THE ZOIST.

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I. *Cure of a true Cancer of the Female Breast with Mesmerism.* By Dr. ELLIOTSON.

"Do not QUACKS hunt out the vices or infirmities of mankind to turn them to profit, some selecting one and some another for their purpose? Among quacks, the IMPOSTORS, called MESMERISTS, are in my opinion the especial FAVOURITES of those, both male and female, in whom the SEXUAL PASSIONS BURN STRONGLY, either in secret or notoriously. DECENCY FORBIDS ME TO BE MORE EXPLICIT.

"From these and similar ARTIFICES, the physician should be carefully removed and guarded: and this can hardly be accomplished except by a sound education, which will teach him to thoroughly abhor all DECEIT AND TRICK."*—*Harveian Oration, delivered by* Dr. F. HAWKINS BEFORE THE LONDON COLLEGE OF PHYSICIANS, *June* 24, 1848.

"With every respect for the vast extent of human credulity, we do think that the brood of mesmerism are its own natural and most powerful enemies, and that they must in no long time utterly destroy their LOATHSOME DAM."—Mr. WAKLEY, *Lancet*, July 8, 1848.†

THE case which I am about to relate is *one* of the most splendid triumphs of mesmerism, and *is* the most splendid

* "Quin etiam vicia, sive infirmitates hominum, nonne aucupantur, et quæstui habent, alii alia, Circumforanei? De genera hoc, præstigiatores, quos vocant, *Mesmerici*, ni fallor, iis præcipue arrident, quos, utriusque sexus, Mater sæva Cupidinum aut cæcis urit ignibus, aut palam exagitat. Sed ex quibus hoc subintelligi potest, ea pudoris ergo, sunt reticenda. Ab his, et talibus artificiis, segregandus est Medicus et sepiendus sedulo, Quod vix præstari potest, nisi recta et bona institutione, ita informetur, ut a dolis et fallaciis prorsus abhorreat."

† The brave and modest modern Falstaff declared in 1838 that he himself had killed and utterly destroyed mesmerism for ever. Yes; he announced grandiloquently to the world its final extinction by his own right hand ten years ago. "Life, adventures, and *death* of Animal Magnetism," was the title of the editor's leader on the cover of the *Lancet* for Sept. 8, 1838. "Edited by Mr. Wakley, M.P." His own experiments, he declares, "*entirely destroyed* the FACTS adduced in this country in favour of that delusion." p. 836. But he has always shone more in boasting than in extinguishing.

> "*Falstaff.*—With a thought seven of the eleven I paid.
> "*P. Henry.*—O, monstrous."—*Henry IV.*, Part i., Act ii., Sc. iv.
>
> "*Falstaff.*—Yea, and I'll swear I killed him."—Act v., Sc. iv.

hitherto accomplished under my own hands. The disease was malignant and structural, and such as the art of medicine has never been known to cure nor the powers of nature to shake off.

The patient is the paternal aunt of Miss Rosina Barber, who was permanently cured by me of violent fits many years ago, after the failure of various modes of treatment and various practitioners, and whose case, with all its exquisite and instructive mesmeric phenomena, is detailed in the second volume of *The Zoist*.* One phenomenon in the niece's case was the excitement of cerebral organs by merely pointing at them:—the first example of the kind in the annals of mesmerism, and so conducted as to prove that neither unintentional suggestion nor the will of the mesmeriser, but the mesmeric influence spontaneously emanating from the fingers, produced the astounding effect.†

On the 6th of March, 1843, a very respectable-looking person, of middle height and age,‡ fair, rather slender and delicate, and with the *sallow* complexion of cancer, called to solicit my advice respecting a disease of her right breast. I found an *intensely hard* tumor in the centre of the breast, circumscribed, moveable, and apparently about five or six inches in circumference; the part was *drawn in* and *puckered*, as though a string attached behind the skin at one point had pulled the surface inwards; and upon it to the outer side of the nipple was a dry, rough, warty-looking substance, of a dirty brown and greenish colour. She complained of great tenderness in the tumor and the *arm-pit* when I applied my fingers, and said that she had *sharp stabbing pains* through the tumor during the day, and was continually awakened by them in the night.

She informed me that she was single and resided with her mother, and was dress-maker to many ladies of the truest respectability.

I at once saw that it was a decided cancer in the stage termed scirrhus, and I so named it in my note book; but I did not mention its nature to her. On her return home she applied her fingers as she had observed me do, and for the first time found there was a lump in her breast.

Upon minute enquiry into the origin, course, and duration of the complaint, I found that one day in November, 1841, about the time of the birth of the Prince of Wales,

* No. VI. Like the two Okeys, Miss Critchly, and Miss Abbot, she is now married. See No. XI., p. 354.

† No. IV., pp. 222—8; No. III., pp. 242—4.

‡ Elle avoit quarante deux ans.

while sitting to rest herself, after having finished some dresses for Mrs. Cardell, of Hampstead, she raised her right hand to take something off the mantel shelf and instantly felt a sudden and momentary, violent, darting pain in the right breast. In a week, while playing with a child, she felt a second, equally violent. These "dreadful dartings," to use her own words, soon ceased to be solitary, and began at length to take place a dozen times in rapid succession, and this every few hours; and they gave her the idea of "a penknife jagging her breast." Her nights were much disturbed by them. The dartings were always followed by pricking sensations and tenderness. The part now began to look drawn together and puckered, and sometimes a little red and to feel hot. She had found relief from fomenting it with warm water; and in doing so she discovered that it had grown hard. Her complexion and hands had gradually grown sallow for many months. She mentioned her complaint about six months before I saw her to her medical man, Mr. Powell, of Great Coram Street, Brunswick Square, while he was attending her mother, but declined showing it to him as he was a young man.

Her father's mother had died of a "bleeding cancer" of the breast, as I afterwards learnt.

As she had witnessed the great mesmeric cure of her niece,* I proposed mesmerism to her, and offered to take the charge of the case myself. My purpose was to render her insensible to the pain of the surgical removal of the breast, seeing no other chance for her; and this indeed was a poor chance, for cancer invariably returns in the same or some part if the patient survive long enough, and the operation is not to be recommended unless it can be conducted without pain. When a disease termed cancer has not returned, I have no doubt that it had not been cancer; and such a terrible thing as the removal of breasts not cancerous has always been but too frequent among surgeons.

Unwilling to make her unhappy, I said no more, and allowed her to suppose that the mesmerism was intended to cure her disease. She thankfully accepted my offer to mesmerise her, and returned to my house the next day for the first essay. I mesmerised her half an hour daily with slow passes before her from opposite her forehead to opposite her stomach, and my fixed look at her eyes. The first mesmerisation caused a mistiness before her eyes at the time, and a *much better night than usual.* In a few days she became

* The facts in her niece's treatment detailed at pp. 197—99 of No. VI., *prove* the absurdity of the ascription of the phenomena to imagination, and of the cure to the powers of nature.

drowsy, and at the *end of a month* her eyes perfectly closed and she *fell asleep* near the expiration of the half hour. The sleep, however, was so light that a word addressed to her or the least touch of my finger awoke her. I could not distinguish it from natural sleep. There was no increase of effect for nine months. She seldom slept much longer than half an hour, frequently much less: though a dozen passes were sufficient to send her back into the sleep. The *pain lessened*, so that her nights became greatly better, and her *health* and *spirits improved*. The *sallowness* of her complexion *lessened*. But for six months she continued to work hard in taking measure, cutting out, making up, and trying on, often walking considerable distances to the ladies, so that she once fainted at Hampstead after walking thither and trying on dresses: and for the first six months of mesmerisation the tumor increased; probably not from increased cancerous action, but from an increase of simple congestion through the irritation of exertion, since every other symptom improved; the act of pushing the needle through hard articles gave her pain to the very elbow. She could work no longer, and in September lost the whole of her business. For a niece whom she had benevolently taken to support eleven years before, when the girl's mother was unexpectedly left with nine children, and had supported ever since, having learnt that her aunt's disease was a cancer, suddenly left her without any intimation, never returning after going out one day for a holiday, nor even sending an apology. It afterwards transpired that she had said she would not nurse her aunt through her illness, which she of course concluded would be tedious and fatal.

I had felt it right to mention the nature of the disease to her niece's mother without loss of time; and all the family thus knew it, but kept the secret. A fortnight after she first came to me, one of the ladies who employed her, the wife of the Rev. Mr. Sharpe, rector of Allhallows in the city, hearing that I had said the disease was cancer, out of kindness begged she would allow a connection of her own, Mr. Brown, practising in the Edgware Road, to see it, and she consented without my knowledge. He pronounced it to be no cancer, but a common glandular swelling from a strain, and wished to send her a plaster. He saw it in September again without my knowlege, and had now no doubt that it was a cancer. This candid acknowledgment was highly creditable to him: no less than his remark respecting mesmerism. He spoke against a surgical operation, adding that, if Miss Barber were his sister, she should not submit to one: and, not being able to suggest a remedy, made no attempt to

dissuade her from the continuance of mesmerism, but said that he knew nothing about it and therefore should say nothing against it. This display of common sense is deserving of all imitation by medical men.

Soon after Mr. Brown had seen it the first time, she shewed it at her mother's request to Mr. Powell, who immediately in her presence pronounced it to be a confirmed incurable cancer, adding that if it were not cut away it would be as big as his head by Christmas, and that if mesmerism cured it he would believe any thing. She thus learnt the distressing truth, which I had so anxiously kept from her.

The various ladies felt so much for her that they anxiously urged her to undergo the operation, some begging and praying, and some most kindly offering to nurse her and sit up with her after it. One, a relation of Sir Benjamin Brodie, was long hurt with her because she would not place herself under his care: and another related what an immense cancer she had seen. Like a true-hearted woman, she resisted all these well-intended influences behind my back and remained firm to him in whom from her experience of me in Rosina's case she had placed her confidence. Mrs. Sharpe did not urge her to act contrary to her judgment. None of these ladies knew me or could know the medical powers of mesmerism, and the conduct of them all displayed such intense interest and goodness of heart as are truly delightful and worthy of the reflection of those who sweepingly condemn all human nature. I shall have to record more of their goodness.

In September I quitted England for a tour in the Pyrenees till November, and left her to be mesmerised daily by a gentleman whom I allowed £200 per annum with a constant place at my table to mesmerise for me gratuitously and investigate the subject of mesmerism with me. During the early part of my absence Mr. Powell saw it again and anxiously urged its immediate removal with the knife. He mentioned Sir Benjamin Brodie and Mr. Liston: but she declined. He then entreated her to accompany him to Mr. Samuel Cooper, Professor of Surgery at University College, who he was sure would see her without a fee; and at length she consented. Mr. Cooper differed from Mr. Powell in thinking that the operation could not be safely delayed till my return, but gave a decided opinion that the disease was cancer and that the operation should be performed as soon as ever I came back. "Poor thing," said this good and kind man, "if she wishes to wait for Dr. Elliotson's return, she may; but it *must* be cut away then." The great anxiety

displayed by Mr. Powell was quite disinterested and most praiseworthy.

On my return I found she had not been mesmerised to the extent I wished, and was therefore not so susceptible as when I left her. But I took her in hand again myself; and in less than two months she passed into genuine sleep-waking, with perfect insensibility to mechanical injury. When I addressed her she now did not wake but answered me; and took no notice if I touched her, not even if I pinched or pricked her. Mr. Powell called upon her two or three times, wishing to see the breast and to try once to mesmerise her; but she declined and he has ceased to call upon her: nor did he ever communicate with me upon the subject of her case. Her health continued to improve; the pains to lessen; and the size was stationary. In February she one day did not come to my house as usual, and I went to see her at her mother's lodgings in Nutford Place, Bryanstone Square. She was labouring under severe pleurisy of the right side, and required bleeding. I drove off to Mr. Powell, and related this circumstance to him, begging him as he attended the family to go with me and bleed her and attend her with me in this attack. But he had the rheumatism and could not leave the house. Without her knowing it she was bled by Mr. Ebsworth, a former pupil of Mr. Symes, and this little episode in her case was given in No. V., p. 91.

"Her aunt has a cancer in her breast, and has been mesmerised some time by me, with the effect at last of sleep-waking and insensibility of the surface. She was lately seized with pleurisy. I sent her off with three passes, and Mr. Symes's late pupil, Mr. Ebsworth, bled her for me to faintness without her feeling it. Before the arm was bound up, she opened her eyes; but, before she could speak, two more passes sent her back into sleep, and she did not wake again till the arm was bound up; and I then sent her to sleep a third time and left her. The advantage of mesmerism was striking and most gratifying. Any one sends her to sleep and with very little trouble: some of us with two or three passes, though she seldom sleeps much longer than half an hour. During this illness she was sent to sleep by those around her continually in the day and night, so that she had abundance of the sweetest repose without any narcotic. Except the bleeding, two blisters, and four doses of calomel, and some syrup, which was soon left off, for her cough, she took no medicine. As soon as ever she coughed upon awaking, they sent her to sleep: and, dangerous as the illness was, she says that to her utter astonishment she never recovered so quickly from any illness, and had always previously taken many dozens of bottles before she was out of the doctor's hands. She cannot cease wondering at it."

The venesection had been followed by a bruised appear-

ance of the arm, an unimportant circumstance which happens if the skin moves over the cut in the vein so that a little blood escapes below it. To remove the appearance, I advised her friends to rub the arm downwards. This they did in her sleep, and found rigidity of the limb take place. Any part of her could, from this time, be made perfectly rigid.

She was soon able to repeat her daily visits to my house. Formerly she and some others came at 12 o'clock, when I had usually finished the greater part of my home practice, and they were all allowed to sleep half an hour only, as I was obliged to leave home and begin my round about one. But, being anxious to give them the full benefit of mesmerism, as they were all capable of sleep-waking from a single pass, I desired them all to come at 10, and they then were allowed to sleep till about one; and if, on going occasionally into the room where they were, adjoining my library, I found any one of them awake spontaneously before that time, I sent her off again by a single pass. I recommended that her mother or a little orphan niece, who lived with them, the child of another brother, should also mesmerise her morning and evening; and that they should in her sleep-waking make contact passes upon her breast over the linen. I did this myself, over her dress, at every opportunity when I could leave my library for a few or more minutes.

She was so susceptible that not merely a single pass, but a look, always caused her upper eyelids to quiver and descend and close, and sleep-waking to come on. She was always perfectly relaxed and powerless in every part, and always perfectly insensible from head to foot to mechanical causes of pain. Yet she felt contact or resistance, and temperature, whether heat or cold. I recollect the incredulous look which these phenomena of feeling excited in various medical men to whom I exhibited them. But ether and chloroform have produced the same phenomena, and not a single medical man has, in a single instance, expressed a single doubt upon their reality when produced by those narcotic drugs.*

It is a common thing for mesmeric patients to be insensible to pinching, cutting, pricking, and tearing, and yet to be perfectly sensible of the temperature of cold and warm substances applied to the very same part, and to be sensible if they are touched or pressed; and to reply, if asked what

* My papers in No. XVI., p. 576; No. XVII., p. 44, contrasting the opposite conduct of the medical profession in regard to ether and chloroform on the one hand and to mesmerism on the other, the evidence being the same in both cases, will be imperishable documents in the history of medicine and surgery.

they feel when you press or pinch them, "I feel you are touching me, that is all.*"

Hundreds have been astonished at her rigidity. By firm contact passes down her arms, as she lay in an easy chair, I stiffened them; then her legs first held up at a right angle with her body; then her whole trunk, so that her body could not be bent; then her neck, so that her head could not be bent; then her jaw, so that she could not speak; then her lips, so that she could not move them in the least. Of course any order of proceeding could be adopted. When thus made all of a piece, she might be moved by the head from side to side in one mass, or raised forward in a mass by my pressing upon her rigid feet or legs. This rigidity would last for hours, and, though the sleep-waking now continued much longer than before, perhaps for hours, it sometimes ceased while the rigidity continued; and it was laughable to see her lie awake with her eyes open, and unable to move a limb or a feature except the eyes and eyelids. Sometimes the rigidity ceased before the sleep-waking.

This state of rigidity deepened and lengthened the sleep, as it generally does, and greatly strengthened her. As a general rule, not only ought patients to be allowed to continue in the sleep-waking till this terminates spontaneously, but they should be stiffened and allowed so to remain for the purpose of greater invigoration. If relaxation comes on, they should be stiffened again. When patients have been fairly sent into sleep-waking, so that contact and moving them do not awake them, firm longitudinal contact passes should be regularly made upon their limbs, as long as possible, in the hope of at length inducing the phenomenon of rigidity.

Soon this rigidity could be induced in any part, by the same means, in her waking state: and the part always became at the same time insensible, as in her sleep-waking. This insensibility often occurs without rigidity: but usually accompanies rigidity. Whether awake or asleep she could be moulded into any form by putting one or more limbs, the head, or the body, in the desired position, and then stiffening it: or her jaw only could be locked, so that if awake she could look and walk but not talk. If many parts were stiffened in her waking state, sleep soon overpowered her and lasted long, and the rigidity still continued.

If a relaxed arm was bent up towards the shoulder, and contact passes made inside it as if to draw it towards the shoulder, it would grow rigid thus bent upon the shoulder: no ordinary force would draw it down. By pulling it you

* See my facts and observations in No. VI., p. 210, and No. IX., p. 59.

pulled her body forwards, but not the arm one half inch from the body. Yet by contact passes ever so gentle upon the arm, as though you wished to bring the arm down, it presently loosened and then fell perfectly relaxed in her lap. In some patients the part drawn does not relax but rigidly assumes the new position into which you bring it. In detailing Rosina's case I stated that,

"An aunt of this patient has a cancer in her breast, and I have succeeded in becoming able by a single pass to throw her into a profound sleep, which lasts for hours, and in which there is no sensation from pinching, cutting, pricking, &c. Now the arms can be stiffened by longitudinal passes, so that they will lie rigid like two wooden cylinders at her sides, and remain thus rigid long after she is awake. I can bend up her arms like her niece's, and leave the fore-arms half bent and the hands bent to the fore-arms: and they will remain in this position for hours, which every one who attempts finds insupportable for very, very far short of that time. Again, so far from fatigue coming on and lessening these effects, the longer all these experiments are repeated the more readily do the effects ensue, and the more energetic are they."

The phenomenon of traction was never possible in her. She had no occult power, like many, of feeling the attempt at traction.

But the phenomenon of traction of a rigid part in her waking state was possible: yet never occurred unless she saw or learnt in some ordinary mode that you were drawing it. If I stiffened an arm and then made tractive passes from it, and she saw me making these tractive passes, the arm always ascended, greatly to her surprise, and without her being conscious that she willed its ascent. She was astonished to see it ascend, and at a loss to understand the reason. But if her eyes were covered or closed, it did not ascend: unless the idea was given her in some way or other that I was drawing it, and even then it usually would not ascend, though I was trying to draw it and clearly let her know this; and it occasionally would ascend even though I did not attempt to draw it.

Now here was no deception: but an instance of the astonishing fact, long ago mentioned by me in *The Zoist*, that perception may take place unconsciously, and the will be exerted unconsciously.

In the first place, I will stake my existence from daily experience of her for five years and a half, awake and in sleep-waking, when happy and when distressed, even when she considered herself at the point of death, that there never has been even a shadow of deception or even of exaggeration.

Secondly. In the waking state with her eyes open, traction, however long continued, never drew her arms unless they were previously stiffened. A deceiver would raise her arms, stiffened or not stiffened, when tractive passes are made.*

Thirdly. This very difference occurs in other patients, and in truth there has been no phenomenon in her that I have not witnessed in others of both sexes, in adult age and in childhood, and in persons perfectly ignorant of mesmerism.

I must be pardoned for quoting from former papers of my own.

"It is to me certain, from great observation in the mesmeric coma, as well as in ordinary sleep and the waking state, that the brain can and does act often involuntarily, and can and does act often unconsciously; that is, that we may not be able to resist a desire to order or to will a motion, and that willing may occur with such wonderful readiness, such instant promptitude, on our feeling anything to excite it, that we are quite unconscious of willing at all,—of any effort,—of doing anything at all.†

"Some patients will deny that their limbs are moving, so unconscious is this effort; and yet the character of the movement, especially of rising, is evidently calculated and the result of will."‡

"The truth is, that sleep-wakers are more or less abstracted, and abstracted in regard to some things and not to others: that they, through unconscious and involuntary inclinations, may not be consciously percipient of many things, which however their brains really perceive, and which they in the mesmeric state, and sometimes in the ordinary only, may never afterwards know they have perceived; and their brains may have various internal feelings, and will many things, quite unconsciously; and afterwards they may act upon and be influenced by the knowledge thus unconsciously received, without ever suspecting that they had received it. I must request the reader to peruse the pages referred to in the last note but one. Dr. Engledue never hears in his sleep the rattling of his alarum in his bed-room, but is always awakened by his night-bell, even by the motion of the wire before the bell actually rings. Mr. Case tells me that he does not hear his children who sleep around him cry in the night, but instantly hears his night-bell. One lady in her sleep-waking who hears me only, does not hear her own watch tick but always hears mine. Another lady, from her refusing to think of any living being in the mesmeric state but myself, always declared most solemnly there was no one in the room but herself and me; though she knew her sister was always present when she

* See a similar reason, p. 224.

† "See my *Human Physiology*. p. 484, note *c*. I believe that any animal faculty, intellectual or affective, that even mere sensation and will, are of all degrees, and at the lowest scarcely if at all discernible; and thus that will may really run down insensibly into merely automatic motions, so that it may be indistinguishable from them."

‡ No. V., p. 70.

was mesmerised, and was in the room when I sent her off: and she was greatly hurt at my maintaining that her sister was there. She would tell me of things she was most anxious her sister should not know, and yet I kept assuring her that her sister was present. The bagpipes are her detestation; but they would be played screechingly in the street under her window, and she never noticed them.

"No point in cerebral physiology is more curious than our unconscious reception of sensations or unconscious prevention of consciousness of them, and the influence of unconscious knowledge and feelings over our actions. Materialism only can explain this.* The brain acts in all these wonderful ways: one part doing what another is ignorant of."†

This unconscious action of the brain is exhibited in the familiar fact of our waking at the precise time at which we, on going to sleep, determine, or rather wish, to wake. The idea is in our brain unconsciously: and we act upon it unconsciously. Persons have often heard and seen things unconsciously, and remained unconscious of having seen or heard them; and at some distant period remembered every thing in the most minute and surprising manner. Persons in spontaneous or idiopathic somnambulism may do things quite unconsciously and far better than when awake. Dr. Abercrombie relates a case in which the person was conscious of the general perception, but unconscious of more than what was confused and disagreeable.

A poor girl, when seven years of age, looked after cattle at a farmer's, and slept next a room often occupied by an itinerant fiddler of great skill and addicted to playing refined pieces at night; but his performance was taken notice of by her as only a disagreeable noise. She fell ill, and was removed to the house of a benevolent lady, whose servant she became. Some years after this change, she had fits of sleep-waking, in which, after being two hours in bed, she became restless and began to mutter; and, after uttering sounds precisely like the tuning of a violin, would make a prelude, and then dash off into elaborate pieces of music, most clearly and accurately, and with the most delicate modulations. She sometimes stopped, made the sound of retuning her instrument, and began exactly where she had left off. After a year or two she imitated an

* By materialist, I do not mean an atheist, or even a doubter of any doctrine of the Church of England or similar denominations: but one who considers that the brain is the organ of our mental phenomena, and each of these the result of an action of some particles of the brain: that all earthly mental powers are cerebral powers, and exist no more without it than the power of gravitation without matter or life without living substances. The man who believes this may believe in a great first personal cause and in a reproduction of us in a future world. He humbly learns nature from observation: and considers the office of revelation can be only to give him information of what is beyond nature—supernatural and inscrutable to his faculties. See the note at the end of No. XVI.

† No. XI., p. 361, sq.

old piano also, which she was accustomed to hear in her present residence; and, in another year, began to talk, descanting fluently, most acutely, and wittily, and with astonishing mimickry and copious illustrations and imagery, on political, religious, and other subjects. For several years she was ignorant of all around her in the paroxysms; but, at about the age of sixteen, she began to observe those who were in her apartment, and could tell their number accurately, though the utmost *care was taken to have the room darkened;* and, when her eye-lids were raised, and a candle was brought near the eye, the pupil seemed insensible to light. She soon became capable of answering questions, and of noticing remarks made in her presence, and in both respects showed extraordinary acuteness. "Her observations, indeed," says Dr. Abercrombie, "were often of such a nature, and corresponded so exactly with characters and events, that by the country people she was believed to be endowed with supernatural power.

"During the whole period of this remarkable affection, which seems to have gone on for ten or eleven years, she was, when awake, a dull awkward girl, very slow in receiving instruction, though much care was bestowed upon her; and, in point of intellect, she was much inferior to the other servants of the family. In particular, she shewed no kind of turn for music."*

I am certain, though in Miss Barber the perception of my tractive movements occurred consciously, that both the willing to obey them and the desire to will occurred quite unconsciously.

While she was awake, my fixed gaze upon her hand would to her great astonishment stiffen it and the arm and render them insensible, if she saw what I was doing: but not unless she did see. In her sleep, her eyes being always firmly closed, this gaze had no such effect. In the same way longitudinal passes over her arm at a short distance while she was awake and saw me had the same effect: but not if her eyes were covered. If the passes were made at a considerable height above her arms as these lay in her lap, there was no effect, though she was allowed to see what I was doing.

Any part could be readily relaxed by breathing upon it; by touching it with even the point of a finger, or with an inanimate substance; by perfectly transverse passes across it; by darting the hand at it; or by contact passes in the opposite direction to that in which the part was contracted: for instance, if they were made down the back of the arms while these were *bent* up to the shoulders, the arms presently dropped, but by a continuance of the passes again became rigid, and in the extended position. Yet if the contact passes were to bring an extended rigid part into the

* On the *Intellectual Powers*, p. 294. Fourth Edition.

bent position, there was no preliminary relaxation but an immediate rigid flexion.*

I have now to record a striking fact. While I am drawing up her rigid arm in the waking state with her eyes free, she sees as soon as the limb begins to ascend, but not before, a colourless stream pass from it to my hand, of the same breadth as the number of the points of the fingers which I employ at the moment. Though I cover the part with a shawl, single or folded, the appearance is equal. This statement may be relied upon as securely as the phenomena in the chemist's laboratory. If I stiffen her body and then make tractive passes from it, as soon as it advances the stream from it is seen. If I draw with both hands, there are two streams side by side from the part. The farther I stand from her, the fainter the stream appears; and, if at a great distance, there is no visible stream, nor traction. She compares it to moonlight, and it is stronger in the dark. She sees the same from my hand if I dart it at a stiffened part, but not till this begins to relax. On darting my hand at a part not rigid, there is no such appearance. In tractive passes, the stream seems to wave back towards her when my hand moves towards her again before the next tractive pass. If I breathe upon a stiffened part she sees no stream of light.

Very lately she has shewn an attraction to me, so that when she is asleep, if I sit before her, she slowly advances forwards in her chair towards me, provided she is first rendered rigid; and, if I stand to one side, she gradually inclines in that direction; or if her arm is rigidly extended, and I place one of my hands to one side of it, this very slowly moves towards mine, but it moves in the direction far more

* These phenomena occurred in Miss Critchly: "Transverse passes over the stiffened limbs of this patient; touching her immediately with any thing; but especially breathing upon her and touching her with the hand or the person, instantly relaxed her. In breathing upon her or touching her with the hand, or any inanimate or even unmesmerised object, metal, wood, glass, a book, cloth, &c. it was not necessary that this should be immediately applied—that no covering should intervene: though breathing upon her and touching her with an inanimate substance immediately had a more rapid effect than if a covering intervened; and, when any thing was interposed, the hand a much quicker effect than inanimate bodies. If I pressed any inanimate substance upon one fore-arm, and the points of my fingers on the other, this other always relaxed the sooner. Even to hold the hand near her without immediate contact was sufficient: and especially to point at the part. Darting the fingers at a part, without touching it, quickly drove it down and relaxed it. I have had cases in which relaxation could be produced by making passes in the opposite direction to those which had or might have produced the rigidity. For example, when the arm was extended, by making passes upwards along the inside, as if to bend it,—when it would all relax, and then a continuance of the passes would cause opposite contraction and bend it freely: or when bent, it might be unbent and relaxed by longitudinal passes made along its outside, as if to unbend it."—Vol. II., p. 71.

quickly if I place myself at the same side of her hand as that on which my hand is placed. The same thing occurs if she is awake and rendered rigid. But during the attraction she sees no stream as in traction, perhaps because it is so slow. These movements of attraction are as unconsciously voluntary and as astonishing to her as those of traction. A youth, the son of Mr. Adlard, the engraver of Hatton Garden, and as true, straightforward, and good a young man as exists, in his sleep-waking always displayed the same and indeed a far greater attraction to me in a room full of company. While I was mesmerising him, the unconsciously willed attraction would take place before the sleep was induced. I slightly mentioned the case in 1844.*

"I have a patient in whose mesmeric sleep there is a powerful attraction to me, and he grasps my hands firmly. Before he is asleep, while still wide awake, looking at me as I look at him and hold one of his hands in mine while the other is on his forehead, this attraction will come on, so that his hand grasps mine. On my telling him of this the first time, he looked down and saw that it was so; but he did not know it before, and assured me he had not consciously grasped my hand. On subsequent occasions the same has often happened,—the mesmeric effect in the feeling of friendship taking place before there was any very great advance towards sleep; but he, now suspecting the matter and therefore attending to the point, would say, 'Sir, I feel my fingers curling round your hand, but I can't help it; I don't curl them round.' However, before he is quite asleep, his hand is firmly grasping mine, nor is he able to relax it. And as a farther illustration that this was the emotion of attachment and an unconscious exertion of volition, I must remark that when squeezing my hands with painful tightness in the moments of deep sleep, he would frown and let them go if I conversed with others, and would not take them again while I continued conversing. I am certain that persons, that is, the brain, can unconsciously receive external impressions, and unconsciously act upon these impressions; so unconsciously as to deny, with no falsehood on their part, that they received the impression or did the act (*supra*, p. 70); and this while awake,—while apparently awake, but, I should say, in a waking state with a dash of sleep on certain feelings and exertions of what we call will. The materialist only, who is the only true cerebral physiologist, sees the simple explanation of all this; sees that all is ascribable to partial cerebral activity,—that one portion, or some portions, of the brain are active independently of the rest, without the knowledge of the rest, just as one portion of the surface of the body may be active in secreting, and the rest not, and partial perspiration is the result."

The summer of 1844 passed on. The *cancerous sallow-*

* No. VI., p. 210.

ness disappeared: she had *less pain:* her *strength increased:* and the *warty-looking growth dropped off,* leaving a sound smooth surface, and there was no increase of the diseased substance. A surgical operation was therefore not thought of. Dr. Ashburner saw the part, had no hesitation in calling the disease cancer, and was delighted at the favourable prospect. In September I left town for a tour in the north of Germany, and a medical friend was so good as to promise to mesmerise her. His engagements unfortunately prevented her being mesmerised to the extent I wished: and she was persuaded to wear a piece of mesmerised leather day and night upon her breast. This irritated the part exceedingly, and after a few days caused a *very painful and bleeding sore,* which did not heal for six months. On my return at the end of October I found this and, what was worse, that the *darting pain had returned* and the *diseased mass had grown firmly to the ribs.* Mr. D. Hands saw the breast: and Dr. Ashburner again saw it, and was much distressed at the apparent blight of the poor woman's happy prospects. However, I began again: and in her daily sleep-waking I diligently made contact passes over her dress upon the diseased side. The wound at length healed, though the surrounding surface continued for some time to inflame occasionally from the slightest irritating cause. Spermacete ointment only was applied to prevent the linen from rubbing and sticking to the wound. A gland enlarged in the arm-pit.

She slowly improved in every respect, and *the mass began to diminish.* The summer of 1845 arrived. Dr. Engledue examined her at my house, and, like every body else, pronounced the disease to be cancer. This autumn I merely went on a visit for a month to Dr. Engledue's at Southsea, returning to town for one day in a week; and on this day I always mesmerised her. She had an attack of bronchitis, and was bled without knowing it towards the end of the year.

The summer of 1846 arrived. During it the *pain entirely ceased for good.* Near the end of August she had a severe attack of pleuritis and bronchitis: for which I bled without her knowledge and blistered her: and, on leaving town for Switzerland in the beginning of September, placed her in the hands of Mr. Symes, who cheerfully took the charge of her for me, and never once omitted, whatever was the weather, to visit her daily during the whole of my absence till the end of October, notwithstanding the distance. She often expresses her sense of his great goodness. He for the first time now saw the part, and saw that the disease was

cancer. These inflammatory attacks were all produced by her walking through the wet a mile to my house and sitting in wet shoes.

On my return I determined to mesmerise her at her mother's whenever it was wet, and prevent if possible these chances of inflammation of the chest.

During the year 1847, the disease *steadily gave way.* The mass had become not only *much less,* but *detached from the ribs* and *moveable* again. I remained in town all the autumn: but she again had an attack of inflammation of her chest, and I ever afterwards have visited her and not allowed her to come to my house.

The present year 1848 arrived. She has had catarrh and a fit of asthma several times: and the fit of asthma was always removed by my laying my hand upon her chest over her clothes for ten minutes in her mesmeric state. The tumor continued to decrease and the tenderness to wear off, and the gland in the arm-pit disappeared.

The *cancerous mass is now completely dissipated: the breast is perfectly flat:* and all the skin rather thicker and firmer than before the disease existed. *Not the smallest lump is to be found:· nor is there the slightest tenderness of the bosom or the arm-pit.*

I shall now make some additional statements with regard to the phenomena of the case.

She could always be awakened as readily as she could be sent to sleep. No difficulty ever occurred in either respect. One transverse pass on her eyebrows, a few at a distance, or one with the palm of one hand swept off the back of the other, readily woke her. The habit of sleeping and waking in certain circumstances became so strong, that imagination was sufficient to produce either state. I formerly mentioned the effect of this in causing sleep-waking* and in waking.† I usually awoke her by distinct transverse passes, in making which I drew one hand upon the other. At last, if I rubbed them together behind me, or without making any pass, she instantly awoke. I usually blew towards her at the same time, and if I blew in another direction, but loud enough for her to hear, she instantly awoke —exactly as a medical man wakes when his night-bell rings, but is not aroused by other loud noises. I have also sent her into sleep-waking by imagination.‡ In former Numbers I pointed out the error of some mesmerists who

* No. IX., p. 47. † No. XII., p. 480. ‡ No. IX., pp. 47-8.

exclude the influence of imagination in mesmeric phenomena, as well as of those who ascribe all mesmeric effects to imagination.

In 1845 I made beautiful experiments upon her with reference to the power exerted in the waking state by impressions made in the sleep-waking. This is not only a most amusing, but a most important subject, both as to the physiological facts of unconscious impressions and as to the pathological facts of hallucination: and I think the perusal of eleven pages in the third volume* worthy of the deepest consideration of cerebral physiologists and medical practitioners, and calculated to repay any one who has not already read them.

She was always entirely ignorant in her waking state of every thing which had passed in her sleep-waking; though in this she remembered every thing of her ordinary waking state. The personal facts of pp. 216, 217, 233, were communicated to me in her sleep-waking.

She could be rendered rigid by contact-passes on a part. But about two years ago her tendency to rigidity increased, so that on deepening her sleep by placing the points of my fingers on the eyes, she spoke both faintly and far less, and became rigid in her limbs, trunk, neck, and jaw, and so remained the best part of an hour. In the general rigid state she now manifests attraction, moving towards me precisely as Miss Critchly did.† Very lately, she has shewn tendency to rigidity in her ordinary degree of sleep-waking.

Though susceptibility of mesmerism runs in families, it is modified in different individuals. The niece, Rosina, was to the last never sent into sleep-waking under several minutes, sometimes not for nearly half an hour: and could not be sent to sleep by any reasonable number of passes nor by staring, but required my pointing the fingers close to her eyes. She could never be awakened by mesmeric means; but the sleep always expended itself: all I could do to hasten her waking was to stand at a distance from her and beg every one else to do the same; for the proximity of any one prolonged her sleep. She could readily be drawn and had an occult power of knowing that we were making tractive passes. Various cerebral organs could be excited mesmerically in her; but not in the aunt, though the latter witnessed her phenomena many times, and those of Mary Ann and Miss Collins daily for months.‡ She was insensible only up to her collar-bone: the aunt universally. She was always in a dream: the aunt never. Nei-

* No. XII., pp. 368—379. See also pp. 471-2.
† No. V., pp. 46-9. ‡ No. XII.,p. 465.

ther of them was at all clairvoyant: but the niece had an occult faculty not only of knowing when an attempt at traction was making, but of distinguishing her mesmeriser's touch from that of other persons, except when Destructiveness or Pride was excited, and then she was made to mistake me for some one whom she disliked: the aunt possessed neither faculty. They both agreed in this,—that the right half was more susceptible than the left.

I always affected the aunt more readily and produced greater comfort and benefit to her than any other mesmeriser: but I am not aware whether this was the case with Rosina. Many have told me the same thing. The circumstance has probably arisen from habits of gratitude rendering me more agreeable than others to them.

As brutes can be mesmerised by us,* so can we be mesmerised by them.

"Another beautiful set of experiments was made with brutes. If their hand was brought into contact with a brute, the rapidity and intensity of the effect was always proportionate to the size of the animal. If their fingers were placed under the wing of a perroquet, the effect was much inferior to what it was if they were placed under the wings of a cockatoo. If placed on the nose of a small deer, the effect was inferior to what it was if placed upon a lama or a large deer:—a mere rigidity and contraction of the head in the first instance, stupefaction and at last perfect insensibility and relaxation in the latter. Contact of the ends of the fingers with the dry rough trunk of the elephant had no effect upon the elder: but, the instant she touched the soft moist mucous membrane of the trunk of this immense beast, she dropt senseless and snored loudly, and did not become sensible for ten minutes."†

The other day I had one of my Newfoundland dogs with me when visiting Miss Barber. Her arms were rigid. I called my dog and made it stand so near her that its breath streamed upon her hand and invariably relaxed it, as human breath would have done, to her great astonishment.

In 1847, I made interesting experiments upon her with the magnet, and recorded them at length in the fourth volume, to which I refer my readers.‡

These experiments taught me the advantage of the magnet; and I have lately begged her to place it in her bed, on account of constant pain of one hip waking her from her mesmeric sleep in the night. I directed her to place the

* *Trials of Animal Magnetism on the Brute Creation*, by Dr. John Wilson, Physician to the Middlesex Hospital. Sherwood, Paternoster Row. 1839.

† See my *Human Physiology*, p. 1176.

‡ No. XIII., pp. 107—110; No. XIV., pp. 278—284.

magnet against the seat of pain, over her night dresses. The magnet kept her asleep and rigid, and at last dissipated the pain. It always dispersed the pain across the loins and front to the other side; and, by persevering in this way, the pain was removed from its original seat and established itself, but less violently, in the other hip. It could not, however, be applied so much as I wished; for it produced, if long applied, an excitement on her awaking,—a feeling of wildness and spite, a desire to injure others or herself, and also caused a taste of iron in her mouth. Its application was, therefore, of necessity, moderated. Whenever it was applied long, though always with the intervention of clothes, these effects ensued. In the day-time it was placed against the foot of the affected side outside the shoe and stocking in her sleep-waking, and thus drew the pain, first to the thigh, then to the knee, the leg, the foot, the toes, lessening the pain all the time in the whole limb till none was felt except in the left hip, to which the pain had been dispersed by the application of the magnet to the right hip. Its application to the left foot, all the time of her day sleep-waking and for some little time in the night, at length removed the pain altogether. The magnet was the very large one mentioned by me formerly.* I left it with her in consequence of the unpleasant effects of crystals of alum, which I had first left with her for the same purpose and which were beginning to do her the same good. The crystalline mass is nearly a foot long: it induces rigidity and sleep in her, as in so many others, and removes pain; but, though applied over her night dresses against her hip, it caused, after a few days, rapidity of pulse, heat, thirst, a very white and dry tongue, loss of appetite, general feeling of illness, and a strong taste of alum, alvum astrictam et suppressionem menstruorum in quibus per plures menses fere quotidie fuerat.

To ascertain the truth, the use of the crystals of alum was omitted, and those effects all ceased: it was resumed; and they all returned: omitted again, and they ceased. There has, however, been permanent good from it in the removal of the last-mentioned cause of debility. I have another patient who, if, in her mesmeric sleep-waking, alum, salt, nitre, carbonate of soda,—all very soluble substances, solid or in solution, acids, oil, or a solution of sugar, &c. is placed in her hand, presently tastes them and names them accurately, though not only are her eyes closed but her face well covered. I shall detail these experiments on some future day. All these facts shew that in the mesmeric state there is,

* No. XIV., p. 278.

at least in some persons, a greatly increased power of absorption: and this, together with the tendency of mesmerism to augment the power of the body to shake off disease, whatever be its nature, explains the dissipation of the cancer. For the diseased mass was dissipated and absorbed, and painlessly and imperceptibly: not discharged by ulceration or mortification, as hitherto when nature has got rid of such a mass or art has succeeded by agonizing corrosive and irritating substances or by fire: after which rare removals the wound has fallen into the cancerous state, or a cancer has begun in some other part, as far as my experience and reading extend.*

This case proves the necessity of perseverance in mesmerising. *Five years and upwards* was Miss Barber mesmerised, and for the greater part of the period *three times a day:* remaining in the happy trance some hours each time, and the part being locally mesmerised in her morning and evening mesmeric sleep, which took place in bed; and in the night the mesmeric passed into the natural sleep.† Most patients and some mesmerists have no idea of the necessity of perseverance.‡ I have no patience with half the people who make a trial of mesmerism, expecting it to act as though its powers were miraculous and not natural. They almost deserve to suffer on,

> "——— For miracles are ceased,
> And therefore we must needs admit the means,
> How things are perfected."
> *Archbishop of Canterbury*, in *King Henry V.*, Act. i., Sc. ii.

But I know mesmerists who give up a case if there is not improvement or some sensible effect after a mesmerisation of

* The supposed cure of a cancer by mesmerism recorded in No. XIV., p. 218, was a beautiful cure, but the disease was not cancer, though this name was given to it in the Middlesex Hospital where it had been condemned to be cut out as incurable, no less than to that of the other breast which had been cut out as a cancer in this hospital. It was readily cured by a little mesmerism, and I afterwards saw an appearance very different from that left in Miss Barber—I saw a full-sized healthy breast. Messrs Arnott, Tuson, and Shaw, surgeons of the Middlesex Hospital, Mr. Vincent, surgeon of St. Bartholomew's Hospital, Messrs. Aston Key and Bransby Cooper, surgeons of Guy's Hospital, Mr. Cooper, surgeon of the Bloomsbury Dispensary, and Mr. Bishop, surgeon of the Northern Dispensary, had all pronounced this disease to be true cancer: so that, if this was its nature, all those surgeons must acknowledge that mesmerism cured a cancer. But Mr. Morgan, surgeon of Guy's Hospital, did not regard it as a cancer, nor Mr. Flintoff, the surgeon who mesmerised, nor apparently Dr. Nairne, physician of St. George's Hospital. *The article* in No. XIV. *is one of the most important that medical men can read:* far more important than a dozen volumes on diseased breasts. For a condemned breast was cured: and, if the disease of the other breast had been the same, a breast which had been cut away might have been cured.

† No. XVIII., p. 116. ‡ No. VI., p. 197-8.

a quarter of an hour for a few days: and who also mesmerise far too many persons. Greatrakes and Mr. Loutherbourg committed these faults, and thus at length fell into disrepute.

I shall continue the mesmerism with Miss Barber for months to come, in accordance with what I said in No. XI., p. 364.

Miss Barber, with her mother and the orphan niece, lodge at Mrs. Gower's, No. 12, New Street, Dorset Square, and will not refuse, I am certain, to give every information respecting her case to any lady who may call upon her. I need adduce no other proof of the respectability of this very excellent woman than the fact, that, when she could work no longer, a number of her customers, at the head of whom was Mrs. Sharpe, made her a regular allowance; but they could not suppose that she would survive a very long time, and it was too much to expect that they would all continue their benevolence year after year. Accordingly, her little income is now diminished to a third, and, as they have all been employing fresh dress-makers for five years and are suited, I fear that she will have great difficulty in regaining a business. I am told that she is a *very* good dress-maker and workwoman, and I know that she is in all respects most conscientious; and those ladies, who feel an interest in her case and could conveniently employ her, might do an act of great importance. For I discovered lately, when I found her very weak notwithstanding her cure, and could not account for it, *qu'elle n'avoit pas assez à manger*. She was too patient and unobtrusive to divulge this before, and now divulged it in her sleep-waking and reluctantly.

I prefixed to this narrative an extract from the recent Harveian Oration of Dr. F. Hawkins, one of the physicians of the Middlesex Hospital. I will now adduce a few passages from a pamphlet just published by the apothecary of the Middlesex Hospital, whose untiring invectives against mesmerism for so many years appear to have been Dr. Hawkins's lessons.

"From what I have witnessed during the whole period that these *delusions of the devil* have been exercised, I never heard or saw anything of the sort go forth but what was *indecent, disgraceful,* and *injurious. All* the patients have *universally expressed* themselves *worse than before, when real disease existed;* and when nervous disorders only were present, the mind has been worked upon, the *lascivious passions have been excited,* and the will, *unable to control the animal desires,* has lost its balance, and the patient has then been momen-

tarily stupified by the 300 or 400 passes to and fro before the eyes, but only to wake to a more *libidinous* state than before, and this has sent them, sooner or later, to wander about the streets to *gratify their lusts, and thus have they become open prostitutes.*" p. 21

"Every Christian mind must be pained at the frequent assertions which you (Dr. Ashburner) make in this pamphlet, that mesmerism is a "power from God, granted unto men by Him." *I hesitate not to affirm that it is from the devil.*" p. 31.

"The spirits of phrenology and of mesmerism are *true devils*, co-partners, *fraternal spirits of uncleanliness.*" p. 25.

"This power of mesmerism is called natural in order to blind the understanding, and beguile the Christian physician into the adoption of its satanic art, whereas its true name is to be found in the book of Revelation; viz., 'the working of false miracles,' which God declared, in the latter day, should be performed by devils on earth; and this is the grand primary reason that such a burst of clamour and abuse are levelled at any child of God when he ventures to lift up this revolting mask. It will be asked how devils can work, since we do not behold them with our naked eye?" p. vii. "It is my firm conviction that any individual who ardently pursues such a tract of delusion, &c., is possessed of devils," &c. p. xiv.

"The strong blasts from the terrible one which have swept over my soul, as I have read, seen, and heard related the varied deceptions which have been set forth by the disciples of mesmerism, have fully convinced me that it is *an infernal system*, whose coming is *after the working of Satan*, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that receive it, entertain, believe, and practise it," p. xiv.*

Dr. James Arthur Wilson, physician of St. George's Hospital, lately burst forth suddenly against mesmerism in a lecture delivered before the President, who is Dr. Paris, and assembled College of Physicians. It is not printed; but the following was related to me by a gentleman present according to the best of his recollection: and, if there is any error, I shall be most happy to correct it in the next number of *The Zoist*.

He said that mesmerists absurdly talk of preventing the pain of surgical operations by mesmerism and tell us of a man in Nottinghamshire whose leg was cut off without his feeling pain, but who was like Sir Thomas Hardy, a brave fellow and one who could bear pain, or did not know what the word pain meant. And then he descanted upon the blessings of chloroform, and thought the bishops ought to be requested to draw up a form of thanksgiving to God for having vouchsafed to us the knowledge of chloroform to prevent pain. He next ridiculed mesmerism as an imposture sometimes shewn in drawing-rooms to fashionable dowagers with not half the sense of laundry-maids, and talked about Rosicrusian parsons, and semi-delirious butlers.

* *Mesmerism tried by the touch-stone of Truth*, &c. By George Corfe.

Could he forget that the poor Nottinghamshire peasant had an exquisite sense of pain and suffered agonies in his limb from the slightest cause when not in the mesmeric state, and so dreaded pain that, when he awoke and found the operation had been performed, he instantly exclaimed, "I bless the Lord to find it's all over?"* Dr. J. A. Wilson well knows that the evidence of the absence of pain is precisely identical in the cases of chloroform and of mesmerism.

After such a cure as that of Miss Barber, without any aid from annoying medicines or painful applications, without money and without price, I can afford to be thus reviled by Mr. Corfe and Dr. Francis Hawkins, by Mr. Wakley and Dr. James Arthur Wilson: and equally well can afford it the great body of mesmerists who now labour in this holy cause, and some of whose blessed and astonishing deeds are recorded in the three and twenty numbers of *The Zoist*. I quote these unjust and indelicate invectives, not because any one of the four men is worthy of notice, but in order to show to posterity what violent and unscrupulous opposition to the establishment of mesmerism was made by men educated at Oxford, as well as by men educated not otherwise than the apothecary of Dr. Hawkins's hospital, or than Mr. Wakley whose education was merely reading, writing, and arithmetic at a village school: and made publicly without censure before the Royal College of Physicians, no less than in the pages of the *Lancet*, which, though published for five and twenty years, was not admitted into the College till this very summer.

In my *Harveian Oration* delivered before the College of Physicians was the following passage:—

"Joannes Riolanus, a celebrated physician and anatomist of Paris, was the only writer to whom Harvey condescended to reply: and the labour was thrown away. For Riolanus was of course not to be convinced, and wrote again diffusely and obscurely, repeating what he had written before, and, as before, giving no experiments in opposition to those of Harvey: and, on our great countryman condescending to reply a second time, he wrote again, still not having had intellectual activity enough to make a single experiment, and doubting those of Harvey merely because they disagreed with his own fancies. Harvey wisely took no farther notice of him, but hopelessly gave him up, leaving him to that wise ordination—death, which removes men and all their settled absurd prejudices together.

But the *medical profession* was not contented with denial of the truth; *they stigmatised Harvey as a fool:* and the world, thinking that the doctors were quite able to judge, philosophically dispas-

* *Numerous Cases of Surgical Operations without Pain in the Mesmeric State*, &c. By John Elliotson, M.D., Cantab, F.R.S., &c., &c. pp. 5, 6, 10.

sionate, truth-loving, and industrious in observing and experimenting, thought that he therefore must be a fool, and did not consult him as before. His friend, Mr. Aubrey, says, in a manuscript preserved in the Royal Society, 'He told me himself, that *upon his publishing that Booke, he fell in his Practice extremely.*' But, before he published his work,—when he had announced his views to his friends and in his anatomical lectures only, he had been traduced. He tells us that he at length published, partly on account of *the envy of persons who, receiving unfavourably and not comprehending his statements, endeavoured publicly to vilify him.* He was soon lampooned from one end of Europe to the other. But he took no notice of his enemies, for the following, he tells us in his second letter to Riolanus, were his sentiments. 'To return abuse with abuse, I consider unworthy of a philosopher and of an enquirer into truth; and it seems to me better and more prudent to dissipate such evidences of bad feeling by the light of true and satisfactory observation. Dogs must bark and vomit forth what is in them, and cynics will be found among philosophers: but we must prevent them from biting or infecting with their maddening venom, or gnawing the bones and foundations of truth. I resolved never to read, much more never to condescend to answer, *detractors, idle carpers, and writers tainted with scurrility, from whom nothing solid, nothing but abuse, could be expected.* Let them indulge their depraved desires: I cannot think they will find many respectable readers; nor does the Almighty bestow upon the bad the most excellent and highly to be desired gift of wisdom. *Let them continue to revile till, if they are not ashamed, they are at least sick and tired.*'"

Those of the medical profession who indulge their indifference to human welfare and their unworthy feelings may be assured that mesmerism is now established with the public, and that in a very short time they must for their own interests desist from the course which they have hitherto pursued. Let them learn from a woman who is qualified to instruct them and thus writes in the present year:—

"All the naval surgeons I met in the Mediterranean know the truth of Mesmerism as well as I do, and admit its importance; so do some eminent naval officers there; and the Physician of the French Embassy in Egypt; and the gentlemen from India who have witnessed what Dr. Esdaile and the Bengal Government have done; and Mr. Lane, and the Bishop of Jerusalem; and, in short, every man of education, who has really attended to the subject. Among them, there are some who think most of the curative powers of Mesmerism; but there are others who see how infinitely more important and interesting are those of its facts which belong to Mental philosophy, and who feel what an illustrious foreigner expressed to me, in London, not long ago: 'it is a shame for your country that it should be behind every other civilised nation, in regard to this portion of science. It is strange that men should be

slow to investigate a powerful curative means. But when the same agent shows that Man has a new faculty of the mind,—a faculty hitherto not numbered among his powers,—what can one say to indifference to such a discovery as that,—the greatest that Man has ever made, or can ever make! It is a shame for your country!' If others of our countrymen abroad will follow Dr. Esdaile's example in using their opportunities, they may yet redeem us from the disgrace we lie under with the educated classes of every country in Europe, for our want of a true philosophical spirit of inquiry and teachableness in regard to the facts of Mesmerism. However, we are wiser than we were a few years ago: and it is now a rare thing, I believe, to meet an educated person who does not regard the subject with seriousness and candour, and, after inquiry, with undoubting belief to a greater or less extent."*

JOHN ELLIOTSON.

17, Conduit Street, Hanover Square,
September 21st, 1848.

II. *Mesmeric Phenomena in her own Person*, described by Miss AGLIONBY, Nunnery, Penrith, Cumberland, in a letter to Dr. Elliotson.

"We cannot publish any paper on the subject of such an *odious fraud as mesmerism.*"—*Lancet*, July 22nd, 1848.

"Lord Morpeth is the head of the Board. He is a high-minded excellent man, and on any other public matter we should place much reliance on his sagacity and judgment. *But, alas! we fear that we behold in him the enemy, though not an ungenerous one, of the profession, as he is known to be a confirmed believer in mesmerism.* Obviously there can be but little hope for the profession in such a quarter."—*Lancet*, September 9th, 1848.†

DEAR Sir,—Your kindness in saying that you would not object to receive any communication from me, causes me to trouble you with an account of my personal experience in mesmerism. I was induced to try it, in the hope that it might restore my strength, which I had never quite recovered after a feverish attack I had last winter; and I have already received much benefit from it. I am aware that

* *Eastern Life, Present and Past*, by Harriet Martineau, pp. 141-2. 1848.

† Mr. Wakley is very uncomfortable at the firm and great advance of mesmerism. In the House of Commons, besides Lord Morpeth, Lord George Bentinck, Sir Richard Vyvyan, Bt., Sir William Molesworth, Bt., The Right Hon. Charles Buller—the head of the Poor Law Commissioners, The Right Hon. R. L. Sheil, Mr. Aglionby—the cousin of the writer of the following communication, Mr. R. Monckton Milnes, Mr. W. J. Fox, Mr. Ewart, Mr. Langston, Mr. Moffatt, Mr. Bernal and Mr. Bernal Osborne—the father and brother of the lady who relates her case in No. XIX., and many others, are satisfied of the truth of mesmerism. Poor Mr. Wakley made a grand and irretrievable blunder and false calculation when he listened to Mr. Liston and the desire to sell his *Lancet*, and started suddenly against mesmerism.

What will Mr. Aglionby say to Mr. Wakley's accusation of Miss Aglionby, for she is one of those who commit the "*odious fraud*" of mesmerism and revere the "*loathsome dam.*"—JOHN ELLIOTSON.

there is nothing remarkable in the little record that I send you; but, from my mind remaining perfectly free and clear, whilst my bodily frame and senses were fully under the influence of mesmerism, I am enabled to give a more distinct account of my sensations than is perhaps usually the case. My medical friend, Mr. Nixon, of Wigton, with whose name you are already acquainted, was kind enough to mesmerise me daily for a fortnight; but our *séances* have now been interrupted by my leaving my aunt's residence to come to the sea-side. I am sure you will join me in wishing that all the profession were possessed of Mr. Nixon's candour and intelligence. Three years ago, when I first named mesmerism to him, he shook his head and smiled at my belief in it. But, by listening to what I told him that I had seen and done, and by reading *The Zoist* and other books that I lent him, he was induced to try for himself; and the result was that he not only became a firm believer in mesmerism, but has also been enabled to relieve in many instances the sufferings of his patients by its practice.* Pray make any use you please of the papers I send you. There is, I know, little value in them; and, were it not that the nature of mesmerism is as yet so dark and hidden as to make even the most trifling remarks on it occasionally useful, I should never have troubled you by submitting them to your notice. I cannot conclude without expressing my sense of the kindness with which you have received the letters I have from time to time troubled you with. I would also, if you will pardon my boldness, express a deep and earnest wish that you may long enjoy all the health and happiness that your friends and the admirers of your philosophy and genius (among whom I would fain be included) could possibly desire for you.

I remain, dear Sir,
Your's truly,
E. A. Aglionby.

24th June.
Allonby, near Maryport, Cumberland.

23rd June, 1848.

On 7th June, I was mesmerised by Mr. Nixon, my medical attendant, for the first time. My eyes closed involuntarily, my limbs became useless, and, when I attempted to speak, I was only able to utter a word or two with extreme difficulty; my thoughts, however, remaining perfectly clear and distinct. I was mesmerised every day but one until the 13th, with almost exactly the same effect.

13th. After being thrown into my usual state, Mr. Nixon retreated a few steps from me, when I felt a strange sensation of uneasiness, and my arms stretched out, pointing which ever way Mr. Nixon moved; my mind all the while remaining active and clear, though the power to control my movements was entirely gone and I felt drawn irresistibly as the needle

* See Mr. Nixon's success in fracture of the leg and in fits, in No. XV., p. 334.—*Zoist.*

by the magnet. After a time my uneasiness increased, and I rose and followed the movements of my mesmeriser, my eyes still being closely shut. As he reseated me on the sofa, I felt a shuddering run through me and a cold atmosphere surround me from my aunt's approaching me, of which I was otherwise unaware. At last she touched me, which sent a thrill of horror through my frame, and I called out so loudly that Mr. Nixon demesmerised me; and so ended my *séance* for the evening.

14th. Mr. Nixon was later than usual in coming this evening, and we had almost given him up, when I felt a slight mesmeric influence seeming to draw me forward, as it were, and I remarked to my aunt that I was sure he was coming up to the house; and accordingly in two or three minutes he made his appearance. I was speedily under the mesmeric influence, my body and senses subdued and under control, but my thoughts as usual free and clear. The mesmeric passes made at a few yards' distance seem to possess almost a greater influence than when close to me. This evening I followed my mesmeriser unerringly through the room with closed eyes, and answered correctly to pressure over several of the organs of the head. When an organ was touched over, I felt irresistibly impelled to follow the indication, though perfectly aware of what I was doing: for instance, Mr. Nixon, meaning to touch Firmness, happened to press Veneration, and I fell on my knees, my thoughts turning to God and heaven. When Firmness was really touched, I was compelled to draw myself up to my full height, and aspire as it were to reach the very ceiling. When Benevolence is pressed, I feel unutterably calm and happy. I cannot express any of my emotions in words, unless the organ of Language is excited, and then my tongue is loosened, and I speak, knowing what I say, though saying it entirely from impulse. Imitation makes me follow most ludicrously Mr. Nixon's words and gestures. By making passes from my knees to my feet, the latter became so chained to the ground that by no effort could I move them or stir at all. When in this state Mr. N. left me, my anxiety to follow him became both painful and absurd. I could be thus chained to the ground with equal facility, when I was otherwise free from mesmeric influence. All that I have mentioned is common to many patients, but, from my mind remaining in its normal state, I am able to give a distinct account of my sensations, which I believe is not very usual.

16th. Mr. Nixon came as usual, but I was not this evening warned of his approach, and through the whole *séance* I felt his influence less powerful, which he afterwards accounted

for by saying he was himself much harassed and fatigued. He excited several of the cerebral organs, but the impulse I felt was either very slight or none at all. Cautiousness made me rather more hesitating in my walk. Self-esteem had no effect, Firmness but little, and Combativeness raised but a trifling irritation, instead of the spasm of anger it roused in me last night. Mesmerised gold had no effect upon me, and I failed in distinguishing coins that were and were not mesmerised. The organ of language had its full effect, a single touch on the eyes instantly restoring my powers of speech. A touch on the forehead immediately destroyed them, silencing me even in the middle of a sentence, which I would continue unbroken, after any lapse of time, when Language was again excited. My mesmeriser, by taking my aunt by the hand, placed her *en rapport* with me: but here some cross mesmerism seemed to take place, for I felt confused, and alternately repelled from and attracted to both. On passes being made from my knees to my feet, the latter grew to the ground as firmly as before, and my aunt, aided by my own efforts, was unable to drag them away. When I feel my voice restored to me through the medium of Language, I am always reminded of Zacharias having his tongue unloosed, and also of the miracle "where the dumb spake." Why should Benevolence being touched seal me again in silence, and annihilate the power of Language? Query, would the mesmeric excitement of any of the other organs have the same effect?

17th. This evening I was aware of Mr. Nixon's approach several minutes before he actually arrived. Very soon after he came, he was sent for to a patient close at hand. He therefore left me mesmerised and lying on the sofa with the organ of language excited. At first when he went I felt somewhat uneasy, but lay perfectly motionless, my limbs having been mesmerically bound to the sofa. After a short time my powers of speech (for I had been conversing as rationally as in my normal state with my aunt) died away, the uneasiness left me, and I lay in my usual spell-bound state. Mr. Nixon returned to me in about half an hour; but, some minutes before his arrival, I felt a glow of warmth and a perspiration all over me, and my breathing became quick, panting, and difficult. So soon as he appeared, this uncomfortable feeling left me. It had no doubt arisen from his having made passes and bent his thoughts strongly on me as he approached the house. Nothing else new occurred in this evening's *séance,* except that, when Acquisitiveness was excited, I had a strong desire (indeed, *literally,* "an itching palm") to grasp and keep every thing within my reach. On Conscien-

tiousness being touched, I relaxed hold of my possessions. My mesmeriser made a line of passes along the floor, which seemed to raise an invisible barrier in my path, and it was not till he forcibly pulled me over that I could overcome the difficulty. He then ordered me on a chair which my aunt had just left, but, until he had made a few passes over it, I was so repelled as to be unable to do so. Pressure on Benevolence always destroys the power of speech; but on further trial we find that excitement of the other organs has not the same effect. Why this should be so I cannot tell. But, indeed, what can one tell of mesmerism? It is altogether a world of mysteries.

18th. I awoke about 2 o'clock this morning, (a very unusual thing for me,) with a restless feeling, and my thoughts full of mesmerism, and a strong conviction that Mr. Nixon was passing within a short distance of me. On my afterwards asking him, he said that he had passed the house at that hour on his road to a patient, and in passing had bent his thoughts strongly on me, willing me under his mesmeric influence. It was some time after this, before I could compose myself to sleep; which, after it did come, was dreaming and confused. This evening, whilst sitting after tea chatting with my aunt and a friend, the mesmeric spell came over my eyes, limbs, and voice, and it was with difficulty I roused myself so as to avoid observation. However, Mr. Nixon soon arrived, and owned that as he came from his own house to this, he had been mentally mesmerising me. Nothing very new occurred in my *séance* of this evening. Excitement of Ideality gave me the power of speech, but caused no other manifestation. The contact of my mesmeriser's hand with my throat had the same effect, giving back power to the organs of the voice. I followed Mr. Nixon with closed eyes as unerringly as if I could see him, never feeling any doubt as to the path he had taken; and I stood for at least ten minutes with my arms extended at right angles from my body, without feeling it an exertion, the air under my arms feeling heavy and supporting them as water would do. Generally, during a *séance*, my pulse is depressed five or six beats; but this evening it was raised ten, and much increased in volume.

19th. As I was sitting this forenoon under a tree, reading a book of argument with deep attention, my eyes closed and my limbs became fixed and powerless, but my mind as usual remaining free. I was in this state from five to ten minutes, and then gradually returned to my normal state. Mr. Nixon, as I afterwards learnt, was at this moment bending

his thoughts strongly on me. My *séance* was of its usual character this evening; I was in constant action for nearly an hour, yet felt no fatigue. When Mr. Nixon sat or stood near my aunt, I had a wish to follow him, and yet felt a fear and reluctance to approach. From this sensation, I can readily imagine that a crowded public room must be very unfavourable to the display of mesmeric powers. When my mesmeriser is near no one, I can follow him, and even his wishes unerringly; but, when it is otherwise, I become confused and distressed, and less under his influence. After his chaining me to the ground, I stood as usual unable to move; suddenly my feet were loosened, and I felt impelled to walk up to him. He had mentally ordered me to do so. He caused me a great feeling of distress by making repulsive passes towards the region of Combativeness and Destructiveness; but the same passes directed to the front of my head had no such effect. I have felt lately a great increase of strength which I attribute entirely to mesmerism, and the more exertion I use whilst under its influence, the more benefit I seem to derive from it.

20th. This forenoon, whilst sitting talking to my aunt, I was arrested and spell-bound as before. This arose from my mesmeriser having been thinking what effect galvanism would have on me, if a shock was given me whilst in the trance. This evening's *séance* presented its usual features. My mother and aunt were both in the room part of the time, and the discomfort their united presence gave me was extreme. Whilst exciting the organ of Firmness, an idea occurred to Mr. Nixon, that spinal distortion might be much benefitted by the patient being placed daily in the trance, and, through Firmness, drawn up perfectly straight, or to either side, as the case might require.

21st. This morning I received my last *séance* before going to the sea. Mr. Nixon brought a galvanic machine, and sent me into the trance whilst I was receiving the shocks. The galvanizing and mesmerising at the same time did not produce any difference in my sensations.

24th. I have now removed to the sea-side, twelve miles distance from Mr. Nixon's residence; but, notwithstanding, last night, at about a quarter past 10, the spell came upon me, whilst my maid was brushing my hair; luckily I had explained to her something of mesmerism and its influence over me, or she would have been much alarmed. That electricity, or something akin to it, may be imparted from body to body by contact can be imagined; but what sort of power is it, where one human being, by mere thought, can deprive

another of sense and voluntary movement, and that too at many miles distance.

Allonby, 12th July.

Dear Sir,—I was much gratified by receiving your kind letter yesterday. I shall return next week to my aunt's, where I shall again go through a course of mesmeric treatment. All the experiments that you have had the goodness to suggest shall then be carefully tried, and the result shall be communicated to you. I have, of course, no objection to your publishing both my letter and journal, or any thing else I may write to you, that you may think proper. In the present state of feeling about mesmerism, I think *it is much to be regretted that any one should shrink from making public his or her experience in it, and particularly where benefit has been derived from it, as in my case.* When I copied Mr. Nixon's gestures during the trance, I felt impelled to act as he was acting, but I was not aware, until told afterwards, that I was imitating him. For instance, when he raised his arm, I felt an irresistible impulse to raise mine, but I did not know that he was doing so at the same time.

I remain, dear Sir,

Yours, with every sentiment of esteem,

E. A. AGLIONBY.

Miss Peacock's, No. 1, Cliff,
Scarborough, 12th August.

My dear Sir,—As you so kindly desired me to communicate with you again, I send you a few more papers to use as you think proper; but you will probably find them too similar to those I sent before, to make them worth much; of that however you are of course the best judge. Mesmerism has been of the greatest service to me, and I feel truly thankful to have known so kind, unprejudiced and intelligent a medical man as Mr. Nixon, whose interest in this *new and beautiful* ADDITION *to his art*, is quite intense. He has now other mesmeric patients on his list besides myself.

I remain, dear Sir,

Yours with every sentiment of esteem,

E. A. AGLIONBY.

July 21st. Yesterday evening I resumed my mesmeric *séances.* Mr. Nixon excited Firmness and Veneration by pointing only, the latter causing me to sink on my knees and the former to rise and draw myself up. Neither impulse was, however, so strong as when the organs are actually touched. I obeyed my mesmeriser's will (of course only mentally expressed) with great precision. For instance, I walked across the room and sat down on the seat he willed, and then rose up and closed a desk that was on the table. I always preserve my senses, but feel a wish or rather an impulse to perform what he silently wills. Some hours before I saw Mr. Nixon, I was mesmerically affected, which had arisen, he

said, from his having been at that hour thinking of mesmerism, and naturally of me in connection with it, though without the intention to affect me. I was very easily affected during this *séance*, hardly being able to sit and converse with Mr. Nixon on general topics without feeling the spell steal over me.

22nd. I was very susceptible during this *séance* and not so easily freed on awakening from the mesmeric influence. Mr. Nixon made the passes consecutively for at least ten minutes, which had the effect of deepening the bodily torpor, but left my mind as clear as usual. I had an odd feeling as if my head were a sort of box, in which my thoughts were shut up; but, when language was excited, my mouth seemed to give them vent in words. Three glasses were placed before me, only one being mesmerised; but I could not distinguish it either by touch or taste. I again answered to pointing only over the cerebral organs. Mr. Nixon drew a mesmeric line on the floor, but I passed it without consciousness or difficulty.

24th. No *séance* on Saturday, but this evening as usual. Some instances of willing failed, but they chiefly succeeded; pointing over the organs answers perfectly. After being thrown into the trance by Mr. Nixon, my aunt attempted to continue the mesmerising; but this caused me considerable discomfort.

25th. Veneration was in this *séance* perfectly excited not only by pointing, but in two instances merely by willing. This organ appears to be more easily acted on than any other, though I am not aware, either from my character or the shape of my head, that I possess it in any unusual degree. Without having Imitation excited, I followed my mesmeriser's attitudes when he did not intend me to do so. He left me in the middle of the room, standing and powerless to follow him, though wishing it, so strongly that the tears streamed down my cheeks with distress at my inability. He mesmerised my arms, which made them feel so heavy that I could not lift them till he drew them up and down by tractive passes, and then the atmosphere seemed light or heavy accordingly as they were depressed or raised.

26th. The only new occurrence in this *séance* was the great attractive power which a large piece of green crystal had over me. When Mr. Nixon took it in his hand, my eagerness to follow him increased; and, when he laid it down, I was more anxious to be near it than him. To have hold of it and to press it between my hands and to my brow produced a most agreeable sensation. When my aunt had it, the wish to

possess it overcame my usual repugnance to approach her, and I snatched it eagerly from her. When standing near my mesmeriser, he suddenly placed his hands on each side of my head, which so violently excited Combativeness and Destructiveness that I screamed out aloud and could not be composed till Benevolence was pressed.

28th. One *séance* omitted, but this evening, as usual, I was suffering from weakness in my voice from having talked too much the day before, which induced my mesmeriser to direct his attention chiefly to giving strength to the organs of speech, by making repeated passes over my throat. This had completely the desired effect, all weakness and discomfort having disappeared when I came out of the trance. These repeated passes also enabled me to converse more than common, and not to lose my voice so entirely as I usually do when under the spell. I obeyed Mr. Nixon's mental will accurately. When he wills me to perform any particular action, I do not know that he wills it, but I merely felt a very strong inclination or rather impulse to do it.

29th. Drinking a small cup of water strongly mesmerised threw me into the trance as quickly as and I think more heavily than the ordinary passes. The water seemed to have rather a flatter taste than usual; it flew up into my head and warmed me all over like strong brandy and water. We again tried if I could distinguish between substances mesmerised and unmesmerised, but I could not. I talked a good deal to Mr. Nixon, but whenever my aunty spoke to me, I could not answer her.

30th. A cup of water again threw me into a heavy trance, which was deepened by passes; still sleep never comes. It is my bodily frame only that is affected, not my mind. Mr. Nixon left me alone for about ten minutes. I sat perfectly motionless, until he was returning towards the house, and then my breathing became difficult and I felt some uneasiness. Before leaving, Mr. Nixon mesmerised a cup of water, which I drank about half an hour afterwards on getting into bed. It threw me into the trance, though not so deeply as when drunk fresh from the hand of the mesmeriser. From the trance I very soon merged into a natural sleep, and slept soundly all night, which however is usual with me. But in cases of light and broken sleep I should think a glass of mesmerised water taken the last thing might be useful.

Query—could a bad appetite be improved by a daily magnetic excitement of Gustativeness?

31st. Last night, from Miss Blamire being here, my *séance* was a very broken one, and offered no new features;

and to-day Mr. Nixon's engagements have prevented his coming to see me.

2nd August. Yesterday I was very weak and languid, I fully believe from the want of mesmerism. In the evening Mr. Nixon came up, and after my *séance* (which merely presented the usual phenomena, such as obeying the will, &c.), I felt quite like a new being. Jane Ritson, a girl suffering from general bad health, neuralgic pains, and violent palpitation of the heart, has come to stay in the house to receive the benefits of mesmerism along with me. She had her first *séance* last night, when she was suffering severe pain of the arm, side, and thigh. She was easily thrown into the coma, but kept her eyes open, and spoke a little. When she was aroused, she had no recollection of what had been done, and her pains had quite left her.

3rd. Jane and I have had two *séances* to-day which has restored my strength in a wonderful degree, and quieted her pulsations, improved her appetite and sleep, and destroyed her pains. I attempted to watch Mr. Nixon mesmerising Jane, but it caused me, first to shed tears and finally to fall into the trance, which was deepened and completed by a draught of mesmerised water. Jane is very lifeless, the mind quite gone, her limbs relaxed and totally insensible to pain. The cerebral organs are incapable of excitement. Her eyes glazed and open but sightless, and the balls insensible even to touch. In the evening, she displayed some degree of clairvoyance. Mr. Nixon put a box into her hand containing a rosary, he himself being totally ignorant of its contents. On being asked what it contained, she said, small beads, and then described their different colours and their being connected by gilt wire, quite correctly; except that she called the green beads blue, which colour they appeared also to us by the lamp light. She also gave us a long account of what was passing at her own house, but of course we could not ascertain the accuracy of it.

4th. In both the morning and evening *séance,* I was affected as usual. Looking at Mr. Nixon mesmerising Jane, made me both laugh and cry, and be almost hysterical before I sunk into the trance. Jane was so deep in the coma, that she could not speak at all, though she could walk when led about. Her jaw was perfectly rigid, and the rest of her frame relaxed. Though she could not speak, she laughed loudly and abundantly. Her silence of course prevented any further trial for clairvoyance. Mr. Nixon, by using the stethoscope, found that the increased action of the heart was only sympathetic.

5th. This morning's *séance* displayed only its usual fea-

tures in my case, but many most curious ones in Jane's. She became quite under the influence of her mesmeriser's will, walking round and round the room and sitting down, &c., as he directed. Firmness and Veneration appeared to be the only organs capable of excitement. Combativeness and Destructiveness, so active in most heads, did not even produce a change of countenance in her. Firmness caused her to walk quite erect and even on tiptoe, whilst Veneration made her throw herself into a complete arch, bowing her head and hands so as to touch the very floor, after the manner of an eastern Salaam. These organs were excited by pointing, touching, or willing, though the touch had certainly the readiest effect. She talked a little but not freely, and laughed, as usual, a good deal.

In the hopes of bringing forth more clairvoyance, we put boxes into her hands, asking her what they contained. But she appeared quite indignant at the attempt, throwing them on the floor and saying angrily, that she did not know and could not be fashed. Mr. Nixon left her in the trance, out of which she awoke spontaneously about a quarter of an hour after his departure. She had slept more than two hours, and after she awoke was unconscious of all that had passed. Mr. Nixon closed her eyes by pointing, and they remained shut during most of the *séance*. I ought to mention that she is a simple country girl of 18, totally unacquainted with mesmerism or phrenology. Drawing a mesmeric line across the floor did not impede her in walking.

6th. Though I continue daily to be mesmerised to the very great benefit of my health, I shall drop my own history, unless I display some new phenomena. Jane was very lifeless and speechless to-day in her trance, and would neither walk nor talk freely. She, however, showed some beautiful samples of phreno-mesmerism. Firmness and Veneration, which were so strongly developed yesterday, would not act at all to-day; perhaps from having been rather overworked. Three of the organs were, however, easily excited; Gustativeness made her chew and move her jaws and tongue, as if tasting something. Benevolence caused her to laugh and smile joyously, but Tune was the most striking in its results. Three different times, this organ being touched, she sang fragments of songs, correctly and distinctly both as to words and time. Before leaving her, Mr. Nixon willed her to clasp her hands over her head when she awoke. Forty minutes after his departure she roused up, placing her hands in the desired attitude. She had slept, altogether, nearly three hours. She

said she was very hungry when she awoke. Could this be from Gustativeness being excited during the trance?

7th. This evening Jane displayed no phenomena, except extraordinary susceptibility of Tune; all the other organs being perfectly unexcitable. She sang in a loud, clear, distinct voice, either from willing, pointing, or touching; and, when she was in the middle of her song, her mesmeriser could impose instant silence on her by his will alone. I also could cause her to sing by willing, but I could not arrest her. Aunty tried, but could not influence her at all. I probably had more power over her because I was myself in the trance, and therefore was possessed of the same magnetic fluid (or whatever it may be) that influenced her. All the songs she sang were sacred to-night. When she awoke we did not tell her she had been singing, but merely asked her if she knew any hymns or psalms by heart; she said that when she was a child she had learnt a good many, but had forgotten them now. The mesmeric trance, like natural somnambulism, often brings the lost treasures of memory to light.

8th. Again no phenomena were shown in our lifeless Jane, except excitement of the organ of Tune. Even this was less susceptible than usual, as it would answer to touch alone. We had, however, a beautiful instance of the influence of will. Mr. Nixon, whilst she was asleep, willed that she should take a flower from a glass on the chimney-piece on awaking. Accordingly, when she awoke, she looked round at the flowers most wistfully, as if struggling against her wish to take one. At last, we asked her what she wanted, and she owned that she desired greatly to have a flower.

9th. Mr. Nixon was engaged this morning, and, as Jane had a bad pain in her side, I threw her into the coma, in which she remained about an hour. She moaned uneasily, as if still in pain, but, by locally mesmerising her side, this appeared to leave her. When she awoke, the pain was quite gone. In the evening, Mr. Nixon mesmerised us as usual, and Jane's musical organ was again set a going; but no other phenomena were elicited. After she awoke, (she had no idea that she had been singing,) we talked of several of the songs she had regaled us with; but she did not appear to know anything of them, beyond having heard them sung, and one she said she had only heard played. I forgot to mention that one day Mr. Nixon brought a very powerful magnet, but it had no effect on either Jane or me.

10th. This morning, in Mr. Nixon's absence, I again threw Jane into the trance. I could excite no organ but

Gustativeness, and in that I was so successful, that, whilst I had my finger on it, she willingly chewed and swallowed biscuit, and drank, first wine, and then mesmerised water. She seemed very greedy of the latter, and took a whole glass of it. Of course I held both it and the biscuit to her mouth. When Gustativeness was not excited, her teeth were clenched, and she would allow nothing to pass her lips. I have no doubt, that, by these means, she might, if necessary, be sustained for many days in a state of coma. I do not remember ever having read an exactly similar effect from the excitement of Gustativeness; but very probably it has occurred. Here must end my "mesmeric experiences" for the present, as tomorrow I leave Cumberland for Scarborough. But I must not conclude without saying how very much good I have received from mesmerism, and in Jane's case the benefit was even more rapid and striking, as her state of health was much worse than mine. I must also add how truly grateful I feel for Mr. Nixon's great kindness and attention to me; and how much it is to be wished that all medical men would imitate his intelligent curiosity and unprejudiced love of truth and science.

E. A. Aglionby.

NOTE BY DR. ELLIOTSON.

The importance of this communication is evident. No one will dare to hint that the narrator and subject is an impostor or even a weak-minded person. The instances of mesmeric sleep-waking are comparatively rare in which there is no double consciousness, but the waking state and sleep-waking state are continuous: and none have hitherto occurred in any of my own patients. We have decisive proof of the development of occult faculties by which the brain or other portion of the nervous system* of one person, though the eyes be perfectly closed, and without the person being conscious of the mode in which the impression is made, nay, without being conscious that it is made, is impressed by the actions and situation of another, and both imitates his actions by will, though irresistibly, being pleasantly impelled towards him and unpleasantly repelled from others; and is impressed by his will or thoughts, though these are not outwardly manifested and the distance between the two parties is considerable. We have proof of the operator's influence upon the cerebral organs when suggestion in any way is impossible.

* Gall. *Fonctions du Cerveau*, t. ii., pp. 84, 85—a remarkable passage.

The opinion of Mr. H. S. Thompson is confirmed,—that it is not so much an exertion of will as the act of thinking of the patient and the effect that produces the effect. Anomalous and unexpected results from touching particular parts of the head, observed now and then in others,* took place here. The fact noticed by me in Rosina—that susceptibility has no necessary relation to magnitude—was verified in Miss Aglionby. In Rosina the organ of Veneration is large, but I never could excite it: in Miss Aglionby it is not large, and yet is the most susceptible of all the cerebral organs. The remarkable subsequent increase of invigoration in proportion to excitement and exertion in the mesmeric state, already mentioned by me,† was fully verified.

III. *Mesmerism in India Forty Years ago.* By Colonel Bagnold. Communicated by Dr. Elliotson.

My dear Sir,—I, some time ago, promised you I would commit to writing a few facts I had observed during a long residence in India; which, at the time, I could only attribute to the workings of imagination or religious imposture, but which I now feel convinced, from what I have seen since my return to Europe, were what is now practised as animal magnetism.

I will, however, relate a few of them as they occurred, and think you must agree with me that while there is "nothing new under the sun," this semi-barbarous people have handed down traditionally what we, with all our pretensions to science and research, have either overlooked, or, what is most probable, rejected, through sectarian prejudice.

The first instance I can recollect occurred to me so far back as 1808, yet every circumstance attending it is as fresh now in my memory as though but yesterday. A poor young Hindoo female had fallen into a miserable state of health, the effects of great privation during the previous great famine, was epileptic and subject to occasional fits of insanity. A Vergraggey,—mendicant devotee, offered to undertake her cure, by performing a religious ceremony or muntra; and, as the family lived in the same building with me and my military detachment, and had no objection to my being present, I attended. The man commenced with the usual Hindoo offerings, such as burning frankincense, breaking a cocoa-nut, and invoking some god, and particularly Seetaram; seated the

* No. XVII., p. 9. † p. 220; No. V., p. 61.

woman on the ground with her back and head against the wall; took from his long matted hair a string of large sandal-wood beads, which *he held up before her eyes, and directed her to look at; then made passes with it from her head downwards, occasionally stopping to breathe upon or lay his hand upon her chest.* She soon became drowsy and appeared to sleep, when a handful of wood-ashes were called for, waved over her head, thrown in the air, and the charm was pronounced complete; he then retired to a little distance, and sat counting the beads, but with *his eyes attentively fixed on her*, and muttering as if in prayer. In about half an hour he started up, snapped his fingers, called out loudly, "Seetaram!!" which was loudly responded to by the Hindoos present; took his patient by the hand and told her to go about her family work. To the astonishment of her family and all present, she obeyed, walked direct to the guern, or handmill, and began grinding corn for the evening's meal—a work I am certain she had been incapable of performing for months. Looking upon this as mere priestly deception, I declined being present at any future visits. However, her mother, brother, and several men of the detachment, assured me afterwards that this man not only put her to sleep whenever he came, but *made her speak during that sleep, describe her disease, and what would cure it.* Among other things she particularly mentioned animal food, eggs, fowls, &c., and which I laughingly advised them to give her by all means. I laughed at the poor people as fools, and abused the man as a knave.* But his mild, good-humoured, rebuke is often now present to my mind, "Youth! the hair on your chin is incomplete, by the time it is like mine, you will think differently of me." The woman recovered, and rapidly so.

When the cholera first made its appearance at Surat, in 1817 or 18, I was one day active in assisting the native adjutant of my regiment in causing the poor fellows attacked with this dreadful disease to be carried as quickly as possible from the barrack-sheds to the hospital. I found one, a Sipahee of my own company, lying under a tree with one of these Vergraggeys, exorcising him, as I thought, with a bangle or ornamental ring, worn on the wrist, made of curiously-twisted iron. My first feeling was the wish to roll one into the river close by, and carry the other into the building. However, the sufferer called out lustily, "Captain, for God's sake, leave us alone, he is doing me *more good than the doctor will.*" He

* Mr. Wakley, Sir B. Brodie, Dr. J. A. Wilson, and *id genus omne*, thus see they have been forestalled, and that there is nothing new under the sun, not even in prejudice against knowledge and in false accusation.—*Zoist.*

got over the attack, as I dare say many others have done, without medical assistance; but frequently declared to me his conviction that the Facheer and his ring had cured him, *for he felt it reducing the spasms.* Of course I could only look upon this as the effect of imagination, and, whenever I related the case, always attached the story of my poor old rheumatic aunt and her metallic tractors of the year '97.

In the year 1826, I was at Mocha, on the Red Sea, and suffering from fever without any European medical attendant. My native Hacheem or doctor, whom I only valued as an excellent nurse, introduced a certain Syed to me as a celebrated traveller, but, in reality, to charm me to sleep. Perfectly unaware of his intentions, I must acknowledge that whenever this man sat before me, counting his beads with a peculiar *fixed look,* I always felt a strong tendency to sleep; and once, I believe, actually fell fast asleep before him. On awaking up with his hand upon my chest, I angrily ordered him out of the house, when the Hacheem confessed the deception. The fever, however, increased until delirium came on. About midnight the Hacheem left me for the purpose of seeing his family. The moment he was out of the room, I flew to the water jars, and indulged in what he had always strenuously interdicted, a cold douche; returned to bed in my wet shirt, and fell asleep. At daylight I awoke, and found the poor Hacheem standing by the bed, his hand upon my pulse, tears in his eyes, exclaiming, "O thank God, thank God, your fever is gone, and all Abdulla, the madman, told me is true." In explanation, he confessed that, becoming alarmed at my delirium, he had gone in search of the madman, for a *fall* or prediction as to my eventual recovery. "I found him," said he, "in the very mood I wished for, moaning and talking quietly to himself; and, in reply to my question, whether you would recover, he said, 'Away with you, wretch, the captain is quite well; *I see him now, sleeping under the white curtains, his shirt and bed-clothes wet, a towel round his head, and his servant Kassim watching over him.*' Guess the joy of your slave when I returned and found you exactly as he had said."

When at Jidda, the following year, a Turkish Durveish volunteered to cure me of a nervous head-ache. I felt relief, but as the pain returned, I declined his further services. *His practice was to make passes over the forehead* with an iron stile, as if writing the *la illa,* &c., of the Mahumedan creed.

The process of Ootar—from the *Oardas verle Ootarna,* to take down—is common all over India, for the cure of snake and scorpion bites. I will relate one instance. When

returning from Bombay to Aurungabad, in 1845, one of my palanquin-bearers was bitten in the foot by a snake; but, as it was nearly dark and the reptile escaping into a hedge, we could not ascertain its class. A village was fortunately at hand, and a charmer was sent for. He came, and, for the promise of a small fee, undertook the cure. *He made passes over the leg, from the knee downwards, sometimes with his hand merely,* sometimes with wood-ashes, which he also sprinkled on the wound, but principally with a small palm-leaf hand-broom, used commonly for sweeping the house floors. *In about an hour the pain in the foot and numbness of the leg had ceased, the man fell asleep,* and the next morning assisted in carrying me sixteen or eighteen miles. From the marks of the teeth, and the symptoms which followed the bite, there could, I think, be no mistake as to the danger the man was in.

The practice of "*Receiving the god into the body,*" is common among the Dhers and other low castes among the Mahratta tribes of the western-side of India, and particularly among the Syces or horse-keepers in the cavalry regiments. The person receiving this rite is generally washed at the nearest rivulet or even well, and seated in a circle with several others, each of them supporting with one hand a brass dish, containing a few brass images, frankincence, sandal-wood paste, cocoa-nut, and invariably a piece of turmeric. The bystanders, with a Gooroo or priest, commence a quick but monotonous chant, accompanied with the sound of small brass bells, cymbals, and tom-toms; the seated party frequently responding with loud shouts, and raising the brass dish above their heads. The chief actor presently begins to sway himself about, sob, hiccup, and even roll on the ground in strange convulsions, the eyes assuming a ghastly appearance, and the body frequently rigid. Questions are now put to him about his own or some other person's health, good or bad fortune, absent persons, obtaining offspring, &c., and the replies taken as oracular. Sometimes it is undertaken as a vow similar to the swinging ceremony or *churruck pooja.* I have once or twice detected imposture, and where the convulsions were only feigned; but I declare I have often seen these men perfectly insensible to pinching, beating, pricking, &c. I was once present when some young Mahumedans rushed in and tumbled the man neck and heels down a flight of stone steps, cut and bruised him severely; but he remained insensible for some time. How this state is brought about I cannot conjecture. Certainly nothing like manipulation or mesmeric passes were ever resorted to. It could not be

by the common intoxication of bang or other drugs, because, once through the ceremony, and out of the fit, they become instantly sensible, but forget every thing that has passed.

When interpreter to my regiment I had two or three instances of complaints to investigate, in which men were charged with witchcraft, for making people "*follow them about in a foolish half-stupid manner.*" I had never then heard of mesmerism.

I can only now regret that I should have lost so many excellent opportunities of searching into these and similar subjects. An officer, formerly of the Bombay army, and I believe still in existence, once attempted to study this "*magic*;" but, what with the rigid fasts imposed upon him by his instructor and the threats of his commanding officer, he gave it up.

I remain, my dear Sir,
Yours very sincerely,
23rd July, 1848. M. E. Bagnold.
28, Hamilton Terrace, St. John's Wood.

NOTE BY DR. ELLIOTSON.

The manly confession of Colonel Bagnold that he now discovers he was totally in error and lost great opportunities, forty years ago, reminds me of similar expressions of regret uttered by Mr. Chenevix, and recorded by me in my article on mesmerism in the first number of *The Zoist*, at his having ridiculed mesmerism thirty years before.*

* "'Whenever animal magnetism was mentioned, I joined,' he says, 'the general tribe of scoffers, and so much was I *convinced (!)* of its absurdity, that, being at Rotterdam in 1797, I laughed to scorn a proposal made to me by an English resident there to witness some experiments in which he was then engaged. *The respectability and general understanding of this person left no mode of accounting for so extraordinary an illusion, but to suppose him labouring under a monomania.*' In 1803 and 1804, while travelling in Germany, he continues, 'I heard many very enlightened men of the universities talk of animal magnetism, nearly with the same certainty as mineral magnetism; but their credulity I set down to the account of German mysticity. *I remained an unbeliever.*' At length after nineteen years, Mr. Chenevix condescended to witness mesmerism in the person of a young lady in Paris. '*I went to laugh,*' says he, '*I came away convinced.* To *suspect* any thing like a trick in the parties concerned was *impossible.* They were of the highest respectability and distinction, and some of them I had known for many years. The magnetiser was, indeed, in the frivolous French metropolis, called a charlatan, which made me suppose he was not so; and the event proved that I was right. He was, indeed, poor; he exercised his art for money; he gave public lectures at three francs a ticket. Many young physicians have as fair a claim to the title as he had. But from the hour above alluded to till the period of his death, I remained acquainted with the Abbé Faria, and never knew a man to whom the epithet impostor was less applicable.'

"Presumptuous ignorance had shut in his own face the door of a science more directly interesting to man than all that chemistry and astronomy can teach.

In the eighteenth number, p. 130, are remarkable and unquestionable instances of clairvoyance in a Brahmin, from Forbes's *Oriental Memoirs*. Mr. Forbes has no doubt of the existence of this faculty in a very few of the quiet, retired, literary Brahmins, who are as "distinct from the fortune-telling Brahmins and pretended astrologers of India," as the public impostors who infest London and Paris are from the genuine and truthful clairvoyants occasionally met with, who never pretend to be clairvoyant at moments when they do not find themselves in the state of clairvoyance. Every classic remembers the instance of clairvoyance in an Indian mentioned by Cicero in the second book of his treatise *De Divinatione*.

"Even among uncivilized nations foreknowledge and divination exist; for an *Indian*, named Calanus, when about to die, and ascending the burning pile, exclaimed, 'O what a glorious removal from this world; for, as in the case of Hercules, my mind will pass into life when my mortal body is burnt.' On Alexander desiring him to say what he wished, 'Excellent Sir,' he replied, 'I shall see you shortly again.' And so it turned out, for Alexander died at Babylon a few days afterwards."*

Dr. Esdaile in his first set of reports spoke of the mesmerism practised by the natives of India. He was introduced to a famous magician of Bengal who agreed to show his process for assuaging pain.

"He sent for a brass pot full of water, and a twig with three or four leaves upon it, about a span long, and commenced muttering his charm, at arm's length from the patient. In a short time, he dipped his middle finger into the water, and flirted it with his thumb into the eyes, and then commenced to stroke the patient's body from crown to toe with a long drawing motion of the leaves, and I saw in a moment, what I have long suspected, that if these charmers ever do good by such means, it is by a pure mesmeric process. The knuckles almost touched the body, and he said, that he would continue the process for an hour, or longer, if necessary."

The charge, mentioned by Colonel Bagnold, occasionally

'Nine-tenths,' he continues, 'who may read will laugh at this as I did, in 1797, at my friend in Rotterdam. Let them do so; but while they laugh, let them learn, and not, thirty years afterwards, have to lament that so short a remnant of life is left to them to enjoy this new and valuable secret of nature.'"

* "Est profecto quiddam etiam in barbaris gentibus præsentiens atque divinans, si quidem ad mortem proficiscens Calanus Indus, quum adscenderet in rogum ardentem, 'O præclarum discessum,' inquit, 'e vita! quum ut Herculi contigit, mortali corpore cremato, in lucem animus excesserit.' Quumque Alexander eum rogaret, si quid vellet, ut diceret, 'Optime,' inquit, 'propediem te videbo.' Quod ita contigit; nam Babylone paucis post diebus Alexander est mortuus."—*De Divinatione*, l. i., 23.

brought against natives of making others follow them about in a foolish half-stupid manner is illustrated by the following account:—

"About a fortnight ago, I was driving through the Hooghly bazaar, and saw a crowd gathered before the police office, and stopped to enquire the cause.

"The people told me, that a man had been apprehended in the act of carrying off a boy, and that the parties were inside the guard-house. Upon hearing this I entered the house, and found a boy of ten or twelve years old, sitting on the lap of a man who was said to have rescued him.

"The boy was half stupid, and one of his eyes was swollen; I therefore ordered him to be carried over to the hospital.

"The culprit was then shewn to me, who said that he was a barber, and a bundle containing his implements of trade was produced. This I carefully examined, but found nothing but the usual tools. The boy soon recovered his senses, and told me readily and consistently the following tale, which I again heard him repeat before the magistrate in a different sequence, without a tittle of variation. He said, that early in the morning he went into a field near his house in Hooghly, and that shortly after, a strange man left the road, and came up to him: as soon as he was near him he began to mutter charms, and then took hold of his hand: very soon after, he passed his hand across his eyes, and thereupon he lost his senses; he only recollected, that the man led him away without force, and that he felt compelled to follow him. When he came to his senses, it was at the gate of Chandernagore, two miles from his house; and this was all he had to say.

"He had not eaten, drunk or smoked in the company of the man, and his master and friends all declared that he was a clever boy, and had never been known to have fits or walk in his sleep.

"I then examined the man, who was said to have rescued him. He said, that on the morning in question, he saw this boy, whom he knew very well, following a strange man; that he stopped him, and asked what he was doing there?

"The boy made no answer, and appeared to be idiotic. Upon this he became alarmed, and brought water to throw in his face, and took other means to revive him, and at last succeeded. On again questioning him, he said that he did not know why he was there; that he was obliged to follow that man, and after saying so, he fell down and bruised his eye on the ground.

"In the mean time, the man was making off, but was apprehended, and brought up to Hooghly.

"I then called in the barber, and this was his story. He met the boy on the road stupid and crying; and on asking what ailed him, he said that he had lost his way. Upon hearing this, he asked the boy to accompany him to the police station, and that the policeman would take him home.

"The strange nature of the transaction, whichever side was

true, strongly arrested my attention, and the trade of the man roused my suspicions; as I had heard, that barbers in this country could put people to sleep while performing their tedious processes of cleaning the ears, paring the nails, shaving, &c.

"The barbers all over the world are a shrewd, observing race of men, and their occupation brings them into close contact with the parts of the body most sensitive to this natural influence; and they are therefore very likely to have become possessed at an early period of the secret, and perhaps it has descended to them as a mystery of their craft.

"I could only see two roads out of the dilemma: it was either a case of natural or artificial somnambulism; if the latter, how could it be induced unless by the mesmeric processes? As accident had made me a witness in the case, I anticipated that I should be examined as to the possibility of such a mode of abduction, and therefore instituted experiments to satisfy myself.

"I thought it probable, that if this could be done by mesmerism, I should be able to repeat it, as the greater power includes the less; and that I had only to stop short in the progress to total insensibility to produce like effects, if obtainable by this means. I therefore went to the jail hospital, and mesmerised a man who had been treated for inflammation of the eye by being entranced, and only went to the extent of making his arms cataleptic, but leaving him the power of motion, and the sense of hearing. In this state I led him, and allowed him to walk alone all round the hospital enclosure, making him say his prayers, &c., and on awaking, he had no recollection of having stirred from the spot. I then went to the magistrate's court to which I had been summoned as a witness, and on being asked, 'If I thought it practicable to carry off a person in the way described?' I replied, that 'I thought it to be possible, as I had just done something very like it, having made a prisoner follow me round the hospital enclosure without his knowing it.' The magistrate committed the case."

The high antiquity of mesmeric means to cure disease is obvious from the passage in the Bible, in which the Syrian Naaman is represented to have been disappointed at Elisha not having employed mesmerism to cure his leprosy.

"Behold, I thought, He will surely come out to me and call on the name of the Lord his God, and *strike his hand over the place*, and recover the leper."—II Kings v. 11.

The Rev. J. D. Marks, the Jewish Rabbi and eminent Hebrew scholar, informs me that the real meaning of the passage is—

That he would "*wave* his hand near the place"—whether up and down or from side to side.

That mesmerism was practised in Egypt also is certain, and remains of it still present themselves to travellers. Mr.

Lane's account of the clairvoyance which he saw induced in boys by an Egyptian magician has been read by every body.

"Neither I nor others," says he, "have been able to discover any clue by which to penetrate the mystery."*

Miss Martineau likewise saw the doings of an Egyptian magician, and, being acquainted with mesmerism, refers to it what she saw.

"I saw in the boy," she writes, "that peculiar quivering of the eyelids which is one sign of the presence of mesmeric action. The magician rested the tops of his fingers firmly on the crown of the boy's head and kept them there." "By this time I had arrived at the conclusion which I now hold;—that it is an affair of mesmerism, and that the magician himself probably does not know it. If the truth were understood, I have no doubt it would appear that, in the first instance, a capital *clairvoyant* did see and tell the things declared, under the influence of the old man's power, and where there was accidentally a *rapport* established between the questioner and the boy. I am disposed to think that there was originally no imposture in the matter: that the magician did not then understand the causes of his success, and does not now understand the causes of his failures." "I do not see reason to suppose that it is a case of imposture from beginning to end." As to her own trial she says, "The perfumes might have some effect, although I was insensible to them; and so might the dead silence, and my steadfast gazing into the act. But that there was also a strong mesmeric influence present, I am certain. The magician is a powerful, and, no doubt, an unconscious mesmeriser." pp. 138—141.

Mr. R. Monckton Milnes was at Constantinople in 1842, and visited the College of Derweeshes.

"There is no doubt," he writes to me, "as to their being a mesmeric college. The sheik administered water mesmerised by his fingers to epileptic children, and passed *his foot* over the bodies of the patients, who lay on their stomachs before him. The other Derweeshes danced and screamed, with their arms round one another's necks, whirling in a circle, till the motion and sound were quite distressing. The room was hung with knives and chains, with which they struck and cut themselves when in a state of insensibility, but which was forbidden by the police when I was there."

In Colonel Bagnold's letter we have the production of sleep and sleep-waking, and even of clairvoyance: general and local mesmerism, both by passes and the use of the mesmeriser's eyes, and a wide-open state of the patient's eyes, so advantageous to the mesmeriser. For I always found in Elizabeth Okey during her highest susceptibility that, *cæteris*

* *An Account of the Manners and Customs of the modern Egyptians*, &c. By Edward Lane. Vol. I., p. 359.

paribus, a smaller number of passes were requisite to produce sleep exactly in proportion to the open condition of her eyes: —so that, while I made passes, sleep took place sooner if she looked straightforward than if she looked down; sooner if she looked up than if she looked straightforwards: and sooner still if she stared upwards to the utmost. There was the breathing upon the patient and the laying on of the hand.

In the process of "receiving the god," the effect probably arose from high excitement: though the proximity, movements, and gaze of the others might coöperate. The Syed appears to have been a clairvoyant, whether spontaneously or originally by art.

A lady who resided in India informed me that one evening her baby could not be got to sleep: when one of the servants remarked that a certain other servant could send it to sleep. This was done at once, and she understood the man had made some sort of manipulation. A gentleman from India informed me that native thieves when robbing a house while the inmates are asleep are said to make passes before them as they proceed in order to keep them asleep. These are all fragmentary remains of mesmerism.

What would be the advantage of mesmerism in cholera experience only can decide. But the case mentioned by Colonel Bagnold is interesting, and the successful employment of animal heat in former times, both in it and other states of exhaustion, is worthy of our attention.

The moderns have considered their predecessors as very absurd for supposing that animal heat was different from common heat. Heat was heat: or caloric, as they once said, —the matter of heat, was caloric. I have no doubt that our forefathers were faithful observers, and had seen good reason to believe that the communication of warmth from a living being had effects which the communication of warmth from inanimate substances had not. The simple heat must clearly be the same, and the great power of simple heat on living things is obvious. But is there not something besides heat in the matter? Is there not also something vital—something mesmeric, if you please—something as deserving to be designated animal heat, as the mesmeric phenomena are to be designated animal magnetism, in distinction from mere heat or mere magnetism? The straightforward Sydenham's powerful observation of phenomena, his unencumbered sagacity in discerning what ought to be done, and his independance and courage in execution, have made him the glory of English pathology as Harvey is of English physiology, al-

though he never was a Fellow of our College of Physicians. *Nor*, by the way, *was Harvey elected President till five and thirty years had elapsed after the promulgation of his discovery to the assembled College*,—and not till he had in his seventy-sixth year presented them with a noble Roman edifice and a library: and he then very properly declined an honour often bestowed upon obscure persons to whom science owes nothing. Now Sydenham seems to have had an idea of the superiority of animal heat. For in a MS. of the Bodleian Library at Oxford, on which is written, *Extracts of Sydenham's Physick Books and some good letters on various subjects*, and which were written by a friend of Sydenham partly from his dictation and partly from some of his MSS., are the following histories:—

"DE METHODO MEDENDI MORBOS PER ACCUBITUM *iunioris*.* CAP. 16.

"MAY y^e^ 19^th^ 1662 I was called in y^e^ night to M^rs^ Change, whom I found very ill of a Cholera Morbus; she had many ugly Symptoms, as coldness of the Extreme parts, talking a little idly, intollerable Sickness, & felt a tingling in her Fingers & flesh outwardly. I judge it dangerous to use Dilutients especially by Clysters in a Women [*sic*] soe green (she having not lain in a Month) & y^e^ Disease pressing soe hard upon my heels; Soe I ordered her to take a warm Cordial, & that a good draught of it, & her Husband to lie close to her Back naked, and her sonn of 12 years close to her Belly, & to lay on more Cloths & to warm her Leggs & Hands w^th^ hot Cloths: She immediately fell into a moderate Breathing, & all Sympt. ceased: & after enjoyning her to keep her bed y^e^ next day, & to eat & drink nothing save a small Quantity of Barly-broth a day for 2 days she perfectly recovered.

"February 1661 I was called to M^rs^ Hulston, who after a very Chronical fever was fall'n into a very fatallike Diarrhea; I saw it was to noe purpose to give astringents seeing y^e^ Disease proceeded from a decay of natural heat, therefore I took this Course, viz. I caused her Sonn a plump hot Lad of 13 years of age, & her Nurses sonn of 6 or 7 years to goe to bed to her naked, & to lie y^e^ one close to her Belly, y^e^ other close to her Back, w^ch^ they did, & as long as they continued w^th^ her she had noe stools: but y^e^ Boys rising at any time y^e^ Looseness would immediately return. I commanded that she should persist in y^e^ Course till her cure should be compleat, (the Boys relieving one another by turns in y^e^ daytime) & soe she fully recovered not only of her Loosness but allso of her Sickness in generall.

"The very same course I took with one M^r^ Little, who had a fever a^bt^ 7 weeks, & at y^e^ time Aug. 1662, soe far spent y^t^ his D^rs^ judged him a Dead-Man: he was ancient & having been much purged w^th^

* "Compare *Observ. Med.* i. 4. § 40."

violent Medicaments, he was as weak as ever I saw any y^t^ recovered; I (having to noe purpose made attempts to lay his fever by inward Medicines & to raise his strength by Cordials) told his wife that nothing could preserve his life but y^e^ putting a Boy to bed to him: soe she procured a Link boy to lie very close to him all night, & y^e^ next morning I found his fever allmost off, & his Eye & Countenance more lively, upon w^ch^ I pronounced all danger to be over, yett afterwards upon my giving him a Clyster & upon y^e^ recess of y^e^ Boy he began to relapse; but y^e^ Boy being gott again & I giving noe more Clysters he perfectly recovered.

"The very same way had I cured before Bp. Monk's* Lady, who was an aged Woman of a very feeble & thin habit of Body, & had an Ague w^ch^ (tho gone) had soe weakened her y^t^ her Physician Dr. Ridgley† looked upon her as dead; when I was sent for she had allso spitten some purulent matter & blood w^ch^ they shewed me in abundance) upon y^e^ Napkin. I told y^e^ D^r^ y^t^ I apprehended y^t^ nothing could save her life, but a speedy transplantation of some young Spirits upon her, to w^ch^ he readily agreed, & a Girl of 13 years was put in close to her Breast, upon this she recovered very speedily both of her Unspiritedness & her Coughing: But y^e^ Girl fell sick, w^ch^ was attributed to her lying w^th^ y^e^ Lady, tho I was confident to y^e^ Contrary, having never known any Mischief y^t^ way; however she had first coming out upon her Petechiæ, & afterwards large Ulcers upon her Breech; But D^r^ Ridgley & I recovered her."‡

In Mr. Aubrey's MS. in the Ashmolean Museum at Oxford, is the following anecdote of a physician named Butler, born at Ipswich, who never took his degree but practised at Cambridge, and "came to be the most popular and celebrated practitioner of physic in the kingdom,§ about a century before the time of Sydenham.

"A clergyman in Cambridgeshire, by excessive application in composing a learned sermon, which he was to preach before the king at Newmarket, had brought himself into such a way that he could not sleep. His friends were advised to give him opium, which he took in so large a quantity, that it threw him into a profound lethargy. Dr. Butler was sent for from Cambridge; who, upon seeing and hearing his case, flew into a passion, and told his wife, that she was in danger of being hanged for killing her husband, and very abruptly left the room. As he was going through the yard, in his return home, he saw several cows, and asked her to whom they

* "Probably Nicholas Monk, brother of the Duke of Albermarle, who was Bishop of Hereford for about a year in 1661.

† "Dr. Ridgley's name does not appear in the Catalogue of Oxford and Cambridge Graduates in Medicine published in 1695, nor in that of the London College of Physicians."

‡ *Anecdota Sydenhamiana: Medical Notes and Observations of Thomas Sydenham, M.D., hitherto unpublished.* Oxford, 1845.

§ *Biographical Memoirs of Medicine in Great Britain, from the Revival of Literature to the time of Harvey.* By John Aikin, Surgeon. 1780.

belonged: she said, to her husband. Will you, says the doctor, give me one of these cows, if I restore him to life? She replied, with all my heart. He presently ordered a cow to be killed, and the patient to be put into the warm carcase, which in a short time recovered him."

Formerly it was the practice, and this no doubt still lingers, to kill birds and immediately place them against the persons of the sinking, in order to communicate fresh vital power. Perhaps other animals also were employed: for I have known internal parts of sheep and oxen applied fresh and warm to the sick at the recommendation of nurses. A clergyman who had neuralgic pains in his legs assured me, some years ago, that animal warmth relieved him far more than the same amount of heat obtained in other ways; as he discovered by finding himself always so much better when sitting in a stage coach between two persons. Eastern nations had the same persuasion.

"Now king David was old and stricken in years; and they covered him with clothes, *but he gat no heat.*

"Wherefore his servants said unto him, Let there be sought for my lord the king a *young* virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king *may get heat.*

"So they sought for a fair *damsel* throughout all the coasts of Israel, and found Abishag, a Shunammite, and brought her to the king.

"And the damsel was very fair, and cherished the king, and ministered to him."—1 Kings i. 1—4.

Far more infants die among those brought up by hand than among the suckled.* The child before birth exists in living mesmeric substances and is nourished by living mesmerised fluids. After birth the place provided for it is its mother's warm mesmerising bosom, and its nourishment is her warm mesmerised milk: and, whatever warmth and nourishment it may have without vital influence from both these sources, it usually droops. A mother necessarily is in the prime of life. When their energies have lessened with age, females no longer become mothers. If this were not the case, their offspring would suffer. For there appears to be a tendency to an equilibrium of vitality in living beings, just as there is to one of temperature among substances of different temperatures placed together. The warm substances grow cool, and the cool grow warm. If beings of different degrees of vital energy are placed together, the weak grows

* See my *Human Physiology*, p. 957.

stronger at the expense of the strong. Dr. Copland very justly remarks :—

"A not uncommon cause of depressed vital power is *the young sleeping with the aged.* This fact, however explained, has been long remarked, and is well known to every unprejudiced observer. But it has been most unaccountably overlooked in medicine. I have, on several occasions, met with the counterpart of the following case :— I was, a few years since, consulted about a pale, sickly, and thin boy of about five or six years of age. He appeared to have no specific ailment; but there was a slow and remarkable decline of flesh and strength, and of the energy of all the functions—what his mother very aptly termed a gradual blight. After enquiry into the history of the case, it came out that he had been a very robust and plethoric child up to his third year, when his grandmother, a very aged person, took him to sleep with her; that he soon afterwards lost his good looks; and that he had continued to decline progressively ever since, notwithstanding medical treatment. I directed him to sleep apart from his aged parent; and prescribed gentle tonics, change of air, &c. The recovery was rapid. But it is not in children only that debility is induced by this mode of abstracting vital power. Young females married to very old men suffer in a similar manner, although seldom to so great an extent; and instances have come to my knowledge, where they have suspected the cause of their debilitated state. These facts are often well known to the aged themselves, who consider the indulgence favourable to longevity, and thereby often illustrate the selfishness which, in some persons, increases with their years."*

Thus there is a good medical, no less than a moral, reason for the wise injunction of our church that "a man shall not marry his grandmother."

IV. *Mesmerism in India, and Göethe's Clairvoyance.*

TO THE EDITOR OF THE ZOIST.

Sir,—Are the two following extracts in point for *The Zoist?* One is from Mr. James Forbes's *Oriental Memoirs,*† and the other from the autobiography of Göethe.‡ It is not generally considered how numerous are the *purely incidental* notices of peculiar phenomena, in works of the highest character.

Alfred Roffe.

48, Ossulston Street, Somers Town.

* *Dictionary of Practical Medicine,* p 475.

† A remarkable extract from the *Oriental Memoirs,* furnished by another correspondent, has already appeared in Number XVIII. of *The Zoist,* together with some account of Mr. Forbes.

‡ Lately published by Mr. H. Bohn.

MESMERISM IN INDIA.

From J. Forbes's Oriental Memoirs, Vol. III., p. 248.

"I have occasionally mentioned circumstances irreconcilable to Europeans, constantly occurring among the Hindoos. I insert another anecdote respecting the bite of a serpent, and the consequences which took place at Baroche, the year before I made this excursion. I shall only affirm that my relation is an unembellished matter of fact, from which I do not pretend to draw any conclusion.

"At Baroche, I was intimate with a Brahmin named Lullabhy, the richest man in the city, and of great influence in the Purgunna. He was universally believed to possess the power of curing the bite of venemous serpents, by a knowledge peculiar to himself, which he never imparted to another. By this art he certainly recovered many natives from a desperate state, after being wounded by the cobra-di-capello, and the scarlet snake of Cubbeer-Burr, without touching the patient, or prescribing anything inwardly. The talent of Lullabhy seemed to have no affinity with that of the ancient Psylli or the modern snake-charmers, but probably was not unlike the science professed by Mesmer, or Dr. de Mainauduc. Be that as it may, his fame for effecting these cures was everywhere established, and Mr. Perrott, then second in council, and some other of the civil servants at Baroche, were satisfied with a cure of which they had been frequent witnesses.

"Of all the Europeans I was acquainted with in India, Mr. Robert Gambier, at that time chief of Baroche, was perhaps the most incredulous respecting talismans, charms, divinations, and preternatural pretensions of the Brahmins. His opinion of Lullabhy's talent was publicly known. A circumstance in his own garden now afforded a fair opportunity of detecting its fallacy. One of the under-gardeners working between the pavilions was bit by a cobra-di-capello, and pronounced to be in danger. Mr. Gambier was then holding a council in an upper pavilion, and, at the desire of Mr. Perrott, immediately sent for Lullabhy, without informing him of the accident, of which he remained ignorant until ushered into the chief's presence. The gardener was lying on a slight bed of coir-rope, in a veranda adjoining the council-room. Being asked if he could effect a cure, Lullabhy modestly replied, that by God's blessing he trusted he should succeed. The poor wretch was at this time in great agony and delirious; he afterwards became torpid and speechless: still Lullabhy was not permitted to commence his operation.

The members of council anxiously awaited the chief's permission, especially when Lullabhy asserted that any further loss of time would render it too late. Mr. Gambier examined the man's pulse by a stop-watch, and, when convinced his dissolution was inevitably approaching, he allowed Lullabhy to exert his influence. After a short prayer, Lullabhy, in presence of all the company, waved his *catarra*, or short dagger, over the bed of the expiring man, without touching him. The patient continued for some time motionless; in half an hour his heart appeared to beat, circulation quickened; within the hour he moved his limbs, and recovered his senses; at the expiration of the third hour, Lullabhy had effected the cure. The man was sent home to his family, and in a few days recovered from the weakness occasioned by convulsive paroxysms, which probably would neither have been so severe or of such long continuance, had the counteracting power been sooner applied."

CLAIRVOYANCE (OR SECOND SIGHT).

From Goethe's Autobiography, Book XI.

"Amidst all this pressure and confusion, I could not fail to see Frederica once more. . . . . When I reached her my hand from my horse, the tears stood in her eyes, and I felt very uneasy. I now rode along the footpath towards Drusenheim, and here one of the most singular forebodings took possession of me. I saw, not with the eyes of the body, but with those of the mind, my own figure coming towards me on horseback, and on the same road, attired in a dress which I had never worn. It was pike-grey, with somewhat of gold. As soon as I shook myself out of this dream, the figure had entirely disappeared. It is strange, however, that eight years afterwards, I found myself on the very road to pay one more visit to Frederica, in the dress which I had dreamed, and which I wore, not from choice, but by accident. However it may be with matters of this kind generally, this strange illusion calmed me at the moment of parting."

All formation, composition, and property may be hereditary: mesmeric susceptibility and the tendency to sleep-waking, as well as the tendency to each of the phenomena producible by mesmerism, whether occurring by its means or independently of it, may be hereditary. In No. XX., p. 344, Mr. Prideaux furnished an example of clairvoyance in Göethe's grandfather.—*Zoist.*

V. *On the Mesmeric Excitement of Cerebral Organs; Sympathy of Taste and Mental State; the Nervous Fluid; and the Source of Filial Affection.* By Mr. Henry Whitfeld, Surgeon, Ashford, Kent. Communicated by Dr. Elliotson.

Dear Sir,—A few months since you were pleased to forward for me a contribution to *The Zoist*, on the subject of mesmerism, with cases illustrative of its importance as a curative agent. I now send you an account of the various phenomena witnessed by me in experiments made during my mesmeric practice.

I. *Of Phrenology.*

Of the truth of this science, as shewn by mesmerism, I have had ample experience, having tested it upwards of one thousand times; but my patients were very dissimilarly affected. The faculties of some individuals were easily excited by the near approach of the finger; with others it was necessary to touch over the organ;* the effect also on some was instantaneous, and as quickly disappeared; while with others it would continue for a whole day or even longer,† and the quickness or permanence of the effect varied also with the nature of the organ. It has been questioned whether the will of the mesmeriser has any influence in exciting a faculty; my experience most positively denies this, as I have frequently roused a contiguous organ instead of the one I wished; for instance, Number for Time, Conscientiousness for Hope, Wit for Causality: and I have often tried to excite an organ by a mere exertion of the will, but no effect was produced.‡

Respecting Mr. Prideaux's "Love of the Past," the following experiment was made. Before awaking one of my patients, I put my finger on the situation assigned to it, between Imitation and Hope, and requested her to inform me of the nature of the faculty which I had thus aroused, and this she promised to do on my next visit. But, on my seeing her again, she informed me that she knew nothing of its properties. When, however, I questioned her as to what had been her condition of mind in the interval since the experiment was tried, she replied that she had been constantly

* This agrees with Dr. Elliotson's observations recorded in 1843, Vol. I., p. 241; see also his details in Vol. II., pp. 72, 78, 225; Vol. III., pp. 68, 70.—*Zoist.*

† See Dr. Elliotson's experience in Vol. I., p. 241; Vol. II., pp. 72, 78, 222; Vol. III., p. 68.—*Zoist.*

‡ See Dr. Elliotson's experiments proving the same truth in Vol. I., pp. 242, 3, 4.—*Zoist.*

recurring to past scenes, even to her childhood. The test of this faculty has been repeated on different persons with a similar result.

II. *Sympathy of Sensation and Mental State.*

Of community or identity of taste I have had daily evidence; and have found it to exist in some degree in most cases, and perfectly in others. The phenomenon is to be observed in a variety of ways, for not only does the patient taste or smell that which is applied to the palate or nose of the mesmeriser, so as to be able to detect that which is *secretly* put into the mouth, as a grape, strawberry, orange peel, dried tongue, &c.; but the feelings and sentiments of the mind will be much influenced by the mental condition of the mesmeriser. This important fact should ever be remembered, particularly where our principal object is to leave the patient composed and happy; for a restless unhappy condition of the mesmeriser will be almost sure to impart uneasiness of mind, succeeded by disturbed dreams.

For the purpose therefore of giving tranquillity to the mind of the patient, I have been in the habit, at the commencement of the mesmeric sleep, of repeating emphatically, though inwardly, one or two verses of the Evening Hymn or Pope's Universal Prayer, and the effect has been truly delightful, the patient awaking in the happiest state of mind, and feeling the full influence of devotional exercise. Occasionally, by way of experiment, I have in like manner repeated passages from Shakespere and other poets, and the change of sentiment was immediately detected. Sometimes, moreover, opportunities offered themselves for witnessing the identity of feeling, unexpected and uninvited; thus, when another patient caused me anxiety, so great as to overcome my powers of abstraction, a feeling of unhappiness lasting for hours would thereby be communicated to the mesmerisee. As with the mind so with the body. If I had gone for some time without food, my patients would awake with the keenest appetite; or if I were fatigued, less strength would be imparted. A pain in the stomach, side, or head, of the mesmeriser, was instantly detected by the mesmerisee; and if the former was much out of health, he would injuriously influence the latter. Several instances of such ill effects are known to me.

III. *Nervous Fluid.*

As it has often been questioned whether there is such a thing as *nervous* fluid, while the existence of *galvanic* fluid

is not denied; I will briefly mention a few experiments in support of the opinion that such a fluid does exist. It is worthy of remark, that some individuals, when in the mesmeric sleep, cannot bear the operator to leave them; with such I have however contrived, by means of a small long brass chain, to stand many feet from them—they holding one end while I held the other—and they were instantly conscious of my relaxing my firm grasp of the chain. A similar result followed when a walking-stick was substituted for the chain. I find wood to be a good conductor of nervous fluid, being able to strongly mesmerise the head and arm of a patient through it as a medium. This fact appears to me fully to explain why Dr. Haygarth's wooden "tractors" answered as a curative means as well as Mr. Perkins's metallic; and to shew that Dr. Haygarth was in error when he attributed the cures wholly to imagination; the remedy not being in the "tractors," but in the hand that held them. I discovered also that the power was increased, as in galvanism, by moistening the hands with water; and that the fluid passed the shortest distance, so that if one foot were taken in each hand of the operator, the lower extremities, being mesmerised, would become warm and the head become cool. If again the mesmeriser took one hand in one of his, and placed his other hand on the corresponding shoulder, the principal effect would be confined to that side. Feeling thus satisfied that a nervous current does pass from one individual to another, and seeing also that the power could be increased at will, and was influenced by the health of the mesmeriser, I inferred by analogy the possibility of producing a shock. Having therefore put a patient into the sleep-waking state, I took a hand in each of my own, and then, relaxing the mesmeric influence for about fifteen seconds, I suddenly grasped the hands, whereupon the arms were convulsed with the sensation of an electric shock, passing through the chest. The phenomenon is even more remarkable if the left hand and right foot be taken, as the shock will be sufficiently strong to throw the opposite arm from the side. A shock may also be communicated to the spine or any part of the frame, by grasping one hand and striking simultaneously the part with the united points of the fingers and thumb. If the fingers be separated the sensation of an electric spark will be communicated from each finger. These experiments have been repeated by me some hundreds of times, and on as many as one-third of those readily susceptible of mesmeric influence, but more particularly on those who can be rendered cataleptic: and I am acquainted with six individuals of

both sexes who are capable of imparting these shocks; and these can be made more powerful than the subjects of them are willing to bear. It is as well again to observe, that the power is increased, as in galvanism, by the hands being moistened.

Is there any mesmeric connection between the earth and its inhabitants? and does the comfort of clothing ever depend on this connection?

Having made many experiments in catalepsy, and frequently by a mesmeric pass fixed the feet of a patient to the ground and the hands to a chain or door, I was desirous of ascertaining how far the earth was an agent in the matter. I therefore directed a patient when in "sleep-waking" to stand on the glass stool of an electrifying machine, whereupon she complained of her feet feeling cold. I then endeavoured to fix her to the stool, but without effect. When, however, I secretly pushed a chair in contact with it, the feet were immediately, by means of a pass, firmly fixed to the stool. Some months after this experiment was tried, a lady informed me that, on visiting our National School, she felt quite ill from the excessive coldness of the pavement, and thought it must be very injurious to the children. I informed her that it was formed of asphalte, and that though usually considered warm from being a bad conductor of heat, yet probably it appeared cold to her, because, by reason of its resinous nature, it had more or less isolated her from the magnetic current of the earth. In the course of a few weeks, I met with another lady who was similarly affected on visiting the School, and who was surprised that her friends could speak of the asphalte being warm. It now came to my recollection, that in giving directions to my patients on the subject of clothing, I found some few individuals to complain of worsted stockings being colder than cotton, and of silk being very disagreeable; some also felt wretched when the feet rested on a thick carpet. In the assurance that there was something more than imagination in all this, the following experiments were made. A patient having been thrown into the mesmeric sleep was directed to stand on a stool with glass legs: she instantly felt cold, sick, and uncomfortable, and the mesmeric passes would not fix her to the stool. A piece of wood was then placed so as to connect the wooden part of the stool with the floor, and she could be now fixed to the former; and upon removing the piece of wood the feet were again free. She was next made to stand on a piece of asphalte: she felt cold and sick, but could however be fixed to it; which latter circumstance is owing, I suppose, to its containing a certain portion of non-electric matter. When

standing on a *dry* silk handkerchief, twice folded, she felt excessively cold and uncomfortable, and could not be fixed thereto. On substituting for the silk handkerchief a pair of worsted stockings, *well-aired* and folded, I found the result the same, though in a less degree, as in the last case. I lastly requested her to stand on cotton, when she felt very comfortable, and was easily catalepsed.

The next day I met with an intelligent girl, fifteen years of age, particularly susceptible of mesmeric influence. I requested her, in her *natural* state, to stand on my silk handkerchief, twice folded; after two minutes she told me she felt nothing except that it was very cold. She was then directed to stand on the damp bricks; these, she said, were much warmer. I now dipped the silk handkerchief in cold water, wrung it, and folded it as before; after standing upon it, she soon told me that it felt comfortably warm. At the time of the experiment she wore a light pair of leather shoes.

The next thing to be ascertained was the electrical properties of these various substances; for which purpose I used the ordinary electrifying machine; and having attached myself to the conductor, I first stood on the glass stool, next on silk handkerchiefs, then on asphalte, and then on gutta percha; and I found that electric sparks could readily, under these circumstances, be taken from my hands, &c.; and also in a slight degree when I was standing on folded worsted stockings. I need hardly add that neither wet silk nor cotton could isolate me from the earth, nor could electric sparks be taken when they were used. These facts satisfactorily prove that the coldness of the asphalte, silk, and worsted, as experienced by some persons, arises from the non-conducting power of these substances; and that the inhabitants of the earth are more or less influenced by its magnetic condition, and some in a very remarkable manner—their temperature depending in some degree thereupon. It will, moreover, be generally found, that the health of such individuals is sensibly affected by electrical changes of the atmosphere; some being able, by their sensations, to foretell the approach of a storm.

IV. *Phrenological Experiment.*

It has often been remarked, and with surprise, that the excessive fondness of parents for their children is not sure to be rewarded by a return of filial affection. Being firmly convinced of the existence and certainty of the natural law relating to the hereditary transmission of faculties, I was desirous of ascertaining from what organs arose the different feelings of parental and filial love. I accordingly selected an

individual, the mother of one child, whose organs could be excited by merely pointing at them with the finger; and, sleep-waking being induced by her husband, he was directed by a *sign* to point at Philoprogenitiveness. The feeling became active in a few seconds, and she expressed her extreme attachment to her child; upon being questioned, she said she loved her mother, but the child required all her attention, and should have it. Self-esteem was then roused in combination with Philoprogenitiveness, and upon being asked whether she would not send a few shillings to her mother, supposing the child were provided with the necessaries of life, she replied, no; she should like to see *her child* handsomely, even superbly, dressed; the parish could provide for her mother. The fingers were then removed from these organs, and made to rest over Conscientiousness, and in a few seconds, she said that her child was dependent upon and required her care; but still she would give up all the time she could possibly spare to make her mother comfortable, being ever mindful of the great kindness she had all her life received. Veneration being excited in combination, she instantly spoke of her mother's age, her virtues, and the respect due to her. Benevolence was next roused in combination with the two last-mentioned organs, whereupon she expressed the greatest love, respect, and gratitude towards her mother. Her child had a claim on her attention, and she would never neglect it; but as long as her mother lived she would bestow all possible kindness upon her, for she dearly loved her. It is then evident that filial affection springs from Conscientiousness, Benevolence, and Veneration, feelings of the highest order; and that fondness for our children is merely instinctive, and arises from a separate and distinct organ: and since a large development and activity of Philoprogenitiveness can in no way transmit Conscientiousness, Veneration and Benevolence to the offspring, it therefore follows that married persons, to ensure support and comfort in their latter years, must act towards their parents as they would wish their children to act towards them. Each faculty, as each living being, produces its like; and in proportion to the size and energy of an organ in the parent, will be the development and activity of that particular organ in the child. Thus filial love can only spring from a similar sentiment, and parental affection can only produce its like instinctive attachment.

In performing phrenological experiments, it is necessary, for satisfactory results, that the mind of the operator should be in some degree passive, so that no faculty of his own be more than ordinarily excited or in a very active condition;

as it follows from what has been already said on identity of taste and feeling, that it will be almost impossible to induce a sentiment of perfect amiability in the mesmerised, when the mesmeriser is himself irritated; or, in other words, his organs of Combativeness and Destructiveness are brought into activity; *i. e.*, by the rude and ill-natured remarks of surrounding sceptics. For this reason, large assemblies are improper places for these experiments; and even, if the operator be free from annoyance, it is impossible for him to transmit a good current of nervous fluid to the mesmerisee, when his own brain is exhausting its resources through extraordinary mental exertion. In illustration of the above statement, I have frequently, during the period of "sleep-waking" of a patient, turned my thoughts from her, and engaged myself in mental arithmetic; the change was instantly detected, she would exclaim, "What are you thinking of? you are not thinking of me—I feel so very cold."

I must now conclude this, I fear, uninteresting detail of a few facts; but should you deem them worthy of insertion in *The Zoist*, among the valuable contributions of other mesmerists, it will afford me pleasure at some future period, to send you the result of my later experience.

I remain, dear Sir,

Ever yours, truly and respectfully,

Ashford, Kent,
August 21st, 1848.

HENRY WHITFELD.

NOTE BY DR. ELLIOTSON.

Mr. Whitfeld's view of filial affection is the true doctrine of Gall, proved both by the comparison of cerebral development with character, and by the observation of our moral nature simply. The parent, human or brute, at once blindly and inevitably loves the being which it believes to be its offspring, although it has no instinctive recognition of its offspring. But the offspring has no instinctive love of its parent, and *gradually* becomes attached to those, whoever they may be, with whom it lives and who administer most to its happiness. In addition to Conscientiousness, Benevolence and Veneration, mentioned by Mr. Whitfeld, the mere proneness to the attachment of friendship, or mere Adhesiveness, as Dr. Spurzheim named it, must play an active part; and in the brute must be almost solely concerned: at least Conscientiousness is not discernible, and Benevolence and Veneration, though I believe I see their manifestations in some brutes, can hardly have more than a trifling share in exciting the love of the offspring to the parent.

Mr. Whitfeld's physiological argument for the moral duty of filial affection is equally sound; and it is well to strengthen good dispositions by even selfish considerations. But it does not follow of necessity that every thing which is well developed in a parent, be it limb, lung, face, vocal or digestive organ, or individual cerebral organ, shall be well developed in the offspring. The following extracts from my *Human Physiology* may be interesting.

"Animated beings have a general tendency to produce offspring resembling themselves and progenitors, in form, structure, composition, and all qualities. By this law each animal exists as it is:—a man is a man; a horse is a horse; and an oak is an oak. Not only the species, but the varieties and the minutest peculiarities of the individual in structure, and composition, and properties are transmitted:—the most delicate shade of manner, corns, the mode of affection by medicines, and morbid poisons.

"'Fortes creantur fortibus et bonis;
Est in juvencis, est in equis patrum
Virtus: nec imbellem feroces
Progenerant aquilæ columbam.'*

"The offspring of two of the same race may frequently resemble both parents, but the proportion of resemblance to each, both on the whole and in regard to particular parts, is various,—some children favouring the father most, some the mother, though usually resembling each enough to preserve a family likeness, and some resembling one parent almost solely,†—some parts being as it were an

* "Horace, lib. iv., Od. 4."

"† Dr. Parsons (*Phil. Trans.* vol. lv.) relates that in Virginia two black slaves of the lady from whom he learnt the fact, married together, and produced a white girl. 'When the poor woman was told the child was like the children of white people, she was in great dread of her husband, declaring at the same time, that she never had anything to do with a white man in her life, and therefore begged that they would keep the place dark, that he might not see it. When he came to ask how she did, he wanted to see the child, and wondered why the room was shut up, as it was not usual. The woman's fears increased when he had it brought into the light; but while he looked at it he seemed highly pleased, returned the child, and behaved with extraordinary tenderness. She imagined he dissembled his resentment till she should be able to go about, and that then he would leave her; but in a few days he said to her, 'You are afraid of me, and therefore keep the room dark, because my child is white; but I love it the better for that, for my own father was a white man, though my grandfather and grandmother were both as black as you and myself; and although we come from the place where no white people were ever seen, yet there was always a white child in every family that belonged to us.' The woman did well, and the child was shown about as a curiosity; and was, about the age of fifteen, sold to Admiral Ward, and brought to London in order to be shown to the Royal Society. Dr. Parsons received an account from an eye-witness of a white woman in York marrying a black, and producing a child 'entirely black, and in every particular of colour and features resembling the father, without the least participation from the mother.' A friend of Mr. White's, named Beazley, met a Negress in a stage with a black and white child, the production of her English husband. (*On the Regular Gradation*, p. 123, sq.)"

equable compound of the same in both parents, (as the skin in the mulatto offspring of a black and white,) some an unequal compound, (as when the offspring of a black and white is white with patches of black or with merely a black colis,*) and others again similar to the same as seen in one parent only: and it is remarkable that the resemblance to the parents, whether in regard to common or uncommon peculiarity, is occasionally not observed in the immediate offspring, but re-appears in the third or even a later generation.

> " 'Fit quoque, ut interdum similes existere avorum
> Possint, et referant proavorum sæpe figuras,
> Propterea, quia multa modis primordia multis
> Mista sua celant in corpore sæpe parentes,
> Quæ patribus patres tradunt a stirpe profecta.
> Inde venus varia producit sorte figuras;
> Majorumque refert vultus, vocesque, comasque.'†

"A similar circumstance is that of one sex transmitting certain qualities of its parent of the sex, opposite to its own sex, to its children of that sex. For example, a mother brings forth sons with such modifications of the sexual organs as existed in her father: or a son produces daughters with the sexual peculiarities of his mother. 'The property of milking,' in the words of an experienced breeder, 'is inherited as readily as that of peculiarity of shape.' 'In the selection of *bulls*, besides attending to those properties which belong to the male, we ought to be careful also, that they are descended from good milkers, at least if we wish the future stock to possess this property.‡'

"As the different properties of both parents may be pretty well

"**Phil. Trans.*, vol. lv.

"'A black man, servant to a gentleman who lived in the neighbourhood of Gray's Inn, married a white woman who lived in the same family; and when she proved with child took a lodging for her in Gray's Inn Lane. When she was at full time the master had business out of town, and took his man with him, and did not return till ten or twelve days after this woman was delivered of a girl, which was as fair a child to look at as any born of white parents, and her features exactly like the mother. The black, at his return, was very much disturbed at the appearance of the child, and swore that it was not his; but the nurse, who attended the woman, soon satisfied him, for she undressed the infant and showed him the right buttock and thigh, which were as black as the father, and reconciled him immediately to both mother and child. I was informed of the fact, and went to the place, where I examined the child and found it was true.' (Dr. Parsons.)

"A man, the son of a white father and black mother, is said to have kept a public house in Tooley Street, white in his right half and black in his left: a man, the son of a black father and white mother, resident in Prescott Street, Goodman's Fields, and named Clark, to have been black below his navel, and white above: and a girl, born in Somersetshire, in 1759, of a black haired father and carroty mother, to have had, after she was grown up a little, hair of jet black on the right side of her head, and carroty on the left. (*Zoological Magaz.* vol. xii. p. 369, quoted by White, *On the Regular Gradation*, p. 122.)

"Bartholin, *Hist. Anat.*

"Schurig, *Spermatologia*, p. 146.

"† Lucretius, lib. iv. We call this *Atavism*; the Germans, *Rückshlag*.

"‡ Mr. Wilkinson, in Mr. Walker's *Intermarriage*, p. 343.

[Miss Barber's father transmitted his mother's cancerous disposition of breast to her breast, p. 215.]

blended in the offspring, we may sometimes by breeding successively from offspring and one of the original parents, at length produce an offspring exactly resembling this parent. Some dissolute Europeans are said to have begun with a black woman, and had intercourse with their offspring till they made her the great-grandmother of a white.

"National features, form, and in a great measure even character, arise from a nation marrying among themselves, and will be more marked in proportion to the rarity of connection with foreigners. Hence the amazing peculiarity of the Jewish race.*

"* The advantage of crossing breeds is well known, and may be explained by the transmission of the parent's qualities. If any unfavourable deviation in structure or constitution occurs, and is transmitted, and the descendants who receive it hereditarily intermarry, the deviation is doubly enforced in their offspring, whether the effects have manifested themselves in both parents, in one, or in *neither:* but, if a connection is made with another family or breed, it is, on the contrary, diluted. The brain suffers perhaps more than any other organ. The Royal families of Europe, subjected to absurd restrictive rules in their marriages, are a lamentable proof of the ill effects of the marriage of relatives. Imbecility or insanity, in one degree or other, occurs in nearly every Royal family of Europe. It is amusing, when travelling on the Continent, to contrast the wretched legitimate heads on the money with the full front of Napoleon. The rich Jews in this country have the same bad custom of marrying first cousins; and I never saw so many instances of squinting, stammering, peculiarity of manner, imbecility or insanity in all their various degrees, intense nervousness, &c., in an equal number of other persons. The custom in Royalty is but one of the many absurdities to which barbarous times have left it still a slave: in the Jews it arises from their never liking to marry a person poorer than themselves, their desire to keep their money in their own families, and from the intensity of all the domestic attachments among this kindhearted and ill-used people, so that cousins are attached before love begins, and this is but a little transition. Could a race, however, have all its wants well supplied and, at the same time, have no unhealthy habit, so as to *acquire* no tendency to unfavourable deviation, and have no latent disposition from old progenitors to any, I do not think that the soundness of breeds would require crosses. The Arabians never allow the mares of the noble race to have intercourse with any but horses of their own rank, yet the excellence of the race is maintained. (D'Arvieux, *Travels in Arabia,* p. 168.) Their animals have every comfort, and yet are not subjected, like our domestic animals and most of ourselves, to unnatural habits. Mr. M. N. Smith, who resided long in Arabia, says that the animal degenerates if the in-and-in breeding is very close—incestuous, for three or four generations—and that the Arabs breed them not so closely as this. It might be questioned whether the ill-effects of close in-and-in breeding does not depend upon the want of selection which is implied in it:—upon not observing the smallest tendency to imperfection the moment it appears, so as to correct it before it becomes a defect; for the greater the range, the greater of course the possibility of selection. 'Animals kept together, as Sir John Sebright remarks, are all subjected to the operation of the same circumstances, and consequently rendered liable to the same diseases; and therefore, for close in-and-in breeding to be safe, the breed should be established in different places, and thus individuals without the same tendencies to disease and degeneration be brought together.' (Walker, *Intermarriage*, p. 298., London, 1838; to which work I am indebted for several references.) Certainly, if the same defect occurring in both parents is likely to be entailed on the offspring, the same excellence in both is as likely to be transmitted in great force. Again, a cross may be as injurious as an intermarriage between relations, if the same evil tendency exist in both parties. Still, as few families are without faults of constitution, evident or latent, and these, should they be latent, are likely still to be the same

"It appears that, when animals of different species or of the same species but of varieties very different from each other, are connected, the offspring is of an intermediate type,—a mule: but, when the animals are of different varieties only and varieties not very dissimilar, the offspring resembles generally one parent only or all but entirely. Thus an Englishman and a Negro woman produce mules, —mulattos; but the half-caste offspring who marry with a white will produce children, some entirely white, some dark like itself. M. Coladon of Geneva made white and brown mice breed together: in every instance the young were purely white or brown. Mr. Jefferson* saw two albino sisters who bore black children to black men: another albiness who bore an albino to a black: and a white negress also a black daughter to a black man. Thus, if an individual has a remarkable peculiarity, such as supernumerary toes or fingers, some one or other of every race of descendants may have it, though they do not intermarry. If the offspring of parents of different families or of sub-varieties only, resembling one parent entirely, marry with another of the same sub-variety, his offspring may more or less resemble his parent,—the grand-offspring the grand-parent. Thus a white sheep produced by a black and white may, by uniting with another white sheep, produce one either black or with black patches. A friend of mine in the East Indies, wishing to have white flocks, bred from white sheep only; but many of these were the offspring of one black parent, and black lambs were continually born of his white sheep. Great and little intellect, good and bad moral qualities, appear in children who in this particular do not resemble either parent, but some other progenitor. I presume that re-appearance of resemblance to progenitors is more likely if both parents are descended from progenitors having the same peculiarity,—that black sheep are more likely to appear among white, if both the white parents had a progenitor more or less black, than if one parent only had a black progenitor.†

"We do not often know the limit to the number of generations after which a peculiarity may re-appear. But, if, in every instance

in relatives, family marriages are to be discouraged. Latent evil predisposition exists often in the most healthy looking families, and the chances of coincidence of such disposition is very much less where there is no relationship.

"The degeneracy of many plants, unless their *soil* is changed, is quite another circumstance; and depends upon the unwholesomeness of the excrementitious matter of every plant to it, whereas this is good nourishment to other plants which succeed to its place in the soil."

"* *Notes on Virginia,* p. 119. Dr. Winterbottom also (*Account of the Negroes of Sierra Leone,* vol. ii. p. 170.) mentions a white Negro and black Negress producing two albinos and five blacks; and an albiness, born of black parents, and married to a black, producing blacks."

"† Though a Jew can generally be recognised, the Jewish features have great diversity; and, from the nation never marrying with others, every peculiarity is little diluted, and the same latent peculiarity will often meet in the individuals who marry. I have consequently been frequently struck with the diversity of Jewish features in Hebrew brothers and sisters, and the diversity from even both parents; all the diversities of Jewish features thus springing up continually."

of its re-appearance, the connection is with another individual destitute of it, probably it will at length cease to appear. In the human race this seldom happens.

"If one nation overcome another which is numerous and at a certain degree of civilization, it cannot extirpate its victims. Hence M. Abel Amusat has been able, by comparing language with history, to discover nearly all the nomadic tribes of Asia in their primitive seats, notwithstanding the numerous revolutions and conquests in that part of the globe. If the two are in equal numbers and mingle, the characteristics of each will mark their descendants; but will not be blended in every instance, because it is not possible for every pair to be one of each nation. If they are disproportionate, the characteristics of the most numerous will prevail; but the disproportion must be extreme and the two must greatly mingle for the characters of one to be diluted till they are effaced; and if effaced, their disappearance arises probably not from mere mingling, but from the cruel oppression of a very small by a very numerous race till it is extinct. The difficulty of the disappearance of a type will be increased by the probability of each people inhabiting some particular districts and so not mingling. From these circumstances, Dr. Edwards was able to discover the type of the ancient Romans, and probably of the band of the founders of the nation and their surrounding enemies, in the papal territory: and in Tuscany, this, and also another race with a high and well-developed forehead, long and not broad head, nose curved till the point drooped, prominent chin, and tall stature, resembling Dante, the busts of the Medici and other distinguished men of the republic of Florence, and traceable in some Etruscan bas-reliefs, and met with by him at Bologna, Ferrara, Padua, Venice, and still more frequently at Milan, as well as on this side of the Alps at Geneva and Chalons. In Burgundy, Dauphiny, and Savoy, another type with rounded head, middling forehead retreating at the temples, straight nose and features, and middling stature, prevailed the most. These two types were the posterity of two Gaulish tribes: the latter the descendants of the ancient Gauls, and the former of the Cimbri. This type he found in England, and therefore infers that the ancient Britons, whose descendants they are, were never exterminated. It exists chiefly in the north of France, the Belgium of Cæsar, and Armorica. In France the Gaul type prevails, and hence the stumpy French soldiers; in Normandy and Belgium the tall men with long faces and noses show the Cimbrian or Kimbric type to prevail.*

"The tendency to produce like is not so great but that some

* "Dr. W. F. Edwards, *Des Caracteres Physiologiques des Races Humaines.* Paris, 1829. For the difference of the intelligence of these families,—the Gothic and Celtic, to which the Cimbrian and Gaulic especially belong, see Dupin's *Forces productives et commerciales de France.* Paris, 1827. In the north-east of France, where the Gothic, German, or Teutonic head prevails, $\frac{1}{14}$ went to school; in the western and interior parts, where the Gaulic or Celtic head prevails, only $\frac{1}{143}$ went to school; and in the southern, where the Celtic is mixed, $\frac{1}{44}$ were at school."

difference occurs; brothers and sisters are all different. But then they might differ, even were each to have been formed exactly according to the undisturbed force of hereditary transmission; because the proportions of transmission from each parent and from progenitors might be endlessly diversified. Numberless circumstances, however, disturb the operation of the hereditary tendency, too minute in their production of slight varieties for us to appreciate: and the varieties are of infinite degrees and extent. They may be compatible with our views of perfect formation and soundness of health; and not strike us in the least, because a certain amount of variety is ordinary, and we all differ infinitely. Even if rather striking, they still may not be exceedingly unusual or in a very high degree. If the peculiarity, whether it be of obvious structure or of property, interfere with the due performance of function or with health, it is necessarily considered a disease. Thus the congenital want of communication between the kidney and bladder, or a direct communication between the two ventricles of the heart, is an organic disease; the innate tendency to gout, dyspepsia, or phthisis, is a functional disease, though it depend no doubt on a morbid variety of minute composition. The tendency to any disease or shadow of disease may be hereditary.

"I must here remark that the tendency to striking deviation may be operative before birth, or at any period after birth. For, just as development of the truly natural structure and properties takes place at various periods of life, so does that of peculiarities. The cause in some instances may be that a certain stage of natural development is implied in the peculiarity: for example, just as resemblances to the father in beard or to the mother in the uterine functions cannot occur before puberty, so hereditary diseased conditions of these parts will not occur at an earlier age. But some hereditary tendencies appear to be morbid affections of a particular stage of development. Hereditary cancer seldom affects the breast before about the 40th year: hereditary cataract most frequently after the 60th. In some instances the period of morbid hereditary tendency is very precise: in others it has a wider range. Hernia takes place spontaneously in different members of some families at nearly the same age. Consumption begins in the members of some families at nearly the same age: in those of others, at various ages. Occasionally this difference may arise from exciting causes having strongly operated in the earlier examples. But that this is not always the explanation appears from the visible commencement of hereditary diseases not influenced by external causes. I have been consulted by members of two families in which some of the fingers became permanently bent at a certain time of life. In one the father and four sons had the little finger become bent by the rigid shortening of the tendon: and in all the sons the change took place at 25 years of age. In the other family the right ring finger of the mother and two sons was fixed down in the same way, and the change had begun in the mother at 50; in the second son at 48; in the eldest at 40.

"An exception, of more or less amount, to the tendency to pro-

duce similar progeny, occasionally occurs. Something disturbs and proves too much for the tendency, and much more frequently, we are told, in the domestic than in the wild state;—the offspring differs in some particular from the parents; but by the force of the general tendency transmits to its offspring its own peculiarity. By selecting such examples, a breed peculiar in colour, figure, the form of some one part, or in some mental quality, may be produced. Thus, by killing all the black individuals which appear among our sheep and breeding from the white only, our flocks are generally white; while, by an opposite practice pursued in some countries, they are generally black: thus a ram, accidentally produced on a farm in Connecticut with elbow-shaped fore-legs and a great shortness and weakness of joint indeed in all four extremities, was selected for propagation, and the αγκων breed, unable to climb over fences, is now established:* thus some breeds of hares have horns like the roebuck: the Dorking fowl has two hind claws; and fowls in short are bred in every conceivable variety.† The Imperial family of Austria is remarkable for its thick upper lip, which is believed to have been introduced into it centuries ago by a cross with the ancient house of Jagellon.‡

"In some tribes of plants and races of animals, varieties continually spring up and cease to be transmitted. In others they are rarer and are transmitted permanently."

The next extract will add to the weight of Mr. Whitfeld's advice to parents.

"There is no question that the cultivation of any organ or power of the parent will dispose to the production of offspring improved in the same particular.

"Every one conversant with beasts knows that not only their natural, but many of their acquired qualities are transmitted by their parents to their offspring. Perhaps the most curious example of the latter may be found in the pointer.

"This animal is endowed with the natural instinct of winding game, and stealing upon his prey, which he surprizes, having first made a short pause, in order to launch himself upon it with more security of success. This sort of semicolon in his proceedings man converts into a full stop, and teaches him to be as much pleased at seeing the bird or beast drop by the shooter's gun as at taking it himself. The staunchest dog of this kind, and the original pointer,

* "Sometimes a peculiarity is transmitted to the offspring of one sex only. Thus the peculiarity of the skin of the porcupine family is restricted to the males. (*Suprà*, p. 270.) In a family at Iver, for nine generations there were no fingers except first phalanges, and a first and second joint to the ring finger as well as the phalanx, but without a nail; and the women only transmitted this defect to their offspring. (*Ed. Med. and Surg. Journ.*, vol. iv.)

"Where the organs are different in the two sexes, as the genitals, the peculiarity shows itself in the corresponding parts. Thus the enormous nymphæ of some African tribes have a counterpart in the enormous præputium of the male,—'the old reproach of Egypt.'"

† "Thomson's *Annals of Philosophy*, No. 2.

‡ "Coxe's *Memoirs of the House of Austria.*

is of Spanish origin, and our own is derived from this race, crossed with that of the fox-hound or other breed of dogs, for the sake of improving his speed. This mixed and factitious race of course naturally partakes less of the true pointer character; that is to say, is less disposed to stop, or, at least, he makes a shorter stop at game. The factitious pointer is, however, disciplined in this country into staunchness; and what is most singular, this quality is in a great degree inherited by his puppy, who may be seen earnestly standing at pigeons or swallows in a farm-yard. For intuition, though it leads the offspring to exercise his parent's faculties, does not instruct him how to direct them. The preference of his master afterwards guides him in his selection, and teaches him what game is better worth pursuit. On the other hand, the pointer of pure Spanish race, unless he happens to be well broke himself, which in the south of Europe seldom happens, produces a race which are all but unteachable, according to our notions of a pointer's business. They will make a stop at their game as natural instinct prompts them, but seem incapable of being drilled into the habits of the animal which education has formed in this country, and has rendered, as I have said, in some degree, capable of transmitting his acquirements to his descendants.

"Acquired habits are hereditary in other animals besides dogs. English sheep, probably from the greater richness of our pastures, feed very much together; while the Scotch sheep are obliged to extend and scatter themselves over their hills for the better discovery of food. Yet the English sheep, on being transferred to Scotland, keep their old habit of feeding in a mass, though so little adapted to their new country; so do their descendants; and the English sheep is not thoroughly naturalized into the necessities of his place till the third generation. The same thing may be observed as to the nature of his food, that is observed in his mode of eating it. When turnips were introduced from England into Scotland, it was only the third generation which heartily adopted this diet, the first having been starved into an acquiescence in it. In the same manner it required some years to establish the English practice of bringing up calves by hand in Scotland; the first who were so fed being cheated into swallowing milk, as the English calves at first are, by dipping the finger in the bowl and giving it the animal to suck. Nor was this mode of administering nourishment (slowly and reluctantly admitted by Lowland calves) ever, I believe, cordially adopted by their mountain kindred. The Highland beast has shown himself the worthy imitator of the Highland man, and is as obstinate in his opposition to this, as his Celtic master is to any other southern improvement which can be offered to him.*

"Mr. Knight many years ago† advanced that bees and every species of domestic animal acquired 'an irresistible propensity to do that which their predecessors of the same family have been taught to do through many successive generations.' He stated, 'that a young

* "*Thoughts and Recollections of one of the last Century.*

† "*Phil. Trans.*, 1817.

terrier, whose parents had been much employed in destroying polecats, and a young springing spaniel whose ancestry through many generations had been employed in finding woodcocks, were reared together as companions, the terrier not having been permitted to see a polecat or any other animal of a similar character, and the spaniel having been prevented seeing a woodcock or any other kind of game; and that the terrier evinced, as soon as it perceived the *scent* of the polecat, very violent anger; and as soon as it *saw* the polecat, attacked it with the same degree of fury as its parents would have done. The young spaniel, on the contrary, looked on with indifference; but it pursued the first woodcock which it ever saw, with joy and exultation of which its companion the terrier did not in any degree partake."*

* "*Phil. Trans.* 1837. p. 365. 'Woodcocks are driven in frosty weather, as is well known, to seek their food in springs and rills of unfrozen water, and I found that my old dogs knew about as well as I did the degree of frost which would drive the woodcocks to such places; and this knowledge proved very troublesome to me, for I could not sufficiently restrain them. I therefore left the old experienced dogs at home, and took only the wholly inexperienced young dogs; but to my astonishment, some of these, in several instances, confined themselves as closely to the unfrozen grounds as their parents would have done." (p. 366.) "The most extraordinary instance," Mr. Knight adds, "of the power of instinctive hereditary propensity which I have ever witnessed, came under my observation in the case of a young dog of a variety usually called Retrievers. The proper office of these dogs is that of finding and recovering wounded game, but they are often employed for more extensive purposes, and are found to possess very great sagacity. I obtained a very young puppy (only a month old) of this family, which was said to be exceedingly well bred, and had been brought to me from a distant county. I had walked up the side of the river which passes by my house, in search of wild ducks, when the dog above mentioned followed me unobserved, and contrary to my wishes, for it was too young for service, not being then quite ten months old. It had not received any other instruction than that of being taught to bring any floating body off a pond, and I do not think that it had ever done this more than three or four times. It walked very quietly behind my gamekeeper upon the opposite side of the river, and it looked on with apparent indifference while I killed a couple of mallards and widgeons, but it leaped into the river instantly upon the gamekeeper pointing out the birds to it, and it brought them on shore and to the foot of the gamekeeper, just as well as the best instructed old dog could have done. I subsequently shot a snipe, which fell into the middle of a large nearly stagnant pool of water, which was partially frozen over. I called the dog from the other side of the river and caused it to see the snipe, which could not be done without difficulty; but, as soon as it saw it, it swam to it, brought it to me, laid it down at my feet, and again swam through the river to the gamekeeper. I never saw a dog acquit itself so well, yet it was wholly untaught. I state the circumstances with reluctance and not without hesitation, because I doubt whether I could believe them to be well founded upon any other evidence than that of my own senses; the statement is nevertheless perfectly correct.' (p. 367. sq.)

"Other functional changes are effected in the offspring through the parents although they could not be brought about in the parents themselves. Englishmen carried out greyhounds to hunt hares in Mexico. The great platform where they hunt is about 9,000 feet above the level of the sea, and the ordinary height of the barometer is 19 inches. The greyhounds could not support a long chase in the thin atmosphere; and lay down gasping before they came up with their prey. But their whelps do not suffer in the least from the attenuation of the atmosphere, and run down the hares with as much ease as the best hounds in England. (Lyell.)

"It is impossible not to suppose that similar results upon human offspring by educating the parents may be obtained. Mr. Knight thus writes to Mr. Walker. 'A celebrated French civil engineer, M. Polonceau, visited me some years ago, bringing with him a young French gentleman who spoke English eloquently, and perfectly like an Englishman, though he had been in England only two years, and, as he assured me, knew nothing of the language previously, nor had ever heard it spoken. I asked him whether he could pronounce the English name Thisslethwaite; and he instantly pronounced it most distinctly and perfectly. The next day, when talking of other matters, he said that he had some Irish relations; and it appeared that his grandmother, on the female side, whom he had never seen, was an Irishwoman. Hence arose, I do not at all doubt, his power of so readily pronouncing the word I had prescribed. A French gentleman at Paris boasted to me that he could pronounce correctly any English word. I proposed Thisslethwaite to him, when, instead of trying, he exclaimed, '*Ah barbare!*'"*

VI. *An Interesting Case in reference to the Laws of Hereditary Descent.* From *Howitt's Journal.*

"As I went to Shottery, I met with a little incident which interested me greatly by its unexpectedness. As I was about to pass over a stile at the end of Stratford, into the fields leading to that village, I saw the master of the national school mustering his scholars to their tasks. I stopped, being pleased with the look of the old man, and said, "You seem to have a considerable number of lads here; shall you raise another Shakspeare from amongst them, think you?' 'Why,' replied the master, 'I have a Shakspeare now in the school.' I knew that Shakspeare had no descendants beyond the second generation, and I was not aware that there were any of his family remaining. But it seems that the posterity of his sister Joan Hart, who is mentioned in his will, yet exist; part under her marriage name of Hart, at Tewkesbury, and a family in Stratford of the name of Smith.

"'I have a Shakspeare here,' said the master, with evident pride and pleasure. 'Here, boys, here!' He quickly mustered his laddish troop in a row, and said to me, 'There now, Sir, can you tell which is a Shakspeare?' I glanced my eye along the line, and instantly fixing it on one boy, said, 'That is the Shakspeare.' 'You are right,' said the master, 'that is the Shakspeare; the Shakspeare cast of countenance is there. That is William Shakspeare Smith, a lineal descendant of the poet's sister.'

* "*Intermarriage*, p. 178, sq."

"The lad was a fine lad of, perhaps, ten years of age, and, certainly, the resemblance to the bust of Shakspeare in the church at Stratford is wonderful, considering he is not descended from Shakspeare himself, but from his sister; and that he is the seventh in descent. What is odd enough is, whether it be mere accident or not, that the colour of the lad's eyes, a light hazel, is the very same as that given to those of the Shakspeare bust, which, it is well known, was originally coloured and of which exact copies remain." *Howitt's Journal, January Number.*

This useful periodical commenced the new year with encreased vitality and vigour. Placed by its cheapness within the reach of all classes of the community, and having from its birth achieved a success that was to be expected from the deservedly high reputation, and unceasing energy of its conductors, and which has ever since continued to increase; we hail it at the present moment as a most important and valuable auxiliary in the cause of progress.

Among the many cheering signs of the times, there is none to our mind more satisfactory than the very improved character of the periodical literature, supported by the operative classes. In William Howitt they recognize an old and tried friend,—one whose sympathies are ever on the right side,—a man full of generous emotions, whose pulses throb in unison with the universal heart of humanity,—and who has ever shown himself ready, with a courage and boldness not to be surpassed, to attack fraud and injustice wherever they rear their hydra heads.

William Howitt's proudest boast is, that he has devoted himself emphatically to the cause of the people, and struggled with undeviating consistency on behalf of Truth and Liberty; and it is due to him to acknowledge that he has brought talent and industry of no common order to the cause which he has espoused. In the description of natural scenery, he stands alone amongst living English authors. No such truthful life-like landscape painting has been written since the time of Scott and Byron. R. I. D. E.

VII. *Great Benefit of Mesmerism in a Case of obstinate Cough and Contraction of a Finger; and in one of Neuralgia of the Leg, with various exquisite Phenomena.* By Mr. Mitchell.

TO THE EDITOR OF THE ZOIST.

Sir,—About two years ago my attention was directed to a case of cure of diseased lung through mesmerism by Mr. Parsons,

of Brighton,* which induced me to try its effects upon my son, a very delicate child, six years of age, who had been for *some weeks* labouring under an irritating cough, and which *the medicine prescribed failed to remove.* Its success was very striking. Immediately on waking from the sleep, the child vomited a great quantity of phlegm, and the cough, throughout the day, was *much less.* The same result followed on mesmerising him the following day, and *within a fortnight,* the child, who from his birth has been exceedingly delicate, had recovered his usual health, and has had *no relapse.* The fourth finger on the right hand had been contracted *from his birth,* so much so that the point nearly touched the palm of the hand. I had taken a surgical opinion respecting it, but was advised, on account of the child's delicate health to have nothing done with it then, but to delay the *separation of the tendon* till he gained more strength. Two or three days after the mesmerism had been left off, we discovered the finger was *quite straight.* As there was no intention to affect the body in any way, but simply to try whether the mesmeric sleep would relieve the cough, the precise time of the straightening of the finger was not noticed; but I have no doubt myself that the mesmerism was the cause.† The child was singularly susceptible, and in a few minutes the extremities became quite rigid, without the usual means being taken to produce stiffening.

Previously to this proof of the value of mesmerism, I imagined it was a power confined to a favoured few; which this trial having dispelled, I have since occasionally employed it among my immediate friends with more or less success.

The following is a recent case of cure which I wish had fallen into experienced hands, as then the phenomena developed during the treatment would have furnished interesting matter for your readers. The grand object, however, has been attained, namely, the cure of intense suffering, which had baffled medical skill to remove.

The individual is a very respectable married woman, named Caroline Kemp, residing at No. 32 in Clarence Gardens, Regent's Park, a dress maker; and who I doubt not would most willingly give any fellow-sufferer full information respecting her case and its cure.

On the 17th of July last, at the request of her husband, I first visited Mrs. Kemp. She had experienced great relief from mesmerism three years ago, and previously to making the

* See No. XIV., p. 249.—*Zoist.*

† See another such cure in No. XI., p. 318.—*Zoist.*

attempt she gave me the following account. "In July, 1845, I was attacked with severe pain in the leg, commencing in the hip and extending to the knee; which was so bad that I was scarcely able to walk, for directly I put my foot to the ground the pain was intense. I was advised to go to Mr. Toynbee, of Argyle Street, and he said it was a physician's case, and he would recommend me to apply to the St. George's and St. James's Dispensary in King Street, Regent Street, which I did, and where I was put under the care of Sir James Eyre and Dr. Latham. They prescribed some *very strong medicine* which gave me *no relief* from the pain; they afterwards ordered me to be *cupped,* and a *blister put on directly after the glasses came off.* This likewise had *no effect,* but *made me worse;* and they then told me that I would *not be any better,* but that it would *extend all over my body;* but I had better try sea bathing, and *if that did me no good, nothing would.* I went to Brighton for a month, and returned somewhat better, but I soon got worse again; and as a last resource I was advised to try mesmerism."

I am given to understand that the benefit from mesmerism at this time was very marked. The pain soon left her, and she was enabled to follow her occupation. From an unavoidable circumstance, however, the mesmerism was suddenly discontinued, and this may account for the cure being less perfect than if it had been left off gradually. Be this as it may, we have the fact of three years' respite from acute pain, which was something gained.

The pain had returned about Christmas last, and for *four months* she had not been free from it a day,—*not even an hour,* and night after night it woke her from sleep; indeed *on two or three occasions she had sat up the entire night,* not being able at times to bear the weight of the bed clothes upon the limb, and when employed at her needle, she kept her leg resting on a chair. She could stand but a very short time unless supporting herself.

On making the usual passes slowly from the forehead to the pit of the stomach for the space of twelve minutes she fell into the sleepwaking state, and said she felt very comfortable. I next proceeded to raise the leg by means of tractive passes upwards, which brought the leg from the floor into the horizontal position, when a few passes along the limb from the hip to the toe rendered it perfectly rigid, and in that state I have generally allowed it to remain from half an hour to two hours at this and each subsequent sitting. On this occasion, when I commenced the passes along the limb, the pain was *very severe; if the finger accidentally touched the dress, her suffering was greatly increased,* but at the expiration of *a*

quarter of an hour she could *bear a moderate pressure on the part most affected.** She slept an hour and a half, when I woke her by blowing in the face.

The next day she told me that she had had *a better night's rest than she had enjoyed for months,* and the pain had been much less throughout the day. Six minutes' mesmerising threw her into sleepwaking, and on placing the fingers on the forehead for a few seconds, the head gradually fell back, and she sunk into the deep sleep. I continued making the passes from the hip to the toe for half an hour, and after allowing her to sleep two hours, awoke her, as on the previous evening, by blowing in the face.

On the 19th, she expressed herself as most grateful for the relief afforded, said she had not *woke up the whole of the previous night,* and I was astonished to hear that she had that day *walked for two hours with very little inconvenience.* The susceptibility had so much increased, that six or eight passes were sufficient to produce sleep, and having proceeded, as on the two previous occasions, I woke her by the same means as before.

At this time I went into the country, and was absent about a fortnight, and on my return I found that although during the latter part of that period the pain had occasionally annoyed her, it was nothing in point of severity like her former sufferings, and two hours' mesmeric sleep removed all pain. On this and the following occasions of mesmerising her I have awoke her by transverse passes, which in this case operate more gently than blowing in the face,—the latter method causes her to wake up instantly but with a start, while with the former, the recovery into the natural state is exactly the same as a person rousing up from deep common sleep.

* See the Rev. Mr. Sandby's case in No. XX., p. 398. A physician and surgeon had long attended the lady, and did her no good. After being mesmerised five minutes, she went into a deep sleep and *could bear the leg rubbed.* When gold was applied to it, "she could bear the leg to be rubbed hardly, though when awake a touch would make her scream with pain." We vouch for the following facts. A girl's knee and adjacent parts, above and below, became very hot, swollen, and intensely painful, and a very remarkable eruption appeared upon them all. The slightest touch or motion caused agony. Nothing proved of benefit. The medical gentleman proposed mesmerism. The ignorant parents consented with difficulty; and the girl laughed contemptuously at the idea of it doing good, but consented to local mesmerism. In twenty minutes, she found, to her great astonishment, that her leg became rigid and could be touched without pain. It was steadily improving, when her absurd parents sent for Mr. Lawrence. The gentleman stated that he had desisted from all useless medicine, and was now successfully employing mesmerism. "Mesmerism! mesmerism!" exclaimed the quondam ally of Mr. Wakley, "I don't believe in it—don't believe in it: in fact I don't know anything about it, and I don't believe in it." He then, very unlike a gentleman, turned to the mother and said, "If my advice is followed, mesmerism will be dropped. If she was my daughter, I would not permit it: no." "Well," thought the gentleman to himself, "Can this be the great Lawrence?" We answer, It was Surgeon Lawrence, of Bartholomew's Hospital, all over.—*Zoist.*

The mesmerism has been continued for six weeks, and having experienced no pain for the last three weeks, she considers herself cured, but I purpose continuing it occasionally for some weeks in order to give her the full benefit of it. There is now no trouble attending it, for a fixed look for a few seconds sends her at once into the sleepwaking state.

It is to be noted that her *general health has greatly improved* during the treatment, and her altered looks have been noticed by her friends, some of whom were ignorant of the means that had been adopted for her relief. She has every appearance of a person in robust health.

The phenomena developed in this case were highly interesting, and bore a striking resemblance to the case of cure of contracted foot, by Dr. Elliotson, and given at great length in Vol. III. of *The Zoist*. From the first time of mesmerising up to the present, sleepwaking has been induced, and, as in Miss Collins's case, while in this state she knows the time and place, and converses freely and rationally, sees every one in the room and even small objects, such as books, &c., though her eyes are closed. On being questioned as to the degree of vision, she says that she can "see every thing in the room, but all seems covered with a thin mist." The exalted expression of the countenance and inimitable repose depicted on every feature, both in the sleepwaking and deep sleep, has drawn forth wonder and admiration from all who have seen her in the sleep.

Those who would account for the wonders of mesmerism by attributing them to a disordered imagination would feel greatly at a loss on looking at this case; to see the patient's stiffened leg stretched from the chair, and her two arms extended at the same time, for an entire hour, and so far from evincing anything like pain or effort, every feature characterised by the sweet composure which we might look for in vain except in the infant reposing on its mother's bosom. Another fact, still more convincing—evidence which could be *felt* as well as seen—is, that, while the foot has been on the floor, a friend who had never seen a case of mesmerism before, placed his hand upon her foot in order to test the amount of resistance while I made the upward tractive movements, and although using considerable power, as much indeed as he felt he could without producing mechanical injury, totally failed in preventing the leg from obeying the traction.

The contact of all metals is very unpleasant to her, whether touched by herself or the mesmeriser. Gold seems the most objectionable. If a piece of gold be laid upon her dress, it is shaken off to the floor instantly, and she shews signs of

pain. On one occasion, while in the sleep, she took a bunch of keys from her pocket and threw them from her. These effects have frequently shewn themselves without any intention on my part; for instance, when opening a door, taking up a key, the snuffers, or other metallic substance.

The sympathy of taste is also very striking. The first time of noticing this, I happened, whilst my back was turned towards her, to take a pinch of snuff. Her husband directed my attention to her, when I saw her hands raised to her nose, and she, apparently, suffering all the inconvenience which a person unaccustomed to that bad habit would experience. I then, without the possibility of her seeing what I did, put a little salt upon my tongue, when she exclaimed, "That's too bad,—first you put snuff up my nose, and then salt in my mouth." This power has been tested repeatedly, in a variety of ways, and even with a single caraway seed, with but one failure, and that I have no doubt arose from one experiment being too quickly followed by another.

She manifests great displeasure if her veracity is called in question. One evening a lady left the room and returned with something covered over with a handkerchief, which proved to be a milk pot containing milk, which she presented to me to drink. It was so concealed that I was ignorant of the contents till I had tasted it. On asking Mrs. K. what it was, she would not tell me, but with an expression of considerable indignity told me, I had tasted it as well as herself, —that she knew what it was but would not satisfy me, adding that if I were so desirous of knowing, Mrs. —— could tell me, as *she took great care to cover it up with her handkerchief.* From the way in which this was managed, it was impossible that she could see either the vessel or its contents. At the next mesmerisation, on her being asked the reason why she refused to tell me, she replied, "Because it seemed Mrs. —— thought I was trying to deceive."

Her attachment to the mesmeriser is very great, but it is an attachment of a very exalted character. It has, as Dr. Elliotson justly observes in the detail of one of his interesting cures, "nothing sexual in it; but it is of the purest kind, simple friendship, and indeed exactly like the love of a young child to its mother; for it seems characterised by a feeling of safety when with the mesmeriser, and of fear of others."* In the deep sleep she is quite insensible to pinching, pricking, &c., by me, but the slightest contact of another with me

* *Zoist*, No. IX., p. 55. See also *Mesmerism and its Opponents*, by the Rev. G. Sandby, p. 230; a work which all should read, and which cannot fail to remove much of the ignorant prejudice against mesmerism.

produces great disturbance in her feelings, which requires some little time to allay. So astonishingly susceptible is she in this respect, that even touching my clothing, brings out the phenomenon the same as if another took me by the hand.

A friend who happened to be present on one occasion, asked me whether I had made trial of the influence of the *will.* Now although I had read several well-attested cases of this, I confess I felt rather sceptical on the subject; but at that moment, acting upon his suggestion, I applied my will to her raised arms, with the intention, first, that the right arm should fall, which, before the lapse of a minute, it did; then, that the left should fall, and it obeyed the influence in like manner. The next experiment was to will the leg to rise from the floor, and then to descend; the result was that the leg rose to the horizontal position, and, remaining stationary for an instant, gently fell to the floor again. I then willed that she should rise from the sofa on which she was sitting and come to me; and, although my attention was diverted by her asking questions two or three times, within three or four minutes she rose from her seat, went to a chest of drawers and took out a small article, which she brought to shew me, taking her stand by the side of me as I had wished her to do, and on being questioned afterwards, she said, she desired to come and stand by me, and made that an excuse for doing so. She has subsequently said, on repeating the like experiments, that I tell her she must come, or that she must perform certain movements.

In her waking state, she is totally ignorant of what passes in the mesmeric state; but any promise made in the mesmeric sleep, for instance, to remove any article in the room from one place to another within a given time, after being awoke, she invariably performs.

Rigidity can be produced in her waking state, almost as readily as in the mesmeric, a few passes along the limb being sufficient to stiffen a leg or an arm.

Although I have endeavoured to confine myself to a simple statement of facts, this communication has exceeded the limits I purposed it should occupy: and astounding as they are, I am aware it is but repeating that which has been so much better set forth repeatedly throughout the five published volumes of your Journal; however, should you deem it worth anything in the scale of evidence in attestation of the truth of mesmerism, it is at your service. And I have the pleasure of adding, in conclusion, that the foregoing phenomena have been witnessed by several persons capable of forming a correct judgment on the matter, and some of whom have hitherto

been among the number of scoffers, but who frankly admitted that what they witnessed had brought forth conviction of the reality of mesmerism.

I remain, Sir,
Yours respectfully,
J. MITCHELL.

24, Wardour Street,
Sept. 9th, 1848.

VIII. *Prediction and Cure of Lock-jaw in Master Chapman.* By Lieutenant HARE, R.N.

ABOUT the end of last June, Master Chapman, aged about 16 or 17, whose case was reported in a former number of *The Zoist*,* came to me to be mesmerised. He told me, in the sleepwaking state, that he should shortly have an attack of lock-jaw and wished me to break the news to his mother, and to tell her that he should recover from it. I met him several days after quite well, and, thinking he had deceived himself, I related what he had told me; at which he laughed, as he felt well and had no pain in the jaw. However, on the 12th of July last, his mother sent about half-past seven, A.M. to ask me if I could see her son at my house, as he was very ill. He was brought about 8, A.M. when his jaw was firmly locked, and it had been so since the previous night. He seemed in pain, distressed, and in tears: his cheeks were scratched from his digging his nails into them. I mesmerised him at once after trying to soothe him by words. He went into the sleep but the muscles of the jaw did not relax, though all mental irritation subsided and he became calm. His limbs could not be made rigid as usual; passes even with contact had no visible effect on them. I used every means to relax the muscles of the jaw for half an hour, when I left him in charge of his mother, in order to go to breakfast. During my absence, he asked by signs for writing materials, and wrote on a slate, "Oh, if I had some salt; quick, or it will be too late." When it was brought to him, he took up about a teaspoonful, thrust it between his lips, and sucked some between the teeth. In about one or two minutes the jaw *suddenly* relaxed, and the mouth *instantly* yielded to the boy's efforts to open it. He spoke as freely as usual, but complained of his jaws and teeth aching; the latter he described as feeling as if forced into the gums. I sent him to sleep again, when the limbs were easily

* No. XVI., p. 449. He was cured of epilepsy with mesmerism, after Dr. Barlow and other medical men of Bath had pronounced his case hopeless. Various phenomena are on record in No. XIX., p. 308, by Lieut. Hare.—*Zoist.*

made rigid by passes. He awoke quite well. I did not see him again as I left Bath the day after, but by letter he has informed me he has been quite well. I am ignorant as to what could induce this attack. He some days before fell on his face on the carpet, from a pass having made his body and legs rigid; but his fall was like an actor's on the stage, and he assured me he did not hurt himself or feel jarred.

I do not mention many cases of head-ache relieved by passes, because they are common to every mesmerist. I lately tried it in hiccough, which subsided when I placed one hand on the head, the other on the region of the stomach.

A case of cancer will prove fatal in time, for I could not prevail on the lady or her friends to continue mesmerism, in which neither she nor they had confidence.

RICHARD HARE.

No. 6, Somerset Place, Bath, Sept. 9.

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

PHRENOLOGISTS and non-phrenologists have recently reached a very unwonted degree of unanimity on two points; the first, that the department of our science which we propose to discuss for a little, is in a very imperfect state; and the second, that improvements are not to be looked for, in the meantime at least according to the one, and at no future period according to the other. The former maintain, that the very nature of our subject precludes an accurate appreciation of size,—the prime element of our science; the latter rail at our "slipping facts," and require us, either to speak in more intelligible terms, or renounce the right to be heard: the former maintain that a degree of accuracy, sufficient for all practical purposes, has already been attained; the latter doubt whether our facts, if facts they be, are exponents of the rule or the exceptions to the rule, declare our system of observing and recording unfit for philosophical purposes, and, as regards improvements, that the entire school is *non compos mentis*.* If either party is right, my task is hopeless. I, of course, do not think so. On the contrary, I hope to convince both parties, that less precipitate conclusions and more patience with the premises, would have been more consistent with their duty to truth, and more conducive to the interests of humanity.

The charge of the latter class precludes reply on our part, and we leave them with the passing remark, that, if phreno-

* *Phrenological Journal*, vol. XX., p. 56.

logy is ever to be improved, a different class of minds from those who have hitherto constituted the anti-phrenological school must do the work. In the numerous pages that have been written to expound their views during the last 30 or 40 years, we search in vain for a single hint that is worth having. Even on the score of errors and imperfections, (pardonable surely in an infant science,) we find only the vague, indefinite approaches to truth which so clearly marks the incompetency of writers to do their own cause justice.

If it can be maintained that the Mr. Boyd and Mrs. Hamilton class of "professing" phrenologists fairly represent the phrenological school, I give up the case; but I do not believe they do so any more than the compounders of Holloway's ointment and Parr's pills represent the medical profession. From them nothing need be expected but due attention to number one. It is more difficult, however, to account for the neglect with which the observation department of phrenology has been treated by the gifted minds familiar with, and favourably disposed towards it.

The instructions for observing and recording cerebral development chiefly followed in this country, are given in the works of Mr. Combe, Dr. Macnish, Mr. Sidney Smith, and various minor publications. Presuming that these are familiar to phrenologists, I shall, for the sake of brevity, quote verbatim only as much as may occasionally be necessary to the full understanding of the point in hand.

It is admitted, as I have said, that the observation department of phrenology is not in so satisfactory a state as might be wished; but it is also reiterated, on all occasions when greater accuracy is the question discussed, that the brain, being a living organic mass, does not admit of accurate estimate, such as is practised in mechanics, chemistry, and other sciences, in which inert matter, in various conditions, forms the objects of research. This appears to me to be one of the most inconsiderate statements to be found in the phrenological writings of talented and justly esteemed authors.

It is quite true that the brain cannot, during life, be denuded of its coverings and measured, either as a whole or in parts, by any conceivable means; neither has it ever been thought necessary to do so. But, enclosed as it is during life in a firm, unyielding case, accurately fitted by nature round all parts of the object enclosed—the brain, the living head, the dead cranium, and the stucco representatives of both the living and the dead, afford precisely the same facilities for accurate measurement as any similar mass of wood, stone, iron, bone, or other inert and solid substance. Every varicty

of size and form of the whole and of all its parts, every prominence and every hollow, large and small, long and short, broad and narrow, which the eye can see, the hand feel, and the mind of the observer appreciate, can be measured with any appropriate instrument, to any degree of accuracy. The dimensions indicated can be recorded in the terms of any scale used in science for similar purposes. These terms, (say inches and fractions) being the universally recognized language of science, have definite meaning, uniform value, and are available under established conditions to evolve superficial area, cubic dimension, average results, and all the other functions which the interests of science may require.

I do not perceive that the foregoing facts warrant the assumption of accuracy being impossible in estimating development. I have failed to discover the justice of passing sentence of hopeless imperfection on nature and phrenology,—failed to discover the propriety of authoritatively foreclosing exertions to improve, and devolving on those who attempt it the disagreeable necessity of introducing their subject by setting aside unwarranted assertions. Assertions already hallowed by time and kept current by respected names all the while must want the stamp of truth, until every possible method of accurate estimate has been tried and found inapplicable.

The aim of the phrenologist, in observing and estimating the size, form, or extent of development of the head, cranium, or brain, is from thence to determine, infer, or deduce mental—that is, intellectual and moral—function, capability and tendency.

Capability.—Mental capability, power, force, or capacity of manifestation, is, *cæteris paribus*, measured by the positive or absolute amount, degree, or extent of development of each and all the parts or organs, individually and collectively, of the cerebral mass. To determine capability, we must ascertain absolute size or extent of development and concomitant manifestation; we must trace these through all their gradations, from the smallest infant to the largest adult, from the lowest stage of idiotic imbecility to the highest moral and intellectual specimens of human nature.

Tendency.—Mental tendency, predisposition, bent, or inclination is measured by the comparative or relative, *i.e.*, the difference between the absolute degrees of development of the different parts or organs composing the same head. When the degrees of development of all the organs are the same, the tendency is not organic; and it increases in proportion as the organs diverge from the equal balance development. To discover tendency, we must estimate the comparative develop-

ment of each organ, tracing it through all its stages from the equal balance proportion, constituting the creature of circumstances to the most unequally balanced beings, the creatures of organization only, whom no training or circumstances can control or influence.

Function.—The function or faculty of each organ is the manifestation of capability, and is in general most easily discovered by observing tendency and the concomitant degrees of development.

In conducting observation it is necessary to determine with whatever accuracy is required to attain ends aimed at,—first, either the absolute size or the *degree of development* of each organ; second, the ratio or proportion of those organs which constitute the equal balance, the non-tendency development; third, the absolute size of equally-balanced heads, casts, and crania.

The difference between the absolute development of each of the organs, is the relative development. The absolute development is the measure of capability; the relative development, the measure of tendency.

Equal Balance.—If the given head present *all* the organs in the equal balance, the non-tendency proportion, the *size* of the head accurately ascertained is a perfect index of the *degree,* amount, or extent of development of each region and organ, be their *sizes* what they may; and the same term which perfectly expresses the size of the head, (say 110, 150, or 190,) may, with equal propriety, be employed to express the degree of *development* of each organ or part of the head, and the *capability,* individually and collectively.

Unequal Balance.—If a given head have all the organs unequally balanced, the *size* of the head is no index to the *degree of development* of any of the regions or organs. The *size* of the head is, therefore, no index of either capability or tendency.

In practice, it is held that the great majority of heads, the mass of ordinary heads, exhibit the greater part of the organs in equal-balance development; the other organs ranging some above and others below that development. The rule cannot be correctly applicable to all tribes and nations, if indeed it is so to any; but we will take it for granted that it is sufficiently near the truth in this country. The same term, then, which correctly expresses the size of the head, indicates, with equal accuracy, the degree of *development* and the *capability* of the *medium* organs. The excess in some and deficiency of other organs must, in such cases, be estimated without reference to the size of the head.

To determine the size of the head, cast, or cranium, with accuracy, is the first important step in estimating cerebral development. For this purpose, some measure in various directions with a tape line, others with callipers, and some use both.

Tape Line Measurement.—Suppose a given head measures $22\frac{1}{4}$ inches round Philoprogenitiveness, Destructiveness, and Individuality, and $13\frac{3}{4}$ from the occipital spine over the top to the root of the nose, (two very common measurements, and as good as any that can be taken by the same means,)—the actual size; the cubic bulk may be either that of a moderate sized female, or the rather large male head or any of the many gradations between these extremes, accordingly as the head is long or short, high or low, broad or narrow; the larger being a fourth part of its entire size more than the smaller, or as 120 to 160 cubic inches.

Callipers.—It is very common to attempt to estimate the size of the head by a series of calliper measurements, (four, five, six, or more,) taken, some from back to front, some from side to side, and others from the ear to various points along the middle line. Some of these measurements are perfectly appropriate, so far as they go, for the purpose intended; others are not so, and the best of them are vitiated by neglecting conditions essential to accuracy. There is, therefore, no necessary, no constant relation between the measurements and the size of the object measured.*

We attempt, by contemplating a series of linear measurements,—be they few or many, by line or by callipers, separate or combined,—to deduce the cubic dimensions of cubic masses, viz., heads, casts, and crania. It requires a mind very thoroughly conversant with cubic measure to appreciate the *cubic value* of linear dimensions, as may be seen by a very simple experiment. Let 6, 4, and 2 inches, be average calliper measurements, accurately representing the length, breadth, and height of a head or any similar object, and let 8, 6, and 4 inches be the homologous lines of a precisely similar object. Every one will understand at a glance that the latter is considerably larger than the former, some will probably think it about twice the size, some rather more and others rather less perhaps: very few will see at once, or even admit previously to trial, that the latter is four times the size of the other, for such it really is,—the one being 48 and the other 192 cubic inches.

It is not, in one sense, necessary that we use the national scale of lineal, superficial, and solid measure in observing and recording size, though that, being the standard language

* This is exemplified in *The Zoist*, No. XII., pp. 442-3.

of science and its terms being of definite and known value, possesses advantages of such vast importance, that it is doing phrenology great injustice to reject them, if they can be made available. We might take 7, 14, 140, or any other number, term, word, or sentence to represent the medium term of a conventional scale, and higher and lower terms for the larger and smaller sizes. It matters little in some respects, provided the value of each term was clearly defined, and the same term used to designate the *same size only,* by all parties, at all times, in all places. Instead of the scientific, we use a conventional scale, or rather, scales; for I have seen some half dozen used, and know not how many more may be in use. Instead of each term having a definite and invariable meaning or value, the value of no one term of any of the scales has ever been defined. It is not pretended by any one that they are so: on the contrary, I have seen it stated that none of the terms have a definite, that is, a positive or absolute meaning or value, but that they are all used in a comparative sense only. It is hardly necessary to repeat an obvious truism, that one term, (all indeed strictly speaking,) must have a positive meaning, real or imaginary, fixed or fleeting, in all cases, whether applied to heads, regions, or organs; or there would be no comparative meaning. In point of fact, every observer does attach a positive meaning to the medium term at least, and to the others as soon as he is able; and every learner feels that, until he is able to attach some positve meaning to one or more of the terms, they are to him mere sounds without sense,—figures, without facts.

It is quite true, however, that no one of the terms of the scales, in common use, has a fixed, positive, clearly defined, and invariable meaning or value; and here we reach one of the most, if not the most, vexatious, and as many say, discreditable and detrimental anomalies connected with the subject in hand.

The terms of our scales being indefinite, every observer must find a meaning for himself, with or without the assistance of others, as he best can. Every observer calls that a medium head which he is accustomed to see most frequently in the mass of persons among whom he is in practice for the time being; and to the other terms of the scale, he appropriates the other gradations of size which HE thinks most suitable.

Now it is a well-known fact that the medium or average size of head is different in different localities; to what extent we do not know, (which only makes bad worse.) But the fact is certain, that the Scotch differ from the English,

and both from the Irish; that England differs in this particular from France, France from Germany, and all three from the more northern, southern, and eastern portions of Europe; that Europe differs from Asia, and so on in endless variety, whether we compare large masses or small classes of human beings. The population on the east of Scotland differ from those on the west, the sea-coast fishers from the city population, and both from the agricultural. Yea, farther; if we confine our attention to a single city of 40 or 50 thousand inhabitants, we find the different classes which compose the population, first, the educated classes, the merchants, manufacturers, ship owners, &c.; second, the unskilled labourers; and third, the pauper class; all differing from each other in size of head, nearly as much as the British from the Hindoo average: and these differences are constant from infancy to old age. Of these facts more hereafter; I can only state them in the mean time as facts, and note their bearings on the point in hand.

If we bear in mind that value of the medium terms of the scales is, by every observer, regulated by the average of the heads among whom he is in practice for the time being, it is easy to understand how the same term has a different value in the mind of the same observer at different times, in different places, or among different classes in the same place, and how different observers must vary (to what extent we do not know) in the value they attach to the same terms, at all times, in all places;—a difference not trifling and unimportant, as some seem to believe, but amounting in the mature male heads of proximate localities to the mean difference between the boy at 10 and the man at 40 years of age. If we bear in mind also that the measurements in ordinary use are frequently different for the same size of head, and the same for different sizes of heads, the conclusions seem inevitable, that, in the practice of observation by the ordinary means, accuracy is impracticable and uniformity impossible.

That our ordinary series of measurements is fallacious, is a fact recognized and acknowledged by some of our ablest phrenologists. They first begin to suspect that their measurements and the estimate of their eye are at variance; continued practice ripens their suspicions into certainty; their confidence is destroyed, and they cease to take measurements or only take a few in peculiar cases. The want of *uniformity* is recognized by all, and regretted also to some extent; but, upon the whole, submitted to with exemplary patience and philosophic resignation, (considering the important consequences involved,) as an imperfection inseparable from phrenology.

Estimate of Regions.—An accurate estimate of the regions, groups, or clusters of organs, is at once the most important and the most difficult of any by the ordinary method. That it is rarely well done, the different model heads or marked busts which I have seen abundantly testify; their chief differences consisting in the different degrees of development of groups of organs.

Many observers endeavour to aid their eye by calliper measurements from the external opening of the ear to various points on the head. Nothing could be more appropriate for the purpose; but the neglect of one condition vitiates all the measurements taken from the middle line and the points beyond it. It is taken for granted that the line through the base of the cranium from ear to ear is constant, in proportion to the size of the head; whilst it so happens that it is as variable as any other line whatever. In the ordinary male head, the measurement varies from 46 to 53 inches: the calliper measurement from the ear to Veneration or Eventuality is, therefore, influenced as much by the distance of the ears from each other as by the development of the cerebral mass upward and forward.

Development of organs.—As to the mode of estimating individual organs, I find it equally difficult to discover, from the instructions given in elementary books, either *what* we are to do or *how* we are to do it. Mr. Sidney Smith tells us in his principles of phrenology, p. 72, "If, without reference to the size of the organs in the abstract, we *confine our attention to the case of a single individual,* we find that each organ has a natural size of its own, [no doubt it is the size which nature made it, be it what it may; very few would refuse to take the fact for granted]; that it bears a certain relative proportion to the others in the same head, [this follows as a matter of course,—every object in nature bears a certain relative proportion to every other object]; that, wherever it exceeds this proportion [in the same head,—our attention is expressly confined 'to the case of a single individual,'] it is more powerful, and, whenever it falls short of this, it is more feeble, than those which preserve their relative proportion to the general size of the particular cranium." Does each organ "of the particular cranium," in a fit of caprice, occasionally leave the "natural size of its own," and assume that of another? Does it rise and fall like the tide, or wax and wane with the moon? Mr. Smith has probably found the key to "lunacy." But let us hear him farther. "It is its size, relative to that of the rest *in the same head* and not the abstract amount of cerebral matter which it occupies." Here we have something

new,—something "clear, sensible, and judicious" perhaps. If it is not the "amount of cerebral matter which it occupies," which constitutes the *size* of an organ both absolutely and relatively, we may give up the case, abandon phrenology in despair, and send every professor in the world (excepting Mr. Smith, perhaps) to school to begin again, instead of having finished his education.

It appears to me that much of the confusion which pervades our instructions for conducting observation may be traced to an indiscriminate use of the word *size*. When we speak of the *size* of the head, we use the word in the ordinary, the universally acknowledged sense, and therefore with perfect propriety; but to use the word size, when we make no reference whatever to the actual dimensions, bulk, or measurement, of the object (the organ or organs) spoken of, when we simply mean the degree, amount, or extent of development, be the *size* of the organ what it may,—be it that of Firmness in the largest, or of Form in the smallest head, is to attach two meanings to the same term while treating the same subject, frequently indeed in the same sentence, that no conventional usage can justify or extenuate. Mr. Smith is a striking example of how far carelessness or latitudinarianism, in the use of terms, is calculated to bewilder and mystify: and it unfortunately happens that he is not singular in this respect.

Dr. Macnish quotes and adopts Mr. Combe's instructions to observers: in discussing the one, therefore, we dispose of both. In the *System of Phrenology*, fourth edition, 1836, nearly 100 pages are occupied with instructions how to observe. Many of the particulars are treated with great clearness, and are worthy of being implicitly followed; but in one passage, where he sums up his instructions for observing individual organs, I have possibly failed to understand him. At page 128 and 158, fifth edition, 1843, we read, "It ought to be kept constantly in view in the practical application of phrenology, that it is the size of each organ in proportion to the others *in the head of the individual observed*, and not their *absolute size*, [the *size* of any one organ in proportion to another—taking the phrase in its common acceptation—or of any one object in proportion to another, is determined by the absolute size of each of the objects, and by no other consideration whatever; it is the difference between the absolute sizes of the objects compared, or the quotient of the greater divided by the lesser] nor their size in reference to any standard head, that determines their predominance in him of particular talents or dispositions." Quite true: it is

not their *absolute size,* neither is it, therefore, their *relative size*; that is, their proportion to the others in the head of the individual observed. But it is the degree, amount, or extent of development,—some more and others less, as compared with a standard head, real or imaginary, mental or material, ascertained or conjectured,—viz., compared with an ordinary, an average, or equally balanced head; it is the excess in development of some of the organs and deficiency of others, that determines in him the predominance of particular talents and dispositions. Such, it appears to me, is, or must be intended as, the meaning of the sentence quoted: but I confess that my confidence in the interpretation given was considerably shaken by a recent illustration given to make the point we are considering very plain.* It reads thus,—"Hold up your hand, stretch out the fingers and thumb and look at them; ask a child of three years of age to do the same; and then report whether the terms 'small' applied to the little finger, 'full' applied to the ring finger, and 'large' applied to the middle finger be not clear, intelligible, and accurate expressions, designative of their relative sizes, both in your hand and in that of the child: having got your answer we request you next to inform us what is the size of the human hand? what is the size of each of the human fingers? Do we need to know the standard size of these in the human body generally, in order to discover that your little finger is less than your middle finger, and that in the child also the little finger is less than the middle finger? Is it necessary that some exact man of science should tell you the measurements before you can pronounce on the relative proportions of the fingers in the respective hands? Again, look at the fingers attentively, and say whether the size of each does not include both length and breadth, and whether they do not differ in both these dimensions in correspondence with the terms. Is not the little finger 'smaller' both in length and thickness than the ring finger? and so with the other? Yet where are the 'measurements' of the length and breadth which enables you to answer these questions? No man of common sense finds measurements necessary. We admit, that, if in each individual hand the sizes of the fingers were mathematically measured, our knowledge of their relative sizes would be more exact; but it would scarcely be more useful. The estimate of their dimensions, made by the eye and the understanding, enables us to discriminate the differences with a degree of precision sufficient for all practical purposes.

"This mode of investigation, namely,—estimating size and proportions by the eye, hand, and intellect,—is nearly

* *Phrenological Journal,* Vol. XX., pp. 65—7.

the only one applicable in physiological science." "The application of these observations to phrenology is direct and easily made. Like the hand, the head of one individual differs in size from that of another. The phrenologist by measuring heads by callipers or otherwise, ascertains as accurately as possible the aggregate size of each; the record of the measurement indicates whether we are describing a small head, a medium, or a large head. All this could be done, and with the same results, in regard to the hand. In the case of the hand, it is the size of the different fingers in relation to the others *in the same hand,* which is indicated by the terms 'small,' 'full,' 'large,' and not the size of each finger, in relation to the fingers of any other hand, either individual or standard. In the case of the head it is the size of the different organs, *in relation to the others in the same head,* which is indicated by these words; and the doctrine is, that, *cæteris paribus,* the power of the faculties in relation to each other corresponds with the relative magnitudes of the organs." If this illustration is in harmony with the instructions previously quoted, then both are at irreconcilable variance with that which every phrenologist must do on all occasions in the practice of observation. This will be plain in a moment. Hold up your hand again, if you please; it is any ordinary hand; if it were otherwise it would be useless for the purpose in view. All the fingers exhibit the common, the average, or equal balance proportions. Now instead of calling the little finger "small," the ring finger "full," and the middle finger "large," we must, if we would estimate the fingers as we do the cerebral organs, call all the three one and the same size; or development rather is the word which I prefer. It matters little, in one sense, what term we use to designate the extent of development,—"moderate," "full," "medium," or any other of similar import; but the same term must be used to designate the development of each of the fingers. Now look at my hand, and you observe that my little finger is larger than usual, my middle finger is smaller than usual, and my ring finger is just the common, the average size, in proportion to the hand; estimating the fingers phrenologically once more, I must call my little finger "large," my middle finger "small," and my ring finger "full;" all the while the middle is considerably larger than the ring finger, and nearly twice the size of the little finger;—no matter, we do not think it necessary to note either the absolute or the relative *size* of the cerebral organs, except in the manner I have done my fingers. In a given head we may call the organ of Colour "very large," and that of Cautiousness "very small," the

latter being in reality some eight or ten times the *size* of the former. It is, I repeat, the extent of development, more or less, above or below the common, the ordinary, the average, (THE EQUAL BALANCE IT OUGHT TO BE, but it is the standard, be what it may, which every observer has acquired as a first step and must continue to use consciously or unconsciously,) and that only which he attempts to estimate in the common mode of observation.

Equal Balance.—As the equal balance,—the non-tendency proportion of the organs is the starting point and the standard that must guide us in all our estimates of development, by whatever method we pursue our observations: as we can make no progress in estimating the *degrees* of unequal development until we first know what the equal-balance development is, the question has, unlike all others in this department, attracted a degree of attention somewhat commensurate with its importance; and the progress made is satisfactory in some points of view at least. Information from sources on which I can place the most implicit reliance enables me to state, that in America every professor of phrenology produces a new model bust. In England the praiseworthy example is well followed up. Mr. Deville, of London, published a bust; Mr. O'Neil, of Edinburgh, published one; and in Paris they use a bust considerably different from both. The teacher of the "London School of Phrenology," rejects the whole, and promises to publish one superior to any which has yet appeared. All this is right in one sense,—quite as it should be; deplorable and humiliating though it may be. Phrenologists can make no more instructive collections than that of model busts. That they will continue to increase as rapidly as they have done, is equally to be expected and desired: they embody evidence which will rouse phrenologists to examine their system of observation anew, and ascertain its real value,—a system more completely adapted to conceal its own defects than to serve any scientific purpose. If scientific minds will continue to overlook, or refuse to investigate the matter for some time yet, be it so. Phrenology will vindicate its own cause. Accumulating error must ultimately become "plain to the meanest capacity:" then, if not before, the system will sink under the weight of its own infirmities and be buried in its useless stucco. The point on which unanimity is most to be desired, namely, the development which constitutes the equal balance of faculties, is the very point on which the want of unanimity, and the impossibility of ever attaining it by the present system of observation and record, is testified by the most abundant evidence. Twenty, thirty, or forty observers

produce each a "model bust," an equally balanced head, cast, or cranium; they all differ from each other to a greater or less extent, some in one particular, some in another; many of the observers were honest we are bound to believe, and each is confident as a matter of course. But whence this disparity where all should be harmony? Some attempt to account for it by the different forms of national heads. That *may* go a little way; but I greatly doubt if it does go any. It is hardly possible to conceive that a greater difference could exist between any two than the Paris and Edinburgh busts exhibit: yet they can be matched* *in form*, (the all important particular,) by living heads in hundreds, any day, in any of the principal cities of Scotland. I repeat the question then, Whence the disparity where all should be harmony? Who of the many observers is right, and who are wrong? If we appeal to nature so did they; and the answers they received, the results they arrived at, are before us in tangible plaster. Some of the specimens may, or rather I should say undoubtedly do, embody the results of very extensive and careful observation; some of them may embody the very truths we are in search of; and others represent little or nothing above the whims and conjectures of arrant quackery, and may be just on a scientific level with the *Elixir of Life* of Mrs. Hamilton and the weather prognostics of Moore and Partridge. If we refer the question to "universal suffrage and vote by ballot," the quack will "go in at the top of the poll;" for with the multitude the boldest assertion is always the best reason. None can demonstrate either that he is right or the others are wrong. Here the imperfection, the injustice of our ordinary means of observing and recording, stands out in very bold relief. The honest, assiduous philosopher is helpless by the side of the veriest charlatan. He who has spent his life in the service of science, and has given to the world the fruits of his honest and honourable industry, cannot either vindicate his rectitude or manifest his superiority over those who are as ignorant of the phrenology taught by Gall as they are of every other department of science. Each can tell of the care he has taken, the labour he has bestowed, and the money he has spent, to reach the truth and secure accuracy. All very good so far as it goes, all very excellent so far as it is true. But twenty, thirty, or forty terms of average results, science in the language of science, facts in intelligible figures, is the evidence wanting to settle the point. Until these are produced, controversy is useless; and equally so afterwards, though for a very different reason.

* Excepting the usual slight individual peculiarities.

In another paper the notes will be continued on this and other points not yet adverted to.

3, Kingsland Place, Aberdeen,
September, 1848.

X. *A Case of supposed Hydrophobia.* By Mr. H. S. Thompson, Fairfield House, Yorkshire.

On Friday the 4th August, 1848, I saw Dr. Simpson in York, who told me that a Mr. Coates had a patient at Dringhouses, near York, who was supposed to have an attack of hydrophobia. I expressed a wish to see the patient in case I should be allowed to try the effect of mesmerism upon him. Dr. Simpson said that he thought there would be no objection to that, and offered to introduce me to Mr. Coates, which he did; and Mr. Coates, in my conversation with him, as nearly as I can recollect, stated as follows.—That the boy since the Monday previous had exhibited undoubted symptoms of hydrophobia, had constant paroxysms and involuntary spasms of the muscles of different parts of the body, more especially of the muscles of the throat, jaws, back and arms; that generally (though not always) water or anything which he attempted to swallow was ejected forcibly and involuntarily from his throat, though at times he had swallowed food and water without much difficulty; that he was in a highly excited irritable state, suspicious and annoyed at all who came near him; that his paroxysms were most violent, and it had been ascertained that he had been bitten by a dog on the thumb about ten weeks before; (the dog, however, is still alive, and has never shewn any symptoms of madness;) that he himself thought it was a case of hydrophobia, and that Dr. Belcombe, whom he had called in, and who was most conversant with the symptoms of that disease, having witnessed ten or twelve cases, had no doubt whatever of its nature; that they had been trying opiates in the hope of mitigating the paroxysms; that already the patient had taken enough to kill *three men*,* and that, with the accession of the paroxysms, which were increasing in violence, they had thought it advisable to double the quantity, and were then giving him one grain of morphia every half hour.

I must here remark that Dr. Simpson, who had seen the patient also, observed that he thought there was something anomalous in the case; and from other remarks it appeared

* Three ounces of laudanum.

to me that he did entertain a strong doubt of its being hydrophobia. Mr. Coates said he thought the boy's friends would have no objection to my trying mesmerism; indeed, that they would be but too happy, if, by any means, his sufferings could be mitigated. I agreed to pay the boy a visit in the course of an hour or two. I have now stated as far as I can recollect what was said by Mr. Coates at my interview with him; but, as there was a paragraph in the York papers of that day which I took for granted must have been furnished by that gentleman, it will be as well to insert it here.

"*Distressing case of Hydrophobia*

"We have this week to narrate the painful particulars of a case where a youth has been bit by a dog while in a state of madness, the result of which no doubt will end in the death of him. Richard Archer, about 15 years of age, and an apprentice to Mr. Harrison, joiner, of this city, it appears on Saturday last was in some way singularly affected, which was observed by his master. The boy went home to his father's house, who is a farmer residing at Dringhouses, after he had finished his work, and on the following day (Sunday) he was so much worse that his parents deemed it expedient to send for their surgeon, Mr. Coates, who resides near Ouse Bridge. That gentleman on looking at the patient, perceived a peculiar fierceness about his eyes, and upon inquiring into the cause found that he was labouring under very serious wandering pains about his body. Mr. Coates, however, saw there was something extraordinary about his case, and consequently ordered his father to keep a proper restraint upon him, and administered to him a small aperient, which rather alleviated his pain for the time being. Mr. Coates visited him again the next morning, and he was then complaining of spasmodic twitchings about the throat, and there was an accumulation of saliva, and he afterwards became rather unmanageable. Small doses of morphia were prescribed for him that day, and on the following morning, on being visited by the surgeon, he was decidedly worse. His eyes looked particularly fierce, and there was a convulsive twitching of the muscles generally, and was constantly spitting viscid mucus. Mr. Coates placed him in a chair, and he became very unmanageable. A glass of water was placed before him, which he seemed to have a great aversion against, when all in a moment he seized the glass and got two mouthfuls of water, but from the contraction of the throat half of the water came back again, and he fell back in the chair in a convulsive paroxysm. On his recovering a little, Mr. Coates questioned him as to whether he had been bit by a dog or not, and after a short lapse of time he said that he had been bit by Mr. Hood's dog, spirit merchant, Micklegate, some two or three months ago, and showed him a sore which was on the side of the nail of the thumb on the left hand. On examination of the thumb there appeared a small indentation just at the side of

the nail as if it had been produced by a dog's teeth, and slightly inflamed. He complained of it being very sore, and consequently, at five in the evening, Mr. Coates thought it advisable to call in Dr. Belcome, and it was his most decided opinion that it was a very shocking case of hydrophobia. Since that period the youth has been visited by various other medical gentlemen of our city, who were of the same opinion as Dr. Belcombe and Mr. Coates. The boy still continues in a state of furious delirium, and we understand there are very slight hopes indeed of the case."

A little after 3 o'clock, p.m. that day, I arrived at the boy's house. I found that Dr. Simpson and Mr. Coates, (whom I was in hopes to have met there) had just left before my arrival; but the attendants informed me that they left the patient in pretty nearly the state in which I found him, and which was as follows.—He was in a most furious state, confined in a straight waistcoat, and his legs tied to the bed posts; at intervals he made frantic attempts to release himself. In spite of the restraint he was under, persons were obliged to hold him down by the arms; he spat quantities of frothy saliva in every direction, and at every one who attempted to approach him; there was a wild and sparkling expression of his eyes, frequent spasmodic contraction of the throat, neck and arms, more particularly of the left arm (it was the thumb of the left hand which had been bitten); for a few moments he would remain quiet, looking suspiciously at all around him, endeavouring as far as his bonds would allow to crouch himself up, and then, on the motion of any one in the room, or sometimes upon a mere observation being made, he would writhe about in a frenzy, with a terrific expression of countenance, using horrible language and spitting and trying to attack any who were near him. I had walked into the room nearly unobserved, and, as I stood watching him, one of the attendants, not knowing me and thinking I was a medical man, accosted me thus,—"Well I suppose you are another of them, you all come looking and gaping at him, but you do him no good, and all you do only makes him worse." I said that I was not a medical man, that I had enquired before I came whether I might be permitted to see the patient, and that, with the father's consent, I would try an experiment upon the boy. The father at once granted his permission. On my attempting to approach the boy, he conducted himself with the greatest violence, swearing he would bite me, and spitting at me in fury. I asked some of the attendants to stand a little back from me. I then fixed my eyes on the countenance of the boy; for a second or two he stared at me wildly, and then shrunk from my gaze. In a few minutes he

seemed as if he could not keep his eyes off me, and lost somewhat of his frenzied appearance. I then began to approach him, extending my hand towards him. He at first shrunk from me, and turned his back to me as far as he was able. But in a short time he began to say, "Oh that is nice and cool, you rub nice olive oil over me;" and continued repeating these and similar expressions in a quiet voice, though the movement of any one still seemed to arouse and excite him, and he would spit at them if they approached. He however gradually got quiet and was soon perfectly controllable. I had his hands loosened; and sat on his bed by his side, making passes over him. I observed for some time twitchings and contractions of the muscles of the neck and face, arms and back. I asked him if he suffered any pain. He said he had a burning heat in his head, and in the pit of his stomach, attended with pain there; aching pains also in his limbs and back, and pain in the thumb, which was rather red and inflamed (on the part which had been injured); but he said, that the "olive oil," I rubbed over him was taking away all his pains. I continued this process until he said he was quite easy, and I observed no more contractions of the muscles of the throat, &c. When I first saw him, he called perpetually for water, on which being presented to him in a tin, he seized the tin convulsively with his teeth, and, on attempting to drink the water, sometimes did so without much difficulty, at others ejected it. I gave him small quantities of water repeatedly after I had continued the passes for about twenty minutes. I made passes over the water also, and he called it nice sherry wine, and, if I omitted to mesmerise the water, he would request me to put a little sherry into it. He then drank without any spasm, and took the water quite quietly. I remained with him two hours after I had obtained this control over him, during which time he was a little excited like a person who was slightly intoxicated; but was perfectly quiet and controllable. He did not like the doctors to be mentioned. He said, he should like to rub them over with sulphuric acid,—that would warm their jackets; and give them a pound of sulphur internally, and then set them alight: they would then know what burning pains they had given him in his head and stomach.

On Saturday, 5th August, I called on Mr. Coates, and we went to see the boy together. We understood that he had a violent paroxysm for some time after I left him, during which he repeatedly requested them to send for me, and the attendants attributed the attack to the annoyance he felt at my leaving him; however, he slept for several hours, longer

than he had ever done since his attack, and when we arrived we found him comparatively quiet. It was thought advisable to let me see the boy first by myself, for fear the sight of Mr. Coates should bring on a paroxysm. The boy was a little excited, and objected to the introduction of the doctor; but I soon soothed him, and Mr. Coates on seeing him seemed surprized at the complete control and subjection he was under, and expressed himself to me as perfectly satisfied of the influence of mesmerism over the patient. I remarked that I was sorry he was not with me the day before, as he would then have witnessed a positive and wonderful effect upon the patient; but I could see little that was striking in its effects that day, as the patient was comparatively quiet. However it was quite evident the boy was soothed and gratified by my making passes over him, and it removed a little aching of the limbs which he complained of. I called on Dr. Simpson this day, and requested him to go with me on the following day (Sunday, 6th). The patient had not taken all the pills of morphia since I saw him; but I thought that what he was taking would be at least useless, if not extremely injurious to him, and I trusted Dr. Simpson would see the propriety of suggesting some alteration in the doses, which would be more agreeable to me than my making any remarks on the subject to Mr. Coates. Dr. Simpson and Mr. Coates attended the patient on the Sunday with me, and Dr. Simpson suggested a reduction in the doses of morphia to about one eighth the amount, that is to say, to half the quantity, at an interval of three or four hours instead of every half hour, and that it should be discontinued altogether if the patient still progressed as he had done. That night the boy slept well, and was much better the next morning. The morphia was discontinued, and the boy had quite recovered in a few days. I never put the boy to sleep by the operation of mesmerism; the effects upon him were these—dissipating the spasms and contraction of the muscles, soothing and quieting the patient, and making him perfectly controllable when in a furious state of delirium, and removing all pains from his limbs and back, and the sense of heat from the head and stomach, and producing a tickling sensation on the skin that remained for some hours, and also taking the pain out of his thumb and arm that he much complained of. I met Mr. Coates on the Tuesday or Wednesday, when the boy was pronounced well by him. He told me then, that I had had no effect on the boy by mesmerism! because I *had not put him to sleep!* I told him it was useless arguing with one perfectly ignorant upon the subject, but I asked him whether, if he bled a

person in an inflammation, or administered some medicine in an acute disease, and an immediate abatement of the symptoms took place, would he attribute this to the means he had used? He replied, to be sure he should. I said, for the same reason I attribute this boy's cure to mesmerism, and not to morphia, for the effects were instantaneous; and in a few minutes I acquired an influence over him that you had not been able to do in four days by the exhibition of all your enormous doses of opium. He said the boy was getting well when I saw him!! but was it not strange that I should hit upon the precise moment for trying mesmerism upon him, when the opium first began to effect its wondrous cure. For it appeared to me that Mr. Coates considered the case as hopeless when I first spoke to him upon it (an hour or two only before I saw the boy). I asked Mr. Coates what he now considered the case to be; he said, "one of hydrophobia." If it was indeed a case of hydrophobia, then mesmerism will be the only known means of curing that direful malady, for I believe it is not on record that a real case of hydrophobia has ever been cured by opium, though it has been frequently tried. If it was not hydrophobia, then it was one of mania, and I should imagine the exhibition of such enormous quantities of opium in that malady is rather an unusual practice.

The impression on my mind when I first saw the boy was that it was mania, and that the hydrophobic symptoms had been superinduced by a mental impression acting upon that supposition. As soon as I had acquired an influence over him, I endeavoured to divest the boy's mind of that idea. I happily succeeded in this, and I am not aware that he ever exhibited any hydrophobic symptoms after (though he had an attack of frenzy), unless indeed an extraordinary secretion of saliva mixed with a thick mucus could be so considered: this subsided gradually in the course of a few days.

In the first account, which I suppose was published by Mr. Coates, dated 4th August, it is evident (and that was the day on which I first saw the boy) that he was not very sanguine of a favourable issue; in his second account, August 12th, in a letter to the editor of the *Yorkshireman*, he says,

"Sir,—Having recently met with a case that presented in a marked degree many of the peculiar symptoms of hydrophobia, which, however, yielded to the means adopted, as almost to preclude the idea of its having really been that disease, I have forwarded to you a brief history of it.

"On the 30th of July, I was called to see Richard Archer, aged 15, son of Mr. Archer, of Dringhouses. He complained of pains all over him, restlessness, and disturbed sleep. I observed a pecu-

liar fierceness of his eyes, and his answers were particularly quick and loud. I prescribed for him, and, on the following morning, found that he had passed rather a better night, had been disturbed in his sleep by frightful dreams, appeared very restless, had the bowels copiously moved, became rather unruly, complained of constriction in the throat, and difficulty in swallowing. On the 1st August, I observed that his symptoms were much increased, and more developed than before. He was constantly spitting viscid mucus, and had convulsive spasms of the muscles and constriction of the throat, which was drawn in different attitudes from the rigidity of the muscles of the neck, shoulders, and arms. I attempted to give him a glass of water, which he had great aversion to; but, on placing it to his mouth, he made two or three gulps in the greediest manner imaginable, the water being thrown back, from constriction of the throat, and he fell back in a violent convulsive paroxysm.

"It was from the symptoms which I had now observed that I was led to investigate further into the history of the case, and was strongly impressed on my mind that it exhibited many of the peculiar symptoms of hydrophobia. On the patient being asked if he had been bitten by a dog, he stated that he was bitten by one some three months ago, and immediately pointed to a sore on the thumb of the left hand. I examined the sore, and found it to be in a state of suppuration, and that it had the appearance of having been done by a dog's tooth. He complained of its being very sore: his symptoms became much worse, and was exceedingly unmanageable.

"Five p.m. Dr. Belcombe and I visited him. He was violently attacked with convulsive contractions of the muscles of the face, neck, shoulders, and arms; constantly spitting mucus, with fierceness of the eyes, and he became so unmanageable as to render it necessary that he should be placed under restraint.

"Ten p.m. visit. Still continued violent, with all the symptoms before described.

"August 2, visit nine in the morning. Dr. Belcombe and I saw the patient again. He had passed a very restless night, but had slept sound from half-past seven until a few minutes after nine, when he awoke and continued in a violent mania, constantly spitting, complaining of incessant thirst, and heat in the throat. Water was given, but could not swallow the greater part of it. In the evening I found him furious, constantly spitting mucus; he had had no sleep since nine in the morning, notwithstanding the quantity of opium I had prescribed.

August 3, visit ten in the morning.—He had been very restless the fore part of the night, slept sound from five until nine; awoke, and was exceedingly furious, constantly spitting, with fierceness of the eyes, and snatching with the mouth.

"Three, p.m. visit.—The bowels had been moved freely, and he became calm and tractable so as to admit of the straight waistcoat being removed. There were now appearances of depression, which,

no doubt, arose from the purgative; had slept two hours since my visit in the morning.

"Seven, p.m. visit.—Furious mania; spitting ceased in a great measure.

"August 4, visit.—Still in a furious state of mania; slept from three in the morning until five; complained of great heat in the throat and thirst, constantly calling for water, which, on being poured into his mouth, was mostly thrown back from constriction of the throat; frequently spitting a thick mucus.

"Nine, p.m. visit.—Dr. Belcome and I saw the patient, who continued in a furious state.

"August 5, visit at eleven in the morning.—Continued furious during the former part of the night; slept sound from five until twelve; awoke, and was much better; furious mania had abated; became quite collected, recollecting the whole treatment he had gone through. Answered any question correctly; felt considerable itching in the skin, and expressed himself much better; drank plentifully of cold water.

"August 6, visit.—Had been a little delirious, but nothing to speak of; was perfectly calm and collected; the expression of his countenance and eyes had become more natural; in fact, he had continued to improve since the 5th, on which day he became more tranquil, and slept seven hours, no doubt the effects of the morphia, &c., administered to him.

"August 7.—Continued improving, recollecting every thing that had been done for him during his illness; convalescent.

"Of course, it is impossible to decide positively whether or not this was really hydrophobia; yet, as I am not aware that any other disease ever exhibited the peculiar symptoms that were present in this case, and as it followed—I will not say, arose—in consequence of the bite of the dog, I am at a loss what to call it.

"William Coates.

"6, New Bridge-street, York."

I think it is a pity (since he was so positive that the morphia had performed the cure) that he did not publish the whole of the treatment for the benefit of others who may be similarly afflicted. What the nature of the complaint was I do not presume to give an opinion; I had never examined a case of hydrophobia, and all I knew of the malady was from what I had read on the subject. These were doubtless some of the symptoms of hydrophobia: the contraction of the muscles, and spasms when swallowing or attempting to swallow; the slightest irritation of any sort often causing a paroxysm; the enormous secretion of saliva; and the manner in which the patient conducted himself. There are other symptoms equally indicative of hydrophobia, of which I was not aware at the time, viz.: such extreme sensitiveness to light or to the slightest breath of air, that either seems to give intense pain

and annoyance, and is frequently sufficient to cause a paroxysm. Whether the patient exhibited these symptoms I cannot say; I certainly observed that he was excited by persons moving about, but I did not observe in him any dislike to light, or any annoyance from air blowing upon him, though he was extremely sensitive to the mesmeric passes when I first commenced them.

In conclusion, whatever the opinion of others may be, whether it was hydrophobia or whether it was not, I feel pretty certain that, if mesmerism had not been tried, the poor boy would have furnished the papers with "a melancholy case of death by hydrophobia."

HENRY S. THOMPSON.

Fairfield, near York.

*** Mr. Coates must be as brilliant a genius as Mr. Greenhow, the attendant of Miss Martineau: see No. IX.—*Zoist.*

XI. *Appendix to Dr. Elliotson's Case of the Cure of Cancer.*

I HAVE thought it advisable to procure certificates of Miss Barber's present state from those gentlemen who saw her long ago and pronounced her case to be cancer.

From Dr. ASHBURNER, (p. 227.)

"65, Grosvenor Street,
"22nd Sept., 1848.

"My dear Dr. Elliotson,—I have been to-day to see Miss Barber, your most interesting case of cancer of the right breast, cured by mesmerism. Having been allowed, by your kindness, to watch the progress of the disease under your treatment, I have repeatedly spoken of it to medical men, but as the world yet remains a large lunatic asylum, and as our profession gloats in its own ignorance, I have failed in my attempts to draw attention to it. There can be no doubt of the nature of Miss Barber's case. When in the cancer ward of the Middlesex Hospital, a woman is seen with such a breast as she had, accompanied by such a swollen state of arm and hand, and such indurated glands in the axilla, the pupils would be taught, that there remains no hope of recovery for her; she is beyond the reach of operation. Then, when we reflect on the experience of the best surgeons on the subject of the recurrence of the disease in the apparently most favourable cases, after the operation of removing the breast, we must be led to congratulate you on an additional most important contribution to medical science by the cure of Miss Barber. When I first saw the breast in this case, it was a large scirrhus, with retracted nipple and indurated axillary glands. There was a

cancerous condition of skin that cannot be mistaken by any one accustomed to see the disease, so that there could be no possible doubt on the matter. During the progress of the cure, the induration vanished, and the skin became soft, the tumefaction of the hand and arm subsided, and to-day I find the breast quite flat, with a very slight hardness of the skin round the nipple, where a scar remains from the excoriation that existed at one time, occupying the position of the areola. The hardness of the gland in the arm pit is gone, and Miss Barber is cured,—a fact, about which there is no mistake. I cannot help sympathizing with you in your joyful gratification at this result, establishing your right to a victory over a disease which has been always deemed incurable. I pity the man who cannot rejoice at your success. Let the orators of the College of Physicians prattle in their pretty Latin against mesmerism and mesmerists. Such cases as these form the best answer to their ignorance and folly, and establish the real dignity of the profession,—a dignity for the maintenance of which the college was instituted, and the oath is administered to its members. You have vindicated that dignity by your labours in the cause of mesmerism, and long may you enjoy the triumphant satisfaction which you must feel, mingled although it may be with melancholy at the stolidity, or something worse, of those physicians who refuse their assent to the truth, and who cannot respond to that eloquent appeal you addressed to them in your Harveian Oration. Let effeminate minds throw their silly insults at you. It is but a paltry persecution levelled at a man of whom it will be said, as Charles Fox said on the analogous case of the persecution of Locke by the University of Oxford; they wronged a man 'who is now their chiefest glory.'

"I remain, my dear Dr. Elliotson,

"Yours sincerely,

"JOHN ASHBURNER."

From Dr. ENGLEDUE, (p. 227.)

"I hereby certify that I saw Miss Barber, in 1845, and that I carefully examined the state of her breast. It presented all the characteristic signs of cancer, and I did not entertain a doubt on the subject.

"I have just seen her again, and I find the disease entirely removed. The breast appears to me to be entirely absorbed. The skin is perfectly flat and smooth, and viewing it from a short distance and contrasting it with the opposite side, any person would suppose that the gland had been removed by surgical operation.

"W. C. ENGLEDUE, M.D.

"Southsea, Sept. 25th, 1848."

From Mr. SYMES, (p. 227.)

"77, Grosvenor Street.
"Sept. 26th, 1848.

"My dear Dr. Elliotson,—I have this day examined the breast of Miss Barber, in which a cancer formerly existed. The cancer is now cured. The breast has shrunk away, leaving only a little thickened skin around the nipple, perfectly moveable upon the ribs. There is no tumor whatever.

"I remain,
"Yours very sincerely,
"E. S. SYMES."

From Mr. DECIMUS HANDS, (p. 227.)

"My dear Dr. Elliotson,—On leaving you this morning, I hastened to visit Miss Barber, and words are inadequate to convey my surprize and delight, after the strictest investigation, at not being able to discover the slightest appearance or vestige of cancer; whereas, when I last saw the case, there was a large hard tumor. The result must be sufficient evidence to any sincere and candid enquirer as to the efficacy of the means employed; as for other persons, we know that if one came from the dead they would not believe.

"I remain, my dear Dr. Elliotson,
"Yours very truly,
"September 28, 1848. "D. HANDS.
"22, Thayer Street, Manchester Square."

These four gentlemen are all well acquainted with mesmerism, and prescribe it. The three whose certificates follow are not mesmerists. Mr. Powell has witnessed it, and now perfectly admits its truth, but that is all: Mr. Samuel Cooper, I believe, has never seen a mesmeric phenomenon: nor had Mr. Brown till the day on which he kindly wrote the certificate. The conduct of all three gentlemen has been most handsome, liberal, and rational. I cannot thank them too warmly.

From Mr. POWELL, (p. 217.)

"16, Great Coram Street,
"Sept. 26th, 1848.

"Dear Sir,—It was with great satisfaction I saw to-day how entirely Miss Barber had lost a disease, which some years ago I had considered incurable. I do not exactly remember the date, but I suppose fully five years back, I examined her breast on account of her complaining of a lump, and such acute stabbing pains in it at night, that she could not sleep. I considered it to be scirrhus, and that the only cure, and in fact only chance of saving her life, was to have it removed by the knife. She was seen by one or two surgeons of more eminence than myself, who, I understood, gave a similar

opinion. She saw you, I believe, at the same time, and I know that your opinion was that it was scirrhus, and I understood you recommended her to be mesmerised, so as to enable her to undergo the operation. She was, at that time, in very ill health, very thin, with a quick, irritable pulse, frequent attacks of bronchitis, sometimes with pleurisy. The breast was painful whenever her arm was moved, and a distinct, very hard tumor,—and at the time I saw it, moveable —was to be felt in the right breast; to the best of my recollection it was the size of a small egg, but it is so long since, that I do not remember the size. After she had been mesmerised for some months, I saw her, and found her general health very much improved and she said there was less pain in the breast. The mesmerism just affected her, but only to send her to sleep for a few seconds. I saw her once after this and she told me she was much better, but I did not see the breast, and I have not seen her since till to-day. Allow me, once more, to express my gratification at the successful result of this case, and

"Believe me, yours faithfully,

"To J. Elliotson, M.D." "James Powell.

From Mr. BROWN, (p. 216.)

"27, Oxford Square, Hyde Park,
"September 26th, 1848.

"My dear Sir,—About five years since, I saw your patient, Miss Barber, and found her suffering from scirrhus of the right breast. I have seen her this day and can find no remains of the disease, and she is, in other respects, in good health.

"I am, dear Sir,
"Yours faithfully,

"To Dr. Elliotson." "I. B. Brown, F.R.C.S.

From Mr. S. COOPER, F.R.S., *late Professor of Surgery in University College, and Life Member of the Council, and an Examiner of the Royal College of Surgeons.* (p. 217.)

"My dear Sir,—I have examined the breast of Miss Barber, residing at 12, New Street, Dorset Square, and I find her to be perfectly recovered from the painful tumor which she consulted me about some years ago, and which was then believed to be of a cancerous nature.

"I am, my dear Sir,
"Yours very truly,
"Samuel Cooper.

"Shepperton, September 28th, 1848."

In my account of the symptoms, I omitted the swelling of the right arm and hand: this existed when she first called upon me and was noticed by every one: it lessened as the

cancer lessened, and ultimately disappeared. The warty substance, I find, had existed from her earliest childhood: and under mesmerism it gradually dropped off, particle by particle. Perhaps mesmerism would prove a remedy for most warts: they are a slight organic growth, and, to my own knowledge, are often readily removed by what is termed *charming*, —that is by the influence of mere imagination. As regards the bleeding sore or excoriation, induced by the leather: if I had applied mesmerised water to it, or had mesmerised the ointment, I fancy it would soon have healed. In my account of her present state, I omitted to mention that the skin is now all smooth and moveable, as well as perfectly flat.

If I could have found time to make passes myself over the part, in her sleepwaking, for about half an hour daily, I do not believe that five years would have been required for her cure.

In my account of the phenomena, I should have stated that, in the deep sleepwaking (p. 229) she remembers everything which occurred at any time in the light sleepwaking; but in the light is ignorant of all that occurred in the deep: just as in the waking state, from which the light sleep is less removed than the deep, she is ignorant of all the occurrences of even the light sleepwaking. The more intense the mesmeric state of patients, the greater in general are the powers manifested in it. I stated how readily she is awakened from the light sleepwaking; but several transverse passes are required to bring her out of the deep into the light, and this change may be effected also by relaxing the stiffened condition of her deep state through breathing, or touching, or making transverse passes before some of the stiffened parts. In whichever of these modes the deep state is removed, she fetches a sigh and goes into the light state: from which one pass will wake her into her ordinary condition.

It may be amusing to those who have admired the public language of Dr. Francis Hawkins in reference to me as a mesmerist, to read the letter which he, as Clerk, or Registrar as he is politely called, of the College of Physicians, wrote to me, when it became my turn to deliver the Harveian Oration. When he wrote it, I was as conspicuous as a mesmerist as when he afterwards vented forth his abuse.

"18, Bolton Street, Piccadilly,
"June 26th, 1845.

"Dear Sir,—I am desired by the President of our College to inform you that it has devolved to your turn to deliver the Harveian

Oration in the ensuing year; and he hopes, and I am sure the wish will be generally and strongly felt, that you will accept this ancient and honourable office.

"It is my duty to mention, (although, in your case, I trust it is unnecessary,) that, by a standing order of the College, each Fellow, when thus informed by the President that the office of Harveian Orator has fallen to his turn, must signify, within a fortnight, whether he accepts or declines it. If he declines it, he must pay a fine of £10 to the College: on the other hand, there is a *honorarium* of £10 for the Orator.

"I hope I shall soon have the satisfaction of reporting to the President that you will oblige the College by undertaking to deliver the Oration on the 25th of June, in 1846.

"I am, my dear Sir,

"Yours, very faithfully,

"Francis Hawkins.

"To Dr. Elliotson, F.R.S., &c., &c., &c."

In page 237, at the head of a list of several members of the House of Commons, whose names occurred to me at the moment, I placed a most high-minded, sincere, estimable, firm, acute, and indefatigable nobleman, who, alas! since then has paid the debt of nature. In his place I may substitute another nobleman,—Lord Adare, who has advocated mesmerism, on all occasions, from the day on which, some years ago, he brought a letter of introduction to me from Lord Ross, the proximate President of the Royal Society, who had been greatly struck with mesmeric facts which I demonstrated to him at my house.

The necessary mention of the decease of Lord George Bentinck renders it impossible for me longer to defer a duty towards a lady to whom mesmerism is greatly indebted, though the mesmeric world know it not, and who resembles her lamented brother in all his excellent qualities, as the honour of an unvarying friendship for ten years enables me well to know. I may be doing what is not quite agreeable to her ladyship's feelings; but justice must one day be done her, as it has been done to Lady Mary Wortley Montague who set herself in opposition to the prejudices of the medical profession and overcame them for the good of mankind after much abuse. I am the most proper person to set the example of doing justice to Lady Mary Bentinck; and I shall do it now, as in the course of nature I shall be the first to die; and symptoms, in more organs of my frame than one, remind me that in the midst of life I am in death, and that I stand in jeopardy every hour.

After supposing, from hearsay, that mesmerism was a delusion, she determined at my instance to witness it and judge for herself; at once saw it was no delusion, but a great reality; and from that time has practised it upon the poor, and defended it and promoted it in every way. She resolved to do her best towards the performance

of a great surgical operation in the insensibility induced by it. She obtained from Mr. William Squire Ward, the surgeon of a little hospital to which she belonged, in Nottinghamshire, a promise that he would perform his next surgical operation in the mesmeric insensibility, if this was induced for him and the absence of danger insured. The next operation was to be an amputation of the leg.

Lady Mary wrote to me, and I gave my opinion that an operation might be performed with safety in the mesmeric insensibility. I then left England for a tour in Switzerland. The special case was sent with a fee to Dr. John Wilson* and another medical gentleman conversant with mesmerism, for their written opinion of the safety of the operation in the mesmeric sleepwaking. Fortified with their opinions in the affirmative, Mr. Ward consented to operate, though not believing in the truth of mesmerism. Indeed a gentleman informed me that he was at a dinner-party, when Mr. Ward said he was going to operate in the alleged insensibility of that absurdity and imposition called mesmerism, to please a patient of high rank. But Mr. Topham mesmerised the man successfully, and Mr. Ward, to his lasting credit, not only became a convert, but afterwards, in conjunction with Mr. Topham, drew up the case, presented it to the Medical and Chirurgical Society, and attended the Meeting, witnessing its cruel reception.

The first painless mesmeric operation in this country was, under my direction, on Elizabeth Okey,† but it was only the introduction of a seton, and attracted no notice. That for which we are indebted to Lady Mary Bentinck was one of the operations termed capital, and excited the notice and contempt of the medical profession. Other capital operations now followed both in this and other countries.

JOHN ELLIOTSON.

BOOKS RECEIVED.

The Ethnological Journal. Three numbers for July, August, and September.

A few plain directions for the Homœopathic treatment and prevention of British and Asiatic Cholera and also Cholerine, &c.

Speech of Sir William Molesworth, Bt., M.P., in the House of Commons on Tuesday 25th July, 1848, on Colonial Expenditure and Government.

Speech of Ralph Osborne, Esq., M.P., on Mr. Hume's motion for Reform in Parliament, July 6, 1848.

Doings of a lunatic Aristocracy and the subsequent results of Universal Suffrage in the Moon: to which is appended The Poor Man's Legacy. By William Lovett.

Some of the evils of Class Legislation. By Arthur Trevelyan.

What is Religion? The question answered. By Henry Colman.

Emigration. With Advice to Emigrants: especially those with small capital. Addressed to the Society for promoting Colonization. By Captain Maconochie. R.N., K. H.

The Foretic Journal. Edited by A. J. Elis, B.A.

Some account of Cretinism and the Institution for its cure, in the Abendberg, near Interlaken in Switzerland. By William Twining, M.D, late of Baliol College, Oxford.

L'Abendberg, établissement pour la guérison et l'education der Enfans Crétins, à Interlachen, Canton de Berne. Par le D. Guggenbühl.

* p. 230. † *Numerous Cases of Surgical Operations without Pain, &c.*, p. 65.

The Principle of Health Transferable; or, how to obtain immediate relief from pain, and a speedy cure in disease. Addressed to all who are sick and suffering.

*** This little tract, by Mr. Barth of Camden Town, is a spirited exhortation to the afflicted to avail themselves of the ready and powerful aid of mesmerism: and its distribution is likely to be of much use.

The Philosophy which shows the Physiology of Mesmerism, and explains the Phenomenon of Clairvoyance. By T. H. Pasley.

*** Our author is a bold and adventurous man. Not content with discussing the physiology of mesmerism, and with offering a theory of his own in explanation of clairvoyance, Mr. Pasley assails the whole range of "established philosophy," and would seem to think that our great authorities in the province of nature and science have been nearly all mistaken from first to last. "Bacon, Newton, Black, Reid, Davy, &c., all experimented under the most favourable auspices, but *all on false principles*" (p. 13). "Modern philosophy," he says again, "is not the philosophy of physical nature." The received principles of attraction and gravitation would, according to Mr. Pasley, appear to be an error; latent heat should be "nomenclatured absurd heat;" the constitution of water proceeds on a different process to that generally understood; the theory of optics requires complete revision, and a complete change of terms; while planets and comets are "natural productions," at the creation of which, our author, from his intimate acquaintance with their composition and formation, would appear to have been present more than once. All this is very startling and daring: and it only remains to be added, that the one great and newly-discovered principle, by which all nature is really brought into action and kept in being, is of course the principle which explains the passes of mesmerism and "bears so strongly and unequivocally on the physiology of clairvoyance."

For our own parts, we are generally satisfied with walking in the humble path of observing and registering facts, without indulging in anything as to their origin: at the same time, if, as critics, we must venture on an opinion, we are inclined to think that the principle of clairvoyance, when it is discovered, will be found to exist in strictest harmony with those great principles of nature which the founders of modern science have from time to time propounded and disclosed, and *not in opposition to them;* though, probably, certain laws, hitherto unknown, will be superadded in our course to the former stock of knowledge in immediate explanation of the phenomena with which they will be seen to be in consistent connexion.

Our readers are, perhaps, by this time, somewhat curious to learn, what is that discovery, compared to which, all our older philosophy "will be valued by the world as a garment with more holes than threads." Pressure, "which has been always looked upon as a mere adjunct to the *imagined* numerous powers of nature" (p. 22). Pressure is the secret. *General pressure* is the principle that pervades, that rules, that connects, that explains, every thing. There is no cause of motion but physical impulse. There is no power but impulsive pressure. Pressure is the cause of planetary and terrestrial motion. A candle is lighted, or blown out, by pressure. "On the meeting of certain clouds, where the *gases could not* have equal elevation, water is formed" by pressure: and pressure is, again, the agent which explains the phenomena of clairvoyance.

In leaving, however, the main question to the general philosopher, and confining ourselves to our own province, we must first observe that our author (who brings a good deal of scientific knowledge to bear in support of his hypothesis) is not sufficiently clear in explaining, *how* it is that pressure acts through and from the mesmeric passes, and ultimately produces clairvoyance as a result. We quite agree with him in believing that clairvoyance is a "cerebral effect." We fully expect that future discovery will confirm the not uncommon notion, that the brain is the medium, through which, in a highly active or exalted state, the facts and marvels of introvision and precision are obtained and wrought out; but we are not satisfied that Mr. Pasley has proved his position that "only by pressure, degress, and changes of pressure the nervous fluid acts on the optic cerebral organ." The *modus operandi* is not established in this case, even if the general principle be previously admitted. Mr. Pasley says, indeed, that "the imme-

diate effect of the passes is *de-electrization* of the nerves, *i.e.* of their contents." In other words, the nerves being denuded of impeding electric matter, the nervous fluid is enabled to act on the brain; that which reduced the exciting pressure of the brain is removed, and pressure has full scope; while, every visual intercepting electric matter being also removed, the nervous fluid proceeds continuously from the brain to the external body, no matter how many opaque objects lie between,—and clairvoyance is obtained. All this is very ingenious and clever, but requires more proof than our author has furnished; neither does he always sufficiently distinguish between conjecture and fact,—nor separate a premise that is only assumed by himself from premises that are universally admitted by the philosophic world; still it must be said that provided his first general principle could obtain confirmation, (which, after all, is the question,) his subsequent reasoning respecting clairvoyance would well merit consideration.

Mr. Pasley says, "in the ordinary condition, the contents of the nerves may be likened to milky water in a barometer tube; in natural sleep, to the same, with a less degree of milkiness, the latter subsiding from the ends to the middle portion of the water; and in the *clairvoyant condition of the nerves*, to the milkiness having so completely subsided as to leave the water above and below the middle of the tube transparent." (p. 81.) Where has our author obtained the proof of these statements?

At page 66, he gives us a "theory of sleep described from immediate personal observation," on the occasion when a sudden slam of a door drove away all somnolency, with particular sensations. Surely, it is a hasty course for a philosopher to generalize from one accidental circumstance!

At p. 69, he says that "a patient on being awakened from mesmeric sleep by demagnetizing the extremities is rather debilitated than refreshed." Is this the case generally? or is it not rather an exception? At any rate, can it be affirmed as a rule?

Again he says, that to conduct "the passes from head to foot is unscientific, and might be prejudicial: the central region of the body should be considered the mesmeric insuperable line." (p. 69.) Surely our author is too hastily opposing experience, and establishing a general rule for the convenience of a particular hypothesis!

We have thought it our duty to say these few words on a treatise, which from its title has probably attracted some little attention in the mesmeric world. Clairvoyance is a great fact in nature, respecting which none but those who decline all personal inquiry into the subject can much longer entertain any reasonable doubt. Still it is surrounded with serious difficulties, both practically and theoretically; it is constantly attended by imposture and exaggeration; it is too often studied by those who make not a pretence to philosophic precision or capability; and weak men and artful women are for ever bringing it into discredit and contempt. But it remains a great truth in physics; and any contribution towards a better understanding of its principles will be always thankfully received by us. With this feeling we have welcomed Mr. Pasley into the field; and, while we respect him for his scientific attainments,—for his boldness, his truthfulness and his zeal, and have given his arguments an honest perusal, we could have wished to perceive on his part a little more humility and self-distrust, —a little more caution in the enunciation of his theories,—and a little more care in the arrangement of his evidence,—especially when it is borne in mind from whom it is that he has not scrupled to dissent,—even (to use his own language) from "the ancient and modern fathers of science" themselves.

G. S.

NOTICES TO CORRESPONDENTS.

We regret the want of room compels us to postpone till next number a very valuable and voluminous paper from Mr. Parsons, of Brighton; as well as one of great interest from Mr. H. S. Thompson, to whose intelligence, power, and indefatigable exertion we owe so much: an Essay on the Ancient and Magic Crystal, and its probable Connexion with Mesmerism: Accounts of several Painless Teeth Extractions; an Original Letter of Gall's, furnished to us by Mr. Noel, whose proffered communication we shall be most happy to receive; an important case from Mr. Timmins, at Cheltenham; and some others.