention to these facts, and to those that follow, as it is the evidence of such a witness as this young woman, that the author of the well-written letters signed “An

Inquirer" thinks sufficiently important to be deserving of careful investigation !

On another occasion, this same sleep-waker's power of detecting disease, by passing her hand *over the clothes* of the affected person, was tested. A young woman, stated in the account to be *phthisical*, was introduced to the Mesmerised sleep-waker, who, among other observations, said, "You are not a very kind person ; you are very cross and selfish. You have a pain here, on your left side, and chest." "I know you have a pain there (pointing to the pit of the stomach), for you have given it to me (pointing to the pit of her own stomach). You must not eat anything heavy, for if you do it gives you pain directly. She's got the pain now ; this is the worst place, and I've got it so bad. You are a great deal better than you have been. I believe you have been treated right. You'll get better if you eat nothing heavy."

I am bound to apologise to the meeting for detailing this childish nonsense ; but such a scene having been really enacted in the theatre of our Philosophical Institution—the lecturer having published proposals for a class to investigate, among other things, "the sleep-waker's power to discover disease and its remedies"—the able writer of the letters on Mesmerism, though disclaiming his conversion to the science, showing at least a strong *penchant* towards it, and declaring his belief in the "*possibility* of some peculiar sensation being experienced by the somnambulist when the hand is passed over a part in which a diseased action is going on," "since it is conformable with many facts which are well known to the medical practitioner"—under all these circumstances, I was willing that any of the gentlemen attending this

meeting should be ignorant of the grounds upon which I have regarded myself as warranted in bringing this subject before their consideration.*

It is not my wish to have it supposed that all the patrons of animal magnetism would attach any value to such an exhibition as I have described ; but I think it quite fair to produce these facts, as samples of the materials those who feel it their *duty* to investigate the "Theory and Practice of Mesmerism" must be prepared to deal with.

An address to you upon this subject compels me to refer to a pamphlet lately published by Dr Elliotson, entitled "Numerous Cases of Surgical Operations without Pain in the Mesmeric State ; with Remarks upon the Opposition of many Members of the Royal Medical and Chirurgical Society, and others, to the reception of the inestimable Blessings of Mesmerism."

I would willingly have passed by this vindication of some of the most extraordinary powers to which Mesmerism pretends, could I have done so with propriety. But Dr. Elliotson has been too industrious, and too able a laborer in our profession, to allow of his opinions being treated with neglect, or without respect-

* Mr. Brookes, lecturer on Mesmerism, who was present as a visitor at the reading of the Address, having remarked to the meeting that the report of his lectures in the newspaper was not accurate, I have since made many inquiries, and have received but one reply—namely, that the report was a very impartial one. Dr. Davis, at my request, has been kind enough carefully to review it, and thus expresses himself :—" I have no hesitation in saying that I believe it to be throughout substantially correct. In a performance which extended to at least two hours and a half, many of the details are but briefly mentioned, but there is no misrepresentation that I can detect."

ful consideration ; and when I call to mind the extent of his writings, the influence he possessed, when in a public situation, over the minds of his numerous pupils, and the station he held in public estimation, I cannot but feel how unworthy I am to say a word in disparagement of any course which he, with unquestioned honesty of purpose, thinks fit to take. Yet, when I see a man of his powerful mind, among other extraordinary admissions, declaring " that he had witnessed vision when the eyes were indisputably bandaged, so that the patients, in their ordinary state, could not have discerned the faintest glimmer of light," and reproaching his brethren for not investigating into the truth of these asserted facts, I am compelled to regard his late production as a *moral phenomenon*, alike puzzling one's metaphysics, and perplexing common sense.

As I have before stated, it is not the purpose of this Address to enter into an examination of the claims of Mesmerism to the acceptance which its supporters maintain it is entitled to. I wish to point out the nature of some of its pretensions, and to show that, however curious certain facts connected with the subject may be, it will be unwise for medical men to obey the call made upon them to join in investigating them.

That remarkable conditions of the system may be produced in the constitutions of some individuals, by what is called Mesmerism, I have no wish to deny ; that hysterical coma, catalepsy (or a somnambolic state), in some cases, probably, insensibility to pain, and other singular phenomena in the nervous system, may thus be excited, I have no doubt ; but that these effects arise from the existence of a peculiar power

or agent, existing in one person, capable of being communicated through the will to another, and producing in that second person effects that do not exist in the person transmitting the impressions, I believe to be an utterly unfounded assumption, as well as the power of exciting the phenomena referred to, while the Mesmerised person is not aware of any such intention on the part of the operator, nor in any way prepared to expect that particular results are looked for. The individuals who are susceptible of the influence of this supposed power being so very few when compared with those who resist it, ought, one would think, to go far to prove that no such agent existed, but that the constitution of the patient who exhibited these phenomena, differed from that of the generality of persons.

In reference to the power of the operator to *attract* the Mesmerised party towards him, while the latter is unconscious of his being near, or of his desiring to produce such an effect—the *community of sensation*, by which the sensations of the operator, even those of *taste*, are communicated to the patient—the power of detecting diseases by the hand, together with what are fantastically termed the “*higher phenomena*” of animal magnetism or phreno-Mesmerism—I can but express my entire disbelief in them.

With only the imperfect knowledge we possess of the powers of the Imagination, sufficient information has been acquired to render it unnecessary to resort to such a special agent as Mesmeric influence to account for a great proportion of the phenomena we see produced in certain kinds of physical constitutions, by the manipulations and mysterious manner of the magnetiser. There seems, indeed, no known limit

that can be placed to the influence of the imagination upon the human mind ; and to this, with the physical effects produced upon particular organs by external causes, do I attribute the source of all the Mesmeric phenomena. It has been narrated that a criminal, condemned to be bled to death, was blind-folded, seated in a large wooden vessel, slightly punctured in numerous parts of the body, while warm water was made to trickle over every puncture, by a contrivance for the purpose ; that faintness came on, followed by death, though scarcely any blood was lost. Whether the story be truth or fiction, no one can doubt it illustrates what would take place in hundreds of persons if placed in similar circumstances. Pictet, in his German translation of Sir H. Davy's " Researches on the Nitrous Oxide Gas," relates the case of a young lady to whom atmospheric air was purposely given instead of the laughing gas. After taking two or three inspirations she fell into a state of syncope, from which she had never suffered before. Animal magnetism can produce few more remarkable effects—such, at least, as can admit of no dispute—than those which were called into existence in the Bristol Infirmary in the year 1799, and related by Dr. Haygarth, of Bath, in his work on the "*Imagination, as a Cause and Cure of Disorders of the Body.*" Many patients were subjected to the pretended influence of long nails covered with sealing-wax varnish, pieces of cedar, tobacco pipes, slate pencil, &c., to imitate Perkins' metallic tractors, one of the quackeries of *that* day. Several persons crippled by rheumatism, whose cases had resisted medicines, were speedily cured by this process. Other patients were cured of other disorders. Some described their sufferings as

so intense, on having these strange-looking instruments moved in a mysterious manner on their bodies, as to refuse to be again subjected to similar torture. But it would be endless to adduce the influences produced upon the human body through the medium of the imagination; Mesmerism exhibits but a few of them. I much doubt if, in the majority of chronic diseases, faith in the practitioner and in the medicines do not effect more than the medicines themselves; nay, even in some cases counteracting the injurious tendency of unsuitable remedies.

I am far from supposing that, in all cases, there is a desire upon the part of the persons—mostly young females, who have been the exhibitors of Mesmeric phenomena, to impose; but with the knowledge we have of the influence of the imagination upon the bodily and mental powers, of the love of the marvellous inherent in some minds, of the morbid fancies which others exhibit, we need not have recourse to such an assumed agent as animal magnetism to account for what we thus observe. But though ready to admit of there being no intentional deception in many of the examples which have come to our knowledge, when I see persons under constant training, going on from one extraordinary state to another, I cannot but consider them as at least very *willing subjects* of the phenomena they exhibit.

And here I must remark, in support of the view I am taking of the undesirableness of medical men joining in the methods now adopted for investigating the facts of Mesmerism, that nothing can be more contrary to English habits, and to our notions of propriety and delicacy, than the bringing forward young females before large assemblies as the subjects of experiments

for the amusement of spectators. In the exhibition that took place at the Bristol Institution young women were seated upon a raised platform in the theatre, submitting themselves, apparently with satisfaction and pleasure, to the Mesmeriser's manipulations. What calm judging mind would attach much confidence to evidence procured from persons who could so far overcome natural feelings of reserve and propriety, as thus to volunteer themselves as proofs of the theories the lecturer wished to establish?

Not having been present myself, I must appeal to those members of our Association who attended the performances I have spoken of, to testify that I have not too highly colored the description; I have, indeed, omitted some parts of the narrative in the newspapers which I regarded as still more exceptionable.

In the few remarks I have thus hastily put together, and with little arrangement, it will be seen that though I am unable to perceive evidence of a direct emanation of any such agent from the mind of one person to that of another as that to which the term animal magnetism, or Mesmerism is applied, I am not disposed to doubt that curious and interesting phenomena have occasionally been produced in individuals of peculiar temperament (though few that do not appear under some or other form of disease), and such as claim attention from medical men; still, when witnessing how much that is marvellous is now being mixed up with this subject—how very dubious the honesty of some of the exhibitors of Mesmerism is—how much its wonders are become a professional speculation to itinerant professors—how difficult it is for an inquirer to practise Mesmeric manipulations without recourse to a degree of acting and deception from

which most correct minds would shrink—when I perceive that to buoy up the failing interest of the public in Mesmerism it is now conjoined with phrenology—(a union, I presume, not consented to by those who believe in phrenology, and one which to those who with myself think phrenology has still less foundation than Mesmerism renders both the so-called sciences more absurd)—when I see the description of minds which are most readily induced to believe in Mesmerism (though I admit that some of a higher grade have not withstood its influence)—when I observe the manner in which, to test the truth of the system, young women are trained to public exhibition—I cannot but strongly feel that our profession will best consult its own dignity and the benefit of society by keeping entirely aloof both from the investigations and the *investigators* that have lately been before the public in this, and other cities.

Though the theatrical exhibitions of the effects of Mesmerism are very imposing upon those not accustomed to pay attention to such subjects, and many will be found out of our profession easily convinced of the truth of all they are told respecting it, I cannot but believe that the majority of the sober-minded and judicious portion of society will look to us to stand in the way between them and what is marvellous, fanciful, and delusive in respect to the human system. We have more duties to perform than to attend upon the sick; we must protect the minds of those around us from the ill effects of wild theories and delusive speculations in misnamed sciences. We need not avoid a close and constant investigation into the wonderful phenomena of the human mind and the mysteries of the nervous system; the field is a most ample one,

and will present us with ever new and varied results ; but let us not be bound by the methods of observation pointed out by the votaries of Mesmerism. Let us be content for awhile to bear the reproaches of the Galileos and Harveys of the Mesmeric school. We are not less anxious than they to discover truth, but we must conduct our search by another road—with other means—and in other company. We must maintain our right of drawing for ourselves a line between objects of rational inquiry, and such as we may regard as too absurd to merit investigation.

The arguments urged to induce our profession to examine into the merits of Mesmerism as of late brought before the public, and the reproach of being unreasonably sceptical for refusing, might be with equal justice applied to us for refusing to investigate the claims of Morison's pills to the general acceptance they have met with, or the efficacy of the hand of a hanged man in dispersing scrofulous tumors, or the power of the powder of human skulls in the cure of epilepsy.

The principal knowledge we could hope to attain by our Mesmeric researches is, what individuals are susceptible of a high degree of nervous excitement; but such I believe to be the tastes, the habits, the feelings, and the judgment of society in this country, that a man with his mind and his time fully engaged in the important duties of the medical profession, could not employ himself in investigating the powers of young women artificially thrown into an hysteric state, to see with their eyes closed, to foretel future events, and describe distant circumstances, to detect disease by the touch and declare the appropriate remedy, with all the train of Mesmeric performances, without lowering himself

(and as I think deservedly) in public estimation. We have lived to see a memorable instance of the consequences of such a course ; I am sure it will hereafter, if it do not now, prove a salutary warning to the profession at large.

The writer of the letters signed " An Inquirer " seems to lament over the hard fate of a physician who had tried Mesmerism on his patients, and would be glad to try it more frequently, but feared he was in danger of losing caste, and losing practice by so doing : the example appears to me to be one complimentary to the good sense of the patients and the public, if not to that of the physician.

Animal magnetism seems to have periodical revivals, appearing and disappearing after certain lapses of time. Some years ago it was particularly rife in this city ; within the last twelve months it has again visited us. In America it has begun its walk with firm step. A gentleman, lately arrived from Boston, told me that a committee, of which he was one, had been formed in that city to investigate the subject, and that most extraordinary facts were being daily elicited ; in one case a young woman, in the Mesmeric trance, was asked, and correctly described, the number of persons at that moment in the bar of a distant hotel, with no ostensible means of knowing the fact but the supernatural powers communicated to her by the Mesmerite.

In England this science has over and over again had its turn of investigation, but we do not make much progress in it ; let us now leave the inquiry to the active spirits of our transatlantic brethren, and quietly wait for their matured judgment on the matter ; we shall in the end lose nothing in point of

knowledge, nothing in point of reputation for the envied and contested distinction of making discoveries, by resigning for a while to other hands researches into the arcana of animal magnetism.

Though I have stated that there is a certain class of persons whose physical temperament renders them peculiarly sensible to Mesmerism (or I should prefer saying to the influence of the imagination in producing a morbid state of the nervous system, evidenced by hysterical coma, catalepsy, &c.), yet I have omitted to remark that it must necessarily be the case that in some examples this violent disturbance of the nervous system must produce injurious effects. If there be those whose systems can be so powerfully and beneficially acted upon by Mesmerism, as for them to be insensible to the pain of drawing a tooth, or even of amputating a limb, it cannot be otherwise than that some must receive proportionate injury by the indiscriminate use of such agency, and this consideration ought to have some weight with the really philanthropic inquirer. That mischief has been done by Mesmerism admits of no doubt; an instance has fallen within my own knowledge where Mesmerising for the cure of epilepsy was obliged to be discontinued from its having converted the fits into insanity. In a late number of the "London Medical Gazette," are some judicious observations by Mr. Southam, of Manchester, upon the "*Injurious Effects of Mesmerism*," detailing a case in which serious fits were the result. For the purpose of confining this Address within the narrowest limits, I have avoided references to works explaining the mysteries of Mesmerism; but I am unwilling to neglect directing attention to some short, but very sensible remarks of Dr.

Cowan, of Reading, in the Provincial Medical Journal for May the 20th, referring to a patient of his own whom he Mesmerised; and also to some valuable observations by the same author in the "Medical Gazette" for 1838.

In conclusion, I have only to add it will be gratifying to me to find that, in the sentiments I have advanced, I meet with the accordance of the majority of my professional brethren. That there will be those who differ from me I am prepared to expect; to such I would respectfully suggest the consideration whether they may not find scientific and professional objects more worthy their time and talents than a pursuit of so ambiguous a character as Mesmerism. Even if it be viewed as a remedy for disease, it is admitted that the persons who are susceptible of its influence are so few, that its use must ever be very limited; and it seems to me impossible for a medical man to engage in the practice of animal magnetism without resorting to expedients, and allying himself with persons, not altogether congenial to a refined taste and cultivated mind.

In the careful observation of disease, and the judicious application of remedies of no doubtful propriety, we may find ample employment for all our time and all our energies; and when our duties call upon us for the unavoidable infliction of pain, let us not harass our patient by attempts to ascertain if he be one of those few who may be thrown into such a state of unconsciousness as to be insensible to it, but let us rather endeavour to strengthen his mind to bear up under his trial, by suggesting to him Christian motives, and a Christian's hopes.