

FACTS IN CLAIRVOYANCE,

EXTRACTED FROM THE ZOIST.

WITH

OBSERVATIONS ON MESMERISM,

AND ITS

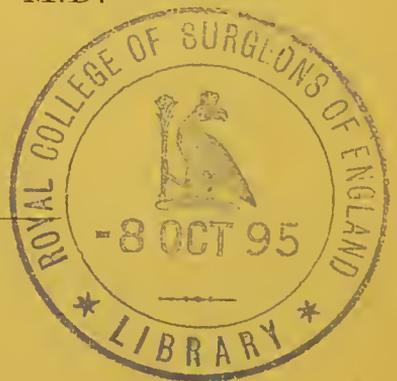
APPLICATION TO THE PHILOSOPHY OF MEDICINE,

AND TO

THE CURE OF DISEASE.

BY

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“ Drs. Winslow, Browning, Hodgkin, and other medical gentlemen, were then examined as to the present state of mind of the alleged lunatics, and agreed that they were insane, and incapable of managing their affairs. On being cross-examined by Mr. Miller, several admitted that there was no unsoundness of mind except as to the above-mentioned delusions. Dr. Hodgkin said, ‘ A person who believed that any one under the influence of mesmerism could read a book in the next room, would be labouring under a delusion, although he might be able to take care of himself and property.’ ”—*Extract from a Newspaper.*

“ *Mr. Macaulay.* You mentioned as a remarkable instance that a person of great rank in the state was a patron of the mesmeric hospital.—*Dr. Seymour.* Yes. I have seen a proposal going round with his name at the end of it.

“ *Mr. M.* Do you conceive that in patronizing the mesmeric hospital, he shewed a disregard to the College of Physicians?—*Dr. S.* I think he shewed a great disregard to our acquirements, to common sense, and to everything else !

“ *Mr. M.* Is not the principal of the mesmeric hospital a fellow of the Royal College of Physicians?—*Dr. S.* That I cannot help. He became a fellow *before he took up his apostolic mission.*

“ *Mr. M.* Has he been allowed by the college to make a public appearance upon an occasion of great interest?—*Dr. S.* He was not passed over ; that was all. I think it was a bad measure, but I cannot help it.” (*Report from the Select Committee on Medical Registration ; together with the Minutes of Evidence, pp. 1300—1303.*)

“ There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.”—*Shakespeare.*

PHYSICIANS who know little of metaphysics,—almost nothing of the physical facts relating to the philosophy of mind ; who are grossly ignorant of the splendid truths developed by the brilliant discoveries of Gall,—many of them, perhaps, unable to appreciate the knowledge of these from the habits of illogical reflection in which they indulge, or may be from a deficiency in the organization of their brains, continue to chatter before courts of justice, and before committees of the legislature, on subjects which they do not understand, and

* Dr. Elliotson's delivery of the Harveian Oration.

which should be studied and comprehended, in some elementary fashion at least, before they are ventured upon in public. Dr. Hodgkin cannot be ignorant of the existence of the quarterly publication issuing from No. 219, Regent Street, entitled *The Zoist*. As a physician, he ought not to be ignorant that many things important to the best interests of humanity are to be found in that work. No physician should practice his profession who is ignorant of the facts contained in Petetin's book on *Animal Electricity*. The different works of Mesmer, De Puysegur, Tardy de Montravel, Foissac, Deleuze, Mialle, Townshend, Colquhoun, Reichenbach, not to speak of the Harveian Oration of Elliotson, should have had some attentive consideration, before a man ventures to commit himself solemnly in a court of justice, or before an assembly of members of the House of Commons on the subjects on which these persons have recorded most important truths. To say, as some physicians have said, that they will not go to school again, is to acknowledge that having been negligent in learning; having omitted to acquire knowledge, they yet claim to practice on a par with those who have the knowledge. Being ignorant themselves, they will brand those as quacks who know more than they do. What is a quack, in the common acceptation of the term, but a doctor ignorant of that which he professes to practice? And men will pretend to talk of their acquaintance with diseases of the mind, while yet they know nothing of *mesmerism*!

Before an opinion is hazarded in a solemn court of justice concerning the views or the belief, on any of the physical phenomena of nature, entertained by contemporary physicians, a man should have made himself master, at least, of the description of evidence they can adduce in favour of facts apparently improbable to narrow intellects. The proposition is quite correct that the truth, having been established by consecutive series of facts to the satisfaction of severely enquiring minds, should be regarded with some respect by all advanced and philosophical thinkers. It is quite impossible, without some great deficiency of intellect, that any man or set of men having, with due philosophic humility, examined the facts that have been received as truths by persons with intellectual cerebral organs of more than average size and activity, can treat them with contempt or even with want of ordinary attention. When we hear of men exposing themselves before courts of justice, or before committees of the House of Commons, by attempting to depreciate the intellects of those who study mesmerism, and

who believe in the existence of the occult phenomena known now to thousands of persons in all quarters of the globe, may we not pity them for the absence of that self-control which allows of a silly exhibition of ignorance, conceit, and arrogance. Poor Dr. Seymour's large organs of Self-esteem and Love of Approbation overcame his wisdom, albeit not overabundant, if the size of his forehead be examined for intellectual power, when he appeared as a champion for the vast acquirements of those who despise that knowledge which they refuse to study. His answer on the "disregard that a person of great rank in the state (simply by advocating mesmerism) shewed to the acquirements of the College of Physicians, to common sense, and to *everything else!*" evinces the confusion of intellect,—the impertinent and inordinate vanity that characterizes low mental power with large posterior parietal development. Dr. Hodgkin's reputation will not be increased, among reflecting men, by his classing the phenomena of clairvoyance among delusions. May be, he, like some other medical practitioners, may assume that it is competent for him to say what is and what is not in the course of nature,—that the Almighty has it not in his power to shew us facts which may militate against the preconceived, the prejudged convictions of what is called an *accomplished* physician, proud of his own acquirements. Either the phenomena of clairvoyance are in the course of nature,—happen and fall out into the light of this world by God's permission and will, for they are truths,—or the physicians who declare them to be against the course of nature, deny to him the power of bringing to pass things which are daily existent, and are proved to be truths by those who humbly and diligently seek for them. The god of these prejudging physicians is but an *idol!* and they are idol-worshippers. They would have God's will bend to their limited determinations, and are angry at the truth of clairvoyance, as those sailors were angry with their deity, an idol whom they whipped and threw overboard because their prayers to him did not succeed in securing propitious weather. Their carpenter could make them a new god,—but Dr. Hodgkin's carpenter cannot construct for him a deity who shall get rid of the Almighty's will, that the truths of clairvoyance are as firmly established—are as fully correct—as the truths relating to the diurnal changes which it has pleased that Being to ordain.

And whose is the right to declare his brother a lunatic for believing in such truths? Is it Dr. Hodgkin's?

If religion or philosophy can teach him *humility*, he would do well to study *The Zoist!* He would do well to learn what

Gall has written! He would do well to enquire practically about mesmerism, which would teach him how valuable was that knowledge which Gall obtained from the book of nature, and which that gifted man threw out for the benefit of the world, before he could be allowed to know through mesmerism of the almost mathematical demonstration that all he had said on the functions of the brain and nerves was absolute truth! Above all, Dr. Hodgkin would do well to find out that by the aid of mesmerism he may be enabled to understand far more than he knows relating to the subject of delusions, and by God's blessing to a physician,—*the truly humble mind of the real philosopher*,—to cure mental diseases.

Good heaven! that men professing to practice among their fellow-beings afflicted with lunacy should be arrogantly ignorant of mesmerism! No man can do justice to his fellow-man, as a medical practitioner, while he remains ignorant of mesmeric science! If he have common powers of reflection, the facts in *The Zoist* will teach him that new things are appearing which must change the whole practice of physic; that the polarities of crystals lead to reflections on the principles involved in the modus operandi of all the substances employed in medical art; that the analogies between mesmerism and electricity are so close as to demonstrate the gross ignorance and absolute folly of deriding the facts which belong to these twin-sister sciences. Sneers and boastings of acquirements are not the class of arguments to make converts in these days, and the votaries of truth fear not the fool's weapon of ridicule. For myself, notwithstanding the position assigned to me by Dr. Hodgkin in the category of the "deluded," I will shew that I am a firm believer in clairvoyance by a statement of facts, which, I doubt not, will be interesting to the readers of *The Zoist*.

On Saturday, 12th February, 1848, Major Buckley, well known as an ardent and powerful mesmeriser, and among his brother officers as possessing a high character for truthfulness and integrity, brought to my house, at half past eight o'clock in the evening, two young women who had arrived at Paddington, about three hours before, from Cheltenham. The one, A. B., aged 26 years, is of a slight figure, above the middle height, of a nervo-lymphatic temperament, with dark hair and grey eyes. It appeared that she had been mesmerised occasionally since the 27th December, 1846. She works as a dress maker, is a person of excellent character, was formerly said to be consumptive and delicate, but has latterly enjoyed good health, notwithstanding very

assiduous attention to her occupations, which sometimes oblige her to sit up at her needle till very late in the dark hours of night.

The other, E. L., is 21 years of age. She is slightly *embonpoint*, of middle stature, lymphatic temperament, with dark hair, hazel eyes, of most interesting expression. She has been mesmerised occasionally for three years. She is a dress maker, and the intimate friend and companion of A. B. In her feelings she is more sensitive than her friend. Both have amiable cerebral developments. A. B. has better Constructiveness, Size, Individuality, Music, Time, and Mirth; but as a whole, the head of E. L. indicates Causality, Comparison, Colour, and other organs of taste and judgment, better than that of her friend. Her head is larger. Both are well formed for affection and the social feelings of our nature. Both have a delicacy of nervous fibre that produces a highly sensitive condition of mind. Each is susceptible,—both are impressionable. The phenomena exhibited by these young women were to me most extraordinary. I had corresponded with Major Buckley on their cases long before I saw them, and had proposed that a committee should be appointed to examine into the facts so often alleged to have been completed by these young women. The objection to such a committee exists in the truths, elicited by much experience, concerning the utter failure of the phenomena in the presence of severely doubting minds. It would seem as if the fluid emitted by the brains of persons, who are severely—and to clairvoyantes—disagreeably sceptical, was sufficient to suffocate and to destroy the developing events. It was consequently agreed that on the evening of the arrival in town of these young women, nobody should be present besides themselves, at first, but Major Buckley and myself. We assembled in my little library. I had provided myself with a dozen walnut-shells, bought at Grange's, in Piccadilly, containing carraway comfits, and as I thought a motto each, and two ounces of hazle nut-shells, containing comfits and printed mottos. These were in two packets of an ounce each, and had been purchased by me about two hours before, at Lawrence's, in Oxford Street, at the corner of Marylebone Lane. One of the young women was seated at either side of the fire place, Major Buckley placed himself at the apex of a triangle, of which they formed the basal angles. He made a few slow passes from his forehead to the pit of his stomach, on his own person. The girls said, after he had made eight or ten of these passes, "that they were sufficient." They saw a blue light upon him; and A. B., having taken up one of the

nut-shells provided by me, placed it upon the chimney piece above her head. E. L. then did the same thing with one of the nut-shells allotted to her. I was fully aware of the objections of sceptics, that a possibility existed of changing these shells by sleight of hand; I watched the proceedings anxiously and accurately, to avoid the possibility of being deceived. The movements of these young women were slow and deliberate, not like the *locus pocus* quick jerk of the conjurer. A. B. first announced her readiness to read the motto in her nut-shell. She said that the words were,

“The little sweetmeat here revealed,
Lays, as good deeds should lay, concealed.”

I wrote down to her dictation, then I cracked the shell, emptied out the comfits, and found among them a little strip of paper, several times folded, on which were printed the very words she had spoken. Remember, reader, she was not asleep; both the girls were wide awake, and joined in the conversation with Major Buckley and myself, in the intervals of the phenomena which they were exhibiting.

Then E. L. read the motto in her hazle nut-shell. It ran thus,

“An honest man may take a knave’s advice,
But idiots only will be cheated twice.”

After I had written this down, and before I opened the shell by the aid of the nut-crackers, she said, “At the top above the first line is part of another motto, it runs thus,

“Who smiles to see me in despair.

The word despair is cut close.” When the nut-shell was opened, and the motto unfolded, the description given by E. L. was found to be quite correct.

A. B. then took another shell, and in a very short time read these words, which I wrote down,

“She’s little in size
Has bright speaking eyes,
And if you prove true,
Will be happy with you.”

The shell was broken open, and the words printed on the little slip of folded paper found among the sweetmeats within, were word for word with those written down by me.

E. L. took her turn at reading, the words she read out were,

“In every beholder a rival I view,
I ne’er can be equalled in loving of you.”

Having written down these words, the shell was opened and it was found that E. L. had read the motto quite correctly.

The servant announced that Mr. Arnott wished to see me. He had come on professional business, and with no view of witnessing these phenomena. I asked Major Buckley's permission to introduce him. He came in and sat down. A. B. proposed that he should take up a nut-shell from the table, and she offered to read the motto while he held it in his hand. He seemed hardly to be aware of what wonder he was to witness. He took up a nut, held it in his closed hand, and A. B. read thus,

“The pangs of absence, how severe,
Have they ne'er waked thy bitter tear?”

Mr. Arnott took the nut-erackers, broke his nut-shell, and found that A. B. had read quite correctly. His laugh and look of surprize told enough of the conviction of his mind. The event had become a fact. How to account for it was another matter. He could not deny that he had witnessed the fact.

Major Buckley adjourned our meeting to Tuesday, 15th of February.

This time he brought the young women by day-light. They arrived at my house about a quarter past one. I proposed that, as at our last meeting the mottos had been read in hazle nut-shells, the walnut-shells should now be offered. A. B. took one, and after a while said there was no printed paper within, though there were some earraway comfits and other sugar plums. The nut-shell was eraeked, and she was found to be quite eorreet.

She took up another walnut and read,

“If you were man, as man you are in shew,
You would not use a gentle lady so.”

Above the top line, she added, near the commencement, there were the two letters, My, elipped, part of another motto that had been eut by the scissors in separating the mottos for use. The shell was broken, and it was found that she was quite right in every particular.

E. L. read her first walnut-shell motto thus,

“Beneath your bounteous smile to live,
Is joy that splendour ne'er can give.”

The shell was opened, she was quite eorreet.

In the next shell she said the slip of paper contained a conundrum. It began with a capital Q. for question, thus,

“Q. Why is a young swan like a seal?
A. Because it is a cygnet.”

She added that there was another word signet spelled differently, and placed between braekets, thus, (Signet.) In all

this, upon opening the walnut-shell, she was found to be quite correct.

A. B. then read her third motto in the walnut-shells. It was exactly the same as the last, read by E. L., and quite as accurately described.

A. B. then read from the fourth of her walnut-shells, and here she made a mistake, attended by some remarkable circumstances. I wrote down her words, thus,

“ ’Tis love, like the sun, that gives light to the year,
The sweetest of blessings that life can endear.”

She added, underneath the printing of this motto is the top part of a capital T, and of two small t's. At the commencing side there appears to be half of an N and a small e, belonging to another motto. All this was quite true that she added, but she had mistaken the motto, which ran thus,

“ My love's too great, you may perceive,
And clearly see I don't deceive.”

That she should be able to perceive the letters accidentally clipped by the hasty scissors from another motto, and yet not be able as usual to read the whole of what was on the printed slip of paper, is quite unaccountable.

Another walnut-shell was given to E. L., and she said there was a large sweetmeat in it, but no motto, which on opening was found to be quite true.

The next taken up by E. L. contained a conundrum. She said it began with letter Q., thus,

“ Q. Why is a person who steals a noted newspaper like Cain ?”

She was rather joyous, laughed, and said, “ Do you give it up ?” and then went on,

“ A. Because he takes a *Bell's Life*.”

Abel's life, she added, was in brackets, (Abel's life.) I opened the walnut-shell, and found that she was quite correct.

E. L. took up another walnut-shell, and said, “ There is no motto in this ;” which when it was opened, was found to be quite true.

A. B. had been a little damped in spirits by her mistake, but was encouraged to take another walnut-shell ; the conundrum in which she read perfectly correctly,

“ Q. Why was Titian's fat daughter, Mary, like William Cobbett ?
A. Because she was a great Polly Titian.”

Quickly A. B. read the next conundrum, inside of a walnut, thus,

“ Q. Why is tea, bought at the corner of Devreux Court
in the Strand, like a rope ?

“ A. Because it comes from Twining's.”

The walnut-shell on being opened, allowed us to unfold and read the slip of paper, and it was found that A. B. was quite correct.

E. L. next read the slip of paper in the walnut-shell, which fell to her lot.

“ Q. When is it dangerous to walk by the side of a river ?

A. When the bull-rush is out.”

“ Between brackets,” she added, “ are the words (bull rushes out).” The accuracy of her clairvoyance was proved by the opening of the nut-shell.

At two o’clock Mr. Ashhurst Majendie was announced. All the walnuts were exhausted, but I found the remainder of my hazle nuts in a drawer, where I had secured them. With Major Buckley’s permission, Mr. Majendie assented to the proposal of A. B., that he should hold a hazle nut in his hand. She noticed that on the top of the folded paper slip there were three capital letters, C. A. L., part of the C. cut off, the motto running thus,

“ Come kiss and forgive,
In love let us live.”

Mr. Majendie cracked the nut, and found that all she had said was quite true.

Then A. B. proposed to read a motto while the nut was held in my hand. She said,

“ In spite of your indifference,
I still have hopes of your compliance.”

She proved to be quite right.

E. L. took up the eue, and read from a nut on the chimney piece,

“ Trifling presents preserve friendship.”

On opening the hazle nut it was found that she was quite right.

She next read a motto in another nut,

“ Love is the greatest blessing given
To pilgrim man by pitying heaven.”

She first read *under* heaven, and then corrected herself, the unfolding proved that the words were, “ by pitying heaven.”

E. L. had not read a motto from a nut held in a person’s hand ; Mr. Majendie wished her to try and read one in his hand, and he took one from the table. She read.

“ How few like you possess a mind,
Where all the virtues are combined.”

Mr. Majendie on opening the nut-shell, found that she was quite correct.

Major Buckley, having an appointment, was obliged to break up our *séance*.

On Wednesday, 16th February, at about one o'clock, my friends, Mr. and Mrs. Gutch, were with me, when Major Buckley arrived with his clairvoyantes. The sight of strangers produced a little nervousness, and Mr. Gutch went for a while into another room. A. B. read her first motto,—

“ Make much of precious time while in your power,
Care full well and husband every hour.”

The shell being opened, it was found that her reading had been quite correct.

Finding that the girls were reassured, I asked permission to bring back Mr. Gutch. When he came in E. L. read a motto in a hazle nut-shell,—

“ Banish care, and welcome glee,
Accept this motto, love, from me.”

A. B. then read,—

“ Believe me, in good as well as ill,
Woman is a contradiction still.”

She said that on the slip of paper containing these lines there were a capital T. and some parts of letters not legible. Mr. Gutch opened the shell and found that she had given a perfectly correct account of the matter.

The next motto in a hazle nut-shell was read correctly by E. L., as Mr. Gutch, who opened the shell, has testified.

“ Breath for life I less require,
Than you, the object of my heart's desire.”

The fifth was read by E. L.,—

“ My heart ordains this,
All women to kiss.”

Mr. Gutch opened the shell, and found that the lines had been read correctly.

The sixth was read by E. L.,—

“ Beauty and modesty combine,
To make my heart entirely thine.”

Found by Mr. Gutch to have been read accurately.

The seventh was read by A. B.

“ If I feared not to offend,
A thousand vows of love I'd send.”

Mr. Gutch opened this shell and found that what I had written down corresponded accurately with the words read by A. B.

On Thursday, 24th February, Lord Adarc came by appointment at half-past three to witness the clairvoyance of these young women. Major Buckley having made the passes

down his own face, the girls said they saw a blue light on his forehead and cheeks. They were nervous at the presence of Lord Adare, and it was a long time before either of them felt able to read. A. B. trembled and could not read at all. E. L. at last said she could see the last line of the motto in her nut, and she read thus,—

“ He seeks for thorns and finds his share.”

I had written a for his, and when I read out before the nut was cracked, she corrected me. Lord Adare opened the shell and read,—

“ Man blindly follows grief and care ;
He seeks for thorns and finds his share.”

The last line was just as E. L. had seen it before the shell was opened.

In conversing with Dr. Elliotson on the subject of these experiments, he suggested to me that notwithstanding the conviction I had of the nut-shells being identical with those I had bought myself, there might be a possibility of some jugglery. It was *possible* that each nut might be changed for one the motto of which was well known. It was not right to be content with probabilities.

Lord Adare presented a nut, the motto of which had been previously taken out and marked. E. L. said there was something in that nut-shell which gave her a severe head-ache. She was sure it was marked, and the very suspicion of her being guilty of fraud made her feel very ill. She began to read,—

“ Thy charms, my love, can make,”

but could not proceed. She went away, and both girls passed a restless night, so keenly hurt were they from having failed, and from having been thought capable of trick and deceit. The next day, they came again, and Lord Adare, Major Buckley, and I were the only persons present. The first part of the motto read yesterday proved to be correct. I had procured some nuts at M. Cœuret's in Drury Lane, and had taken out the mottos, cut them carefully with seissors so that I should know them again, and had moreover written my initials on each slip of paper before I refolded and replaced it in the nut-shell. I ought to observe that I put back the sugar-plums and closed the shells so carefully with chocolate, I am certain no person could detect, the day after, that they had been opened. The number I treated in this manner prevented my remembering the lines of the mottos, so that the phenomena could not be dependant on thought-reading. E. L. laboured under a head-ache, and said she was too con-

fused, she feared, to read accurately. At last she said, "I see J. A. at one end of the motto written in ink—that's a marked nut I know;" then she proceeded,—

"Love not governed by sense or reason,
Is like a chance bird out of season."

Lord Adarc broke the shell, and on examining the paper found the letters J. A. I recognized my marks. The words printed were,—

"Love not guided still by reason,
Is the chance bird of a season."

So that the clairvoyante had been confused in her reading.

A. B. then tried to read a marked nut,—

"Fair maiden, hear my loving vow."

She remarked that the sugar-plums were all white, instead of being of several colours. She was quite correct. The illness of the clairvoyantes prevented our going on with the experiments.

Major Buckley asked me to go to the Opera on Tuesday, the 29th February, and he said a young lady would be in his box who was able to read in nut-shells while she was wide awake, quite as well as the two clairvoyantes he had exhibited to me. Accordingly, I accepted his invitation, and had the good fortune to pass a very agreeable evening. Clairvoyance is always witnessed to greater perfection if the subject be not agitated or depressed. M. Marcillet often said that Alexis Didier exhibited the phenomena best when the "*entourage*" was favourable: "*ça va mieux en riant*," he said; and his observation was just. The young lady at the Opera could see no motto until she felt relieved of her first embarrassment at seeing a stranger. She read a motto in a nut-shell, which I held in my hand, accurately. Then I presented one, the motto in which was marked with my initials. She detected the mark in ink, which was blotted, and she read the lines in print quite correctly.

On Friday, the 3rd March, this lady was at Major Buckley's, when I called; the two clairvoyantes from Cheltenham were there too. I had some marked nut-shells with me. I had marked the shells as well as the mottos. The lady said of the first motto that she could see it was very dirty, it appeared stained all over; it was notched in two or more places. This was all true. It was stained with chocolate, notched with a pair of scissors in two places, and torn in another. She read the motto,—

"Oh! whate'er my fate may be,
I will ever think of thee."

When I opened this shell I found she was quite correct. I asked this lady to give me an account of how she managed to read the words on a piece of paper folded up, as these mottoes are known to be in the shell. She said the paper appeared before her in space unfolded, and she had only to read on as in a book. The two girls, A. B. and J. L., had previously told me the same thing, before they knew this lady.

E. L. volunteered to read a motto in any shell marked or otherwise. I produced one from my pocket, marked by myself. "I see," she said, "the capital letter A. written in ink, now I see J., J. A." Then she read the motto before the shell was opened,—

"Her eye discourses,
I will answer it."

When I cracked the shell, I found this was correct, except in the word *Her*, which was read for *Your*, and this error was attributed to haste and carelessness. I believe that I have tested the clairvoyance of these subjects as carefully, as watchfully, and as severely as the nature of the subject will warrant. If the greatest delicacy be not observed in these experiments, they fail. The human brain is not to be examined harshly, and he who wishes to arrive at the truth must not here torture nature. She will yield to positive persuasion, but negative violence has no charms for her. Address may gain her affections, but a doubt that she possesses the virtues of her sex affronts her sense of propriety. In chemistry and in electricity, nature is often in a delicate mood, and the arrival at truth is by arts of great nicety. But in the examination of clairvoyance, the tenderest management, most extreme delicacy of investigation, is absolutely necessary.

Figurative language is hardly allowable in severe science, but, in the present retarded state of our civilization, it is difficult to avoid the vulgar errors of the society in which we move, and to refrain from adopting the most unphilosophic tendency to explain ourselves by personifications and figures that are not quite warranted by the rules of severe analysis. New points on the functions of the brain and nerves are daily brought into notice, and we must leave those who come after us to chasten our expressions, and to sift the evidences we offer for those truths which will remain long after our labours, anxieties, and names are forgotten. We say that in the operations of the mind a fluid emanates from the brain, because the phenomena of thought and mutual interchange of ideas between individuals are accompanied by rays of colours, visible to persons who, asleep or awake, happen to be in an

exalted condition of clairvoyance. Analogies are our only warrants for calling these rays fluids. We have strong evidence of their presence being attended by an attractive force. Some of Major Buekley's subjects require occasionally, in addition to the blue colour perceived on his countenance, a few passes on the nut-shells, to enable them to read the mottos, and these passes are described as being accompanied by the emission from his fingers of a blue stream that enlightens the objects within the shells. These passes, however attractive, fail to produce clairvoyance in subjects who happen to be in an agitated condition of mind, or who are placed in circumstances where their feelings are not agreeably affected. Very careful observations have led me to coincide with other experienced students of mesmerism in this conviction. To say that these facts are not truths, because they do not tally with the preconceptions of those religionists who personify their deity and construct an idol of their false imaginations, to represent a being of whom we limited mortals can form no notion, is to say that the progress of philosophy shall be arrested until these arrogant idol worshippers shall control and comprehend the Power which pervades time, space, and eternity.*

Dr. Hodgkin is at perfect liberty to say now that I am under a delusion. I forgive him. I pity him. I had hoped better things of the philosophic power of his brain. If he really, sincerely, humbly, loyally, piously, *wishes*† to study

* Eminent physicians, with whom I have conversed on these points, remind me of a passage in Lardner's Manual of Electricity, in the *Cabinet Cyclopaedia*, vol. i., p. 47. I wish the following extract could lead them to reflect on their weak and silly want of candour; on their most unphilosophical desire to cling by their rooted prejudices.—“When these and other papers (proposing that an iron rod should be raised to a great height in the air, to convey electricity from the clouds to the earth) by Franklin, illustrating similar views, were sent to London, and read before the Royal Society, they are said to have been considered so *wild* and *absurd*, that they were *received with laughter*, and were *not considered worthy of so much notice as to be admitted into the ‘Philosophical Transactions.’* They were, however, shewn to Dr. Fothergill, who considered them of too much value to be thus stifled: and he wrote a preface to them and published them in London. *They subsequently went through five editions.* After the publication of these remarkable letters, and when public opinion in all parts of Europe had been expressed upon them, an abridgment or abstract of them was read to the Society on the 6th of June, 1751. It is a remarkable circumstance that, in this notice, *no mention whatever occurs of Franklin's project of drawing lightning from the clouds.* Possibly that was the part which before excited laughter, and was *omitted to avoid ridicule.*”—Lardner's *Cabinet Cyclopaedia: a manual of Electricity*, &c., vol. i., p. 47.

† If the doctor has any desire to read the lucubrations of a non sequitur philosopher, who, like other men that slip away from sound logic, commit themselves, let him turn to pages 143, 144 of the third volume of *The Zoist*, and, having studied the text, he may possibly gain some improvement by the lesson on prejudice, in the note by the translator of Dr. J. B. Mège's discourse.

the subject of hallucinations, let him turn to the third, or 1845 volume of *The Zoist*, where, at pages 365 and 471, he will find some most valuable facts and observations by Dr. Elliotson. If Dr. Hodgkin be capable of large views, and have the faculty of philosophical reflection, he may learn by the aid of mesmerism to do that which has already been done by this holy power, to *cure* hallucinations, instead of talking nonsense about them.

The number of *The Zoist* for April, 1848, the first of the sixth volume of that important work, contains the preceding notice of facts in Clairvoyance. A set has been made against this quarterly periodical, and one meets with observations against it by persons who, on most subjects, entertain just and liberal ideas. I am told it is a great pity that some writers in it advocate the cause of materialism, and folks mean thereby that this word is synonymous with irreligion. I say it is a pity men do not so study the philosophy of the mind, as to understand clearly the meaning of terms. Their intellects would be then in a more favourable state to apprehend the value of justice between man and man, and as we all love fair dealing, injurious motives and opinions would not be attributed to our neighbours without ample cause. The meaning of the word *irreligious* is applicable, I trust, strictly to few in the civilized portions of a Christian land. The bonds of civil society would soon be rent asunder, if many refused a faith in things sacred. But whatever may be the creed of our brother, above all is charity;—and I should hold it to be very immaterial what were the speculative,—metaphysical views of an honourable man on the subjects of materialism or spiritualism. To quarrel about the husk and to neglect the essential kernel of the fruit is folly: but alas! it is folly too common in this world. Instead of attending to the practice of pure religion,—the adoption of sincere humility,—the hearty liberation to Christian charity, we find men blaming each other, shy of each other, or hating each other for slight differences of opinion on questions of, at best, shallow metaphysics. *Perhaps*, could they but see the truth in the same point of view, for both intend to be in the right, they would agree perfectly; and it is a fact, that their perfect agreement would shew to each that he was originally in the right. The difference is only whether spiritual essence or ethereal unparticled matter be an entity. Both mean, whatever the limited imaginative capacity of the one may be, that there is

a Being, pure, holy, and perfect. But however metaphysical writers may differ on the doctrines of matter and no matter, one looks not into *The Zoist* for the relations between metaphysics and theology. What is sought for in that work is a record of most curious facts relating to the highest subjects of philosophy. No such facts can possibly injure the cause of religion.*

Religion is a holy subject. It has its own place; it governs the highest aspirations of mortal men. From persons of well-constituted minds, its sacred impressions receive the profoundest attention, and it ought not to be lightly, unreasoningly, irreverently introduced into questions of ordinary science. It can stand its own ground by its own strength. The organ of Veneration is placed on the highest part of the human head; Benevolence, Hope, Firmness, Conscientiousness belong to the federal compact over which it presides, and the organs of the reasoning faculties direct the laws by which the truly religious, the really humble character holds sacred the principles of humility, justice, and universal charity. True religion reposes on an intellectual basis, and nothing which is abhorrent to reason can belong to it. It would be well, if instead of being taught by many to become the nurse of bigotry, and the agent for debilitating the understanding, by impressing thoughts and convictions at variance with common sense,—by introducing the worship of fanciful idols of the imagination, it could be used as a means for the cultivation

* An excellent note has appeared in the last page of the April Number of *The Zoist*, which is added here, as it applies with much force to the above observations. "So uninformed are most persons, that we every day hear men spoken of with horror as materialists. Now a man may be not only most conscientious, but most devout; nay, be a sincere and fervent Christian, aye, and a trinitarian Christian too, and most evangelical, and yet be a materialist. That is, a man who believes that the matter of his organized and living brain is endowed with such properties that it wills, feels, and thinks, and that these *by nature* decay and cease for ever with the brain at its decay, death and disintegration, may also believe that, by the will of God, by an additional and miraculous grant, they will exist again with a brain reproduced but, however glorified, still matter; according to the Fourth Article of the Church of England, which asserts that Christ, the first fruits of them that slept, sits at the right hand of the Father, with 'his body, with flesh, bones, and all things appertaining to the perfection of man's nature.' We urge this, because we know that many excellent persons who take such a view of a future state are vilified and called atheists, infidels, sceptics, and cruelly injured, from the total ignorance of the majority of people, even of the higher ranks, that, though the term materialist is sometimes used to signify an atheist, it has another and most innocent signification, relating, not to supernatural things, but to an innocent opinion on a natural thing. Yes; a man may be a true Christian, of any protestant denomination, though not of the Roman Catholic persuasion, and yet be a materialist. We beg those who have not reflected much on this subject, but think, as parrots talk, by imitation, to read Bishop Law's *Theory of Religion*, Bishop Sherlock's *Discourses*, Bishop Watson's *Anecdotes of his own Life*, and Archbishop Tillotson."

and expansion of those organs which establish a just estimate of things holy and sacred;—the practice of a piety which eschews cant and all hypocrisy. What parent would deliberately wish to educate a child to become an idiot? and yet the course of education which leads to a weakening of the reasoning faculties is the race-course to the goal of idiocy. Thanks to that great Power which has so arranged the human brain as to decree the natural alliance between Religion, Conscience, Benevolence, Sympathy for our fellow beings, and the Reasoning Faculties,—the race for the intoxicating eup has not been won, and the world is awakening from the complicated frauds by which it has been jockeyed. The plea of irreligion as against good, sincere, and honest men for investigating the phenomena of natural science, has been raised in all times by fraudulent persons for their base ends. There have always existed men who have found it their interest to assume the cloak of righteousness in order to blind weak people dishonestly, and to take advantage of ignorant prejudices for the unworthy purpose of some selfish advantage, or to divert attention from their own cunning arts.

The duty of *The Zoist* is to pursue the line indicated by Gall, and to cultivate the knowledge of that science which has verified his splendid discoveries.

Read the concluding sentence of Gall's great work, and let any one ask himself if the pursuits of such a philosopher, or of those who are proud to tread in his steps, can be irreligious. "Finally," he says, "Man, that inextricable being, is made known; organology composes and decomposes, piece by piece, his propensities and talents; it has fixed our ideas of his destiny and the sphere of his activity, and it has become a fruitful source of the most important applications to medicine, philosophy, jurisprudence, education, history, &c. Surely these are so many guarantees of the truth of the physiology of the brain,—so many titles of gratitude towards HIM, who has made them known to me."

He who is afraid of the bad influences of a work like *The Zoist*, should give up the power of reasoning and of judging for himself, and then be content to sneer at God's choicest gift of reason,—pinning his faith to the sleeve of some human master, and conclude all men to be wicked and unholy, who, *in any way*, differ from his standard of belief.

Clairvoyance is said by weak, or by cunning and canting persons, to be the work of Satan. Brutal and barbarous ignorance could be the only excuse for thus treating mental philosophy. The phenomena either are or are not true. If not true, there is an end of the matter. If true, the subject

should be investigated. To deny belief to well-authenticated facts is silly,—to attribute the cause to the devil is worse than foolish. It is calling in question the attributes of all that men hold sacred: it is allowing the bad part of humanity to master the better. The stupid pretender to religion, who calls the pure and honest philosopher an ally of the devil, decides against the further cultivation of science. He would arrest the progress of knowledge in order to pander to the prejudices and wilful blindness of those who are benighted in fear and ignorance,—of those by whom the blessings of science, intended for the alleviation of human suffering, are received in a spirit of real infidelity—a want of trust in the mercies of a benevolent Being,—and a bigotted determination to reject truth, although it arrives in the shape of a benefit. Such a wicked advocate of sham piety would appear to be typified by the almost monster, which the human being resembles when labouring under a form of mania, that presents, to the visitor of an asylum, a picture of brutal expression with pouting lips, spasmodically closed eyelids, the furious firmness of unreasoning obstinacy, portrayed in a countenance swollen with the vain anger and determination of “I won’t,” against an imaginary evil that, in reality, is an approaching good. So do many of those who would be considered religious, receive God’s blessing of mesmerism!

I study the truths of clairvoyance, because I believe them to be important to my pursuits as a physician. I, through a knowledge of them, obtain a clearer insight into the phenomena of the human mind. I know *there is nothing in mesmerism which does not exist in nature*. The discovery of artificial modes of producing natural phenomena is not a wickedness, or all our ingenious devices in the art of cookery, said, by an ingenious philosopher, to be imitative of the composition of milk, would be supremely flagitious. If I were at liberty, I could state cases in which remarkable natural clairvoyance has occurred in ladies, who have been under my care for insanity, some of whom have been completely cured by mesmerism. Unobserving, unreasoning medical men have overlooked the fact, in instances where this phenomenon constituted a prominent symptom of disordered health. I have repeatedly met with clairvoyance in insanity, and it had been previously stupidly confounded with fancy and hallucination. So little have eminent physicians studied this part of their profession, that I lately witnessed two cases in which doctors spoke of horsewhipping and of throwing buckets of water over females, who were absolutely insane. Could they but lend their attention to be convinced of the blessings conferred by

the mild practice of mesmerism on such afflicted beings, their better feelings, as gentlemen, would yield to the touching appeal of humanity. No time is ill spent—no patience is too great which promises relief to mental disease. Some physicians have been low enough in feeling to ascribe to me unworthy motives for practising mesmerism. I pity them for that which they cannot help; and I could sometimes wish that, notwithstanding the *weariness*, extreme patience which is required, it were my lot to do that which I have repeatedly effected,—the cure of mania, in cases that had been shockingly aggravated by opium and other poisons administered by pig-headed physicians, who contemptuously sneer at the truths of clairvoyance. If there were no higher object in investigating these facts, there is a deep interest attached to all truths connected with mental philosophy. I consider the world much indebted to Major Buckley for the mass of facts he has collected. There is no knowing where these discoveries may lead. Nothing which can produce material for reflection can be justly considered as trifling. The nut-shell experiments illustrate a curious and most remarkable condition of brain; that which gives the power of shedding light into dark recesses protected by apparently opaque media.

Do they not, by analogy, give us some idea of the flash with which the poet's genius illuminates a hidden truth? May they not at some future period, teach how the distribution of nervous fluid can, in an exquisite organization, implying a highly sensible condition of nervous arrangements, account for the charms of delicacy of sentiment and of naturally refined taste! The extent and the limits of the power of producing the phenomena of clairvoyance are interesting subjects of enquiry. They must lead to a more just appreciation of the difficulties in the treatment of affections of the nervous system generally, and consequently of the mind in particular. Since my paper was communicated to *The Zoist*, Major Buckley has favoured me with the letter I subjoin. It is an important document, communicating much interesting information.

“Dear Dr. Ashburner.—I rejoice to find that I have convinced you and those of your friends who believe on the evidence of their own senses, that it is possible to produce a *waking* state of clairvoyance, enabling those placed in it to state correctly the words of a motto, while rolled up within a nutshell. Thirteen persons have done this; three of them in your presence. I tried the experiment, for the first time, in a private box at the Lyceum, on the 16th of last August, when

the mottos in ten shells were correctly stated by three young ladies. On the following night, at the Opera, they told me the mottos in seven more. On this occasion, the shells were purchased while on my way to the Opera; each shell was held in my own hand,—each opened by me, the motto taken out, unrolled, read, proved to be correct, and then (and not until then) touched by the party. Up to this date the mottos in 1512 shells (the words amount to 22,195) have been read. In many cases, (some of which you have witnessed), the shells have not only been brought by strangers, but held in their hands, and never touched by me, nor by the clairvoyantes. I have mesmerised 319 persons, of whom 115 have been clairvoyant: out of this number 13 have read words placed on the head, back, under the foot,* &c., &c., and 96 in boxes. 42 persons have thus read while awake. This includes three ladies and one young gentleman, who were *never put into the mesmeric sleep*, and two ladies who first read in the waking state, and were subsequently mesmerised. Even to you, who have admitted the efficacy of my passes in removing pain, I fear to state how many I have thus relieved. You are practically aware, in your own person, of the truth of the existence of this power in me, and know full well that different persons possess this faculty in very various degrees. A. B. and E. L., during their stay in town, read the mottos in 223 shells in presence of 26 strangers, some of them marked by, as well as opened by 16 others. The young lady you saw with me at the Opera has, during the same time, read the mottos in 22 shells in the hands of, or marked by, several strangers. While I have the satisfaction of knowing that one at least among my cases, whose life was despaired of, has returned thanks to her Maker for her restoration through mesmerism.†

* My friends, Captain James and Mr. Topham, being at Cheltenham, had the opportunity of seeing a young gentleman, who at the request of Mr. Topham, read a word placed under his foot with the writing towards the carpet. The eyes had been bandaged carefully. Strict precautions were taken that there could be no possibility of seeing by the ordinary organs of vision. The word was Wolf, it was written by Mr. Topham, and the somnambule described with the aid of his finger the peculiarities in the form of the W. This same clairvoyant had repeatedly read words carefully concealed from him and placed under a thick cushioned foot stool upon which his feet rested.

† The case alluded to by the worthy Major is one of a poor woman in Cheltenham, who was afflicted with severe epileptic fits. Her name is Elizabeth Hookham; she had been subject to fits for three years. These at first occurred about twice, and latterly they came on every other day. In August, 1845, she became so ill that her life was considered in danger. On the 29th of that month Major Buckley first visited her, and made passes down her back, which strengthened her greatly; he saw her again in a week, and found her much improved. On Wednesday, 10th September, and four following days, he mesmerised her. On Sunday she drank a glass of water which had been mesmerised on the pre-

The ridicule of seepies shall never deter me from using it. You, I know, have made the same resolution; and, with greater skill, have been more useful to your suffering fellow creatures.

“Wishing you continued success in the cause of truth and humanity,

“Believe me, very sincerely yours,

“W. BUCKLEY.

“London, April 13th, 1848.”

Mesmerism is full of these wonders. But let not people be led away to gape like fools at things which astonish the

ceding day, and fell asleep immediately; she was mesmerised on the three following days. Since that time she gained strength, and was able to attend to her usual occupations. On the 1st September she had a very slight fit, which was her last. She has written at the conclusion of the statement, from which this account is extracted, “I know that this is *true*. I returned thanks to God in the Church, 29th October. Elizabeth Hookham.” Up to the 1st of March, 1848, she has continued in good health. Major Buckley, not being a medical man, would not have undertaken the treatment of so serious a case as this, had he not been assured of success by a clairvoyante, of whose powers of introvision and prevision he had had most ample experience.

To corroborate such statements, I select from among my own cases a striking instance of a cure of epilepsy.

William Skinner, aged 16, tall, brown hair, a swarthy complexion, large prominent hazel eyes, small-sized head; is the son of a time-keeper, attached to an omnibus establishment in Portman Place, Edgware Road. He was brought to me by his mother on Friday, 19th January, 1844. This lad was a melancholy object; he was paralyzed on the whole of his left side, and was very offensive, from utter inability, to control any of his excretions. He had been afflicted with severe epileptic fits for about eight years. Sometimes he had ten or eleven of these in the course of four days, and then he might have an interval of seven or eight weeks; more commonly they occurred about once in ten days or a fortnight. Any sudden impression upon his mind was apt to produce an epileptic attack; a dog unexpectedly running past him would occasion a paroxysm. A widening of the face and a sense of choking or ball in the throat were observed to precede the insensibility and convulsion. The fits varied in intensity, occasionally accompanied by much foaming at the mouth,—sometimes without any: occurred often during sleep, and he was found on the floor, having in his struggles fallen out of bed. Fits terminated in a *heavy deep sleep*. My notes were made for a medical study; they contain details that bring to my mind so much want of philosophical judgment in many cases of epilepsy treated by medical men, that the reflection upon them is sickening. Epilepsy is a disease occasionally, but very seldom, cured, and the pretension and quackery displayed by men who ought to behave better is lamentable. Epilepsy is sometimes relieved by very strict attention to the digestive functions.

I pointed out in 1834, that an abnormal course of dentition was a frequent source of this disease, and many cases have since then been successfully treated, by either cutting freely the gums, or by extracting the wise teeth. Cure is the object of the honest physician. Mesmerism has *cured* many cases, as remarkable pages of five volumes of *The Zoist* testify. I completely cured William Skinner by the patient and persevering use of this power. It is not magic. It is not collusion with the devil! Let him who diabolically asserts this falsehood, for the devil is the *father of lies*, ask himself if the alarming gentleman in black ever sanctioned the patience and the perseverance of 238 and 327 sittings of one hour each, devoted to the successful treatment of two patients, afflicted

weak in mind. The phenomena of nature are for reflexion and for use, to be recorded, noted for the good of our fellow beings, not to be played with only,—to be regarded as toys,—or to be looked upon as objects merely to excite the senses for the passing moment. Too many have regarded this subject in an idle, unphilosophic spirit, and an attempt is now made to force more steady and more serious attention to considerations too important for the levity or the unreasonable scepticism with which they have hitherto been met. It is remarkable that mesmerism should have been so received by even deep-thinking philosophers. The wide ramifications of this science into the depths of the most occult phenomena,

with epilepsy? Did Satan ever spend so much time in endeavours to do good? The Spirit of Evil may have often prompted patients and their relatives to halt in their course of mesmerism. Tired of reiterated sittings, they judge, without experience, of what is called a fair trial. In the effort to cure disease of a serious character, patience ought *never* to flag. The question is one of confidence in the honesty of the medical man. The nature of medical opposition to mesmerism, the history of the treatment its honest advocates have met with, have inflicted a severe blow on the character of our profession. Patient, unwearied, philosophical investigation have characterized the study of this subject. It is sickening to reflect on the flood of wickedness which has been poured out on the simple desire to elucidate most important phenomena of nature. The honest truth is scouted. Interested knaves are found to invent and give circulation, by the most cunning arts, to most atrocious calumnies. Mesmerism requires an amount of perseverance that few will, in these days, bestow upon it; but when the requisite time has been given, the reward to the sufferer is abundant. The truth on this matter must prevail. A cunning dodge of the medical men who try to oppose the progress of that which an honest sense of duty should impel them to study, is, that they *decline the responsibility* of having mesmeric practice administered to their patients; and so they work on the timidity of the public! This may be mistaken for honesty, but in my mind it is ignorance fraudulently taking advantage of position, to operate upon the most pitiable passion of our nature—fear. Responsibility, forsooth, from which the same knave will not shrink when the question is of administering a poison, of the principle of whose action he is profoundly ignorant. Another mode of operating on the fears of women is to assert that mesmerism excites to ungovernable sexual passion. An ignorance of phrenology encourages this gross mis-statement; so disgustingly libellous and offensively insulting to the moral capabilities of self-control among the females of our country. A few are found with undue developments of the organ of Amativeness, and the opposers of mesmerism would insinuate that our proverbially delicate-minded women are *all* too large in the lower back part of the head, and that they necessarily forget the functions of those other organs of their brains whose duties are to encourage the purest thoughts, and to check improper amatory feelings. If their averment were true, no woman should take a glass of wine or of any exciting drink, for they induce a state of brain that encourages passion, and an abandonment to such ideas as are most apt to prevail with the presence of large posterior cerebral organs. Far more immoral mischief may be done, and has been done, with intoxicating liquors—chloroform and other drugs, than with mesmerism. The real and, perhaps, instinctive fear of the bad spirits of this world, is, that mesmerism of a necessity leads on to a philosophy of the mind which must ensure the establishment of *true* instead of *false* Christianity!—a consummation hated by a far larger proportion of mankind than in their greedy selfishness would choose to confess it.

the power of knowing events passing in another hemisphere of this planet, second sight, the prevision of disease, the faculty of introvision and of seeing into the earth for minerals and springs of water, the will, the interehange of thought between man and man, the relations between wakefulness and sleep, the power of suspending ordinary sensibility to alleviate and to cure the most agonizing pain, the cure of diseases, even those involving alteration of structure, the establishment of the truth of Gall's organology of the brain, and all the consequent numerous considerations of mental philosophy. These, and more, form a subject as important to investigate as some portions are magnificent and sublime to contemplate.

I propose to take an early opportunity of laying before the public a sketch of some of my ideas on the philosophy of medicine, and the relation which mesmerism bears to it. In *The Zoist*,* I have already, in detailing curious and striking phenomena, endeavoured to shew that the views of those who had about seventy years ago written of an imponderable coloured fluid, emanating from the nerves of living beings, were quite correct. Whatever we may deduce from the facts that have been placed before us, it is quite certain that these facts have been observed by different persons, in different places, and at different periods of time. Numbers of persons have, in all the quarters of the globe, put patients into a state of somnambulism; numbers of these patients have exhibited the phenomena of clairvoyance: some in a low degree, others to a more exalted extent. Some have seen the room in which they happened to be, enlightened as if by the rays of the sun; others as if by all the colours of the rainbow. Others have been able to see through media, commonly known as opaque, into an adjoining room, or even to a great distance. The varieties in the degree of this phenomenon are very remarkable. I have testified that I have been present where persons, in sleep, have declared to events passing in other places, which have been found, on investigation, to have been most accurately recounted. Often have I witnessed most accurate and minute descriptions given by somnambules of the furniture and inhabitants of rooms, into which they had never in their lives set their feet. The visual sensibility of these clairvoyantes must have been extraordinarily augmented, as it enabled them to see light through media, which to us, in an ordinary state of sensibility, would be considered quite opaque. The degree of augmentation of visual sensibility must vary exceed-

* *Zoist*, Vol. IV., p. 124 and p. 254.

ingly. I have met with several persons who could, in their ordinary state, see flames, not visible to most, in broad daylight; and I have, in the papers in *The Zoist*, mentioned that some patients, in their ordinary state, could see blue light, or grey, emanating from the ends of my fingers when I was engaged in the act of mesmerising. I could enumerate twenty persons, who, in their ordinary waking state, could see these emanations from my fingers, and some of them from my eyes and my forehead. I have known many more who could see these coloured emanations when they have been in a mesmeric sleep. To my mind the fact is sufficiently established, that from the functional extremities of the nerves of living beings, a fluid bearing some analogies to the magnetic fluid, emanates; the more abundant, as thought and will are more intensified. I think I have adduced facts enough to lead to the conclusion that this fluid is either attractive or repulsive, according to phrenological conditions; that it can be accumulated in water or on other bodies, and that the phenomena produced by its reiterated impingement on susceptible living bodies are analogous to those produced by magnetic currents received by the same bodies, under the same or similar circumstances. I have said that I had myself, after having continuously exercised my will upon an obstinate subject, seen "her covered with a violet-coloured halo." Since that time, I have frequently observed modifications of the same thing. In mesmerising with the exertion of intense will, I have seen portions of the face of the patient covered with a violet, and sometimes with a blue cloudy atmosphere, which has vanished upon my having recourse to dispersing passes. The philosophical researches of Baron Von Reichenbach have established concurrent truths, and the logical distinctions which he has introduced into the examination of the facts connected with the emission of light from magnets and from crystals, render it highly probable that the imponderable agent he has indicated, however analogous to the electric or magnetic fluid, has characters that entitle him to place it under a new category. The instruments, in common use for testing the presence of the electric or magnetic agencies, do not enable us to be aware of the mesmeric fluid, or to measure its quantity or intensity. The human frame in a highly susceptible condition, is at present our only mesmrometer, and the series of phenomena, with identical characters, exhibited by various crystalline bodies on several subjects, leave no doubt that laws exist which, notwithstanding the varieties offered by individual idiosyncracies, may, by continued investigation, be traced to their source.

The appearance of Von Reichenbach's work is an era in the history of mesmerism; for the existence of an agency with two poles, residing in the principal axis of all crystals, has enabled us to draw important inferences on the nature of sleep and of vigilance. My attempt at a theory of sleep is grounded on these, together with other facts; and much experience has corroborated the accuracy of my views. One pole of a crystal is found to encourage sleep, the opposite pole has the effect of producing wakefulness. A current from the positive pole of Mr. Noad's Electro Dynamic Coil, in a direct course from the head to the feet, has a tendency to induce sleep; a current in the inverse course from the feet to the head, or from the pit of the stomach to the head, immediately awakens the person put to sleep. The direct mesmeric passes produce sleep,—the inverse passes produce vigilance: all attractive currents or agencies produce sleep,—all repulsive agencies awaken. The human will exercised intensely upon a susceptible subject, if with attractive feeling, causes a tendency to sleep: if with repulsive characteristics, the opposite effect.*

These, with numerous other facts, establish the correctness of the general proposition I have adduced. It was an object then in view, to ascertain the condition of the nervous system under the two opposite states of sleep and vigilance. I knew—for I had seen in animals, and by observations in cases where I had removed portions of the bone of the skull—that the human brain was more compact during sleep, than when the patient was awake. Boerhaave had recorded this fact; and when I have opened the head, in cases where persons had recently died of hypertone, the brain and spinal cord have been observed to be extraordinarily firm, and were hard and compact. If a dog or a rabbit be killed by inducing too deep a sleep—a hypertonic state—by a strong current of magnetism from the positive pole of an electro dynamic coil, the brain and spinal cord are found in a state of compact integration, so that all the facts concur in establishing the idea that the nervous fibre is more compact in sleep and in tonic spasm, and less so in vigilance and in clonic spasm. Now if we enquire into the nature of spasm, we shall find that it is merely a condition of muscle actuated to contract regularly

* Nothing so strikingly illustrates the protective power of self-control derived from a good education, as the facts connected with the exercise of intense will on somnambules with different moral habits. A somnambule, with a very strict sense of propriety, may be commanded by the silent will to do an act repulsive to her feelings; to kiss one on the cheek, for instance. She resists the mandate, although the resistance produces severe head-ache. In some cases I have known the patient to waken up suddenly. A woman with facile morals, is attracted by the same order, and performs the bidding.

or steadily under tone, and irregularly or unsteadily, with intermissions, under elone. Tonic and clonic spasm may be considered the types of all the various forms of disease. The degrees of depth in healthy sleep are but degrees of tone. The degrees of vigilance, from the opening of the eyes in the morning to the full activity of healthy exercise, are degrees of elone, with alternations of tone. When elone preponderates, a disease supervenes. These two conditions may be compared to the conditions of polarity, and it will be found that the analogies have closer relations to the phenomena of poles than appear at first sight. Common sleep in one's bed at night is the more refreshing in proportion to the degree to which the system is toned. A healthy sailor, when he turns in to his berth, often packs his sleep of four hours with so much tone, that he obtains the refreshment of a mesmeric sleep, which is in fact only common sleep multiplied by itself, if the expression be allowable. The sailor having had strong exercise, feels the fatigue that brings on a reversal of polarity. The elonic state of nerve yields to the tonic, and he sleeps with an intensity in a ratio to his previous fatigue. The mesmeric sleep, a multiple of common sleep, is the more refreshing to the patient, as it is more intense. If no modifying circumstances intervene, the mesmeric sleep may be further multiplied, the brain and nerves being rendered more compact. In some cases, the continuance of downward passes will effect this; in others, the application, to the nape of the neck, of gold, or of platinum, of rhodium, of nickel, but above all, of cobalt, will have a striking effect in producing this state. It is the presence of a more profound sleep with a rigid condition of the whole voluntary muscular system. When the patient returns to the waking state, he finds himself amazingly refreshed by his deep nap. No tonic medicine can be compared to this power; it induces healthy, vigorous, buoyant sensations; but if, instead of waking up the patient, a sufficiently powerful positive magnetic current were passed in a direct course down the spinal cord, the effect would probably be hypertone and death. Ether and chloroform, which are well known to produce some of the phenomena of mesmerism, when they produce death do not kill by means of hypertone. The two opposite poles of magnets and of crystals, and the opposite effects produced by them on the living system, lead us to inferences relating to the operation of narcotic poisons, that explain much of the obscurity of their modus operandi. The pointed extremity of a crystal, say of nitrate of potass, being offered to the face of a highly susceptible patient, sleep instantly ensues. Reverse

the polarity—offer the other extremity of the crystal—the patient immediately awakens. If we could so dispose the crystals of morphia as to be able to present to the face only the extremities that produce the hypnotic effect, we should, in all probability, have a delicious, refreshing sleep;—but in administering this drug, we put into the stomach the poisonous, as well as the benignant pole, and thus defeat the object we have in view. It is the recoupe,—the eontreeoup,—the blow with the bit, that is the inevitable consequence of a simultaneous exhibition of both poles; and so it is with all narcotics that act on the nerves. We have not sufficiently studied mesmerism. We have not arrived at the art of separating the two poles. Ether and chloroform in excess exemplify the pernicious agency of the repulsive pole, that of elone, and kill by inducing a condition of brain and lungs amounting to disease,—asphyxia, with a venous congestion, like that produced by a beastly dead-drunkenness,—the opposite of the effects attendant on temperance, and its health-giving influence, a prerogative of the mild positive pole of mesmerism.

It is to be hoped that these views may tend to remove some of the confusion that embarrasses the minds of medical men on the subjects of spasms,—of the influence of narcotics and of the distinctions between health and disease. Those who talk glibly on hysteria and its Protean forms, should learn the use of terms. If they have reflective power, they will strive to wash out of their minds the confused ideas of hysteric diseases of parts that have no relation to the womb. The study of the phenomena of mesmerism would clear away the mist which envelopes the minds of many medical men, not only on so called nervous diseases, but would open up more correct principles of pathological reasoning in general; for whatever relates to the better comprehension of innervation, must be confessed to be very important. The two opposite kinds of delirium;—the two opposite kinds of fever;—the hot and cold stages of which are so strikingly and wonderfully coincident with full or the reverse states of the arterial or venous systems, those phenomena which were so elaborately shewn by the late Professor Macartney to illustrate the opposite conditions of inflammation and congestion, will appear to be closely connected with the tonic and clonic polarities of the nerves; in fact, with *the distribution of nervous influence;—innervation;—mesmerism!*

All maladies in which nerves are in a tonic condition are successfully treated by restoring these organs to a tonic state. Here is the great secret of the astounding cures by

the agency of mesmerism, of which *The Zoist* offers so many instances. Consumption arrested!—cancer cured! If no other boon had been vouchsafed to man by this discovery, here is a sufficient plea for the gratitude of mankind. But the simple induction of sleep rather deeper—more intense than that which we covet as a blessing when we lay the head on a pillow for the night, after a humble aspiration towards perfection,—is a cure for a long list of diseases, many of which have baffled the experience and the ingenuity of the best practitioners. Dr. Elliotson, who has cured cancer, and whose experience has been most extensive, is a man of no ordinary talent; he could never have imagined that it would be his destiny to lead on to such wonderful results as he has obtained; and I, who have from my boyhood enjoyed the most extensive opportunities of hospital practice, know that men do not ordinarily cure what it has been my lot to eradicate by mesmerism. Disbelief in these statements becomes a folly. I assert that I have repeatedly arrested the progress of tubercular consumption: I assert that, by mesmeric agency, I have cured insanity repeatedly in cases unsuccessfully treated, nay, much aggravated by the exhibition of the ordinary so-called remedies. Hysteria, grave cases of epilepsy, chorea or St. Vitus's dance,—all examples of clonic spasm, have yielded, in several cases, to the deep mesmeric sleep I have induced in the patients. Paralysis has often been treated unsuccessfully by a hit or miss application of electricity, adopted without any scientific principle; the analogies to mesmeric treatment afforded by Mr. Noad's electro-dynamic coil, have enabled Mr. Bagshaw and Mr. Tylee of Bath to perform some really wonderful cures; and my own success with the more powerful agency of mesmerism itself, entitles me to urge its claims for efficacy on the serious attention of the medical community not only as a curative agent in hemiplegia, but in all varieties of this intractable malady. Extraordinary beneficial changes have taken place in cases of paraplegia where medical opinions had decided that the cause was a softening of the spinal cord. In organic diseases of the kidneys and of the bladder, marvellous relief has been obtained through mesmerism. I was called some months ago to a case which was described to me by the physician in attendance as one of saccharine diabetes, with softening of the spinal marrow and paraplegia. This was his view of it, and he said it was impossible the patient could survive eight days. M. Laurent has continued to act as the mesmeriser, and notwithstanding very many untoward events, *calculated to thwart the practice*, large sloughs and deep ulcers on the

sacrum and close to each trochanter have healed under the influence of mesmerised water dressing, and the gentleman is better in every respect.

When a disease of the spine advances to a point at which an experienced physician declares that the patient is in a condition without hope, and mesmeric practice snatches him from the grave, persons will no doubt be found to declare that the fact is not at all extraordinary!

In ordinary cases of lateral curvature of the spine, and in wry neck, this agency has been attended with the most marked efficacy. Lateral curvature is a spasmodic disease. It is in fact a disorder of the brain and spinal cord, and the attractive force of mesmerism is its most philosophical, its surest and best cure. I need hardly allude to the success of mesmerism in the treatment of various organic as well as functional diseases of females. In some malignant cases, where, by the experienced physician, all idea of relief by ordinary means has been abandoned, it has effected a complete cure.

Physicians, who now sneer at mesmerism, will soon be found taking advantage of the discoveries which this science has suggested, and which it has enabled its cultivators to introduce to the notice of the public. Acting on the knowledge obtained from the abstract, by Dr. Gregory, of the Baron Von Reichenbach's researches, I have long been in the habit of using the benignant pole of the crystals of nitrate of potass, as a powerful and very harmless agent in communicating tone to the system in numerous cases of chronic disorder, as well as in those of serious organic disease. Mr. Rouse, of 1, Wigmore Street, and Mr. Garden, of 372, Oxford Street, make up bundles of crystals, which are used by placing them with their pointed ends within half an inch of the face. The patient should be seated, either on a couch or easy chair, and a table or convenient stand should be placed in such a manner as to allow of the crystals being approximated to the face. This process should be continued for half an hour or an hour twice a day: and care should be taken not to use the crystals too soon after a meal. In cases of obstinate dyspepsia, I have, with great advantage, recommended an additional bunch of crystals to be placed with the points near the pit of the stomach. I have been glad to find that Mr. Chandler, of Rotherhithe, has been adopting the practice as well as myself. If I mistake not, he will, in the course of time, discover that the sulphates, the muriates, and the carbonates are not nearly so agreeable to patients, especially to very susceptible persons, as the nitrates. The great objection to the nitrate of potass is the ready friability of its crystals.

Another application of mesmeric theory to medical art, consists in the application of the electric current through bodies of water, in which certain saline ingredients have been dissolved. If a bath of this kind be used, I must give the warning that great care should be taken not to develop the *Reichenbachod* from chlorides or oxides that are poisonous. I have known very pernicious results from oxides of mercury and of copper, and I should infer that compounds of arsenic or of cobalt might prove fatal.

My experiments were contrived with a view to the development of the new imponderable agent, by means of the decomposition of an *innocent* saline fluid, the patient being placed in a warm bath with the head to the Iode and the feet to the Cathode. I have, in so many cases, induced sleep by introducing the fingers of patients into finger glasses containing a solution of either Nitre, Epsom salt, Glauber's salt, Salpolyehrest, Common Salt, Carbonate of Soda, or Carbonate of Potass, through which I have passed currents of electricity, that I feel assured of the development of an attractive force, during the process; and I believe that in due time, with a sufficiently powerful galvanic arrangement, any person might thus be put to sleep. If this be so, then the views I have given of the application of the philosophy of sleep to the cure of disease, may be more extensively adopted than the physicians of the slow-coach school would approve of. I have, by mesmerism alone, unaided by the mesmerism given out by the drugs which medical men administer,* cured large ovarian tumors, and a case of anasareous dropsy, complicated with ascites resulting from renal disease, in which the patient, who now measures 32 inches, had an abdominal girth of 48 inches. I trust that the hints I am now communicating may lead to further successful treatment of similar cases. If the stupid, not to say the wicked, prejudice against mesmerism be destined to continue, I care not under what inferior agency of the same power, the cure of serious, hitherto intractable diseases is effected. People who oppose mesmerism, reflect not that the Being, who allows them to exist, has impressed upon them a law, by which, at every instant of their lives, they are shedding forth mesmeric fluid from all their surfaces, and that they cannot speak, think, or act in any way without the aid of mesmerism;—that the various functions of their bodies are carried on by mesmeric agency. Time must ensure the victory for *Truth*. That which is now opposed by folly as

* Ignorant physicians are not aware that they administer mesmerism with every dose they get their patients to swallow.

theoretical, will, at some future date, be inevitably adopted as practical.

Notwithstanding the stupid parrot notes of ignorant men on the value of practical knowledge as contradistinguished from theory, I mean to uphold the proposition, that no man can be a good practical physician who is not well versed in physiological theory. He who despises theory, should be content with his station as an empiric. Where mind is deficient, where reasoning power is weak, men contemn *theory*, and babble about *practice*. Nearly forty years of familiarity with *practice* in hospitals, have taught me that the want of theoretical knowledge has led many a man into awful blunders. I exemplify this when I say that in a public infirmary, where I for some years acted as a physician, I have been obliged to interfere in the case of an amputation of the leg,—where the operation had been done for more than an hour,—in order to take up and tie every artery myself, the *practical* man, *par excellence*, surrounded by assistants and pupils, having failed in the attempt to complete his duty. I have reduced a dislocation of the shoulder of eight day's standing, in a case where some *practical* men, abhorring theory, would have left the patient without the use of his right arm for the rest of his life. I have known great boasters about their own superiority of practical knowledge, as well as of their attendance on patients of high rank, talk absurd nonsense about contagion and infection, whose confusion of intellect and want of judgment,—while they sneered at theories and abhorred mesmerism,—have produced havoc among their cases of fever. I have known accoucheurs, who are by themselves and their puffing friends considered eminent, such dunderhead impostors, pretending to *practical* knowledge, yet so ignorant of theoretical principle, as to blunder egregiously and most maladroitly in their application of instruments, leaving some of their patients miserable objects for life, while other victims of their ignorance have not lived long enough to tell much of their sufferings.*

* Poor women! Are there in this world any professional men who have a just and honourable pity for you: who would rather stir up the foulest prejudices of ignorance than that you should be subjected to the practice of mesmerism; who would rather that you should be protected by the dead drunkenness of chloroform, than by the tonic and health-giving sleep of mesmerism, from knowing the injuries that are to be inflicted upon you in order that wiseacres, without clear principles in their heads, may learn *practice*! Poor women! Your real permanent sufferings find no pity, but let innovations, intended for your benefit, be introduced, then how the lovers of cant pour forth their floods of spurious charity to *prevent your being cured*! Poor women! If you should happen to be torn incurably by the clumsy application of instruments;—if you should be bled by some fool, when a rapid decline was hastening you in a few hours to an inevitable death, there might be contrived ways and means of concealing the matter so that the world should not be shocked, but the thought of mesmerism for you would

These are the folks who belong to a class, that, in public institutions, abet falsehood and dishonourable conduct. These are they, who spread slanders of their competitors, and fear the publicity of their own proceedings. Being themselves below par in knowledge, talent, ingenuity, judgment, they would exert their influence among governors to keep up a system of favoritism and of nepotism, to the detriment of science, and to the most unjust exclusion of the best medical advice for the poor. Partisan subscribers to medical charities are sometimes found to be such gowks that there are not wanting instances in which they have come down to board rooms to vote, at the instigation of friends, without due enquiry, and become the tools of a system of humbug, of which, could they guess the object, the *concealment* of the real circumstances attendant on fatal stupidity, they would perhaps gape at their own gullibility. And mesmerism, the science through which *alone* can physicians and physiologists obtain a correct knowledge of the actions of the nervous system, is to be defended not only against wiser and more accomplished men, banded together they best know why,—but against the prejudices,—the ignorance,—the arrogance,—the blackguard slander and calumny,—the low cunning of *such* opponents.

be so atrocious, that should a qualified physician think of the practice, your champions would invoke the portentous thunders of the Royal College to crush him. Immortality should be the lot of that brilliant genius who could propound so noble and wise a quietus for mesmerism! *Science* to be smothered by order of a Royal College!!

F I N I S.