

THE ZOIST.

No. XIX.

OCTOBER, 1847.

- I. *On the joint operation of the two halves of the Brain : with a notice of Dr. Wigan's work, entitled, The Duality of the Mind proved by the structure, functions, and diseases of the Brain, and by the phenomena of mental derangement, and shewn to be essential to moral responsibility, 1845 ; and his pamphlet, entitled, A few more words on the Duality of the Mind and on some of its corollaries, 1847. By Dr. ELLIOTSON.*

WHOEVER reflects with wonder—though few do so upon any great number of the innumerable wonderful facts in even the ordinary matters of nature constantly before our eyes—that the brain is double, is composed of two perfectly corresponding halves, that in truth every person has two brains perfectly corresponding to each other, must feel anxious to learn whether he feels, thinks, judges, desires, and wills, with one or with both ; and, if with both, whether with both at the same time.

All the organs of the body concerned with our *personality* are double. We have two eyes, two ears, two nostrils, a tongue with two symmetrically correspondent halves, and not only two hands and feet, but two symmetrically correspondent halves of the whole surface, of the bony system, and of the apparatus of voluntary muscles. The brain and its connection with the spinal chord, the nerves of sensation and volition, are all likewise double.

We can employ one only, or one side only, of any of our organs of sensation ; or both at a time. We can touch an object with one hand, or with both, though of course in the latter case not the same points of the object at the same time : taste an object by means of one half of the tongue ; or of both halves of the tongue at the same time : smell an

odor by means of one nostril only ; or of both nostrils at the same time : hear by means of one ear ; or of both ears at the same time : see an object by means of one eye ; or of both eyes at the same time.*

How is it with the brains ? Do we feel, think, judge, desire, and will, with one brain ; or with both at a time ? It is fair to speak of our *two brains*, as the two halves are to a great extent separate, like the eyes, ears, hands, and nostrils ; and but partially one mass, still with two corresponding halves, like the tongue whose two independent halves are so united that they form one mass and we therefore cannot say our tongues and yet its halves are so distinct that one may act and be acted upon and not the other.

Do we think, &c., with one brain or with both at a time ? That we can with either, as far at least as regards the hemispheres or perfectly distinct portions of its halves, is certain, because one hemisphere may be diseased, nay, destroyed or disorganized to a great extent, and yet the faculties, observers declare, be little or not at all impaired. Gall allows

* “Gassendus, Porta, Tacquet, and Gall maintained that we see with only one eye at a time though both remain open, one according to them being relaxed and inattentive to objects, while the other is upon the stretch. It is a sufficient refutation of this hypothesis, that we see an object double when one of the optic axes is displaced either by squinting or by pressure on the eyeball with the finger ; if we saw with only one eye, one object only under such circumstances should be seen. Again, in many cases which I have already explained, the simultaneous effect of the two retinae excites a different idea in the mind to that consequent on either of the single impressions, the latter giving rise to the idea of a representation on a plane surface, the former to that of an object in relief ; these things could not occur did we see with only one eye at a time.

“Du Tour held that though we might occasionally see at the same time with both eyes, yet the mind cannot be affected simultaneously by two corresponding points of the two images.” “All that the experiments adduced in favour, and others relating to the disappearance of objects to one eye really prove, is, that the mind is inattentive to impressions made on one retina when it cannot combine the impressions on the two retinae together, so as to resemble the perceptions of some external objects ; but they afford no ground whatever for supposing that the mind cannot under any circumstances attend to impressions made simultaneously on points of the two retinae, when they harmonize with each other in suggesting to the mind the same idea.”—Professor Wheatstone ; *Phil. Trans.*, 1838, pp. 390-1.

Gall supposed that we look with one eye only, because, 1. when such an object as a pencil is placed between us and the light, and we keep both eyes open and throw the axis of vision, the pencil, and the light, into one line, the shadow of the pencil falls on one eye, which is that usually employed by us in looking attentively, and not upon the nose between the eyes : 2. if the eye not used be shut, the relative situation of the objects will remain the same ; but, if the other be shut, the relative situation will be altered, and the pencil appear removed far from its former situation : 3. if we look at a point but little distant, both our eyes appear directed towards it : if we then shut the eye which we do not habitually use, the other is motionless ; but if we shut this other, the eye not habitually used turns instantly a little inwards to be directed to the point.

the truth of such cases, and adds that he himself saw one at Vienna.

“A clergyman had suffered from repeated attacks of erysipelas of the head. All his left side became at length so weak, that he was obliged to walk with a stick : at length he was struck with apoplexy, and died in a few hours. Three days previously he had preached and had given his usual instructions to young persons. On opening the body, I found the right hemisphere of the brain converted into a grumous substance, of a dirty yellowish white colour.”

Gall then gives the following explanation :

“I have proved in the first volume of the large work,* that the nervous systems of the spinal chord, of the organs of sense and of the brain, are double and in pairs. We have two optic nerves, two acoustic nerves, just as we have two eyes and two ears; and the brain is equally double and all its constituent parts are in pairs. But, just as, one of the optic nerves or one of the eyes being destroyed, we *continue* to see with the other eye; so, one of the hemispheres of the brain having become incapable of performing its functions, the other hemisphere, or THE OTHER BRAIN,† may perfectly *continue* its functions; in other words, the functions may be disturbed or suspended on one side and be undisturbed on the other.”‡

It is thus clear that Gall considered it a fact that the functions of both brains are the same and simultaneous; that in health they coöperate in all our thoughts, &c. This fact is self-evident from the circumstance that if one brain or hemisphere is rendered useless by disease and the other retains its powers, whichever be the hemisphere that is sound and whichever is diseased, all the previous knowledge and character of the individual are retained, and surprise has been expressed on finding one hemisphere of the brain a mass of disease, or destroyed, where no disturbance of the intellectual or moral powers had been noticed—a proof that both halves, or brains, to use Gall’s expression, had previously acted together.

That the hemispheres are masses of mental organs is obvious to every real observer.

Sir Charles Bell said, in 1826, “as the nerves are double, and the organs of sense double, so is the brain double; and

* *Anatomie et Physiologie du Système Nerveux et du cerveau en particulier*. 4 vols. 4to.; with an Atlas of 100 plates. Paris, 1810-19.

† In my quotations I am responsible for the italics and capitals which make my points the clearer.

‡ *Fonctions du Cerveau*, t. ii., p. 247. 6 vols. 8vo. Paris, 1822.

every sensation conveyed to the brain is conveyed to the two lateral parts, and *the operations performed must be done in both lateral parts at the same moment.* I speak of the lateral divisions of the brain being DISTINCT BRAINS combined in function :” “there is every provision for their acting with perfect sympathy.” “We are forced to admit that there are four brains,” (the brain being divided into cerebrum and cerebellum, large and little brains ; and each of these having two corresponding halves.)*

This assertion that we have four brains is the same as Gall’s that we have two ; because Gall here means by the word brain the half of the cerebrum and cerebellum, and Sir Charles Bell speaks of the cerebrum and cerebellum as two brains. Gall and Sir C. Bell intend to point out that the whole cerebral mass through its extent, whether viewed as one, or as divided into the large and superior mass of cerebrum and the smaller and inferior mass of cerebellum, has two symmetrically correspondent lateral halves.

But Gall knew moreover that one brain might be insane and the other healthy. He thus continues from the quotation just made.

“Tiedemann relates the case of a man, named Joseph Moser, who had one side of his brain deranged, and who observed its derangement with the healthy side.

“Some physiologists consider that such an insanity is rather a partial one, than an insanity of one half of the brain ; but I have good reasons for differing from them. At Vienna a minister laboured under the same disease for three years : he described it to me : he minutely detailed the manner in which each half of his brain was affected : on the left side he constantly heard insults, and therefore always turned his eyes from this side, although he knew distinctly with his right side that those insulting sounds were the simple result of a disease of the left half of his brain. When he was feverish he was no longer able to subdue the illusion. Long after his cure, as soon as he took too much wine, or gave way to anger, he felt threatenings of a relapse in the left half of his head.

“At Paris, I attended a young lady who often mentioned to me her apprehension that she should go mad on one side of her head, because she noticed that the course of her ideas was not the same on this side as on the other.

“Another lady, a woman of great talent, spoke to me in nearly the same language ; she assured me that she was dis-

* *The Anatomy and Physiology of the Human Body.* By John and Charles Bell. Vol. ii., p. 401.

tinctly conscious of perceiving quite differently on the left side from what she did upon the right; that everything affected her differently on the left side. She told me that sometimes her power of thinking was quite interrupted on the left side, and that the impediment was accompanied by an icy torpor: it seems (these were her expressions, and she applied her hand perpendicularly upon her forehead in the median line,) it seems to me that from the forehead to the back of the head my brain is divided into two distinct halves. Neither of these ladies had the least knowledge of the structure of the brain, nor of my physiological discoveries.

“The following case, which I have repeated elsewhere, is apposite here. A physician, with whom I studied at Vienna, often regretted that he could think with only one side of his head. He was distinctly conscious of his inability on the other. In fact the weak side was much less elevated and broad than the other.”

After referring to these passages in Gall, Dr. Wigan exclaims:—

“Strange that such words, from such a source, should have dropped unheeded into oblivion, their existence even known but to a few phrenologists, and that no one in more than thirty years should have drawn a single inference from such important premises. It is obvious that Gall’s assertions on this subject were generally disbelieved, or they would not have failed to create general notoriety, and lead to very important results.” p. 54.

Is it not stranger still that Dr. Wigan should have neglected to make himself acquainted with the other words from such a source, with the great doctrine and views, and the mighty array of facts, in Gall’s great work? *Such* truths from *such* a source, that they have all been unheeded by Dr. Wigan during forty years,* for he expresses himself still ignorant of Gall’s science.

* One of the great misfortunes of phrenology in this country is the want of an English translation of Gall’s work. Not one in a thousand British students of the science has read it, or perhaps seen it. Mr. Combe evidently learnt his phrenology second hand from Dr. Spurzheim, and most persons have learnt it third hand from Mr. Combe. Had the money, bequeathed by Mr. Henderson to further the spread of phrenology, been applied to a translation of Gall, its spread would have been a hundred-fold more rapid. The work bears all the marks of a master mind, and stands as high above that of Dr. Spurzheim and Mr. Combe as Mount Blanc does above the Rigi and Mount Pilatus. Not only is it most powerful and eloquent, but plain and free from a number of assertions and speculations in which these abound. It does not deter the reader with organs of Weight, Size, Individuality, Eventuality, Supernaturality!, Concentrativeness, and others, which, if they exist, had better not have been presented in an elementary book to the student till ample proofs had been collected of them. If the English had possessed a translation of it instead of the writings of Dr. Spurz-

"I DO NOT PROFESS TO UNDERSTAND THE SUBJECT. It has advocates and opponents among the ablest men of the age; and till phrenologists themselves approach unanimity in the minute divisions and localizations, it would be useless for one *so uninformed on the subject as myself to attempt its elucidation.*" p. 95.

Can Dr. W. adduce one opponent of phrenology who is acquainted with it and has investigated it fairly? Are the differences among phrenologists more than upon solitary and comparatively subordinate points? Are they greater than those among chemists, general physiologists, and the cultivators of every other science upon various points of which sufficient labour has not yet been bestowed or upon which particular cultivators are still not on a level of knowledge with others? Were men in general to act with reference to other sciences as Dr. W. acts with reference to the physiology of the brain, where would the cultivators of any science be found? No sooner had two men cultivated a science and begun to differ on some point, as men always have done, than no third cultivator would have existed from that time forward. Why are chemists, astronomers, botanists, general physiologists, still working at their respective sciences and disputing earnestly, if unanimity and full knowledge exist among them? Nay, I am not aware that all the researches of chemistry into the nature of our solids and fluids, in either health or disease, have yet contributed a single improvement in practice: that a practitioner acquainted with animal chemistry can treat any disease better than one who is ignorant of it but sagacious in observing and well informed of the effect and proper administration of remedial measures.* If we enquire of writers upon insanity what they think of blood-letting in the disease, we learn, according to Dr. W., that,—

"Pinel says bleeding is always injurious.

"Cullen approves of bleeding.

"Esquirol condemns it.

"Haslam recommends it.

"Rush bleeds to the extent of thirty or forty ounces at a time.

heim and Mr. Combe, those authors would not have made so much money, but phrenology would have been fully admitted here long ago.

My friend Mr. Symes has had a perfect translation of Gall's octavo work, called *Fonctions du Cerveau*, (for Gall does not use the word phrenology, disliking to coin unnecessary names,) prepared for many years; and a bookseller might now find its publication a good speculation.

* Every medical practitioner knows that calomel produces green intestinal excretions, when prescribed freely. If he enquires of the chemists what is the cause of the green color, one tells him it is *bile* with green fat, another sulphuret of *iron*, and another sulphuret of *mercury*! See Dr. J. Franz Simon's *Animal Chemistry*. Translated by Dr. Day. Chap. x.

“Foville doubts about it, but uses it in the intermittent form.

“Joseph Franck has a high opinion of it.

“Fodéré, I think, condemns it.

“Hitch and Dr. Shute proscribe it.

“Pritchard approves it.”

Delightful harmony! “Rush took away 200 ounces from a man sixty-eight years of age in less than two months, and from another man 470 ounces in the course of seven months.” p. 340—1.

In another part, Dr. W. says with perfect truth, “A large proportion of the works on insanity are the most perfect trash that ever a man wasted his faculties in reading.” p. 116.

But what is the inference from all this? Not that we know nothing of animal chemistry or insanity, not that we are despairingly to cease to enquire into animal chemistry, or the nature and treatment of insanity; but that many who presume to teach us are incompetent, and that far more labor has yet to be bestowed upon these subjects before we can emerge from the regions of imperfect knowledge.

Yet, notwithstanding his confession of ignorance, Dr. W. does not hesitate to take upon himself to declare, in the face of Gall’s great array of facts in regard to the functions of the cerebellum, that,—

“If there be one fact more clear than another as to the functions of this mysterious organ, it is that it has *no connexion* with the reproductive faculty, but is chiefly a co-ordinator of muscular action;” putting faith in the cruel experiments of Flourens upon poor brutes, from which experiments he knows

“not how we are to withhold our assent,”

and yet in the same sentence saying that

“the entire subject is still involved in obscurity, and we can infer but little as to the human brain from experiments upon the lower animals,”

and that the

“extraordinary and cruel mutilations (the French cut the cerebellum in slices and also remove it entirely) have hitherto produced no result to be depended upon.” p. 96—7.

“Numerous experiments have been performed upon living animals with the object of ascertaining its functions, but the results are unsatisfactory and indeed contradictory.” p. 18.

Not aware that Gall’s phrenological discoveries were made before his anatomical, and that the anatomy of the brain no more explains its functions than that of the liver explains why this forms bile or that of the nerves of the tongue and

nostrils why these are fit respectively for taste and smell, Dr. W. regrets that we

“had not the advantage of Dr. Gall’s sagacious plan of dissecting the brain before it had been attached to the fantastic *theories*, which have since been pushed to so great an extent by the more enthusiastic of his followers.* Had we been able to commence the dissection of the brain on true principles five and thirty or forty years ago, unincumbered with his *hypothesis* of its functions, we should probably have admitted a large portion of his deductions; and some of the quiet, steady, well-cultivated minds of anatomists in this country might have elaborated a system which should have been free from the gross *non-sequiturs* contended for by him and his colleague.” p. 39,

What the gross *non-sequiturs* are, he does not inform us; and he believes that if we had first learnt Gall’s anatomy of the brain, we should then have admitted a large portion of his deductions! What, whether they are gross nonsense or not, and whether they are hypotheses† or truths?

This is pretty well from one who declares that *he does not “understand the subject.”*

“It seems,” he says, “more reasonable to suppose that the intellectual organ is employed upon the whole process of thinking: this, however, I leave to the phrenologists, whose doctrines I do

* Dr. W. perhaps learnt this mistake from Dr. Bostock, who in his *Physiology*, vol. iii., p. 263, says, “The subject was first placed in this point of view by Drs. Gall and Spurzheim, who, in consequence of their recent dissection of the brain and their mode of separating its different parts from each other, were led to conjecture that these parts were appropriated to distinct mental faculties.” Now, 1st., (I quote from an answer of my own to Drs. Magendie and Bostock, in the *Phrenological Journal*, vol. ii., p. 96,) Dr. Gall expressly states, over and over again, that he made his discoveries of the faculties and their organs before he made any in the structure of the brain; and he particularly insists, in numerous parts of his work, that the functions of no organ can be learnt from anatomy alone. 2. I am not aware that any part of the brain separated peculiarly in Dr. Gall’s method is considered by him as having a distinct faculty appropriated to it. “Partly,” continues Dr. Bostock, “as it would appear from his idea of the anatomical structure of the brain, in what regards the relation of its parts to each other, and partly from a preconceived hypothesis, he fixed upon the external convolutions of the cerebrum and cerebellum as the respective seats of the individual faculties.” The truth is that Gall proceeded upon no hypothesis, but, seeing as a fact now allowed by nearly all the world, that the brain is the organ of the mind, made observations to learn whether peculiar talents were accompanied by large development of particular parts of the head. Ignorant whether this was the case or not, he satisfied himself by observation that it was so. Dr. Bostock would not have ventured to write upon any other branch of science in such extreme ignorance; and the matter reflects the greater discredit upon him because he wrote a large *System of Physiology*, and was long in the Council of the Royal Society.

† So ignorant was Father Pardies that, when Newton’s discoveries were announced, and in the words of Professor Playfair, “a host of enemies appeared, each eager to obtain the unfortunate pre-eminence of being the first to attack conclusions which the voice of posterity was to confirm,” “among them one of the first was Father Pardies, who wrote against the experiments and what *he was pleased to call the hypotheses of Newton.*”—*Supplement to the Encyclopædia Britannica.*

not quite understand. Their minute subdivisions when they can shew no anatomical distinction, seem gratuitous and unnecessary." p. 158.

No anatomical distinction has yet been shewn between *any* organs which lie together; therefore his objections are general. Anatomists are satisfied that one portion of the spinal chord is for sensation and another for motion, and yet they can discern no distinction between them, as Dr. W. owns! p. 31.

"It is when he (the phrenologist) passes on to the *arbitrary appropriation* of parts, and to the assumption that such parts may be identified on the surface of the skull, that we hesitate to follow him on the *vague* and *scanty* authority of observations necessarily fallible in every case but our own, since the *real mind cannot be known to others*." p. 89.

The talents of Newton, Shakspeare, Raphael, Galileo, Beethoven, of the host of mathematicians, painters, poets, wits, linguists, musicians, constructors, &c., whose productions are universally known: the moral character of Bacon, Milton, Howard, Aristides, Cicero, Franklin, Napoleon, Robespierre, Courvoisier, and the host of men whose lives are universally known, cannot be known to us!

Would any one suppose, after reading these quotations, that the following are also from his book?

"That the *intellectual* organization of the individual is in some way connected with the *shape of his head* is a fact *proved beyond all question*, &c. Of the propensities, the sentiments, the perceptive and reflective faculties, the grand division seems logical and reasonable, although the location of the three divisions leaves room for much more evidence before it can be satisfactory." p. 160.

"If this (faulty action of the brain's fibres) take place among the *organs of the lower propensities*, it may require all the power of the *higher organs* to keep them in check." p. 268.

Yet at p. 259, we read.

"To destroy one's own child is not a natural propensity, which can be assigned to a separate phrenological organ, &c: 'it is a diseased action of the *whole brain*.'"

What! Of "the higher organs of the intellect" employed by logicians, mathematicians, the historical painter, the sublime musician, &c.? and of all of them? Whoever calls the propensity to destroy one's offspring a natural propensity? it is no more a natural propensity than convulsions are natural movements; are they, too, produced by the whole brain?

"No physician who has attentively watched a case of genuine catalepsy, (it has been my fate to see three such, which is I believe a large proportion,)* but must be convinced that *large portions* of

* If Dr. W. were to mesmerise he might see three hundred.

the brain, or as a phrenologist would say, a great number of the organs of the mind, are in a state of perfect torpor, while *others* are in unnatural activity." p. 269.

"I believe myself then able to prove, &c., that the power of the higher *organs* (ORGANS not organ) of the intellect to coerce the mere instincts and propensities, as well as the power of one cerebrum to control the volitions of the other, may be indefinitely increased by exercise and moral cultivation." &c., p. 28.

Speaking of children whose intellects after two or three years are developed no farther, he says,

"Those portions of the brain which minister to the higher faculties of the intellect, have simply ceased to grow, as we see the body cease to grow in some dwarfs, without deformity," p. 310.

"The *number of extraordinary coincidences* which have been collected between the shape of the head and the shape of the mind, will ensure the permanence of the discussion, and ultimately lead to the adoption of a doctrine satisfactory to all." p. 159.*

Again,

"If a large collection of examples, thoroughly authenticated, shew an uniform connexion between the external manifestation and the moral and intellectual qualities, and if these be not contradicted by any single example of the quality in excess without the corresponding external development or (what would be still more conclusive) no example of the external manifestation without the corresponding character, then certainly we should be bound to put faith in the doctrines of phrenology as shewn by cranioscopy," p. 358.

Is not the collection of examples in Gall "large?" Why has not Dr. W. made himself acquainted with them: and why has he not proceeded to study all the living examples around him? He is surrounded by proofs, and is too prejudiced or indolent to bestow a single regard upon them. And why should he wish us to furnish him with a "large collection of examples," when at starting he told us that he should "regard all such observations vague and scanty, fallible in every case but our own, since the real mind cannot be known to others," p. 89: our labour would be lost upon him. Why should the large size, without a single absence of powerful faculty, be "more conclusive," or be expected? With great power, we have a right to expect great size: with small size small power. But large size may exist with small

* For the nature of the objections urged by other better known opponents to the true physiology of the brain, I refer to the early numbers of the *Phrenological Journal*, and to a work called *The Functions of the Cerebellum*, by Drs. Gall, Vimont and Broussais, translated from the French by George Combe; also *Answers to the Objections urged against Phrenology*, by Dr. Roget, Rudolphi, Prichard, and Tiedemann, by George Combe and Dr. A. Combe, Edinburgh, 1838. Every one interested in cerebral physiology should possess this.

power; the brain though big may be of poor composition: the head may be large from the presence of water.* Yet though he "should certainly be bound then to put faith in the doctrines," he next declares the evidence would be insufficient, and could not be "completely satisfactory" unless the loss of certain portions of the mind and the loss of certain portions of the brain by disease were to correspond. His faith thus would have been a faith without knowledge. But he had before told us that the brain is double, and one side may be destroyed by disease, and yet the various faculties continue in full play, p. 48; and as to the corresponding organs on both sides ever being diseased, Dr. W. tells us

"It seems almost contradictory to common sense to imagine that disease in a certain arbitrarily defined portion of a convolution should be accompanied by exactly similar disease in the same portion or organ on the opposite side, having no connexion with it but at the base of the brain." p. 159.

But to return to the united action of the two halves of the brain. The harmonious coincidence of action of the halves of the brain, or, to use Gall's words, *of the two brains*, was treated of more largely by Bichat, perhaps the most distinguished of French physiologists and anatomists, in one of the most celebrated modern physiological books, published by him at the very beginning of the present century, before the appearance of Gall's great work, but not before Gall had lectured and published his views.

"We must conclude," says Bichat in his *Récherches Physiologiques sur la vie et la Mort*, 1800, "from all I have said, that in all the apparatus of the external senses, HARMONY OF ACTION *in the two symmetrical organs, or in the two similar halves of the same organ, is a CONDITION ESSENTIAL TO THE PERFECTION OF THE SENSATIONS.*

"The external senses are the natural excitants of the brain, the functions of which in animal life constantly follow theirs, and would languish in constant inactivity unless excited by them. From the sensations are directly derived perception, memory, imagination, and consequently even judgment; but it is easy to prove that these various functions, commonly termed *internal senses*, follow in their action the same law as

* In my *Physiology*, I state the matter thus: "Any phrenologist may always without fear assert positively of the head from constant positive exhibition of the mind, and always fearlessly assert negatively of the mind from negative exhibitions of the head: he would not assert respecting the mind from positive exhibitions of the head, nor respecting the head from negative exhibitions of the mind, without certain provisions, viz., that the size of the head depends upon healthy brain, and the deficiency of mind arises from no want of excitement nor from disease." p. 374.

the external, and, like the latter, *approach perfection the nearer accordingly as there is the more harmony in the symmetrical portions of the organ which is their seat.*

"If one of the hemispheres is better organized than the other, more developed in all its points, consequently capable of being more strongly affected; then I maintain that perception will be confused, for the brain is to the soul what the senses are to the brain; it transmits to the soul the confusion proceeding from the senses, as these transmit to it the impressions made upon them by the surrounding bodies. But, if the defect of harmony in the external system of sense disturbs the perception of the brain, why should not the mind perceive confusedly when the two hemispheres being of unequal strength do not FUSE INTO ONE the two impressions which they receive?"

"In the case of memory—the faculty of reproducing former impressions; in the case of imagination—the faculty of creating new ones, each hemisphere appears to reproduce or to create one. If both impressions are not perfectly alike, the perception of the mind which ought to reunite them, will be inaccurate and irregular. There will be inequality in the two sensations if there is inequality in the two hemispheres which are their seat.

"Perception, memory, imagination, being the ordinary foundations of judgment, if they are confused how can this be distinct?"

"We have just supposed inequality of action in the two hemispheres, to prove that defect of precision in the intellectual faculties must result from it; but what is as yet only supposition is a reality in numerous cases. What is more common than to observe numerous alterations of memory, perception, imagination, judgment, coexist with the compression of one hemisphere by blood, or an effusion of matter, a depression of bone, or a diseased growth of the inner surface of the skull?"

"Even when all signs of compression have disappeared, if one half of the brain remains weak in consequence of the previous compression, do not the alterations of function continue? are not various alienations the sad sequels? If both sides are equally affected the judgment will be weaker, but it will be more accurate. May we not thus explain those frequent cases in which a blow on one side of the head has RESTORED the intellectual faculties which had long been disturbed after a blow upon the opposite side?"

"I think I have established that if there is inequality of action in the two hemispheres, the intellectual functions must be disturbed. I have pointed out many cases of disease in which

this disturbance is evidently the result of this inequality; we here perceive the effect and the cause. But when the first is apparent, does not analogy point out the second? When the judgment is habitually inaccurate, when all the ideas want precision, are we not led to believe that there is a defect of harmony between the two sides of the brain? We see aslant if nature has not rendered the power of the two eyes equal. *We perceive and judge as erroneously if the hemispheres are by nature discordant*: the soundest sense, the most accurate judgment, supposes the most complete harmony in them. What shades there are in the operations of the understanding! *Do not those shades correspond with equal varieties in the RELATIONS of the powers of the two hemispheres?* If we could squint with this organ, as we can with the eyes, that is, receive external impressions with but one hemisphere, employ but one side of the brain to take our resolution to judge, we should then be masters of the accuracy of our intellectual assertions; but such a power does not exist." p. 35.

Such are the words of Bichat, which I read when first studying medicine, and have never forgotten. In the various editions of my *Physiology*, for above twenty years, I have never failed to refer to them. "Hence Bichat infers that in the animal functions a harmony of action in each organ, or in each half of the organ, is indispensable to perfection, when both organs or sides act together; and that, if such harmony do not occur, it is better for one organ or one half to act alone. This certainly appears true of the eye and ear, and even of the brain."*

Dr. W. knows the work of Bichat, for he says in one part,

"I cannot understand how he (Bichat), who did not fail to observe the completeness of the two organs of thought, but attributed his own strange character to his two brains," &c. p. 373.

* *Human Physiology*, ed. 4, p. 55, 1828; ed. 5, p. 21, 1835.

Dr. Spurzheim thinks that the cerebral organs are double, "probably because of their importance, and to the end that congenerate parts may supply each other's places, should either of them chance to be injured." (*Anatomy of the Brain*, p. 178.)

What a miserable view to take of the arrangements of nature! To conceive that the human race and myriads of other animals should possess a double brain, each half constantly acting with its fellow, merely that the mental operations may continue if the comparatively rare accident happen of one half being injured! Gall would never have engendered such a fancy, immeasurably superior as he was to his pupil Spurzheim in everything intellectual, and, I may add, moral.

Dr. W. advances the same explanation, but without mentioning Dr. Spurzheim or any one else as having already advanced it. "Is it probable that ratiocination would have been entrusted to a single organ, so that the slightest injury would annihilate its completeness as an instrument of thought?" (p. 156.) Near the end of his book, Dr. W. calls this "a subordinate object no doubt," p. 403, and farther on quotes the passage in Dr. Spurzheim second hand, p. 405.

Dr. W. pronounces himself the discoverer of the united and harmonious action of the two brains, or halves of brain, in health :

“—— the two brains (for here lies the error, the belief in the *oneness* of the thinking organ) perform but one function, the perfectly healthy and properly cultivated voluntary exercise of their energies,” &c. p. 110.

“The idea of two distinct and complete organs of the intellect, I cannot find in any writer of any age, *nor even the germ of such an idea.*” p. 9. 1847.

“Even should it be found that two or three persons have *slightly* indicated a *slight* guess at a *slight* portion of the theory I am attempting to establish, my ideas are not the less original,” &c. p. vii. 1844.

“You might say of Galileo Galilei, he only gave a demonstration of the doctrine of Copernicus. But *I deny the fact, and claim* whatever merit may be due to *strict originality.*” p. 1. 1847.

“I feel humiliated that for five and twenty years I allowed my firm convictions to be fruitless ; still more, that I left to the *fag end* of my life the *announcement* and demonstration of a fact,” &c. p. 2.

“If the discovery, (for such I, at least, persist in calling it, and take all risk of ridicule for my presumption,) if the discovery be an absolute truth,” &c.

Which discovery has given Dr. W. the firm and comforting conviction from the beginning of manhood that, to use his own words,

“I shall have been really useful to my fellow-creatures to an extent to which I cannot yet set limits.” p. 3.

“I contemplate consequences more extensive, more important, and, above all, more conducive to the happiness of mankind, in the establishment of my present theory, than even from the electric telegraph.” p. 4. “It involves distant consequences of much greater importance than vaccination.” vii. 1844.

“Not one has drawn therefrom (the fact of one hemisphere being a perfect mental organ) any inference whatever.” p. 9. 1847.

After explaining instances of insanity by the discordant action of the two halves of the brain, as Bichat did, he compares himself to a man who, when a wall had been stained by the admission of rain, and others had analyzed the materials of the wall and made all attempts in vain at discovering the cause, ascertained that the stains were produced by a broken tile.

“I confidently assert that *I have detected the broken tile.*” p. 15.

In not having published before, he laments :

“I have neglected a duty incumbent on every man, of promulgating a *new* and important *truth.*”

“It is from no feeling of arrogance that I use this language

respecting my superiors in mental power and acquirements. The idea *has* presented itself to my mind." p. 9.

To the question which he supposes put to him,

"But can you fairly disclaim the accusation of vanity?"

He replies, apparently with great pleasure,

"On the contrary, I own the soft impeachment; and confess that I had the sad defect from my youth." p. 7.

To the question,

"What can men do to you if they dislike your doctrines,"

He replies,

"Render the remainder of my life miserable!!"

"I have carefully examined established authors on the subject of the mind and its manifestations through a material organ, as well as those on the anatomy and physiology of the brain, and other writers on collateral subjects, and *I cannot find one, except Dr. Holland, who has advanced a single step on the road to the important truth* which I hope to establish; namely, that the mind is essentially dual, like the organs by which it is exercised. Even Dr. Holland does not follow up his ideas to their legitimate consequences, nor arrive at the logical result to which they seem inevitably to lead." p. 4. 1844.

When he speaks of *Mind*, he wishes,

"To be understood to signify the aggregate of the mental powers and faculties, whether exercised by one brain or two." p. 5.

Now Dr. Holland makes no original remarks on the subject, as far as I am aware, and actually refers to Bichat's views, and repeats them, speaking of "*unity* of result from parts *double* in structure and *function*;" (p. 174); of its being probable that "some disturbances of the mental faculties depend on changes of the *relation* of parts to which strict *unity* of action belongs in the healthy state;" (p. 165); of the *unity* and completeness of function of this *double* organization (p. 166); of "any breach in the integrity of the *union* tending to disturb the action of the brain" (p. 165); he thinks that irregularity of action in the *two* hemispheres may disorder trains of thought in any degree (p. 172); and he says, "in the almost exact symmetry of form and composition of *each* hemisphere we find argument not merely for correspondence of functions but for even that *unity* and individuality of which consciousness is the interpreter." (p. 166.) Again: "There may be cases where the *two sides* of the brain minister differently to these functions (the highest faculties of the mind), so as to produce incongruity where there ought to be *identity* or individuality of result." p. 174.

To me it is clear that Gall and Bichat, as well as writers who have followed them, conceive the two halves of the organ

of the mental faculties in health to do always each the same thing, and their double operation, when properly harmonious, to be accompanied by but one consciousness. Whether we call the two halves two brains or two independent, yet harmonious, halves,—call the brain dual or double, must be quite indifferent. Each is regarded by them as a perfect organ, and both as acting so together that the result is but one. The brain being double or dual, its operations are double or dual, but the result is not double or dual. The employment of the term duality of the mind may startle, as expressing a novelty; but is no more required than the terms duality of the eye, ear, tongue, or duality of sight, hearing, &c. If we say the eye is dual, the tongue double, the physiological truth of two organs and one impression in each case is still the same. Whatever words are used on this point, writers mean the same thing, and a smile is inevitable on reading Dr. W.'s pompous announcement.—

“A double organ the brain is not, but *dual* it is, as I shall prove beyond a shadow of doubt.” p. 5.

Dr. W. draws inferences which, with *his* fundamental discovery of duality, will, he is satisfied, secure his fame through all generations.*

* Dr. W. must remember that, when he was a student at St. Thomas's and Guy's Hospitals, the physician who lectured on the practice of medicine in the latter, (for such was the injustice of the time, through the influence at St. Thomas's of the treasurer of Guy's, who was artful and ambitious while the treasurer of St. Thomas's was weak and vain, that the physicians of St. Thomas's, the older and larger hospital, were not allowed to lecture, *not to give even clinical lectures to the pupils who paid to see their practice*, while those of Guy's had an entire monopoly,) and had the largest class of the kind in London, referred, in every lecture, the disease or an important share of its mischief to the liver, and advised us to give mercury in every disease, so that he was nicknamed Liver Curry and Calomel Curry. In enforcing his absurd and mischievous views, he used to declare that, if they were not true, he would forfeit his “future reputation and posthumous fame.” And now he is completely forgotten, except by those who recollect his person, and who will all soon pass away. On no point are men more likely to be mistaken than in their fancies respecting their future fame. Some never obtain it who hope for it after death: some lose it completely after death, however it may blaze during their lives; and some acquire it posthumously who never expected it. The inordinate love of fame, like many weaknesses, especially those of superstition, which still pervades all nations, serves a most useful purpose to defective or ill trained persons, like crutches and sticks to the lame. But the high human being will not require these miserable aids to enquiry and virtue, he will pursue truth for its own glorious sake and practise justice, benevolence, humility, liberality, affection, &c. because he discerns the beauty of all goodness and loves it also for its own glorious sake, persuaded that the promotion of the greatest, the most enduring, happiness of the greatest number is natural and a duty, since we must desire our own happiness and must know that all others desire theirs, as well as that to promote the general happiness is the surest way of giving a due well-balanced play to each of our faculties; and persuaded that to it the acquisition of truth and the practice of virtue are indispensable. The greater part of persons whose pursuit of knowledge and practice

They are of two kinds, (1.) the one physiological and pathological, explaining our mental workings in health and in insanity; (2.) the other, though still, properly speaking, physiological, very serious, appertaining to morality, education moral responsibility, &c. He has not the smallest doubt of having proved,

“1. That in the healthy brain, one of the cerebra (brains) is almost always superior to the other, and capable of exercising control over the volitions of its fellow, and of preventing them from passing into acts or being manifested to others.

“That when one of these cerebra becomes the subject of functional disorder, or of positive change of structure, of such a kind as to vitiate mind or induce insanity, the healthy organ can still, up to a certain point, control the morbid volitions of its fellow.

“That this point depends partly on the extent of the disease or disorder, and partly on the degree of cultivation of the general brain in the art of self-government. That when the disease of one cerebrum becomes sufficiently aggravated to defy the control of the other, the case is then one of the commonest forms of mental derangement or insanity; and that a lesser degree of discrepancy between the functions of the two cerebra constitutes the state of conscious delusion. That in the insane, it is almost always possible to trace the intermixture of two synchronous trains of thought, and that it is the irregularly alternate utterance of portions of these two two trains of thought which constitutes coherence. That of the two distinct, simultaneous trains of thought, one may be rational and the other irrational, or both may be irrational; but that, in either case, the effect is the same, to deprive the discourse of coherence or congruity.

2. “That the object and effect of a well-managed education are to establish and confirm the power of concentrating the energies of both brains on the same subject at the same time.”—“Each a sentinel and security for the other while both are healthy, and the healthy one to correct and control the erroneous judgments of its fellow when disordered. That it is the exercise of this power of compelling the combined attention of both brains to the same object, till it becomes easy and habitual, that constitutes the great superiority of the disciplined scholar over the self-educated man: the latter may perhaps possess a greater stock of useful knowledge, but set him to study a new subject, and he is soon outstripped by the other, who has acquired the very difficult accomplishment of *thinking of only one thing* at a time, that is, of concentrating the action of both brains on the same subject. That every man is, in his own person, conscious

of virtue have not this philosophical, natural, solid, noble foundation, and yet would be regarded as the salt of the earth and the favorites of heaven, do things continually and shamelessly which astonish and disgust those who are good “in spirit and in truth,” and would cause Christ to exclaim again that “it shall be more tolerable for the land of Sodom and Gomorrah,” &c.,—strong expressions, but not too strong for detestation of inconsistency and hypocrisy.

of two volitions and very often conflicting volitions, quite distinct from the government of the passion by the intellect; a consciousness so universal, that it enters into all figurative language on the moral feelings of sentiments, has been enlisted into the service of every religion, and forms the basis of some of them, as the Manichean." p. 26.

The admission of Dr. W.'s views are to lead to

"an increased amelioration of the treatment of insanity, in the education of youth, in the management of criminals, in the discipline of defective or distracted or retarded minds. It will establish a more just appreciation of the boundaries of moral responsibility, *which it is my belief will be largely extended rather than diminished by it.*" p. 4. 1847.

It may be proper to give some of Dr. W.'s illustrations of his fancies.

"Among the most singular phenomena connected with insanity, we must reckon those cases in which the hallucination is confined to a single point, while on every other subject the patient speaks and acts like a rational man, and he often shews the most astonishing power of avoiding the subject of his disordered impression when circumstances make it advisable for him to do so.

"The mental process is simple enough, if my theory be admitted—the man has a disordered sentiment or conviction in one brain, of the absurdity of which he is perfectly convinced in the other; he will say, for example, 'I know that I am dead, and yet I know that the idea is absurd;' or 'I am very ill, and it is strange I cannot believe it.' He may, however, have this diseased idea in one brain, and be *not quite* convinced in the other that it is entirely false and unfounded, but merely that it is so completely in opposition to the general belief of mankind, that he would make himself ridiculous by stating it. Is there any man who has never had a crotchet of which he is perfectly assured, yet which he abstains from uttering, because he knows it would be impossible to convince others of it? Men in general suppose that a notion is positively either *right* or *wrong*, and that there is no medium,—whereas the gradations are infinite, and that which is *right* to one man is *not quite right* to another, *wrong* to a third, and *monstrous* to a fourth. In the case of positive insanity of one brain, the trouble of controlling it by the other may be, and most frequently is, a painful effort, only to be undertaken through the influence of some strong motive, as, for example, that of obtaining liberty. Such a man can for a time *wind himself up*, as it were, and determine that the notions of the disordered brain shall not be manifested. Many instances are on record similar to that told by Pinel, where an inmate of the Bicêtre, having stood a long cross-examination, and given every mark of restored reason, signed his name to the paper authorizing his discharge, *Jesus Christ*, and then went off into all the vagaries connected with that delusion. In the phraseology of the gentleman whose case is related in an early part of this work, he had 'held himself tight'

during the examination, in order to attain his object: this once accomplished, he 'let himself down' again, and, if even *conscious* of his delusion, could not control it. I have observed with such persons that it requires a considerable time to wind themselves up to the pitch of complete self-control, and that the effort is a painful tension of the mind. When thrown off their guard by any accidental remark, or worn out by the length of the examination, they *let themselves go*, and cannot gather themselves up again without preparation. Lord Erskine relates the story of a man, who brought an action against Dr. Munro for confining him without cause. He underwent the most rigid examination by the counsel for the defendant, without discovering any appearance of insanity, till a gentleman asked him about a princess with whom he corresponded in cherry juice, and he became instantly insane. This was in Westminster; and by the strange anomalies of law he was enabled to bring another action in the city of London, when he had so completely wound himself up to the 'sticking-place,' that it was quite impossible to elicit the slightest evidence of insanity, and the cause of justice was only obtained by permission to record the evidence taken in Westminster. Another similar case is related by Lord Erskine, which was detected by addressing the patient as the Saviour of the World; till he heard which he had given perfectly rational answers during many hours of cross-examination. Another case occurred at Edinburgh, where a gentleman, under a process similar to our writ of lunacy, was about to be dismissed for lack of proof, when a witness, who had been detained till the last moment by an accident, came into court and asked him what news from the planet Saturn, he instantly relapsed into incoherence, and gave evident proofs of insanity.

"Such cases are common. No one attempts an explanation of them,—yet once admit two perfect instruments of thought, one of them out of order (which I have proved till there cannot rest a doubt, I think, on the mind of any one), and these cases are as simple and as easily explained as dropsy or jaundice. This is a subject on which I have thought so long and so deeply, that I cannot admit the possibility of error. If the evidence here collected be not sufficient to establish the fact, then we must for ever remain in darkness." p. 140.

Dr. W. appears to have been a little odd himself at times.*

* At another time he was as odd upon the subject of the dreadful truth of hydrophobia, as he is now upon phrenology, and, at least so appeared one day at a public exhibition, upon mesmerism.

"In an early period of my professional studies I had, with the natural conceit of youth and with a large stock of the presumption of ignorance, investigated the testimony in favour of the existence of hydrophobia. It happened at that time that an epidemic terror, a panic, spread over the land, to an extent of which we have had no subsequent example. Under the direction of surgeons of established character for skill, good sense, and humanity, I had assisted to mutilate many unhappy individuals who had been bitten by dogs (that they were mad was never doubted), and the word went forth throughout the land, 'war to the dogs.' Strange to say, the dogs disliked being killed! especially by persons

“George IV., and many persons whom I have known, could go on making a succession of signatures with great rapidity, all the while conversing on a subject of importance, or telling a story of deep interest; but suppose a knot in the thread with the spinner or sewer, or a hair in the pen of the writer, anything to require even the momentary attention of the two brains, and one process or the other, the singing or the spinning, the narrative or the signing, instantly stops. I have noticed this in innumerable instances, and can explain it no otherwise than on the supposition that the two brains are occupied on the two distinct subjects; one is calling to mind the words and tune of the song, and guiding the numerous organs of the voice in their execution of them, while the other is directing the process of spinning or sewing; but the moment a difficulty occurs, either in the mechanical operation or in the memory of the words, attention is required: the two thinking organs must employ themselves on the same subject, and the two synchronous acts become incompatible till that difficulty is removed. I fancy—but this I put forth as pure hypothesis, and ask no assent, although convinced of it myself—I fancy that, when the occupation is resumed, the two brains transpose their labour, and that this is one of the reasons of the relief found from slight occasional interruptions. The power of directing two trains of thought at the same time has been often attributed to great men. Conquerors, kings, and high ministers, dictating to two secretaries at once, metaphysicians explain by rapid alternation; this would be satisfactory had we nothing better to assign, but the testimony is not of a kind to be depended on. Whether true or not in those cases, I have myself more than once witnessed a banker’s clerk casting up a long column of figures, which practice had rendered easy, while not merely conversing with another, but telling an amusing tale, with great rapidity; and this without an interval of even a second of time in the narrative. If from defective light, or any other cause, more attention was required (that is, the attention of *both* cerebra), his narrative ceased instantly, till the obstacle being removed, the two trains of thought were resumed with the same fluency and facility as before. There is no banking-house in London

with whom they were not acquainted; and had the audacity to stand on their defence;—here was proof, superfluous proof, that they were mad, and they were therefore massacred without mercy. . . . I reasoned myself into a conviction that hydrophobia was a non-existent disease, and exactly on a par with witchcraft in its claims to belief.

“So strong was this conviction, and so conclusive did my arguments seem to myself, that I wondered at the infatuation of the public which could resist them, as expressed in the many letters with which I wearied the editors of newspapers. Becoming more and more strenuous as my reasonings were more and more contemned, I at last proposed that a dog, decidedly mad in the opinion of others, should be allowed to bite me in any fleshy part of the body. To this trial I was perfectly ready to submit, and preparations were made for the experiment. I bound up my arm with bandages of such a thickness as to be a defence against the teeth of the dog, leaving only a small portion naked, but quite sufficient for the experiment. When the time approached I was ‘talked down,’ but not convinced; and the affair dropped for some years,” p. 326.

that will not afford an example of this faculty. I confess myself unable to conceive any other explanation of it, than the possession of two brains, each carrying on its process simultaneously, as we have seen in the former examples cited.

“Among the many trivial examples of this dual process, I may mention one perhaps peculiar to myself, although analogous phenomena are observed in others. When my list of patients was very large, or cases of peculiar severity or difficulty kept me in a state of anxiety, or my rest had been disturbed, I found it impossible to prevent myself from counting my steps, more especially in ascending stairs. I attempted by incessant conversation with the person who was accompanying me to prevent this annoyance, but in vain. On arriving at the top, I always knew the number of stairs, however numerous. The same when walking arm-in-arm with a friend along a frequented street; I went on to a thousand steps, vexed and worried, yet quite unable to stop the process, although I had been at the same time keeping up an animated conversation the whole distance. Often did I set out with the determined resolution not to allow such a ridiculous propensity to master me, but in vain: the firmer my resolves against it, the more accurate my calculation. Yet, when perfectly well, and with the feeling of freshness and health, I had not the power to perform the same process; and, indeed, whenever I did overcome the propensity, it was by *trying* to act upon it—that is to say, *study* with both brains.

“I cannot devise any other explanation of this *disease*, if I may so call it, than the discordant exercise of two brains, and the inability to stop the involuntary process of that which was disturbed.” p. 149.

“I can conceive—but do not assert—that the strange contradictions we sometimes notice in men who have raised themselves into notoriety by practising on the religious credulity of their fellow-creatures, may arise in a great measure from this cause—that with one brain a man is a hypocritical knave, and with the other a fanatical enthusiast. One of the most extraordinary men which the last half-century—so prolific in extraordinary men—has produced, was the late William Huntingdon, the preacher. That man contained moral gunpowder enough to split the world asunder, had it been placed under compression. Happily, being left open, it made little noise and did no mischief. I have listened to that man with the greatest psychological curiosity, and have often said to myself long before it occurred to me to take up the question physiologically, ‘That man has two brains in one skull—sometimes one has the command, and sometimes the other.’ That he was equally sincere as knave and fanatic, I firmly believe; and his voluminous writings—twenty thick octavo volumes—shew the double mind at every page.” p. 164.

“I have heard a man say, ‘Did you tell me to do so and so?’ ‘Did you tell me to call upon you? or did I dream it?’ In its aggravated form it is a frightful calamity, and can be alleviated only

by the excessive kindness, indulgence, and forbearance of those around him. He has a sound brain and a disordered brain; the latter gives false information and unreal impressions so vivid as almost to baffle the judgment of the former." p. 171.

"In the memoirs of that amiable and highly-gifted man, the poet Cowper, we have a most striking example of the influence of two opposing brains—the sound one unfortunately in this case so highly imaginative, as to be in some degree incapacitated for its office of controller, and still further unfitted for its duty by the fervour of religious enthusiasm. 'The use of a Church establishment (as a high dignitary once remarked to me) is not to encourage, but to direct and control religious feeling, which will be always in excess if left without the guidance of men of sound education, acting on system.' Cowper had not the benefit of this kind of discipline, but fell among crazy enthusiasts who encouraged the hallucinations which should have been restrained." p. 174.

"‘I was brought up,’ said a clergyman to Dr. W., ‘with great severity; my father having been educated in the Presbyterian form of religion, and with all the bigotry of that harsh and intolerant sect. Every innocent joy was condemned as a crime, and the slightest expression of pleasure denounced as sinful. I became a morose and solitary being; and, when at college, made no acquaintances, but kept myself quite aloof from human sympathy. I took honours, and obtained ordination at the earliest period that was possible. My father determined, as he phrased it, to *put me into harness as soon as possible, to keep me out of mischief by the feeling of responsibility*, and immediately procured me a curacy. My humble living was bestowed by my college as a reward of merit; and well it was so, for my father died penniless and insolvent, and for many years past it has been the sole support of my widowed mother and crippled sister. I became successful as a preacher, and have attained to a local eminence which promises to lead to a valuable appointment; but I am intensely miserable, and always ill from anxiety; at one moment tormented with the idea that I am preaching falsehood and encouraging delusion—Christianity appears to be a fable without a shadow of foundation, and it seems to me a wicked mockery of the living God to preach it as a truth; in these moments I determine to give up my living and abhor myself for having so long accepted the wages of sin and deceit; then the thought of my helpless mother and sister comes over me, and I endeavour to endure the remorse for their sake; I think also of the injury of such an example, and how it would loosen the bonds which restrain the wicked, and I cannot resolve on the sacrifice. At another moment I have the most entire, unhesitating faith in the doctrines and in the authenticity of Christianity, and look with horror at my previous sceptical delusions as the instigation of the author of evil. I pour out my soul to God in prayer to be forgiven for having listened for a moment to the tempter; feel soothed and refreshed, and

enter again on my duties with alacrity and zeal. This frightful alternation keeps me in constant alarm; and the terror I feel at the moment of full belief, lest Satan should again assail me with his suggestions, more than countervails the timid light that in my wandering moments tells me I shall again believe and be comforted. I feel the transition from one set of convictions to the other, and this state is the most frightful of all; seem as if I were two beings; and I am in momentary expectation of madness—God help me!

“Men will explain this state of mind in various ways, according to their own convictions. I can only conceive it to proceed from a discrepancy in the action of the two organs of thought—that in fact, however incongruous the opinion may seem to those who have not studied the subject, *one brain believed, and the other did not believe*—a state which is a very common precursor of madness, if indeed it be not the first stage of it.

“The further progress of this case, I purposely conceal. It was very remarkable; but were I to give the details, the individual would be recognized, and it would inflict unjustifiable pain on persons whose feelings I hold sacred. Analogous cases of slighter and varying intensity are by no means rare. On the subject of religion, as on politics, an alternation of partial convictions is frequently seen. Happy those who have no doubts, no hesitations, no difficulties; but repose in their quiet settled convictions—who have ceased to reason, and to weigh probabilities and evidence—and who once convinced, are convinced for ever.” p. 187.

“Where a dream of the most preposterous kind occupies the mind, accompanied by a conviction that it is only a dream, this last case, I think it cannot be doubted, on consideration, is the state of one brain as fully asleep as is compatible with dreaming, and the other brain in a state analogous to that where we are able to will a continuation of the dream—one brain half asleep, and the other almost awake, and capable of watching it.” p. 371.

How the fancy of hourly opposition in the two brains explains any of these matters, or leads to useful results, better than our previous knowledge and views, I cannot understand. He confesses that “the two brains perform but *one* function in the *perfectly healthy* and properly cultivated, voluntary exercise of their energies,”—that “perfect consentaneity of the two brains is necessary to the exercise of sound judgment,” and that “it is a great object for both brains to carry on the same train of thought together;” and yet asserts that “in the healthy brain one of the brains is almost always superior to the other and capable of exercising control over the volitions* of its fellow and of preventing them from passing into acts,” and that “the irregularity in the powers and functions of the two thinking organs makes the world what it is.”

* This word, so constantly used in this sense, must be incorrect: not the act or power of willing, but wishing, must be meant.

As long as we are sane, and generally in insanity likewise, the two brains or halves of brain afford together this single consciousness—we are conscious of but one personality—one mind—of our *oneness*. How this happens we cannot explain. We can only witness and wonder. But the brains of the animals around us, beasts, birds and fishes, have the same doubleness or duality of brain, and must be supposed to have the same single consciousness. There must be a perfect sympathy, a perfect uniformity and simultaneousness of state, between the two. If one is to govern the other in thinking, the “two minds,” or the operations of the two halves or brains, ought no longer to be as one: we ought then surely to feel two personalities. In health, and *after* good training, Dr. W. allows that the two halves or brains carry on the same course of thought, and therefore, I presume, think, feel and will together completely as one. How then can one be almost always superior to the other and capable of controlling it? How can they rarely act together, as he must suppose they do, since he maintains that

“The inequality in the functions and powers of the two *thinking* organs is the very essence of that variety of character and conduct which makes the world what it is.” p. 275.

“A slight inequality in the two brains is sufficient to produce all the varieties of character which are to be found in the world.” p. 157.

To experience two opposing *inclinations* surely does not require two brains. The operation of different portions of the same organ must be sufficient. We know, nay Dr. W. himself allows, that different portions of the brain are for different functions: he speaks of “the organs of the propensities.”* Each square inch of brain is said to contain above three thousand millions of fibres. It would consequently be very strange if we could not have opposing desires in the

* In fact, we know that the organs of one side do control each other. The phenomena of mesmerism throw the greatest light upon all that concerns the nervous system; from mere sensibility and motion to the phenomena of insanity and the nature and mutual influence of the mental faculties.—By touching over a cerebral organ in the mesmeric sleep-waking of some persons, even by pointing at it in some, the faculty is excited (say Pride on the right side.) The influence presently spreads to the corresponding organ of the other side (say Pride of the left): but, if an opposing organ on the other side be steadily influenced (say Friendship of the left) with the finger, the organ of this other side (Pride of the left) excited only sympathetically, will be completely overpowered by the activity of the organ (of Friendship) of this left, while the excitement of the organ of the right (Pride of the right) will continue in full force; as shewn by the right hand repelling violently, while the left squeezes and presses against the bosom, the hand of another person. (See *Zoist*, Vol. II., p. 222, &c. Vol. III., p. 74, 468, 9.)

same brain. Certainly the justice or benevolence of the right brain, or half, can control the covetousness of the right brain or half. The expressions—two beings within us, an inner and an outward man, the carnal and the spiritual man, are purely figurative: and when the operation of the two brains is so discordant that one side is felt to act differently from the other, when one is felt wrong and the other right, the condition is one of disease. All day long we have innumerable opposing impulses, however slight and rapid. In the most trifling matters, in taking this seat or that, in the whole of meal times, in stirring the fire, in all the little things which we do, we have them. These would require two brains just as much as the strongest impulses: and therefore the two brains would be in pretty constant opposition. Besides, we may have more than two impulses: we may hesitate not between doing and not doing, or in doing one in preference to another of two things, but in doing one or another among very many things, and then, to be consistent, Dr. W. should fancy very many brains to be required.

But after all, what does Dr. W. allow? That when, after death, one brain or half of the brain has been found destroyed by disease, all have been astonished because to their view no mental difference had been perceptible during life. With his single brain or half brain the man must have experienced all his ordinary double impulses, must have inclined different ways before he acted, controlled inclinations, thought accurately, &c., just like other men and like himself during the former part of his life, or a great change would have been noticed in him. He also must have walked like other men, although Dr. W. asserts that the right brain has no command over the right leg, nor the left brain over the left leg.

If to do two things at once, a person requires two brains, he ought to require several brains when he does several things at once, and a countryman walking the streets of London, using his stick, talking, hearing, and staring, as he proceeds, could not dispense with fewer than five.

Dr. W. fancies that cases of double consciousness are explained by the existence of two brains, but I have seen treble consciousness.

As to free-will, the evidence for and against it is afforded by experience and reasoning, not by anatomy. As everything must have a cause, every act of willing must have a cause; our determination to will in this direction or in that must have a cause which induces the act of willing of necessity, whatever direction it may take; and therefore I cannot but assent to the doctrine of philosophical necessity, as it is

termed; my intellect *compels* me to the assent.* But, though we will of necessity, still we will; we move our hands and legs in the direction we choose. The existence of different powers in different parts of the same brain is surely as accordant with variety of motives and with what passes under the name of free-will and responsibility as the existence of two brains. Responsibility certainly does not require two brains, though Dr. W., who speaks of "the whole *congeries* of organs of *both* brains," p. 393, thinks,

"that all who believe in the responsibility of man must *at once* acquiesce in at least the strong probability of this (my) theory." p. 157.

He is so enamoured of his fancy that he positively

"cannot think that the possession of an *immortal soul*, to render man a responsible being, is compatible with the existence of only one organ for the exercise of its subordinate agent the *mind*," p. 383.

I cannot discern what additional views to those afforded by the ordinary observation of mankind and by the established physiology of the brain, spoken of commonly as phrenology, is afforded by his speculation to education, the management of criminals, or the treatment of insanity,† though Dr. W. terminates his recent pamphlet with the words,

"I confidently assert that *I have detected* the broken tile."

II. *Remarkable Cure of intense Nervous Affections; with the transference of disease in two instances to the mesmerisers: decided cerebral sympathy in the form of community of taste, smell and touch, &c. &c.* By Dr. ELLIOTSON.

"In matters purely intellectual, and in which the abstract truths of arithmetic and geometry seem alone concerned, the prejudices, the selfishness, or the vanity of those who pursue them not unfrequently combine to resist improvement, and often engage no inconsiderable degree of talent in drawing back, instead of pushing forward, the machine of science. The introduction of methods entirely new, must often change the relative place of the men engaged in scientific pursuits, and must oblige many, after descending from the stations they formerly occupied, to take a lower position in the scale of intellectual improvement. The enmity of such men, if they be not animated by a spirit of real candour and the love of truth, is likely to be directed against methods by which their vanity is mortified and their importance lessened."—The late Professor Playfair, of Edinburgh. *Supplement to the Encyclopædia Britannica*. part ii., p. 27.

A YOUNG tradesman in my neighbourhood, whom I had never seen, came to consult me on the 25th of August, 1846. He

* See my statement, *Zoist*, Vol. III., p. 418.

† As my purpose was to consider Dr. W.'s leading speculation only, and not to review his book, I have made no allusion to the general character of the work, nor to a number of things, some of which are laughable, some indicative of good sense and feeling, and others of a large share of *savoir faire*.

had dark hair, and was pale and slim, but possessed of remarkably firm muscles, and was so swift that he had beaten the most noted runners.

He informed me that he had been ill more or less for four years; that the slightest circumstance cast him down or irritated him, according to its nature; that he felt sometimes as if he should go out of his mind, and sometimes as if he were about to die; that he slept well, but was tired before going to sleep and awoke in the morning tired, though he had no muscular weakness; he frequently experienced a heaviness of his eyes; sometimes numbness and tingling all over him; sometimes violent itching of his arms; his hands were cold and shrivelled; the bowels were often torpid, and at those times he was always worse; that the liver secreted too sparingly; and that he was better in the country. His mother was nervous.

I prescribed in the best way I could for him. In about ten days he called upon me one evening, with his symptoms very intense, and suffering a head-ache so severe as almost to drive him mad. This lasted till the next morning; and when he called again in two days, he was in the same state as when I first saw him. On the evening of this day I left London for Switzerland, and did not see him again till the beginning of November. After being under my treatment for above two months he was no better. I had not mentioned mesmerism to him, although I believed from the first it would be the best thing for his case; because I have been compelled for a long while never to name this subject before enquiries are made to me. I found a large number of medical men, physicians and general practitioners equally, who were perfectly ignorant of it, who had done their patients no good, and had no hope of doing them good, stare at me with a far more sagacious look than I could give, and assure me they considered it nonsense and would not consent to its use: and I found large numbers of patients refuse to hear of it, because they knew it was nonsense, dangerous, or satanic. I give my opinion honestly when it is asked, but I will never run the risk of finding persons unreasonable and ridiculous, and of being thwarted in an attempt to do my duty by them. This patient and his wife had heard of mesmerism, and now, as he was no better, enquired what I thought of it in his case. I immediately informed them that it ought to be tried, and was very likely to be of essential service. I shewed his wife how to make very slow passes from opposite his forehead to opposite his stomach with one hand, held at the distance of a few inches from his face, both parties looking at each

other in perfect silence and all in the room being perfectly still, for at least half an hour and at least once a day. I told her she might change her hand when it was tired, and that she must either stand before or at one side of her husband, or sit a good deal higher than he was, or her hand would soon tire; that, if he should ever go to sleep, she had better continue the passes till the sleep was deep, and then contentedly allow it to expend itself, as it was sure to do sooner or later. At the same time I begged him to omit all medicine, and live just as had always been his habit. This was done: and he obtained a complete recovery: was able to go through parts of his business in his cellar without inconvenience, that he formerly could not interfere in without suffering in his head: and is at present, and has been for months, in full health, strength, and spirits. As with Miss Bernal, whose cure is related by herself in the last number of *The Zoist*, I one day requested him to draw up his case for the present number, and I now transmit his account without the alteration of a syllable, together with a note to myself which accompanied it the very day after my request.

“To the Editor of *The Zoist*.

“77, Wells Street, Oxford Street,
“September 3rd, 1847.

“Sir.—I feel it to be a duty I owe to suffering humanity to make known my experiences of the powerful agent to whose salutary influence I am indebted for the healthy mind and body, at the present moment engaged in writing this narrative of my relief from mental and bodily torture. Yes! against the senseless raillery of its opponents, I will record my grateful testimony to its virtues. And at this moment—with a mind undisturbed by phantasies, and a body in which the stream of life is flowing, redolent with health—I might be pardoned, were the pleasures of my present existence, contrasted with the bitterness of the past, to hurry me into the language of enthusiasm. Such however is far from my intention; I wish to give a plain statement of my sufferings and cure, in the hope, that some poor sufferer may be led to disregard the nonsensical opposition of bigoted ignorance, and use the means which—by the blessing of God—proved so healing to me. I was twenty-seven years of age, the son of affectionate parents, the husband of a devoted wife, the father of healthy children, and in a position of life ensuring most of life's comforts. And yet with all these means of happiness, I was a wretch, to whom the years of life, were years of misery—imaginary if you will—yet misery; my smile was

an effort to prove myself not divested of the sympathies of humanity: the dread of suicide followed me as my shadow, while from my temples scarcely ever fled the *dull, dull* pain, which sometimes increased into positive agony. To my morbid fancy, no security could preserve my children from untimely deaths, no precaution ward off evils whose dark shadows blackened my soul. These symptoms modified and softened at times, yet ever preying on my peace of mind, were my companions for years.

“My temples are indented with leech-bites, my arm scarred with issues, my body was poisoned with medicine. I never recollect feeling myself what I could emphatically term ‘in health,’ until the last few months, in which I have taken greater liberties with myself, than I ever did in my life before. It was after one of my most violent paroxysms, I had the happiness to consult Dr. Elliotson, the indomitable champion of mesmeric truth. The man, who for the sake of a great principle in nature, of which he was convinced, defied the sneers of ignorance, the malice of envy, and the filth of misrepresentation; and who, after suffering as he must have done a martyrdom of anxiety, has lived, thank God, to see it fully borne out by the experience of thousands, and—the only reward he sought—seen its salutary influence exhibited in the alleviation and eradication of human suffering. Excuse this digression; it is the outpouring of a grateful heart, warmed by the recollection of its benefactor. By the advice of Dr. Elliotson I was induced to try mesmerism; and my wife, having been shewn the way to exert its influence upon me, commenced operations.

“From my excessive nervousness, and being full of faith, I expected soon to find myself spell-bound, and subject to its sleepy influence. But no! days—weeks passed over; pass after pass for an hour together was made before me, and seemingly without effect. My wife became incredulous and dispirited. She has made passes before my eyes for half an hour at a time, when I have gone to bed weary and sleepy, and when, under ordinary circumstances, I should have been asleep in a few minutes, and without effect. In fact it seemed to banish sleep. But I was better, the pain in my head was relieved. At length, about a month after the first essay, I sunk into a mesmeric sleep. Its influence from that time was complete. A few minutes only served to send me into a slumber, from which I awoke a healthier man. My cure was rapid and complete; physic was thrown to the dogs; and any recurrence of my former symptoms vanished at the wave of her hand. Then it was that a most singular phenomenon

was shewn. I looked upon my wife and beheld in her an image of my former self. The ills which I before had to mourn over in myself, I saw in her. The same dejection, the same feeling of weariness, the same pains. The high-spirited, light-hearted woman, turned into the desponding invalid. I had bequeathed to the mother of my children the malady which had made my life a misery. But who under such circumstances could give way to despair? Mesmerism had expunged the word from my vocabulary. We waited upon Dr. Elliotson, who kindly mesmerised my wife daily; and in less than a fortnight I had the happiness of seeing her the same happy creature as heretofore. I have had but one return of my old enemy. I shudder at the recollection! My wife mesmerised me; I slept for an hour, and awoke, to all appearances, well. I had some particular business to transact, and I found I had presumed too much. I was mesmerised again, went to bed, and rose in the morning free from pain. Thus was an attack baffled, which, had I been a stranger to mesmerism, would have subjected me to leeches, purgatives, and many other equally agreeable remedies.

"I have occasionally mesmerised my wife since, and on one occasion noticed some of the higher phenomena of mesmerism. She displays in an uncommon degree mental touch and taste. I was sitting one evening after having mesmerised her, quietly enjoying a cigar and a glass of gin and water, when on raising the glass to my lips and drinking, I was struck by the alteration in her features, expressive of dislike; and she exclaimed, "How can you give me that horrid gin, when you know it makes me ill?" Astonished, I cut a slice off a lemon and put it in my mouth, when she shuddered and said, "I shall suffer with the cholic for that to-morrow." I communicated these effects to Dr. Elliotson, and he has since tested them. Such, Sir, are the particulars of my case. To any one really anxious for truth, to any one seeking relief from pain, I shall be happy at any time to render any information in my power; and the happiness I experience in my recovery will be enhanced, if I can be assured of one poor sufferer following my example, with, I feel confident, the same happy results.

"I am, Sir, your obedient servant,

"WILLIAM SNEWING."

"*Friday.*

"Sir,—Accompanying this, is the narrative of my case, which you will be pleased to alter and amend as you think fitting. I have, however, one favour to ask of you; it is

that you will permit the expressions of my gratitude to you to remain unaltered, as I feel so great a pleasure in acknowledging my obligations to you.

“ Believe me,

“ Your obedient servant,

“ To Dr. Elliotson.

“ WILLIAM SNEWING.”

To shew the disposition of the patient and his wife, I take the liberty of forwarding also a note which I received a few months back.

“ 77, Wells Street, Oxford Street,

“ April 29th, 1847.

“ Dr. Elliotson,—My life having been changed, by the salutary influence of mesmerism, from a painful existence to a state of health and happiness, I feel it my duty to assist in extending the sphere of its usefulness. I beg to enclose you one guinea as my first subscription to the Mesmeric Infirmary, and will thank you to enter me as an annual subscriber of that sum. With grateful recollections of your kindness,

“ I remain,

“ Your most obedient servant,

“ To Dr. Elliotson, &c.

“ WILLIAM SNEWING.”

I shall now speak of the mesmeric phenomena of the two cases.

After Mrs. Snewing had cured him, I requested to be allowed to see her send him into sleep-waking, and frequently afterwards mesmerised him myself, as he accompanied her whenever she came to me to be mesmerised. On these occasions I always sent them to sleep at the same time; and frequently both were so obliging as to come whenever I wished to demonstrate mesmerism to my friends.

He became so susceptible that one pass, almost half a pass, made his upper eyelids descend and vibrate, his eyes to turn up, and sleep-waking come on. In a very few seconds he was in sleep-waking, perfectly rational, knowing where he was and who I and others around him were, just as if awake; but, like other sleep-wakers, speaking in a tone and in language which shewed how completely he was at his ease—exactly as if he was in his family. His answers were short, for he greatly disliked being disturbed; and he would have remained in this state long, leaning back in the chair with his arms hanging down perfectly relaxed, and his legs and feet extended, had I not always awakened him by repeated contact passes with my thumbs upon his eyebrows outwards, and

blowing in his face. He generally remained, even after several repetitions of these measures, for some time only half awake, inclined to relapse again; and seldom was perfectly awake till he had gone into the open air.

I found I could stiffen his arms and legs by contact passes along them: but, if this was omitted for some weeks, the susceptibility of stiffening lessened greatly, though he was sent into the sleep-waking as readily as ever. If my large magnet was put in contact with his hand, this and the arm stiffened: and, if he took hold of the magnet when awake, gradually his hand stiffened upon it, his arm stiffened, and he went into the sleep-waking, which differed in no respect whatever from the sleep-waking induced by passes. His wife I never could stiffen in her sleep by longitudinal contact passes, however long I continued them upon her arms: neither had the magnet any effect upon her in either her mesmeric sleep-waking or in her ordinary state. These results agree with those which I formerly detailed,* and have been verified in every trial made by me since I published them. I have *not yet* found a person stiffened by the magnet who was not stiffened by mesmeric means, nor sent to sleep by the magnet who was not stiffened by them. The great majority of persons who could be stiffened by mesmerism have been stiffened by the magnet and then gradually sent to sleep, though the time requisite was sometimes long: but a few who could be stiffened by mesmerism were not stiffened at all times by the magnet, nor sent to sleep, and some never stiffened by it nor sent to sleep; though I dare not assert that these effects would not have been obtained if I had allowed the trial to continue for a couple of hours.

I sent Mrs. Snewing into a mesmeric state the first time after making passes during the best part of half an hour. But I never could send her off so quickly as I did her husband. They sat in two arm chairs before me, and I made passes before each at the same moment with one hand, which was always the right in regard to her. The greater part of twenty passes were to the last required for her. For a length of time she went into only half sleep-waking, giving few signs of sleep or sleepiness, but evidently in a mesmeric state from the change of her manner and mode of expressing herself: they becoming those of home. She could recollect almost everything on being restored to her ordinary state: and even ultimately, when she went fully into sleep-waking, she remembered on waking a little of what had passed in it. She

* *Zoist*, Vol. IV., p. 107—111, 278—284.

went to sleep with a very little perseverance, and was awakened most readily : he went to sleep most readily, and was a little difficult to wake. In sleep-waking he was short in his answers and disposed to be perfectly silent : she would laugh and be inclined to talk.

To witness these varieties at the same time in the mesmeric sleep-waking of the husband and wife, who were both strangers to the subject, was most interesting. It reminded me of the sleep-waking of the two sister Okeys, each of whom, though both displaying the same general phenomena, displayed them with such differences as were sufficient to satisfy every person of common observation that the cases were real ; if indeed this was not sufficiently evident when either alone was seen. No one phenomenon which occurred in both ever occurred in precisely the same modification in both during the whole period of above two years that I attended them. Some things never occurred but in one of them. The metals affected each differently. The language of each was altered from the first, and underwent a gradual change, words and sentences being strangely perverted : but the kind of perversion was peculiar to each, and neither ever during the whole time, though they often jabbered rapidly, tripped and fell ever so slightly into the language of the other. The man who gave out that the younger was only an imperfect imitation of the elder, gave a proof of his own total ignorance of the subject and his incompetency to set up for an observer of nature. The matter was far too refined and delicate for him. Certain things occurred in one of the present couple also that never occurred in the other. One only of the two displayed muscular rigidity, the other only displayed a less common phenomenon—community of sensation ; and this was discovered accidentally by the husband in the manner described in his letter. He was taken by surprise ; and, when he related the fact to me, I was anxious to investigate it, and presently found its reality certain.

I had never met with this phenomenon among my own cases. It was exhibited to me satisfactorily, but not fully, once at my own house in a person from the country : and Dr. Engledue exhibited it to me at his house two years ago. On the latter occasion the phenomenon was community of taste. I was struck with the frequent slowness of the phenomenon,—that the patient occasionally did not sympathize with him in taste for a long while, sometimes not till he had the substance no longer in his mouth. I immediately remarked to him that I thought this was no sympathy of the palate, or of the nerves,

as people generally thought, but sympathy of the brain. For, when the elder Okey sympathized with the movements of others, as she did when the persons were placed quite out of her sight, making the very same grimaces, the same movements of her fingers and hands that they did, these effects often came out slowly,—after the persons had ceased to make the movements, or indeed, having given up the attempt in despair, had begun some other movement for her to imitate. Here the affair was decidedly cerebral—an occult perception and a volition. The sympathy of taste I therefore concluded was an exactly similar phenomenon, but concerning cerebral parts of sensation instead of cerebral parts of motion. He told me that this was his view, and he had expressed it to friends a few years before when he first noticed the phenomenon, but was not listened to by them. I *fancied* that if it had been a sympathy of nerves of sense, it would have occurred instantly, if at all. Gall saw so much quackery with mesmerism in Paris, and read such exalted and visionary mesmeric speculations in the writings of his own countrymen, that, though he believed in mesmerism to a certain point,* he rejected all that was beyond common experience. Speaking of the celebrated German anatomist Reil, who adopted Gall's anatomical discoveries, he remarks with perfect incredulity, "The estimable Reil, after having spoken of the abdominal ganglia as capable of becoming the conductors of sensation, says,—'the transition to the state of a conductor is so much more easy in living than in inanimate nature, that a communication may be established between the magnetizer and the magnetized, so that, if the former chew pepper, the latter tastes it.'"[†] "the magnetizer scratches himself, the magnetized itches at the same part: the former coughs, pricks himself, the latter also coughs and feels the prick: the magnetizer takes wine and pepper into his mouth, and both taste them."[†] But, being convinced of the fact, I resolved to avail myself of the present opportunity of examining into it. I requested my butler to enclose, in five different packets of blotting-paper, salt, sugar, cinnamon, ginger, and pepper. These were wrapped in one common cover when given to me, and I handed them over to Mr. Scarlet, the eldest son of Lord Abinger, who gave me one packet after another, any that he chose, as each was done with by me. The Archbishop of Dublin and several clergyman and other friends were present.

* *Zoist*, Vol. I., p. 231.

† *Anatomie et Physiologie du cerveau*, vol. i., p. 135, &c. See my *Physiology*, p. 675.

When I put each into my mouth, I was ignorant of its contents, and learnt its nature as the paper became moistened and gave way. The first was salt, and I stood with it in my mouth at her side and rather behind her, saying nothing. Before a minute had elapsed she moved her lips, made a face, and said, "Oh, that's nasty enough." "What do you mean?" "Why you've put salt into my mouth, you needn't have done that." I removed the packet of salt, and took another, which proved to be cinnamon. Presently she said, "Well that is odd; I never heard of such a thing; to put such things together into one's mouth!" "Why what do you mean?" "Why now you've given me something nice and warm, very pleasant, but you've mixed salt with it." The impression of the salt thus still remained. "What is it?" "I don't know the name of it, but it's very nice; it's what we put into puddings; brown, and in sticks." She puzzled a long while and then on my asking if it was cinnamon, "Yes, that's it," she replied, "How odd that I shouldn't recollect the name." I then removed it, and took into my mouth another packet, which proved to be sugar, and I observed that Mr. Scarlet very properly peeped into it before he gave it to me. After a minute or two, she began, "Oh, that's very sweet; I like that; it's sugar." I removed it from my mouth, and took another packet, which proved to be ginger. After a minute or two she exclaimed, "Well, this is the funniest thing I ever heard of, to mix salt and cinnamon, and sugar, and now to give me something else hot." "What is it?" "I don't know; but this is very hot too. It sets all my mouth on fire." In fact, I felt my mouth burning hot. After some difficulty, for she was puzzled between these conflicting impressions, she said it must be ginger, and went on complaining of the heat of the mouth. I took a glass of cold water, and she instantly said, smiling, "That isn't hot, that's nice and cool, it makes my mouth quite comfortable." "What is it?" "Why it's water; what else can it be." The last packet was now put into my mouth, and proved to be pepper. She cried out, "Why you're putting hot things again into my mouth. It gets down my throat, and up my nose; it's burning me," and she soon declared it was pepper. I could scarcely endure it, and took a draught of water. She was instantly relieved, and said, "How cool and nice that is." She could not have seen what was doing had her eyes been open. A gentleman now came beside me and pricked one of my fingers with a pin. She took no notice of it at first; but, after a few minutes, slowly began to rub the fingers of her corresponding hand, and at last rubbed one

only, that corresponding with my finger which had been pricked, and complained that some one had pricked it. The back of one of my hands was now pricked. She made no remark, but remained in quiet sleep. The pricking was at length repeated at the same spot, and pretty sharply, in silence. Still she made no remark. We gave it up, and my other hand was pricked in silence. After a little time, she began to rub her hand, *corresponding with that of mine which was the first pricked*, and complained of its having been pricked at the very same spot as mine. Gradually she ceased to complain, and was still again. After the lapse of another minute or two, all the party observing silence, she complained that the other hand, corresponding with that of mine last pricked, was pricked, and wondered that any person should do so. This is a most remarkable circumstance; perfectly corresponding to the phenomena of sympathetic movements in the Okeys, which often came out so long after the movement of the operator had been made. Indeed after he, in despair of any effect, had made another motion for them to imitate, and when he was expecting the latter, the first would take place. It shows how easily persons ignorant of the subject and unqualified to make experiments may come to false conclusions, and set themselves up as the discoverers of failures and imposition. In my patients the movement given for sympathy and not productive of apparent effect has often come out again in a *subsequent sleep-waking*, the impression remaining unconsciously in the brain. The heat and taste of the pepper still remained in Mrs. Snewing's mouth, and she went on good-naturedly, as always, complaining of it. While she was complaining, I suddenly awoke her, and asked what she tasted and whether her mouth was hot. She looked surprised, and said she "tasted nothing" and her "mouth was not hot;" and she smiled at the questions.

A few weeks afterwards, I repeated these experiments with all the same precautions, in the presence of Mr. H. S. Thompson and Mr. Chandler, who are very accurate observers, Mrs. Thompson, and a few other friends. I stood quite behind her large high-backed leather chair. Mr. Chandler gave me the packets at his own pleasure, and, on tasting each, I wrote on a slip of paper what I tasted, and held up the slip at a distance behind her, that all might judge of her accuracy and my truth. These were the same articles as in the former experiments; but, as they were on both occasions taken at random, the order of course turned out to be different. In addition, Mr. Chandler gave me a piece of dried orange-peel from his pocket; and I tasted water and wine.

She named each article with perfect accuracy, and readily; remarking that it was very strange she once could not recollect the name of cinnamon. Indeed, on the first occasion, she described the taste and the external character and uses of the various articles with perfect accuracy, but hesitated in giving the names of the cinnamon and ginger and pepper; a fact shewing that the sleepiness extended a little more over the mental powers than one might imagine. In a note sent me lately by Mr. Thompson are the following remarks:

“The patient’s lips moved, and in a very short time after you had detected its nature, she appeared to taste it as well as yourself; and when it was anything disagreeable begged you would not put the nasty stuff into her mouth in this way. She told, without the slightest mistake, every thing you tasted: salt, sugar, cinnamon, pepper, ginger, orange-peel, wine, water, and some others. Not a word was spoken by any of the party to each other, and the only question that was asked the patient was, what she had in her mouth that she complained of. After the spices, when you drank water, she seemed to enjoy it much, saying it cooled her mouth; but at other times, as you drank it very freely, she requested that you would not give her any more water, for that so much water was disagreeable to her. There were present, Mr. Chandler, Lord Adare, Baron Osten, a friend of his, whose name I do not know, myself, and my wife. We were all perfectly satisfied with the entire success of the experiments.”

I smelt to Eau de Cologne, without any noise. She presently said, “How nice: what a nice thing you’ve given me to smell.” But she could not tell what it was: when I mentioned its name, she recognized it. I did the same with water. She made no remark. I asked her if she smelt anything. She replied, “No, I don’t smell anything; what should I smell?”

I put snuff to my nostrils: she almost immediately complained of snuff being given to her.

The experiments had now been very numerous, and I proceeded to those of sympathy of touch. But the severest pinching and pricking of my hands, ears and neck, for a length of time, were unnoticed by her. All present, being conversant with mesmerie experiments, agreed that no more experiments should be made: that no result could be expected after so much excitement of the system. I therefore desisted, and remarked that this was again a circumstance which I noticed in the Okeys:—that all the most beautiful experiments with metals, water, tractive movements, ceased after a time to have any result; that the results before their cessation often became very confused; and that uninformed experimenters are sure, from this cause also, if they connectedly

take things into their hands, to meet with failures and become celebrated detectors of folly and imposture.

I now therefore boldly declare that the accounts given us by mesmerists of sympathy of sensation are founded on truth. This fact of cerebral sympathy is one with which the medical world and metaphysicians and phrenologists are all unacquainted.

The transit of disease from *one part of the body to another* is universally known, and is technically called metastasis. We all remember the lines in Horace :

“ Emovit veterem mire novus, ut solet, in cor
Trajecto lateris miseri capitisve dolore.”

The ignorant only are thought to believe in the transit of disease from *one person to another* : and those only of lower grades in society are known to endeavour to contaminate with their own disease or that of their friends another person whom they suppose to be in good health. I have read that, in Greece I think, peasants are in the habit of throwing a nosegay to you which they have first placed for contamination in the bosom of a relative or friend in a fever. Instances of a similar practice in regard to a loathsome disease are met with occasionally by us in this country, and crimes supposed always to have another motive have their origin now and then in this. Sometimes, though rarely, and by those who appear the most ignorant of all, the practice is adopted not in reference to another person, but in reference to *another species*.

In the *Morning Chronicle* of Oct. 7, 1835, is the following account :—

“ Yesterday, in Currier Street, St. Giles’s, an Irish labourer, named Fagan, having a child with hooping-cough, was persuaded by some of his countrymen to borrow a donkey, take it to his door, bring his child down stairs from bed, and, he being on one side and his wife on the other of the donkey, to pass it over the back and under the belly three times, giving the donkey a piece of new bread every time. The child was made to kiss the donkey’s nose three times; and then paddy, muttering some unintelligible words, took it to bed; two hundred Irish yelling around all the time. The father was confident the disease would leave the child for the ass in twenty-four hours.”

The fact of the transit or metastasis of disease from one individual to another, whether of the same or of a different species, is unknown to the medical world. But this pathological occurrence is proved by mesmerism as clearly as the physiological fact of cerebral sympathy of sensation and thought between two individuals. I am not aware that any

account of it exists in medical works ; but probably very many instances are recorded in mesmeric writings, since it is commonly spoken of among mesmerists.* The record of the only example within my very limited reading is ancient, and has no connexion whatever with mesmerism ; but, like the ancient account of the production of deep sleep and insusceptibility of pain previous to what would otherwise have occasioned agony,† represents the matter as miraculous. We read that the leprosy of Naaman, when he was cured, clave unto Gehazi‡ and his “seed for ever” by supernatural power, and as a *divine* punishment for his *sin* in taking money and clothes for the miraculous cure performed, not by him, but by his master Elisha.

The unexpected production of hypochondriasis in Mrs. Snewing, when she, *acting the part of a good wife*, dispelled the hypochondriasis of her husband by the *natural* means of mesmerism, is mentioned in his letter, as well as my speedier dispersion of the disease from her by the same means.

But this was not the only transit of disease between them. Mrs. Snewing for years had often suffered severely from the rheumatism in many parts ; and at length, sometime after both had been cured of their distressing nervous affection, the disease settled in her right arm, so as to occasion great distress night and day and seriously to interfere with her duties. Her husband of his own accord mesmerised her for this, in the way she had mesmerised him, and soon cured her ; so that up to this time, a distance of four months, she has had no relapse, though formerly she was never half so long free from rheumatism in some part or other. As soon, however, as he had cured her, he found his own wrists nearly disabled, and his ankles became painful. He came to me in the hope that I would relieve him by medicine. I at once offered to mesmerise him ; but he looked very sorrowful at the proposal, and could not bear the idea of my possibly taking his disease from him to transfer it to myself. I assured him that I had no apprehension, because I had not yet heard of an instance of any pain contracted by a mesmerist from another that had been contracted by a third party on curing him. He then consented, and after being mesmerised twice by me was well. He did not return, as I should have wished, because I know it is generally very important to consolidate cures by continuing mesmerism some time after the cessation

* A clear instance of the transit of pain from a patient under us both to my medical friend, Mr. Case, who mesmerised her, and who has never suffered from the pain since, is well worth reading in *The Zoist*, Vol. III., p. 330.

† Genesis ii. 21.

‡ 2 Kings v.

of a disease, just as it is to continue medicines and treatment after cures by ordinary means. It seems that he could not bear the idea of troubling me. In a week, the rheumatism returned in his wrists, but not in his ankles. His wife set to work to cure him; but utterly failed, though she persevered for weeks and sent him into sleep-waking as usual. This fact is remarkable. Was her system unable to cure him unless by receiving back his disease, and incapable of this reception? But a little sister of his wife, only twelve years old, cured him permanently in two days by making passes first upon one arm and then upon the other as he sat reading: and she did not contract his disease.

The motto prefixed to this article, coming from a highly informed and true philosopher, cannot be read too often: and I cannot terminate the article without quoting a discourse lately delivered by one of the cleverest bishops of the Church of England before the University of Oxford and the British Association of Science, the latter of which bodies, excluding as it still does both true cerebral physiology and mesmerism from its meetings, stood in sad need of the Bishop of Oxford's honest admonitions. The strong feeling which Mr. Prideaux's allusion to phrenology excited last year in the Association is recorded in the 16th number of *The Zoist*. At the late meeting, the subject of etherisation before surgical operations was introduced fully and forcibly into the speech of the estimable president, Sir Robert Inglis,* by Mr. Owen, who pre-

* "It is this remarkable property of ether," said Sir Robert Inglis, "which has led to its recent application with such success as may well lead us to thank God, who, in His Providence, has directed the eminent physicians and surgeons amongst our brethren in the United States to make this discovery:—a discovery which will place the name of Dr. Charles J. Jackson among the benefactors of our common nature." Mr. Owen's incessant praise of ether I do not find fault with; nor with his telling every body that he is certain every hospital will maintain an officer expressly to have the charge of all that relates to ether. Would that every hospital would maintain a group of officers to mesmerise! the usefulness of the institutions would then be far more than doubled. But it is remarkable that Mr. Owen's enthusiasm for ether is in exact proportion to his hostility to mesmerism.

Mr. Owen proceeded to say, by the mouth of the President: "With regard to the functions of the primary division and parts of the brain itself, there has been of late a happy tendency to substitute observations on the modifications of those parts in the series of the lower animals in the place of experimental mutilations on a single species, in reference to the advancement of cerebral physiology. Experiment is, no doubt, in some instances, indispensable: but we ought ever to rejoice when the same end is attained by comparative anatomy rather than by experimental vivisections; and every true philosopher will concur with my most eminent friend, Professor Owen, in his doubt (I quote his own words), 'whether nature ever answers so truly when put to the torture as she does when speaking voluntarily through her own experiments, if we may so call the ablation and

pared the physiological portion for him. But, though between *two and three hundred* surgical operations have now been performed under mesmerism without pain, and *all have terminated successfully*—a result very different from that of the employment of ether, no allusion was made to that grave and wonderful scientific truth. Great is the disgrace to the Association; still greater is the disgrace to Mr. Owen. The time must come, nay the hour is at hand, when all this will recoil impetuously and with jarring sound upon those scientific men who now recklessly pursue their course in the British Association and the Royal Society, scorning the doubt

addition of parts which comparative anatomy offers to our contemplation.'—[Owen's Hunterian Lecture, *Vertebrata*, p. 187.]”

Gall is not mentioned, who preceded Mr. Owen above twenty years, thus:—“Let us now enquire,” says Gall, (*Fonctions du Cerveau*, t. iii., p. 199. 1823.) “whether comparative anatomy and physiology are not infinitely more fertile and conclusive in discovering the functions of cerebral parts than those violent artificial mutilations, so vaunted and so barren of result. The animals nearest to man are, as far as regards animal life,—the moral and intellectual faculties, only so many fragments of man. Their brains are deprived of many parts which the human brain possesses. All these brains, therefore, are so many *natural mutilations*, compared with the human brain. They are also natural mutilations, if compared among themselves.” In his 6th volume, between p. 178 and 288, he says, “Physiologists have supposed that they could discover the functions of the nervous system, especially of the cerebral parts, by means of mutilations, and I have proved, and will prove again, that it is impossible to avoid confusion by any method whatever.” “The results and the explanations of the experiments of Rolando and Flourens are, in many respects, opposed to each other, as hitherto has happened to all experimenters by lesion and mutilation, and as it must necessarily always happen; and as it always has happened, it happens also to our two estimable co-labourers,—always, sooner or later, we find the promises of experimenters by lesion and mutilation have evaporated almost to Zero.” “One part is removed after another, and the cessation of one function after another is apparent instantly. They take no account of the suffering, trouble, and restlessness of the animal, of the blood which inundates the injured parts and which has to be stanchd every moment, which very often coagulates immediately, and the stanching of which necessarily causes compression, friction, laceration, &c.” “It is scarcely possible to perform the very same operation twice.” “This single circumstance is generally enough to disgust those who enquire after truth with candour, without self-love and itching after a momentary gratification of vanity.”—“Gall had a horror of inflicting pain upon poor brutes, and would allow Magendie to be little more than a canicide.” See my *Physiology*, p. 424.

The injustice to Gall, habitual in the Association, was shewn in the Report of its Third Meeting. I quote the report from my *Physiology*, p. 465: “Dr. W. C. Henry says, ‘The honour of this discovery (that there are distinct nerves of sensation and motion), doubtless the most important since the time of Harvey, belongs exclusively to Sir C. Bell.’ (p. 62.) Now no new principle was discovered. We knew before that some nerves, as the optic and olfactory, were for sensation only, and some, as the common motor, the external motor, and the internal motor of the eye, and the lingual, for motion only. The only discovery was that two individual nerves were, one for the first function and the other for the second. That no one nerve could be for both sensation and motion had always been evident to reflecting minds. Galen taught his cotemporaries that one set of nerves went to the skin for sensation, and another to the muscles for motion.”

that things will always go on exactly as at present. They may be assured that,

“ Veniet tempus et quidem celeriter,”—

Divines had before always found it necessary to urge philosophers to listen to revealed matters in the midst of their devotion to the investigation of nature. But now we have the novelty of a divine finding it necessary to exhort the scientific world not to allow their pride to blind them to portions of their own pursuits—necessary to instruct them in their pursuit of science: and, knowing as I do, that the bishop, like some others of the episcopal bench, admits the truth of both phrenology and mesmerism, and takes great interest in them, I feel assured that his exhortation to scientific men was prompted by these two subjects.

“ For the discovery of truth, it is needed that the facts of nature around man should be questioned by his intelligence. For this questioning, the first of all conditions is, that he should have those facts clear, defined, separated from others, ascertained in themselves. That he should so have studied them as to know their true relations, to see through seeming resemblances, to catch the scattered hints which declare, in the midst of apparent dissimilarity, real connection; *to see the value of a fact*, which, having been arbitrarily thrust from its true place, has seemed hitherto a perplexing superfluity; that he should thus have plain and clear before him the elements of which the insight of his higher reason is to suggest to him the law. Now, for all this the very first mental qualification which he needs is patience; a patience which will steadily refuse to taste prematurely the pleasure of generalization, which will sustain him through the longest, the most wearisome processes of minute investigation. And to this first condition of successful study, *pride is the direct antagonist*. The pride of ignorance is, we all know, most impatient; it gathers up the merest external resemblances, and then generalizes at a grasp. And very little removed from this state is the impatient man, be his actual attainments what they may. His own thoughts, his own impressions, his own fancies, these are the facts of the self-sufficient. He cannot endure the slow laborious processes to which the student of nature must submit. Nor is this all: there must be *an ardent love of truth as truth* in him who would so persevere as to follow her guidance up the steep path which alone leads to her secret dwelling place; and with this, too, *pride interferes*. He who dwells upon or looks for his own exaltation, will soon have in all his studies another and a lower aim than the discovery of truth. Not what she will reveal, but what will do him credit, will become the secret law of his motives; and to such a tempter soon become familiar short paths and little ends, and tricky means which lead not to her seat, and to which she will not yield her hidden store. At another point again he is weakened. He only who will be indeed

a learner can be greatly taught ; and *to be a learner the proud man will not bow : he will not learn of others, for he looks down scornfully upon them, and scorn is no learner in any school.* He wastes the rays which would have enlightened his eye, not believing in the light of other men. He will rather repudiate the richest inheritance of transmitted knowledge, than acknowledge even to himself what he receives from others—and on such a mind there soon settles down the thicker darkness, which is bred by all the storms of envy, captiousness, jealousy, and hatred. And as he will not learn from others, *so not even by Nature herself will he be taught.* He thinks he knows so much, that his estimate of what is to be known is lowered. And this is not the spirit of a learner : he grows to deal boldly with Nature, instead of reverently following her guidance. He seals his heart against her secret influences. He has a theory to maintain, a solution which must not be disproved, a generalization which shall not be disturbed ; and once possessed of this false cypher, he reads amiss all the golden letters around him.” p. 17. (*Pride a hindrance to Knowledge ; a sermon preached in the Church of St. Mary the Virgin, Oxford, before the University, on Sunday, June 27, 1847.* By Samuel, Lord Bishop of Oxford.

I offer no apology for introducing the following beautiful verses from a recent charming volume of poetry.*

“ Truth’s victories are slow. Those who begin
The glorious battle in her dear behalf
Die off—despairing some : and hapless, all—
And leave the harsh inheritance of strife
To those who love them, and to times remote
The dearly-bought and tardy-paced success.
They sow, but reap not, nor their sons, nor grandsons :
But strangers to them garner up their fruits,
Oft-times not knowing even the saintly names
Of those who struggled for a thankless world.

“ But Error’s victories are sooner won.
Who fights for her, fights for an easy spoil.
With willing soldiers, valiant in the cause,
And gains the battle, oft without a scratch :
For Error crowns her generals ere they die,
And blazons in men’s ears with blatant voice
Their bloodiest deeds, until the foolish world
Exalts them first to heroes, then to gods,
And swears for ever after by their names.

“ But blessings on the Truth, it prospers still.
And Error, though it lives luxuriantly,
Lives fast, and grows decrepit, and expires
To be succeeded by its progeny.
But Truth ne’er dies. Once let the seed be sown,
No blight can kill it : neither winds nor rain,
Nor lightnings, nor all wrath of elements,
Can e’er uproot it from the hungry soil.”

* *Voices from the Crowd.* By Charles Mackay, LL.D. “ *Truth and Error.*”

It is no little pleasure to me to mention that the subjects of the present communication are Roman Catholics. Certain Protestants who conceive that all except themselves are not merely in gross error, but narrow, ignorant, blind, and bigotted, denounce mesmerism as an abomination, wicked and satanic; preventing, as far as in them lies, their fellow-creatures from participating in its blessings, and injuring, like some medical men as far as in them lies, the characters of those who are anxious to disseminate its blessings. How could such persons stand in the presence of this enlightened and truly excellent couple, who saw clearly that it was an affair of nature and this world, and to be resorted to with thankfulness? I am not aware that they asked permission of their priest; and, if they did, he must have been an enlightened man and have viewed the subject like a philosopher. Let such protestant persons remember that the most enlightened, (perhaps too in regard to religion,) the most unselfish, the most glorious, of all public men at present in authority, the being beaming with all the nobleness, the dignity, the intelligence, and the goodness of which human nature is capable, is the present Pope, of whom it is impossible to think without thinking at the same time of "the famous sentence" in Claudian.

"Nunquam libertas gratior exstat
Quam sub Rege Pro."

P.S. After this was written, I received the following *valuable* note from Mr. Snewing. It ought to be read with deep earnestness by all medical practitioners; for it teaches them how much more good they might every day do to their patients than they are aware of, and in cases for which they already possess suitable means, and which are widely different from nervous affections. I scarcely know a disease to which mesmerism is not applicable either as the sole remedy or an adjunct to well-established means.

"77, Wells Street,
"Sept. 10, 1847.

"Sir,—I don't think I ever informed you of the following case, which I am certain will interest you very much, as it so fully proves the efficacy of mesmerism, and likewise its independence of all co-operation from the imagination of the patient. My little girl, a child 3 years old, had a tendency upon the slightest cold to inflammation of the lungs, and

upon two occasions has had to be leeches, &c. During a visit in the country she caught cold, and the old symptoms appearing I became somewhat alarmed, but as I intended returning to town with her the next day, I did not call in any medical advice.

“When she went to bed in the evening, the symptoms became more aggravated, incessant cough, flushed face, parched lips, and all the other distressing symptoms. After listening to her coughing for nearly an hour, I went up stairs to her. She was asleep, and I resolved to try mesmerism. I never saw such a thing in my life. I had not manipulated five minutes before her breathing had sunk from fifty inspirations in a minute to fifteen. She did not cough once more that night, and the next morning she was as well as ever she was in her life. Can anything be more conclusive? How grateful ought we to be to the Author of all good, for such an inestimable boon to his suffering creatures!

“Believe me, Sir,

“Your faithful servant,

“To Dr. Elliotson.”

“WILLIAM SNEWING.

III. *On the silent power of the Will of one Person over another.*

By Mr. H. S. THOMPSON, Fairfield House, near York.
Communicated by Dr. ELLIOTSON.

I HAVE never doubted the power of the will over persons in the mesmeric state or susceptible of it. The testimony of others has always been too powerful for me to entertain a doubt, though I have never obtained any evidence of the power of my own will. During the process of mesmerising I have repeatedly willed with all my might till I was fatigued, and never once found the period usually required for the production of sleep-waking in the individual patient shortened in the least. Farther, I have often gazed intently upon those portions of the head of mesmerised patients which corresponded with cerebral organs capable of excitement by contact or pointing in the parties, and have all the time willed to the utmost that the particular organ should be excited. I have willed long and violently upon persons in the ordinary state; but always in vain. This I imagine to be a matter of mere accident: and sooner or later I shall have patients whom I can influence by my silent will; and meet with persons more or less capable of being affected by it in the ordinary state. Some have an erroneous idea, which they have learnt from imperfectly informed

writers either without any or with limited experience, that all mesmeric phenomena result from the will only. Many older writers held this opinion, and their estimate of the power of the will was so high that they conceived it extended over inanimate matter. On the authority of Mr. Colquhoun, in his *Isis Revelata*, I wrote the following passage in that portion of the last edition of my *Physiology*, which treats of the wonders of somnambulism and mesmerism, and details the early history of the cases of the Okeys.

"Cornelius Agrippa ab Nettesheym asserts that a man naturally, and without any miracle, unassisted by the Holy Spirit or any other, may convey his thoughts in the twinkling of an eye to another at any distance: '*et ego id facere novi, et sæpius feci. Novit etiam fecitque Abbas Trithenius.*'* A professor of philosophy at Padua, Petrus Pomponatius, born in 1462, had contended, before Van Helmont, for the power of the imagination or will of one person to send forth an influence upon another; and enumerated the conditions of the exercise of this power in nearly the terms of modern magnetizers. He, too, surpassed all, for he point-blank declares that inanimate matter may obey this influence. '*Cum hominis animæ voluntas et maxime imaginativa fuerint vehementes, venti et reliqua materialia sunt nata obedire eis.*'"† p. 664.

In my communication on the cases of Mr. and Mrs. Snewing I recorded my conviction of the fact of cerebral sympathy, from unquestionable experience: and I have no doubt that a certain class of spectral illusions are instances of the same thing. When a person is dying, or in other circumstances which cause him to think most intensely upon a certain other absent person, however distant, the state of his mind—his brain—very frequently causes the absent person not merely to think of him but to fancy an appearance of him, and sometimes of few or more of the circumstances in which he is placed—a thing demonstrating a still further sympathy with his brain, for the impressions upon his brain from the surrounding circumstances are then also sympathized with. Nay, the brain of a third person in company with the sympathizing party will occasionally sympathize with the brain of the latter and see the very same appearance, though the appearing party be unknown to him. Instances

* "*De Occulta Philosophia*, l. iii. 'This I have known and often done; and so has Abbas Trithenius.'

† "*De Incantationibus*. Basil, 1577; p. 237. 'When man's will, and especially his imagination, are vehement, the winds and the other objects of the material world are made to obey them!!!'"

of all these facts I hope to present soon to the readers of *The Zoist*; and shall feel greatly obliged for any well authenticated accounts and for any references and even opinions with which I may be favoured.

I have received two communications from friends, with permission to forward them to *The Zoist*; one from Mr. H. S. Thompson, the other from Dr. Ashburner.

JOHN ELLIOTSON.

Sept. 10, 1847.

In a late number of *The Zoist** I made a few remarks on the action of the will, or the power of communicating, by the will alone, ideas and thoughts to persons in a mesmeric state. I also expressed an opinion at the time, that the same effect can be produced upon persons in a waking state, and upon such as had never been mesmerised; and I related some facts in confirmation of what I advanced. Lately the attention of many has been directed to this very interesting subject, by the exhibition (in London) of a somnambulist, Madlle. Prudence, who was said to have a perfect sympathy with her mesmeriser Madlle. Laurant, exhibiting the power of knowing what is passing in the mind of her mesmeriser, or others put *en rapport* with her; and being completely under the direction of the mesmeriser's will. I went to witness this curious exhibition. The somnambulist played at *écarté* perfectly correctly with her eyes bandaged and a thick shawl tied over her head. She moved forwards, was drawn backwards, or fell to the ground, by what was asserted to be the will of the mesmeriser. But I must here remark that the mesmeriser, to produce these effects, made passes with the hand to or from the somnambulist, or in a downward direction. She acted admirably several *tableaux vivants*, the subjects of which were suggested to the mesmeriser by parties who were only spectators of the exhibition. She was declared to describe persons who were absent when put *en rapport* with their relations and friends, who were to call the absent person strongly to their recollection at the time.

Convinced of the possibility of all these things being effected by the will of the mesmeriser, or by sympathy with the parties with whom she was placed *en rapport*, I had no reason to suspect, nor did I observe, any attempt at deception. That Madlle. Prudence is a genuine somnambulist I have no doubt; yet the performance was not quite so satisfactory as I could have wished, and I could not feel certain that the will was the only agent by which the mesmeriser's

* Vol. III., p. 319.

thoughts and wishes were conveyed to the somnambulist. For all who have seen much of persons in a mesmeric state must be well aware how highly exalted all the senses frequently become, so that some mesmeric patients will hear a whisper inaudible to every one else, and distinguish the slightest movement of the mesmeriser's hand. Therefore it is possible that certain ideas may be connected in the somnambulist's mind with certain sensations produced by different motions of the mesmeriser's hand, and I observed the mesmeriser stood generally very close to the somnambulist, always pointing at her and moving her hand. If all the phenomena are produced merely by the will, as asserted, I cannot see the necessity of the mesmeriser being so near the somnambulist, nor why she should point or make passes with her hand. This certainly spoils the appearance of the experiment. It struck me that the somnambulist had been practised to exhibit some of the phenomena, from the circumstance that any particular character, or the exhibition of any distinct feeling, or passion, was generally represented justly and admirably; but when merely a simple action was required, such as clasping the hands, touching the nose with the finger, crossing the arms, &c., &c., several times she appeared not to understand what her mesmeriser intended.

In the description of a person whom a party, put *en rapport* with her, was thinking of, she was not quite correct the day I saw her; yet it is but fair to add that several persons have told me they have tested her on that point and found her perfectly accurate in her descriptions. I think if she was quite successful in that experiment it would be conclusive proof of the power of thought-reading, as no signs from the mesmeriser could avail the somnambulist in describing a person unknown to the mesmeriser. I have stated the objections which I thought the exhibition open to; but at the same time my conviction is that the phenomena I witnessed were generally, if not altogether, produced by the will of the mesmeriser upon the somnambulist.

Whilst upon this interesting subject, I cannot help offering a few remarks, and relating a few facts, which have come under my own observation. I expressed an opinion before, that it was not necessary that a person should be in a mesmeric state to exhibit the phenomena of thought-reading, community of taste and feeling, or of being acted upon by the will of another; that there are highly sensitive persons who exhibit this wonderful faculty more evidently than others, but that all, more or less, are endowed with this susceptibility, and that to an extent which is rarely suspected. Though

perhaps I may not find many who believe this susceptibility to be so general as I do. I should think that few who have studied the subject at all will deny the occasional exhibition of these phenomena, or will refuse to number them amongst other pathological facts. These faculties or powers are no new discoveries. In history, from the earliest period down to the present day, we read of persons endowed with them. In the epidemic ecstasies of the middle ages, the communication of thought was deemed a certain proof of possession, and no exorcism was practised unless this power was proved. Father Surin, in enumerating the proofs of possession in the *Ursulines of Loudun*, mentions as the most indisputable one that they told the most secret thoughts.

M. Barrier, a Physician of Privas, in a communication to Dr. Foissac, mentions a case of a young female ecstatic who penetrated the thoughts of all who were around her, and answered every question which was put to her mentally.

Community of taste and feeling I have ranked in the same class of phenomena as thought-reading, since they all depend upon the nervous system of one person being in a sympathetic state with that of others; and I have found that those who show community of taste or feeling have generally the faculty of thought-reading. One patient who was highly sensitive, and whom I mesmerised for a nervous disorder, could when awake point out immediately whatever part of my head was touched by a third person. If I mesmerised her when I was in spirits, she was in spirits also; if I was grave, she was grave; and I never dared mesmerise her when I was suffering from any annoyance. I did not find that she often had *distinct thoughts* corresponding with my own, even when I tried to impress her by will with them. But she has experienced and shown a *feeling corresponding* with the thoughts I had; and I have often, by the will, made her perform a series of trifling acts; though, when asked why she did them, she has answered that she did them without observing them, and had no distinct wish to do them as far as she was aware. Of community of taste, I have never met with any cases more beautifully distinct than two which I and several friends witnessed last week. One occurred in a patient of Dr. Elliotson, mesmerised by him; the other to Mr. Chandler.* They were cases I think which must have convinced any *honest enquirer, however incredulous he might have been*. I have tried several experiments on persons not in a mesmeric state,

* The cases of Captain Peach related in No. XVIII., and that just related in the present number.—*Zoist*.

and on some who had never been mesmerised. I have repeatedly found that I have been able by will to suggest a series of ideas to some persons, which ideas have induced corresponding actions; and again, by fixing my attention upon others and thinking on some particular subject, I have often found them able most accurately to penetrate my thoughts. Neither have I observed that it was always necessary to be near them, or to be in the same room with them, to produce these effects.

On two persons with whom I am acquainted, I have tried the following experiment. They have agreed whenever they felt an inclination to write to me, to do so at the time, or, if that was not possible, to note down the day and the hour when the idea occurred to them, to see that it was at the time that I willed them. When I have fixed my attention upon them, willing them to write, I have found the experiment to succeed generally three times out of four.

Some months ago I was staying at a friend's house, and this subject came under discussion. Two friends had left the house the day before. Neither of them, that I am aware of, had ever been in a mesmeric state: but I knew that to some extent they had this faculty. I proposed to make trial whether I could will them to think I was coming to see them at that moment. I accordingly fixed my attention upon them for some little time. Six weeks elapsed before I saw either of them again: and when we met I had forgotten the circumstance, but one of them soon reminded me of it, by saying, "I have something curious to tell you, and want also to know whether you have ever tried to practise your power of volition upon either of us; for on the evening of the day I left the house where you were staying, I was sitting reading a book in the same room with Mr. ——. My attention was withdrawn from my book, and for some moments I felt as though a third person was in the room, and that feeling shortly after became connected with an idea that you were coming or even then present. This seemed so very absurd, that I tried to banish the idea from my mind. I then observed that Mr. ———'s attention was also drawn from the book which he was reading, and he exclaimed, 'It is positively very ridiculous, but I could have sworn some third person was in the room, and that impression is connected with an idea of Henry Thompson.' "

The next case, though of a somewhat different character, still bears upon the same subject.

A lady in a house where I was staying was seized with very violent spasms, accompanied by great nervous excite-

ment. I saw her, and in a short time was able to soothe the pain, check the spasms, and put her into a calm sleep which lasted for some hours. When awake she begged me, if possible, to come in the evening and again mesmerise her. But finding the *medical men who attended her were extremely averse to mesmerism*,* I thought, for the patient's sake, it was better, if possible, to avoid any collision with them. I therefore told her, as I found her so sensitive, I thought that I could succeed in putting her to sleep without coming to see her, and that at 10 o'clock p.m., if she would dismiss every one, except the attendant who was to sit up with her, and request that person not to touch her, nor even go near her, I would try to put her to sleep at that hour; but, should I not succeed, if she would then send for me, I would go and see her. She did as I directed, and at 10 o'clock I commenced willing her to go to sleep. In about twenty minutes I went to her room door and asked the attendant whether her mistress slept; the answer was, "Most calmly." She slept without once awaking until 8 a.m., and was much invigorated. When she awoke, *the medical man who was staying in the house congratulated himself, attributing this deep and refreshing sleep to his sleeping potion, which SHE HAD NOT TAKEN.* For some following nights we tried the same experiment with the same success. I was then obliged to leave the house. In spite of the apparent success of the experiments, I could not help suspecting that the whole good had been done the first and only time I personally mesmerised the patient, but thought it as well not to mention my suspicion to her. She was pronounced out of danger, but when I took leave she expressed a fear that the nervous irritability and sleepless nights would return. I promised that she should still have the benefit of my good wishes for good nights' rest. The two following nights I kept my promise. I then omitted the operation of willing at the usual time, thinking that the good which was done must be through the imagination alone. I, however, got a few lines on the fourth day, informing me, that, though she was much improved in strength, she feared the magic power had ceased, or could not be felt at so great a distance; that she had passed two excellent nights after I left, but the two following ones had been restless and uncomfortable. I wrote immediately to say, that I had been trying whether it was only the effect of imagination or whether I really could produce a beneficial effect at that distance, and that consequently I had not fulfilled my promise the last three nights,

* We wonder whether they would attempt to give a rational or honest reason for this aversion.—*Zoist*.

but I would not be so remiss in future. Before I could obtain an answer to my letter, I received a few lines merely to say that she was glad to find the restless nights she had passed were only accidental, and that calm sleep had again visited her at the usual time.

These narratives may appear strange, and perhaps are both within the possibility of mere coincidence. I find that it is most difficult to write anything entirely satisfactory on this subject; for the more extraordinary phenomena which we observe are too astonishing for recital; so that we cannot adduce sufficient evidence of the facts. I could relate a hundred successful minor experiments upon the more common phenomena, such as Dr. Elliotson witnessed on one of his patients the last morning I was with him, and some which I tried at Lord A——'s; but they are all nearly of the same kind and therefore interesting only as they tend to confirm the truth of the existence of this power. I will therefore quit this subject for the present; and relate two or three cases (as briefly as possible) of the salutary effects of mesmerism, which to my mind are *quite as curious, wonderful, and inexplicable as any of the other phenomena*; but, having become so familiar to us, they cease to astonish us; and fortunately they are so numerous and of such constant occurrence, that we can prove them, any day and every day, in spite of the sneers of the unbelieving, the prejudiced, and the ignorant.

HENRY STAFFORD THOMPSON.

Fairfield House, near York.

. The cases we shall present in another part of the present number.—*Zoist*.

IV. *On the silent influence of the Will.* By Dr. ASHBURNER.
Communicated in a letter to Dr. Elliotson.

My dear Dr. Elliotson,—Your request that I should give you my views on the human will is most readily acceded to, but it was not necessary that you should say you would do justice to my ideas. The motives which operated on your mind to impel you to investigate the subject of mesmerism are of too high an order to lead any one to believe you could be guilty of literary or scientific piracy. The head of the thieving animal has combinations very different from those that exist in your brain. It is not that I would not make you welcome to any of my poor speculations, or to the credit

of having made out any of my own facts,—for no man can value less the honour and glory of reputation than I do; but to do you justice, it is well known that you are punctilious in the desire to give to each his own. People imagine sometimes that I care less than I ought to do for external signs of honour. Barring the necessities of keeping up appearances to retain a footing in society, the man who reflects on his position as an unit among the millions in this wide world is rather weak if he does not estimate the opinion of mankind at its real value.—Ignorance, selfishness, and malevolence form so powerful a combination in jobbing the distinctions of professional competitors that no ordinary courage is required to stem the currents which set in against new or original ideas. You ask me for my reflections on the operation of willing. You have heard something of the base slanders distributed in certain circles by the paid agents of parties who suppose they have an immediate interest in backbiting me. It has answered the purpose of some poor wretches to tell falsehoods about me in order to gain the sympathy and sometimes the money of those weak persons who believe in the satanic agency of mesmerism. *Superhuman* power has been ascribed to the human will, and I ought to feel thankful to you for giving me an opportunity of reducing within rational limits the wild exaggerations that have been circulated by some medical men, whose baseness and cowardice are equalled only by their vulgarity, pretension, and ignorance. I feel that it is degrading to belong to a profession some of the leading practitioners of which claim credit for their want of knowledge, and endeavour to retain themselves in their position by tricks and cajolery played off in the board-room of a public hospital upon confiding noblemen and charitably-disposed persons. I feel that it is no honour to be the associate of men who suspect each other of disgraceful underhand proceedings, and who themselves, regardless of all medical ethics, take means to disparage the reputation not only of competitors, but of intimate connexions, to whom they owe the bread which their own stupidity never could have obtained for their gabbling mouths. You may have had occasion to feel disgust at the stolidity or the cunning of physicians who have opposed the progress of knowledge, but I could detail to you facts that relate to a class of practitioners of the healing art that are too melancholy for public attention. I should not have alluded so strongly to this point if it were not for the opportunity it gives me of elucidating the facts relating to the slanderous assertions of those who have ascribed to my will a *superhuman* power. I wish it to be dis-

tinctly understood, that, in the numerous experiments I have made, the numbers who have exhibited a susceptibility to be influenced by the power of the will are comparatively very small. Every one who knows anything of mesmerism is aware that it is very difficult to induce sleep in a large majority of mankind. Of those who do yield to the sleep, very few are obedient to the influence of the will directed upon them, and of those who are thus obedient the varieties in the degree of susceptibility are very great. If these facts be not kept in view, the opportunities for misrepresentation are in proportion to the interesting variety of the curious phenomena belonging to our most engaging subject. Is it not distressing that in this nineteenth century we should be aimed at by the shafts of ignorant medical or obstetrical impostors? That the antecedents of a course of honest life for thirty or forty years should be hustled by dirty competitors, and that the simple effort to widen the boundaries of knowledge should meet with obloquy and hatred?

You tell me you have not fully investigated the phenomena of the will; nevertheless you have done enough in mesmerism to call down upon you the envy of the sordid and of the base, and yet more will you have to endure. With all the industry you have displayed in your profession, with the sound reputation you have acquired for your powers of medical and physiological investigation, for diagnostic skill, for your introduction of the stethoscope, for your pathological researches, for your therapeutical improvements, you will nevertheless be pointed out as one who has dared to meddle with that unholy mesmerism! If it be not satanic, then you are attacked for your liberal opinions. You have no right to think as you like; in vain you may declare, as I have heard you, your fervent admiration of the magnificent doctrines of real Christianity: the bigots will not spare you, for the tendency of your researches is not agreeable to them.

What will they say to my observations, for the facts connected with the operations of the mind, in shedding forth the fluid of the human will, have tendencies that may, in their limited comprehensions, render God's truth a fallacy and the clearest logic unholy. Sects will continue to exist long beyond our time, and the spirit of caste will exclude all who think with due humility on the eternity of time, on the immensity of space, and on the unlimited power that is guiding the universe to good! Do you dare to enquire into the facts respecting the will? Where may they lead you? The humble philosopher knows that investigation is never ending: new facts produce an evolution of new events, and the spirit

of enquiry is the only one calculated to lead man with due humility to "look through nature up to nature's God!" Is that a bad conclusion? The narrow bigot who would limit our enquiries in natural science from the fear of tendencies is a cruel small headed pest, wanting in all the nobler attributes of moral excellence; deficient in intellectual grandeur! He has the cunning perhaps which the love of money or of other wealth may ripen into a character sufficient for the ephemeral distinctions of this life, but the large aspirations of the great mind are not for his enjoyment. You, I fear, are too apt to feel hurt at the envious stings of some of such creatures. Believe me their influence is temporary. Their pretension to exclusive piety is a mere paltriness. They cannot look boldly at facts, the metaphysical bearings of which would, could they but know it, place them on a solid logical base. A bigot may fear a wrong tendency because he has not the enlargement of mind to comprehend that the scientific knowledge he repudiates may lead him to the establishment of the very truth he is anxious to establish. I hold that the prejudices of contracted piety, the hasty judgments of a weak intellect, are awfully mischievous to real sacred development, by which I mean the interest of a true and enlightened religion. Believing in phrenology the true science of the mind, I cannot conceive of any tendencies which a fearless investigation, logically conducted, into the phenomena of mesmerism, and especially into those of the subject of the will, can have prejudicial to the cause of truth. The tendencies must lead to good results; and, though small ideas and bad feelings in combination may for a time arrest the progress of truth, their power is limited and they cannot prevail. I do not pretend in this hurried letter to treat extensively and minutely of the facts that have presented themselves to me in the enquiries I have made. Your kindness has enabled you to know the extent of my serious illness, and by your directions I have relaxed in the pursuit of those investigations which I commenced with full honesty of purpose, without a sordid or an interested motive. I am at present unable to give you more than a mere outline of the facts and observations I have collected on the will.

1. Mr. Thompson of Fairfield first exhibited to me and established in my mind the fact that one human being is capable, by his will, of influencing the organs and consequently the actions of another. I saw him, by the simple effort of his silent will, excite one person, and that person awake, to come towards him, to touch his elbow, to walk back to a chair, and sit down. These things were done repeatedly and the person

acted upon did not appear to be aware of the dependence of her actions on the will of Mr. Thompson. I saw him on another occasion induce a lady, by his silent will, to go to an empty grate in summer weather and hold her hands as if to warm them by the fire. Of course these experiments were made upon persons who were exceedingly impressionable. My first experiments were tried upon persons whom I had mesmerised to sleep. I soon found that among these there was great variety in the readiness with which obedience was yielded to my silent commands. Those were always most difficult to move who had large organs of Firmness, Self-esteem, Concentrativeness, and Combateness; and generally those, who, having serious disease, slept deeply, were most obstinate or insusceptible: some rose up from their seats and came to me immediately; others shook their heads and appeared to be uncertain for awhile, and then after several efforts to rise finally obeyed, stating that they felt themselves pulled as if by a cord. In those cases where any degree of lucidity was evinced, the individuals spoke of a stream of light coming from my eyes to their foreheads. This stream was said to be of a blue or of a lilac color. One patient said that it was of all the colors of the rainbow. For the most part, when the persons willed were separated from all others, the stream was described to be of a beautiful sky-blue. When asked about the size of the stream of light, there appeared to be a difference,—some saying, it was as thick as the arm,—others, that it was about the size of two ropes filling the eyes and then surrounded by a cloud or vapour which made the whole stream as thick as the arm. Clairvoyants have agreed that, in the act of willing, the stream commences at the back part of the brain and proceeds to the anterior portions, passing out at the eyes.

2. The question arises; If a man be able to influence his fellow man by the simple operation of his will, to what extent can this power be exercised? I believe that, like all our faculties, the will is very limited in its agency. That, according to the organization of the head in each individual, the variety in degree of power is very different. Some have greater power than others, and facts have brought me to the conclusion that the quality of the power differs in different individuals: some are more clear in producing their impressions; some are more powerful and obtunding; some are more soothing and attractive.

3. There are some curious observations to be noted in respect to the recipients of the power. The degree of susceptibility to receive mesmeric impressions is well known to

vary most considerably, and the obedience to the influence of the will varies in the same manner. Those who have large Firmness, Self-esteem, and Combativeness are most difficult to influence, especially if a good Concentrativeness assists these organs. If the individuals willed to be impelled to lift the right arm to the cheeks, or do any similar simple act, be very deficient in the power of clear apprehension and be at the same time of low forehead and large occipital region, the chances are that the fluid of the will acts as a series of mesmeric passes on the patient, and the result is an excitement of the propensities that are most commonly acting upon the thoughts of the individual. I had a case of erotic epilepsy under mesmeric treatment in which the characteristic tendencies were called into play by the mesmeric passes, or by the exercise of the will. The "law of kindness" was in vain invoked, for all human attractive agencies produced these demonstrations, and all repulsive efforts of will brought on epileptic paroxysms. I found it very difficult to obtain sleep until I employed rock crystals, pointed at the face; and these aided by Mr. Road's electro dynamic coil produced the desired effect.

4. Finding that I could produce obedience to my silent will in somnambulists to the extent of inducing some to lift the hand to either cheek—others to get up from a chair and walk across a room towards me—to go back and sit down—to come again to me and touch my right or left shoulder—others to wake up and to go to sleep again as often and as quickly as I chose to alter my thoughts,—I resolved to try if I could influence some of my patients to obey me in the performance of a train of actions. This was education, and this I take it requires the high order of patience to bring to the degree of perfection which we have seen exhibited in the oneiromancie of the cook-maid Mlle. Isa Prudence, whose mesmeric education does so much credit to the charming Mlle. Herminie Laurant and her rotund parent. I never succeeded in producing many compound results. I have made two patients get up from a chair, walk to a sideboard, and bring me a book from it. I have repeatedly made one of them select articles from my waistcoat pocket, and produce to a bystander that which we had previously determined upon unknown to the patient. I have repeatedly made this same somnambulist take my pocket handkerchief out of my pocket, and place it on the table or on the sideboard, accordingly as I willed the thing to be done; and each repetition of the act was found so much to facilitate the subsequent practice, that finally the train of ideas became habitual, upon

the repetition of the impulse received from my will. Mr. Baldock, of Chatham, tried several experiments with the same patient, and produced analogous results. The point is to me satisfactorily established, that a somnambulist can be educated to obey even complicated trains of ideas communicated by the will.

5. To what extent may obedience to the will be carried? This is a question important to social morality. A girl who has never been mesmerised goes for the first time in her life with her mother to Vauxhall Gardens. She is induced to stand up in a dance, and the excitement consequent upon the event has led to an intimacy with her partner, which has in a few hours afterwards caused the ruin of the young woman. What has this to do with mesmeric will? The parties were not conscious that the giddiness of the female was the result of a force operating upon her from the brain of the partner. It is to this description of character that we are indebted for the exaggerated statements partly founded on fact, and for the direct falsehoods which have been circulated, on the exercise of the power of the will to a dangerous extent and for the basest purposes. It is of importance that the whole truth should be known, not only as respects the interests of science, but from the high and honourable motive of publishing all that relates to the public happiness. Individuals die, rot, and are forgotten; their malice is more ephemeral than their small amount of virtue; but the truths they leave behind them. Infatuation is an example of the same idea. The word is derived from *Fatua*, the wife of *Faunus*, of whose inspiration we used to read as boys in *Justin*, and who was probably an example of mesmeric prevision.

There is no doubt that there are individuals in the world capable, from their extreme susceptibility of mesmeric impressions, of being willed to do anything which a strong mind may choose to direct; but the persons so constituted I believe to be extremely few. It must be borne in mind that one of the conditions to a perfectly passive obedience to the will of another is a complete absence of those *habits* which are the result of an education of the organ of firmness. No properly educated person yields up at once without resistance the bulwarks of social morality. It follows that the person willed by another to perform a wrong act, however easily influenced, must break through an established barrier, if a previous good education have impressed a virtuous habit of resisting impulse; in which case the submission is a yielding to seduction. If a previous education have not established this habit, the will

acts upon an already passive and abandoned mind. In all cases of great susceptibility, I have found the readiness to obey the silent behests of the will to be in inverse proportion to the force of resistance acquired by the habits of education. Place these in every variety of circumstance, and the proposition still remains true,—that the will of one human being influences the actions of another inversely to the effects produced upon the organization of the brain by the reiterating impressions of education. Man is impelled to action by motive. The motive to the impulse may be the will of his neighbour. If a weak habit allows that impulse to be easily excited, the organ impelled must be wanting in the resistance applied in all well-educated, well-regulated minds, by the counter-balancing organs.

6. Having arrived at the conclusion that even in somnambules the agency of the will of another directed upon them is limited and modified by the action of their cerebral organs, it was an object to know how far persons, not in the mesmeric sleep, could be influenced to action by the will of another. The experiments I have performed have been very numerous; and, in order to avoid sources of fallacy, the greater number has been made upon persons of whom I have known nothing. I have tried while sitting in an omnibus or in a railroad carriage to will the person near me to do some trifling act. In a *very* few cases, out of hundreds, I have succeeded in my object. In some few an uneasy sensation has been evident, but in three instances sleep has been the result of the agency of my will, attended by some very ludicrous circumstances. In one case a gentleman, six feet in height, got into an omnibus at Charing Cross, and he seated himself opposite to a lady, who appeared annoyed at his gaze. Without any intention of putting him to sleep, I began to operate with my will, and he was so susceptible to the influence of the mesmeric fluid, that he fell into a profound sleep in about a minute. I have stated in my paper on a Theory of Sleep, in the July number of *The Zoist*, for 1846, some curious facts on the differences in the power of willing, between our friend Thompson and myself. His will is so much clearer than mine, that when directed to a person awake, the impulse given is obeyed in the waking state. Some of my cases have obeyed in like manner, but the majority of them have fallen asleep. But my will exerted at a distance has not had this effect. I was in the habit of mesmerising a young woman, who lived near the Bloomsbury Bank in Holborn, and, after she had ceased to attend at my house, in Wimpole Street, if I required her to come to me for the pur-

pose of shewing some interesting phenomena to an expected visitor, I had only to think intently upon her and will her to come to me, and she arrived within the hour. This happened on three occasions. My old friend, Professor Mackenzie, of Glasgow, paid me a visit one morning, a few weeks ago, and I shewed him some phenomena, connected with willing, on some good subjects; but they did not satisfy him. Accidentally Captain C. brought his daughter to consult me. She was pretty sure that I could not mesmerise her to sleep. I had never seen this lady before. In a few minutes I put her into a mesmeric sleep. As these people had no objection to the presence of the Professor, I exhibited the case before him, and he could not help being much struck with it, but he was more surprised at the phenomenon which followed. The lady and her father had taken leave of me, had passed through the two rooms leading into my library, and were approaching the hall door to depart: I willed that the lady should return to me, which she did immediately, but she was fast asleep, and I awoke her that she might really depart.

The varieties in degree of susceptibility, even among the easily mesmerizable, appear to myself to be very striking. On Saturday last, the 4th of September, a young woman, aged 23, with dark hair, grey eyes, of short stature, narrow but high prominent forehead, large organs of Benevolence, Imitation and Mirth, good Hope and Conscientiousness, small Veneration and Firmness, and almost wanting in Self-esteem, with a large social group, was brought to me by an old patient. She said she was a complete sceptic on the subject of mesmerism, and defied my power,—laughing immoderately at what she was pleased to call imagination and nonsense. I willed her to sleep in half a minute, and she became a sleep-waker, manifesting the prostration which so often accompanies the excitement of No. 1. Her language was warmly affectionate, but her muscular power was so completely gone, that she sunk on the floor unable to move. I went up to her, and made passes upwards along the spine past the occiput, and she awoke, regaining her strength instantly, though quite unconscious of all that had passed. In this case, the will exerted to induce sleep acted at once on the prominent organs of the brain; and, according to my theory of sleep, the attractive force of the fluid of the human will produced sleep.

6. I make it a rule in all very susceptible patients not to touch the head. Mr. Hands thinks that the excitement of the cerebral organs with the finger is apt to spoil the phenomena of clairvoyance, and I have produced, by making experiments on the organs and willing at the same time, intense

head-ache in such patients. With patients not so susceptible, and in the ordinary state of vigilance, if there be not a powerful set of organs of Concentrativeness, Self-esteem and Firmness, some most remarkable phenomena are exhibited if the experimenter looks steadily into the eyes of the patient, and wills hard and perseveringly, with due concentration of ideas, while certain organs are excited to action by the application of the magnetism of the thumb and finger. I believe that in this manner mischief has been done after the excitement of the brain in females by the administration of intoxicating drinks, without any of the mesmeric manipulations. Weak persons will indulge in frothy indignation at such conduct, and invoke cruel punishments on the heads of the offenders. They would do better to take measures for the universal diffusion of a knowledge of phrenology; the only means by which a conviction can reach the masses of the vital importance of that education which habituates the mind to vigilant self-control. The clergy and the medical profession are grossly ignorant of this subject. Few of them know anything of, and most of them care nothing for, this most important science. Chatter may be indulged in on the philosophy of the mind, but no great practical good can arise for the education of the human race, until the great truth is accepted, that the impelling motives to the conduct of man are forced upon him. The essence of true religion is charity. Real piety without charity is an absurdity. The wide scope of real charity embraces man's pardon for all errors committed under the impulse of a too powerful temptation. Surrounding circumstances operate in producing motives which impel the organs of the brain to manifest their functions, and these result in conduct which might have been different, if a proper self-control had been inculcated by education and practised by habit. These views are logically correct, and their diffusion is retarded only by the sordid money-clutchers who, like trade unionists, take the narrowest views of their own interests, and fear for their professional emoluments. The claims of classes will, in due time, give way; for these truths must prevail, and universal brotherhood be established.

7. Another consideration on the phenomena of will relates to its agency in assisting the ordinary manipulations of mesmerism. The mesmeriser who can concentrate his will in the form of prayer, is much more powerful than he who flippantly skips his ideas from one subject to another. The organ of Veneration, combined in its action with Benevolence, Firmness, Self-esteem and Concentrativeness, is capable of producing great results in mesmerism. On the 4th of December

last I was called to visit Mr. Pereira, an attaché of the Brazilian Legation, who kindly and freely permits me to state his case publicly. He had considerable low fever, accompanying a serious attack of bronchitis. He was treated according to the accepted rules of practice, and became so much better that he was about to leave London on a visit to his friend, Mr. John Abel Smith, in the beginning of January. Several symptoms had led me to infer the existence of a faecal abscess, for he had at one time a tumor which, after the evacuation of an abundance of fetid purulent matter, had left him with a complexion that indicated the absorption of unhealthy material in his blood, and that produced a relapse of symptoms of typhoid fever, which prevented his visit into Sussex. Additional advice was obtained, and the patient fluctuated a little. On the 14th of January it was found that he had been three nights without sleep, although large doses of opium and other narcotics had been administered. Muttering delirium, and a small thready pulse of 120, jactitation, subsultus tendinum, were his prominent symptoms. His vacant stare and constant picking of the bed-clothes, left no doubt in the minds of his kind friends, Mr. and Mrs. Vanzeller, into whose hospitable house he had been removed, that the fatal termination of the case was at hand. They had called in the ecclesiastics of the Roman Catholic Church, who had, while the patient's senses remained, already administered to him the consoling rites of their religion. I visited my patient at ten o'clock at night, and was asked if I had the slightest hope, for with such delirium and the impossibility of procuring sleep, it was thought idle to expect a favourable change. The scepticism and astonishment of the host and hostess were strikingly manifested when I said, "Will you object to my trying mesmerism?" They thought me at once a fool, but offered no objection, and at half-past ten I commenced making very slow passes from the crown of the head to the pit of the stomach. I continued to work incessantly, without the relaxation of a minute, for three hours and a half, accompanying the toilsome and fatiguing labour by the concentration of my will in a prayer more efficacious, more powerful, and not less holy, than that of the best bigot who ever dared to put his own weak judgment between the will of the Creator and his created. I was successful: the patient slept until past seven in the morning. From that day his principal medicine was mesmerised water, with occasional assistance from a gentle dose of castor oil. A mesmeriser attended him daily for some weeks, during which time his abscess declared itself externally, and Mr. Copeland, who,

with his usual skill attended him and saved him from a serious operation, can testify to the progress which, under the influence of a daily mesmeric sleep, he made towards a complete recovery.

I cannot too much applaud the kind and generous sentiment which actuated Mr. Pereira in desiring his case to be known to the world. It is by the aid of enlarged minds like his that the stupid prejudice against mesmerism must give way.

I shall recapitulate my views on the human will by a confession of faith. I believe in the power of one human being influencing another by the mere effort of the will. I believe that the will of the rattle-snake can charm the bird in such wise as to attract the little creature to its jaws. This is an example of the attractive force. I believe that in man the exercise of the will is determined by the power of the organs of Concentrativeness, Self-esteem and Firmness. I believe this from my having experienced at times considerable heat about the head in those organs when I have for any lengthened time willed intensely. On some occasions I have had the upper and back part of the head bedewed with lymph after intense willing, and this lymph has coagulated into a thin film or layer of cuticular substance, separable into a flake of the size of a crown piece. I believe, from numerous facts, that the will is either attractive or repulsive, according to phrenological circumstances and conditions. I believe that the power of the will may be operative at great distances. I believe that a law exists, limiting the power of the will in all these cases. I believe that the amount of wisdom possessed by any individual, who, never having philosophically examined this subject, would come to the conclusion that the power is dangerous or superhuman, is little greater than that of an ass. I believe too that there are plenty of gobe-mouches who are easily gulled by designing and knavish medical men and lying women of abandoned character to think that certain persons have exercised this power to a dangerous extent for base purposes. The liability to be influenced to action by the power of the will, is, I believe, excepting perhaps in some most rare cases, dependent on reiteration of mesmeric doses. It is a matter of education. Many a person has been mesmerised who has not obeyed the force of the will. Of those who, after many repetitions of the trials of will, have responded to the influence, very few have acquired the habit of a facility of obedience. When this facility of obedience has been established, education, by which I mean repetition of the exercise of obedience, has been requisite in order to faci-

litate the performance of any action that may have been determined upon by the person willing. I believe that Isa Prudence is a somnambulist who in sleep-waking has been educated by the operation of will to assume the exquisite *poses* which she practises. I believe that a prayer and a curse are each examples of intensified human will. The curse heartily given by a bad man is extremely repulsive to a bystander, but a fervent prayer is most attractive. The extent and power of the will is limited by the organs of the brain: the fervour and efficacy of prayer being dependent on the power and intensity of action of the nobler organs of the brain; so that it is as impossible for a bigot to attain the objects of a large and fervent prayer, as it is for a small brain to compass the holy thoughts of a large organ of Veneration, combined with extensive Benevolence and ample intellect.

To those who doubt the power of the human will, and have in their scepticism to incur the risk of a severe headache, I would propose an experiment which is ascribed to Phenard, and which I have performed with success. The experimenter should have a good organ of Perseverance and of Concentrativeness. The willing must be intense, unvaried and continuous. Two perpendicular glass rods, each nine inches in height, should be fixed into a piece of flat board, at a distance of ten inches from each other; and another glass rod should be placed so as to rest horizontally upon the two perpendicular rods. The diameter of these should be that of the common laboratory stirring rods, nearly a quarter of an inch. To the horizontal bar of glass should be tied a filament of silk, the finest wove by the silk-worm, in order to suspend in the centre of the space enclosed by the rods, a lady's gold wedding ring. The apparatus thus arranged must be allowed to remain until the gold ring has ceased to oscillate. Then the experimenter being seated at a distance of eighteen inches, must will that the ring shall approach him; and, if his willing power be sufficiently strong, the experiment will succeed. Sceptics will doubt, but time will establish the fact, that the human will has the power of attracting gold when suspended from glass, from a rod of sealing wax, or from a cedar pencil, arranged in the manner I have recommended.

I wish I had time and health to prepare a better paper of facts and observations on the subject of the will; but, as I have not just now, I send you this crude and hasty letter instead of it.

With continued respect for your courage and integrity, I remain, my dear Dr. Elliotson,

Yours sincerely,
JOHN ASHBURNER.

65, Grosvenor Street,
9th Sept., 1847.

V. *Magnetism and Mesmerism in Antiquity.*

Ταυτ' οὐν καὶ περὶ τα τοιαῦτα ξυμπαντα οὐτε ραδιον ὁπως ποτε πεφυκε γιγνωσκειν, οὐτ, 'ει τις γνοιη, πειθειν ευπετες ετερουσ.—*Plato Leg. xi., p. 933.*

IN an essay, published in Nos. X. and XI. of *The Zoist*, numerous traces were collected from the classics of a certain knowledge of mesmerism among the ancients, and of the practice of it as an art and mystery by individuals, castes or classes. Still more rife were found to be the notices of mesmeric phenomena—of those strange facts in human physiology and nature which never cease to excite the wonder and admiration of those most familiar with them, and which an age too proud of scientific achievements to admit of mystery in anything, seems to find it most convenient to disparage or ignore. Such phenomena, it was noticed, come before us in antiquity as spontaneous, or resulting from certain manipulations or other exciting means. Among the latter, the inhalation of gaseous vapours was particularly noticed—these are the words :

“By whatever mechanical or other contrivances assisted, the chief effect in these instances (the oracles of Trophonius) was probably due to a gaseous exhalation of the same kind as that to which we are told by such numerous authorities the prophetic excitement of the Delphic priestess was due. . . . *These instances suggest the question whether experiments may not be advantageously directed to test the efficacy of the gases in inducing mesmeric coma or somnambulism, or influencing it when produced.* The effects of nitrous oxide or laughing gas are very analogous to mesmerism. The presumption in favour of their influence in this way is strongly supported by some statements of Strabo. (The Charonian Cave of Tralles, &c.)”

Recent events furnish the best comment on this passage ; at present let us pass to other relations of the subject.

In the essay referred to I designedly avoided entering on the consideration of ancient traces of mesmeric phenomena as connected with magnetism. The subject led sufficiently far to be treated by itself, and modern investigations had not

yet furnished materials for comparison. Attention however seems now attracted to the subject, and such notes as I have gathered may perhaps help to stimulate enquiry and experiment. It is from enquiry and experiment on all collateral and analogous influences that we must look for the consummation so devoutly to be wished, the power of controlling the agency so potent for human good, but at present so uncertain and precarious, of binding in discipline the power that now too often makes us its sport and butt.

The Byzantine Tzetzes gives the following statement of the influence of the magnet in inducing a state, the analogy of which to mesmerism will be recognized at once.

Ἡ μαγνης ἡ λιθος μεν τον σιδηρον ελκυει
 ης την ολκην και την μορθην και ετερα βραχεια
 και ως καθελκει προς αυτην την φυσιν του σιδηρου
 προτερον προειρηκομεν· αλλα δε νυν ερουμεν,
 την λιθον ταυτην την μαγνησαν στρωμνη τινος γυναιου
 λαθρω θεις ὑπο δεμνιον τη γυναικι ερωτα,
 και μονη πασας ειπη σοι ταυτης τας αμαρτίας
 η της στρωμνης ως προς την γην εξολισθηση ταχει,
 αν δ' εστιν αμαρτητος, αν δ' εστι των απταιστων,
 εκτεινει περιβαλουσα χειρας τω σω τραχηλω,
 οίδα και αλλα περισσα χηνων τε και βατραχων
 οσα ποιει καθευδοντας ανδρας τε και γυναικας
 τοις ερωτωσι προσλαλειν αυτων τα επταισμενα,
 αρκει δε τα μαγνητιδος κ.τ.λ.

“The magnet stone attracts iron; of its power of attraction and of its form, and how it draws to itself the natural quality of iron, we have already spoken. (iv. 400.) We will now mention other properties. Place this stone, the magnet, secretly beneath the coverlet of the bed of a woman, and interrogate her, and she will declare to you all her frailties, or immediately slip from the couch down upon the ground. But if she be faultless, if she be one of the untripping, she will extend her arms to throw them round your neck. I am also acquainted with other strange properties of geese and frogs, causing men and women when asleep to declare their slips to those who question them; but the instance of the magnet is sufficient,” &c.

In the previous passage to which Tzetzes alludes, he refers to the Orphic Lithica, a poem on the nature of stones, of uncertain date, but certainly containing traditions of very early date; and here we find much the same statement, but in more comfortable metre.

αυταρ εγωγε
 σης αλοχου κελομαι σε δαημεναι ει εθεν αγνου
 ανδρος απ' αλλοτριου λεχος και σωμα φυλασσει,

ες γὰρ μιν κομισας, ὑπο δερμια κατθεο λαβρη,
 χειλεσιν αειδων θελξιμβροτον ατρεμας ωδην,
 η δε κατακνωσσοουσα και ηδεϊ περ μαλ' εν ὕπνῳ,
 αμφι σε χειρ' ορεγουσα ποτιπτυσσειν μενεαινει
 ει δε ε μαχλοσυνησιν ελαυνει δι' Αφροδιτη,
 υψοθεν ες γαιαν τετανυσσεται εκπροπεσουσα. v. 312 sqq.

“But I tell you, to prove your wife whether she preserves her purity; for, taking the magnetic stone, place it secretly beneath the coverlets, chanting gently with your lips a soothing song, and she, although slumbering in sweet sleep, will endeavour to embrace you with her arms; but if divine Aphrodite urges her to infidelities, she will start from the couch and fall extended on the earth.”

The story, if not the secret, was too good to be lost, and we have it next on the unobjectionable authority of Albertus Magnus, who thus averreth:

“Si vis scire utrum mulier tua sit casta accipe lapidem qui magnes vocatur: est autem ferruginei coloris et invenitur in mari Indico et aliquando in partibus Theutoniæ, in illâ provinciâ quæ Francia Orientalis vocatur. Suppone ergo lapidem hunc capiti mulieris, et si casta est ipsa maritum amplexabitur, si autem non, statim cadet a lecto.” (Albert. Mag. de Virtut. Lapid. Lugduni, 1598.)

The agreement of this witness with Tzetzes is the more curious, as elsewhere he supplies what his predecessor only hints at, as to the employment of frogs, &c., in these laudable arts. (Id. de Mirab. Mundi, p. 223.)

“Ut mulier confiteatur quæ fecerit: ranam aqualem comprehendere vivam, et tolle ejus linguam et remitte illam in aquam: et pone illam linguam super partem cordis fæminæ dormientis, quæ cum interrogetur, vera dicet.”

That is—Catch a live frog, and having taken out its tongue, return it to the water; then place the tongue over the heart of the sleeper, and she will answer truly any questions you may put to her.

And what it will naturally be asked is the value of these stories, and why attach more weight to them than to the countless monstrosities that have been handed down through a chain of credulity and imposture, pure and mixed. Witnesses of much better character than even the Bishop of Ratisbon might be brought to depose to the virtues of the stone *gagates*, from Gagæ in Lycia, of so cold a nature that the eagle of Jove placed it among its eggs, otherwise liable to be cooked by the heat its body contracted from constantly bearing the thunderbolt.

The answer is simply this;—Whatever the stories may be worth in themselves, their circumstances involve remarkable

coincidences and analogies to facts with which we are familiar, and afford a presumption that whether in fact or fallacy one root is common to both. They present the mesmeric phenomena of double consciousness, sympathy and repulsion in a group, (and such coincident collocations of phenomena are not frequently fortuitous), and moreover, in connection with a specific agency—magnetic influence; for the relation of which to mesmeric there are as pregnant intimations as ever existed between electricity and magnetism, before the conclusive experiments demonstrated what for years had been conviction. Magnetism, moreover, comes before us in antiquity, associated in numerous other instances with mesmeric phenomena or a favourite agent in the hands of the classes whose mesmeric proceedings have already attracted our attention, and the consideration of the agreement of these traditions and analogies leaves a strong impression on my mind that modes were known of applying magnetism that whether uniformly or not induced the same states that now result from mesmeric manipulation.

The Egyptian Delta, as we saw in the former essay was a chief seat of ancient mesmerism from long before the age of Æschylus* to the decline and fall of heathenism in the Roman Empire. It was intimately connected with the worship of Æsculapius and Serapis at Canopus, where insanity in

* To the illustrative passages already adduced from this poet may be added one in the Eumenides, v. 103. The Ghost of Clytemnestra exhibits her gashes to the sleeping Furies, exclaiming,—

Ορα δε πληγας ταςδε καρδια σεθεν
ευδουσα γαρ φρην ομμασιν λαμπρυνεται
εν 'ημερα δε μοιρ' απροσκοπος βροτων.

“Look upon these wounds with thy heart; for the sleeping mind even of mortals is brightened with eyes, (becomes clear-sighted, clairvoyant) while by daylight there is no foresight of fate.”

These views are elsewhere assigned to the Pythagoreans (Iamblich. in Vil.) and the Peripatetics (Ælian. v., H. 111, c. ii.) who held that the soul released in sleep from its servitude to the body became collected in the region of the thorax and then prescient or prophetic. The seat assigned to this faculty appears in the titles of soothsaying ecstasies, *στερνομαντις*, *εγγαστριμαντις* or *εγγαστριμυθος*, whence the translation ventriloquist or belly-talker. Plutarch, def. Oracc., c. 9, notices the childish absurdity of the current idea that the Divinity himself entered into the bodies of these seers and there spoke (*υποφθεγγεσθαι*). They were called in his day, he says, Pythons, *Πυθωνας* (Cf. Act. Apost. xvi., 16). In numerous cases, both mesmeric and spontaneous, (see Bertrand, &c.,) the patients have appeared to have their entire sensibility transferred to the region of the stomach, and in some instances it appears as a second centre of consciousness which they address, answer, expostulate, and quarrel with as a distinct personality. The superstition which explained these phenomena by the assumption of demoniacal agency was only one degree more blind than the philosophy that escapes from its perplexity by imputing unlimited and unqualified roguery. *Εγγαστριμυθος* is the word employed by the LXX and Josephus in speaking of the woman of Endor and the witches of the Old Testament generally.

particular was treated with particular attention and success (Böttiger, *Kleine Schriften*). With the Serapcion here was probably connected the Egyptian Serapion, who, according to Dion Cassius, predicted to Caracalla a few days before his death, his assassin and successor; in requital he was thrown to a lion; he pointed his hand to the savage and it refused to touch him, and he was in consequence put to the sword (*λεοντι παραβληθεις, επει δ' ουχ ηψατο αυτου, την χειρα μονου, ως φατι, προτειναντος, εφονευθη. Dio. Cass. p. 882.*)

In the Alexandrian Serapeion, the temple renowned for the instinct of remedies acquired by sleeping there, there was, according to the Christian Suidas, an application of magnetism which he styles an instrument of deception and imposture; (*πλανης και κακουργιας μηχανημα*) it was a metal statue suspended from the roof of the temple by the attraction of a powerful magnet (Cedrenus relates the same). This may have been merely a juggle of the Egyptian priests to excite vulgar wonder or superstition; it is not directly connected with the therapeutic powers they professed, but the probability is obvious that their adoption of the agency of magnetism for such a purpose was due to their acquaintance with its powers, accounted for at once by their association with the Æsculapians.

Tricca in Thessaly was regarded as the principal and original seat of the families who claimed descent from Æsculapius, and thence formed settlements in various parts of Greece, cultivating medicine as an hereditary profession. (Strabo). At Tricca the magnet abounded and was particularly employed in affections of the eyes. (Plin. H.N.). It was also found in Thessalian Magnesia, whence its name: modern travellers observe the "magnetic ironstone with beautiful crystals on the sands at Negropont." (Walpole's *Memoirs*, II., 38). Magnesia was the country of the centaur Cheiron, reputed to be the medical instructor of Æsculapius: his descendants the Cheironidæ were another medical tribe who particularly studied the properties of the salutary roots and herbs with which Mt. Pelion was said to abound. The monument of one of these (Panofka, *Heilgötter der Griech.*) presents him in a relation to his patient so similar to a modern mesmeric group as to suggest, with other considerations, that the name of Cheiron, the Hand Man, was derived from mesmeric rather than from simple surgical manipulation.

However this may be, we find in connection with Cheiron and his friends a curious group of mesmeric, magnetic, electric, and galvanic details. Weary of life he desired to die,

and like a Rosicrucian of Godwin transferred his immortality to Prometheus, the Lemnian fire god. Prometheus was represented as wearing a ring set with a magnetic stone; later ingenuity explained it as a contrivance of Jove to cheat the devil, to restore Prometheus to freedom yet avoid breaking the oath he had sworn, that he should remain for ever attached to the rock. Lemnos was, however, along with the other islands, Imbros and Samothrace, a chief seat of Cabiric worship, the symbols of which also appear on the coins of Magnesia, and hence the ring of Prometheus seems originally to have been related to the Samothracian rings, so frequently mentioned in connection with the magnet and formed usually of two metals (iron and gold are mentioned Plin. H.N., 33, 1; Artem. 11, 5; Isidor. 19, 32; Cic. de Offic. 3, 38; Lucret. vi., 1041 et ant.) like those which, if we believe the manufacturers, are still "recommended by the faculty."

In the Cabiric initiation* the novice was seated girt with a purple band, and all the initiated present formed a circle round him, and joining hands danced in a ring, singing hymns, (Schol. Apoll. 1, 9, 7), like the chorus of Comus. The ceremony is evidently of the same class as the *περικα-δαρτηρία* with which the idea of purification, whether of body or mind, was connected and as described in a fragment of Menander,—frg., p. 42., Mein. Demosthenes makes allusion to a Lemnian woman, who professed to cure the epileptic by certain charms, apparently by some similar form of the sympathetic cure. (Demosth. in Aristog.).

The Cabiric ceremony was called *θρονωσις* or enthronement, and seems to have produced (with whatever aids) a stupifying effect. Dio Chrysostom XII. alludes to its extraordinary influence. It was evidently due to the suggestiveness of these local customs that Hephaistos (Vulcan), the Lemnian God was fabled to have presented his ungracious mother with a throne from which she found herself unable to rise until it pleased the artificer to reverse the spell.† The same jest returns in another form in the fraudulent couch he contrived to detain Aphrodite and her paramour Ares. Ares and Aphrodite were parents of Harmonia, a member of the Cabiric Triad, and hence I conjecture that it was from some Cabiric fane that Claudian derived his description of the solemn representation of their magnetic marriage.

* Cf. Welcker Trilogie.

† Theseus and Peirithous descending to Hades to carry off Persephone, sat down on a rock and could not get up from it again. Schol. Apollon. 1, 101. Hence Virgil's,—*"Sedet æternumque sedebit, Infelix Theseus."*

Aurati delubra tenent communia templi.
 Effigies non una Deis : sed ferrea Martis
 Forma nitet: Venerem magnetica gemma figurat.
 Illis connubium celebrat de more sacerdos, &c., &c.

Claud. Edit. v.

Hence we may perceive that it was not without that special propriety that governs all the local allusions of Homer that Juno brings the god of sleep to seal the eyes of the Thunderer, from Lemnos and Imbros, and with what gift more appropriate to the locality should she tempt him than a throne and footstool, to be made for him by Hephaistos himself.

The Samothracian initiation was in particular repute with the seafaring, and held to preserve from all dangers of the deep ; it was from the ceremony already described that Homer borrowed the scarf presented by Leucothea to Ulysses in the storm ; she directs him to bind it round him, and then cast himself fearlessly into the waves. The Homeric irony is at least as delicate as that of Socrates ; the prudent hero resolves that it will be time enough to trust in the providence of the goddess when he can no longer retain his hold of the raft. His successors in the navigation of the Greek seas are too apt at the first appearance of a squall to relinquish rudder and sail, and apply to their Virgin in the first instance.

It was as powers protecting the mariner that the Dioscouri were worshipped at Samothrace, their symbolical fires appear on the coins of these islands as well as of Magnesia, and numerous mythologists before me have recognized in them a type of the phenomena of St. Elmos fire, the electrical illuminations so frequent in the storms of these latitudes. Some have even regarded them as personifications of positive and negative electricity.*

* The effects ascribed to witchcraft on the human body have an obvious and remarkable resemblance to those that are produced by mesmerism ; so similar are they, that there is little doubt that they who succeeded in exploding witchcraft, *i.e.*, demoniacal agency, as a *vera causa*, blundered grossly and stupidly when they provided no more sufficient and evidenced causes in its place than mere fraud and folly. No conceivable form or degree of fraud and folly can explain away facts supported by evidence in numerous cases, that has all the qualities of the perfect and conclusive. Now to the same power, falsely and unfortunately conceived as it was, to which these physiological phenomena were ascribed, popular prejudice in all ages has been of common consent in ascribing others, the relation of which to magnetism and electricity is now so well known. Storms of thunder and lightning and of hail are of this class, and even the predilection of witches for cats is worth notice. The origin of the combination probably lies in the fact that sensibility to sympathetic influence is not unaffected by electrical crises in nature.

The effects ascribed to witch ointments and perfumes in magie, are also connected with such evidence as to render them worthy of study as matters of natural philosophy.

The name of Iasius, the curer, one of the Cabiri, brother of Electra, intimates a medical legend which was probably brought into connection with the curative properties of the Lemnian earth (terra Lemnia or Sigillata). Galen. de simp. med. fac. ix. 1 ; Plin. xxxv. 13, 6, &c.).

The name of Electra also, the mother of the Cabiri, is remarkable, whether derivable from *ηλεκτρος* as a mixed metal, or, as I think more probable from its connection here, from amber, of which the attracting power was well known to the ancients. The golden necklace of her daughter Harmonia, so renowned in mythology, was decorated with amber drops ; *μετα δ'ηλεκτροισιν εερτο*.

The worship of gods of fire at Lemnos was encouraged not more by the volcanic character of some parts of the island than by its mineral wealth ; and the direction thus given to the industry of its inhabitants had its usual effect on their legends and superstitions. Natural philosophy at the present time takes cognizance of the peculiar electrical phenomena, both of volcanic eruptions and of mines, but the belief or superstitions prevalent among miners of all ages and countries, show that the human body in certain circumstances is sensibly affected by conditions, and apprehends variations, while instruments are yet undevised to exhibit them. Hence wherever we find metallurgy in antiquity, we find the legends of the sympathetic sensibilities of the miner or the smith. Prometheus was honoured as a fire god not only in Lemnos but Attica also, where we find him connected with localities and families, whose names* have the same relation to his character as the original name of Lemnos, Aithalia, (from *αιθεσθαι*.) To one of these families belonged the poet Sophocles, whose father was a sword maker, and who in the drama which celebrates his native Deme (Œdipus Coloneus) glorifies the fire god, Titan Prometheus. In such a connection medical and mystical characteristics cannot be far to seek ; the Prometheus of Æschylus declares himself the revealer to man of medicine, divinations and metallurgy, arts which are all found in connection with or assigned to his

The uneasiness produced by the conditions of approaching storms among the brute creation is matter of constant observation ; human beings are liable to the same influence, and in particular instances so long beforehand, and with such distinctness, as to gain for them from superstition, or to enable them to arrogate the power not only of foretelling, but of actually producing the natural convulsions that ensue. The same conclusions would be drawn from the observation of those affected sympathetically of the coincidence of the periods of greatest power exercised upon them by the supposed witches, with periods of actual or approaching storms.

* Æthalidai, Eupuridai, Hephaistiadai.

worshipper, Sophocles. Scholl (Leben Sophokles) even remarks the frequent introductions of *metallic* allusions and mythology in his tragedies. He held the *ιερωσυνη* of Halôn, a hero who studied under Cheirôn as a medical student, along with Æsculapius. (This priestly character of the poet, as noticed by Visconti, appears to explain why his busts show him with a fillet round his head, while Euripides is without one, even when their busts are united Hermes-fashion. Cf. Archæolog. Zeitung 38, p. 231, where the distinction is referred to the greater number of his tragic victories.) He wrote a Pæan to Æsculapius, which was said to lull the winds when blowing unseasonably, and thus unfavourably to health; the god himself, according to Plutarch, was called his guest,* and Philostratus represents him as painted standing with Æsculapius on one side, and the Muse on the other. The Athenians after his death gave him heroic honours, and sacrificed to him every year (Vit. sophist.), an honour which among other Greek poets seems only to have been accorded to Homer, Anacreon, and Sappho. Thus connected with Æsculapian legend and religion, it is a remarkable coincidence that he comes before us as a *clairvoyant*. According to Ieronymus, a golden crown that had been stolen from the Acropolis was discovered through a dream of Sophocles, in which Heracles indicated to him the house in which it was concealed; he received a talent, the proclaimed reward, and with it erected a fane of Heracles the informer; doubtless, as Welcker conjectures, the medical Dactyl Heracles.

To return to the Magnetes, whether of Europe or Asia. Tantalus makes a great figure in their mythology; and after what has been seen of the familiarity of the tribe with the employment of magnets, there are some details in his legend which appear to have been suggested by the same class of ideas. The fruit that in the Homeric mythus constantly receded from his lips reminds of magnetic repulsion, and magnetism seems the most obvious means of making an actual representation of his punishment, as he was painted at Delphi with a huge rock suspended above his head, and at every moment appearing about to fall.

Now when we consider with Panofka the analogy of this group to Atlas and his *polos*, and the disk over the head of a giant on a coin of the Ionian Magnetes, and moreover that Atlas and Tantalus have a common root signifying to bear or suffer, to weigh, to suspend, to balance, there can be little difficulty in assenting to his conclusion, that Atlas and Tantalus are but varied forms of the same original mythical idea.

* Hence his title Dexion.

Thus in Tantalus we appear to arrive at an ancient recognition of magnetism as a cause having a certain relation to the suspension in space of the heavenly bodies. This may be the meaning of the philosopheme ascribed to Tantalus, and referable to the population he was connected with, that the sun was a stone, (Tzetzes v. 463,) which reminds of the conjectures of Faraday, that the daily aberration of the magnet may perhaps be due to the sun.

Tantalus, it was said, was buried under Mt. Sipylus, rich in metals (Strabo xiv. p. 680), formerly called Ceraunion, not without reference to its tenant, whose father's name is given by Pausanias (ii. 22,) as Brontes; titles these perfectly in harmony with the electro-magnetic character of the Titan. It seems to have been with reference to such speculations, that Claudian in the fragment already referred to, proposes to explain all meteorological and astronomical phenomena by the properties of the magnet.

I may remind here that it was in Magnesia that Pausanias mentions the ancient statue of Apollo, which in some way communicated to the priests of the fane extraordinary strength, enabling them to perform feats of combined strength and agility, which recall the strangely authenticated accounts of the muscular energy and resistance of mesmerised patients.

The renown of the Magnesians also for imitation or pantomimetic talents, (Strabo xiv. i. p. 187; Athenæ. p. 620; i. Xenoph. Exped. Cy.) is a parallelism with some of the most striking phenomena of mesmerism.

Perhaps we have already wandered far enough; a few more notes however not less to the purpose than what have gone before, may preclude the necessity of returning to the subject.

In the early legendary history of Greece, and especially of Samothrace, frequent mention occurs of certain mysterious powers under the titles of Dactyls, Telchins, Sintians, &c., who are also deeply concerned in the mythology of Thrace and the Troad.

To the Dactyls or Finger men are assigned names expressive for the most part of medical influence, Heracles,* Pæonius, Epimedes, Iasius, Idas or Arcesilas. Their names spoken calmly one after the other were used as charms by frightened persons; they gathered medicinal herbs, healed wounds, prepared medicines, particularly salutary drinks.

* From the connection of the Dactyls with the Cabiri, I suspect that the Heracles who was said to close the portal of Cabiric Demeter at Mycaleusus every night was the dactylic Heracles, and that the secret of the trick was some magnetic arrangement. (Paus. X.) It was from this power that the magnet was also called *λιθος Ηρακλεια*.

Their numbers are various, and they are variously divided into right and left Dactyls, (or Fingers,) the right dissolving the charms made by the left, and into male and female.

Like other personages of the same class they are closely connected with mines and metallurgy, they discovered iron in Cyprus, made the first statues of the gods, of metal, and the cymbals of the Idæan mother, and in some instances bore the names Kelmis, Damnameneus and Acmon; Smith, Hammer and Anvil.

Gyges of Lydia was son of Dascylos (another form of the name), and the story of his ring by which he could render himself invisible, is perhaps most easily explained by supposing that it arose in consequence of connecting some perplexing cases of what we shall now call *clairvoyance* with the Samothracian ring.

The Telchins, by their names the soothers or charmers, are beings of much the same class; the word was also used as signifying stupor, dizziness, deadly coma, or rigidity.* They were said to destroy plants and animals by sprinkling them with magic water, and to fascinate with the evil eye. (Ovid. *Metam.* vii.) Like the Dactyls, they were discoverers and workers in brass and iron, and made statues of the gods.

Like the Dactyls also they have but an ill name in legend, yet there are some reasons for doubting how far they originally possessed or deserved it. Some authorities associate the Dactyls with Kronos as beneficent spirits, (Plut. *de fac. lu.*; Strab. x. 726.) and the occurrence of the title Telchinian as appropriated to Apollo, Here and Athene, proves that in some forms it bore a better interpretation.

* The gentle murmur of a soothing verse *δελεξιμβροτον ὠδὴν* is part of the magnetizing formula of Tzetzes already quoted:—

Καταδελξίς, enchantment, charming by soothing, is a word appropriate to sympathetic cures. (Lucian *Philops.* c. 9.) *των εκ περιόδου πυρετων τας καταδελξεις και βουβωνων ιασεις και ταλλα οποσα και αι γραες ηδη ποιουσι.* The idea of soothing is remarkably prominent in the practice of the Handman Cheiron *τους μεν μαλακαις επαοιδαις αμφεπων.* (Pind. *Pyth.* iii. 51.) The medicaments that Achilles and thence Patroclus had learnt from him are *ηπια φαρμακα* (*Iliad* xi. 830), and yet their mildness appears to be due to the mode of manipulating and applying them; Patroclus yielding to the request of Eurypylus to apply to his wound “the mild medicaments” of Cheiron, throws upon it as a styptic a bitter root, which, however, he having rubbed it in his hands, (reducing it, it is to be supposed, to powder,) assuages the pain besides stanching the blood,

*επι δε ριζαν βαλε πικρην,
χερσι διατριψας, οδυνηφατον. κ.τ.λ.*

The wound of Odysseus is stanching by a charm such as employed by Cheiron; (*Odys.* xix. 457 *επαοιδη*.) The control of the hæmorrhage is one of the most remarkable characteristics of the effect of mesmerism on patients undergoing operations.

The Telchins were sons of the sea (Diodor. Sic. v. 55 and) Ovid Metam. vii.

Ialysios Telchinas,
Quorum oculos ipso vitiantes omnia visu
Jupiter exosas fraternis subdidit undis.

Nonnus names as their father the sea god Poseidon (xxvii. 106) and some legends told how the infant Poseidon was committed to their care by Rhea, (Schol. Apollon. i. 1141) or that in human form he loved their sister Halia (*marina*) who bore him six sons and one daughter Rhodos who gave her name to the island that was most renowned for their traditions; to their art also he owed his trident, (Strabo. xiv. 654.)

These relations indicate allied cults, and may also be connected with the magical operations ascribed to the Telchins by sprinkling with magic water, (Tzetzes Chil. 113, "with their hands," *παλαμαῖς καὶ χερσὶ*, whence their title *Παλαμναῖοι* Handmen.

But what is most remarkable is the trace we find of this connection in Homer. Homer nowhere mentions the Telchins, nor the Dactyls either, but the word *ῥαλγείν* the root of their name, is frequent in his poems, and constantly expresses magical influence of the same character that is ascribed to the Soothers or Telchins. By such influence (*καταῤελξας*) Kirkē transforms the companions of Odysseus into brutes, a power assigned by Diodorus to the Telchins themselves, and such is the influence of the rod, (the golden rod, the metal gold is always recurring in these magical fables) which closes the eyes of mortals in sleep, and rouses them again, (Odys. xxiv. 4.) The same word is used to express the enchantments of the Sirens. It occurs however in connection with Poseidon in a manner the more remarkable from his mythical connection with the Telchins. Indeed in his proceedings in the xiii. Iliad, where he issues from the sea to assist the Greeks during the sleep of Zeus, procured by the deceit of Heré, he appears a proper Telchinian power. Assuming a human form as in his amour with the sister of the Telchins, he appeared now as Calchas, now as Andraimon "in body and voice," encouraged the Greeks, infused strength and elastic vigour into the Ajaces by a blow of his sceptre, and when Alcathoos was opposed to Idomeneus the god subdued him, *charming his beaming eyes* and chained his glorious limbs, he could neither fly backwards or avoid a blow, but as he stood stock still like a pillar or a lofty tree, the hero Idomeneus pierced him in mid-breast with his spear, &c.

εδαμασσε,
 Ξελξας οσσε φαεινα, πεδησε δε παιδιμα γνια,
 ουτε γαρ εξοπισω φυγειν δυνατ' ουδ' αλεασθαι
 αλλ' ωστε στηλην, η δενδρεον υψιπετηλον
 ατρεμας εσταοτ', κ.τ.λ.

These coincidences appear to me to exhibit one of the many indications traceable in Homer of mythic associations which suggested his incidents and illustrations, and which, with his original audience, familiar as they were with current traditions, he intended them, only not too obtrusively, to suggest. The delicacy of taste and tact with which this is managed, may be appreciated to a certain extent by the instances where the undercurrent of irony is detected for a moment at the surface, to relieve, never to encumber the pure flow of poetry, but these recoverable instances serve at the same time to convince us how much of the *Iliad* and *Odyssey*, as heard by a contemporary, is necessarily lost for ever.

But to return to our magical personages, though only to dismiss them. A more minute analysis of their characteristics than is requisite or in place here, confirms the conclusion of Creuzer that the titles Dactyls, Telchins, &c., are only names differing according to place and language, of magical priests and formers of humanity in Asia Minor and Greece; possessors probably of a knowledge of nature beyond what they divulged, and pretenders to theurgic power by proper credulity, it may be, but never without a mixture of calculating imposture. Classes thus characterized have at various stages of the world's progress rendered good service to civilization; their career however is necessarily transient and their fate certain. The demoralization to which by their principles they are liable, brings first discredit and then downfall, and thus it seems to have been that the arts, which at one time commanded the reverence of extensive tribes and upheld, it may be, a proud hierarchy, become objects of general hatred and suspicion, fall back into obscurity, and carry with them into neglect for ages the germs of truth and glimpses of nature's powers and working, that only require to be justly appreciated to set science fairly and happily on its way.

W. WATKISS LLOYD.

77, Snow Hill, London.

VI. *Case of St. Vitus's Dance cured by Mesmerism in less than a Month, after Seven Years of suffering, and upwards of Nine Months passed in several Hospitals.* By MADAME MARIE.

CATHARINE HOGAN was sent to me on the 4th of January, 1847, with a note from my friend, Mr. Briggs, entreating me to try what mesmerism would do for her, and giving me a short account of her case. It appeared that seven years previous, when she was four years of age, she had been frightened on her return from market by a boy snatching her basket of vegetables and running off with it, on which occasion she wandered about the streets for several hours, fearing to return to her mother, who at last discovered her and took her home. Some days afterwards she fell in with a party of boys and girls romping, one of whom laid his stick across her shoulders. The consequence was a fit, that lasted three quarters of an hour; on recovering she was attacked with St. Vitus's Dance, and was taken to University College Hospital, where she became an out-patient under Dr. Davis. She seemed to recover, but two years afterwards, having a severe relapse, she went to the Middlesex Hospital as an in-patient, where she remained four months. They then made her an out-patient, but the distance was too great to permit her attendance. She then was admitted into St. Bartholomew's, and remained there nine weeks: returned to the Middlesex for seven weeks, and University College Hospital for six weeks,—making in all 38 weeks. Middlesex, 16 weeks; Bartholomew's, 9 weeks; Middlesex, 7 weeks; University, 6 weeks.

When Catharine came to me she was about 12 years of age, and I then took down her appearance and symptoms as follows, premising merely that I was encouraged to undertake the case from the late observations of Dr. Elliotson in the January number of *The Zoist*, who there mentioned his success in curing the same disease by mesmerism, though failing in producing sleep.

On the 4th day of last January I began my operations on her, and henceforth shall transcribe from my diary, commencing by the statement of her case and appearance as I first formed my opinion.

Catharine Hogan, age twelve; short, thick-set; temperament sanguineo-lymphatic; hair and eyes dark, the latter expressing idiotcy; much trembling and irregular movements of the limbs; continual fits of hysteric laughter and crying; her hands incapable of holding anything; frightened to be alone or in the dark; suffering from frequent head-aches,

sickness of the stomach, giddiness, palpitation of heart, much pain; bowels costive, not being relieved more than once in ten or fourteen days.

January 4th, 1847. Mesmerised Catharine Hogan for about half an hour, making long passes from the vertex of the head downwards, along the chest, arms, the region of the lungs, down the spine, breathing on the occiput and the shoulders. She complained of faintness and sickness, but felt warm, whereas she was very cold when she came.

5th. C. said she had felt very drowsy after she left me yesterday, and slept at night better than usual.

6th. C. says that on her return home yesterday she slept an hour, and very soundly during the night; she seemed to feel my influence more than usual to day.

7th and 8th. I was prevented mesmerising.

9th. I found it very difficult to fix her attention; she complained that I made her eyes smart, and my passes were like pins and needles pricking her; at last however she went into a sound sleep, and though she did not perceive the entrance of a stranger and his departure, yet she did not lose all consciousness. She is naturally very cold, but a few passes are sufficient to excite warmth, and the trembling of her limbs is quite cured; she can now nurse the baby, and hold anything in her hands; her bowels act daily; she is no longer so nervous; this day on my exciting the organ of Colour, she saw bright light like stars.

10th. Sunday.

11th. Catharine says she went to sleep several times on Saturday, for a quarter of an hour at a time, but was faint and sick yesterday.

13th. Mesmerised her and she slept half an hour.

15th. She felt cold, and her left arm was very painful; a few passes completely warmed her; all her nervous trembling is now imperceptible.

Till the 20th. No perceptible change; on that day she slept profoundly for a long time, and when she went home slept again for four hours. Whenever she experiences great coldness, I breathe on her through muslin, which invariably warms her, and relieves the pain.

February the 2nd. Catharine fell asleep in three minutes by my merely looking at her; she has been so much improved that I now mesmerise her twice a week only; she has not had any trembling since the first week of being mesmerised; she has taken no medicine; her bowels act regularly; her nerves are strengthened, and she does not mind being alone or in the dark indeed she voluntarily visited a friend who had died,

and stayed with the body. The last sign of St. Vitus's Dance was on the 29th of January, this is the 3rd day of September: from the month of February last, that is from the 28th, I did not see her till I sent for her, August 24th; her appearance was very different from what it was last January; she has no pretensions to beauty, but had now the countenance of an intellectual person. Finding her delicate I proposed to resume mesmerism, and she was under my influence immediately.

MARIE.

22, Thayer Street, Manchester Square,
Sept. 7, 1847.

VII. *Removal of rigidity of the Neck, debility and dyspeptic disease of the Heart, irritation of the Bladder, and severe Pains.* By Mr. H. S. THOMPSON.

I. *Relaxation of rigidity of the Muscles of the Neck.*

A POOR woman who was severely burnt about the neck and face three years ago, in consequence of which the muscles had become so rigid that she could not raise her head or move it to the right or left, and, from the time of the accident had never been able to masticate any food that was hard or solid, obtained immediate relief from mesmerism: that is, the muscles were all completely relaxed, she could move her head about freely, and could masticate anything. The injury was so severe that pieces of bone are continually exfoliating and working out; the irritation caused by this reproduces to a degree the rigidity of the muscles of the neck, but the operation of mesmerism soon relieves her, and renders her comfortable for days. The relaxation of the muscles was very extraordinary.

II. *Cure of extreme debility and derangement of the Digestive Organs.*

A case of extreme debility was much benefited by the operation of mesmerism. A young man, one of my tenants, became suddenly so weak that he was not able to go about his usual avocations. This debility increased till it was with difficulty that he could walk about. He had constant aching of the limbs from the slightest exertion, a sense of faintness, cold sweats, and loss of appetite, and his evacuations perfectly black. His sister was attacked in a similar way last year, and then died of consumption. It was more *than three months* from the commencement of his illness that I first saw him. He had *run the round* of physic and tonics by the

advice of his medical men, but had only grown the weaker. The first time I mesmerised him he felt stronger, and during the process the aching sensation up his limbs was removed. He rapidly improved. On the *third* day his appetite *returned*, his evacuations were *natural*, and he was able to *ride eight miles*. I continued to mesmerise him almost daily for *three weeks*, at the end of which time he had *nearly quite recovered his strength*, being able to ride any distance and to walk tolerably well. The only trace of weakness that he complained of was in his legs if he walked any distance. As I left home about that time I sent him to the sea for change of air.

III. *Wonderful benefit derived from Mesmerism in serious Disease of the Heart.*

The patient had been afflicted several years: but the complaint had advanced rapidly during the few last weeks. When I saw her she had been confined to her bed six weeks, suffering great agony in her head, shoulders and back; constant "palpitation of the heart and fluttering in the chest;" a sense of suffocation so great that she was constantly obliged to be raised; her legs and body had been much swollen for some weeks; she had been unable to use them. She was instantly relieved from her pain, and half an hour sufficed to restore use to her legs; she gradually from that day improved; *in a month she was able to walk daily from her house to mine and back again*, which is rather more than a mile—a thing which she could do with difficulty a year ago. She enjoys herself, can attend to her family, and seems daily to gain strength. This case was pronounced by the profession as incurable from the first; but, as we have already overcome so much that was then pronounced impossible, I hope that in a short time I may be able to add that she is quite returned to health.*

IV. *Removal of irritation of the Bladder.*

This is another instance proving the use of mesmerism in inflammation of the bladder. A friend of mine had suffered a very severe attack, from which he was slowly recovering when he was obliged to go to London on business. I chanced to be there at the time. His journey brought back the symptoms, and he wrote to me saying how ill he was. I went to see him; he was suffering from constant irritation,

* We intreat our readers to compare this case with those in Vol. I., p. 465; and Vol. V., p. 161.—*Zoist*.

great pain, and tenderness of the abdomen; so much so that he could scarcely bear the pressure of the bed-clothes. I asked him to let me try whether I could do him any good. He consented, and *in half an hour the tenderness and pain were removed*. I remained with him two hours, during which time he had no irritation nor pain; though, previously to my visit, the irritation was constant and the pain unvarying. The following day he was so much better that he was able to go out and attend to the business which had brought him to town, and on the day after he was well enough to return home.*

V. *Relief of Pain.*

This is another curious instance of the power of mesmerism to relieve pain. I was told that an *old man* in the village near which I reside was suffering great pain. I went to see him. He is *stone blind*. I found him on his bed, groaning and moaning, and clenching his hands. I asked him what was the matter with him; he said his head was very painful, he could only bear it in one position, and that he had great pain in his legs and arms; and added, "I have not an easy spot about me." He spoke in a most piteous voice. I did not tell him what I was doing, but made passes over him. He very soon said, "Ah, that's nice; the pain is all going." I continued making passes for a few minutes, when I asked him how he felt. He spoke quite *cheerfully*, saying, "Very nicely, thank you, Sir. I have no pain now;" and in a few moments he was in a sound sleep. He has had little or no pain since, and, when it does return, a few wafts of the hand remove it. He cannot live long: he is *very old*, and has a constriction of the œsophagus, but it is pretty certain that he can be spared all pain.

VI. *Cure of inflammation of the Eyes, and opacity and prominence of the Cornea.*

The sixth and last case that I shall at present send, is one of inflammation of the eyes and opacity of the cornea: the patient was a lad twelve years of age. From two years old his eyes had been defective. At that age he had serious inflammation in them, which has never entirely left them, being more severe at times. The cornea had become opaque and very convex. The inflammation, in the course of a few times mesmerising, was gone; the eyes began gradually to assume

* We intreat our readers to compare this with the cures in Vol. IV., pp. 50. 187; and Vol. V., p. 81.—*Zoist*.

a natural and healthy shape, and the only trace of disease at present is the slightest film or spot on each eye, discoverable only in certain lights. The boy declares he is astonished at what he is able to see now. He does not appear in the least short-sighted. He says that he can see clearly and at any distance; whereas before everything was dim, and he could only see objects that were near him. The film seems gradually wearing away.

HENRY STAFFORD THOMPSON.

Fairfield House, near York,
August, 1847.

VIII. *A recent Specimen of Professional Ignorance and Bigotry.*

WHILST perusing the half-yearly abstract of the medical sciences, from January to June, 1847, by Dr. Ranking, of Norwich, we noticed the following:—

“The introduction of a new remedy, or a new means of obviating the many undesirable events contingent upon the practice of medicine and surgery, is always regarded in a different light by different members of the profession. There are some among us, on the one hand, who, contented to move along in the mental ‘jog-trot’ to which they have been long accustomed, look with suspicion or dislike on any innovation upon the ancient opinions with which they have enfolded themselves. There are the men who ridiculed and opposed the introduction of the stethoscope, and who will continue to ridicule and oppose everything which they had not ‘dreamt of in their philosophy,’ and which either threatens to interfere with the usual routine of their thoughts, or necessitates a greater amount of intellectual application than they are capable of devoting to it. There is, on the other hand, another equally mischievous perhaps, but far more interesting class of practitioners, whose imagination is apt to lead them to expect something great of every chimera which a busy age is continually forcing upon the attention. *These men take up mesmerism, homœopathy, and such like vagaries, &c.*”

Now this is written by a gentleman who professes to give his professional brethren the most important and attractive portion of the medical improvements and suggestions of the past six months. He thinks it right and conscientious to sneer at mesmerism and the advocates for its adoption, but he does not think it right to place facts before his readers that they may judge for themselves. He does not quote the “surgical reports” from the Calcutta Hospital, these are beneath his notice,—he does not refer to the long list of surgical operations performed in Europe, Asia, and America,—he does

not in his physiological report notice the inexplicable phenomena presented by the simplest case of mesmeric sleep. All this most important information is not to be found in *The Retrospect*,—why? This is the course which would be followed by the truth-seeker, by the philosopher; but it is not the course to be pursued by the medical trader. The sale of the book is the first consideration, and, to ensure this, the profession must only be taught what is palatable, they must only have offered to them what it is known they will buy. Sir Benjamin Brodie has said mesmerism is “all humbug;” how then could Dr. Ranking presume to refer to a subject tabooed by the surgical luminary?

O! ye men of the world—ye money-traders, ye would be obstructives! a retrospect of philosophical progress proves that science will be more than a match for ye. The profession will become slowly enlightened, and amidst the contents of some future medical retrospect will be found a summary of mesmeric proceedings. We do not despair of Dr. Ranking even. He will open the pages of *his Retrospect* when it is safe, and the exchequer is not likely to suffer. But we have not quite done with Dr. Ranking. In the article from which we have just quoted, he says,

“Pain is one of the greatest evils which the operator has to contend with: mere pain may, by contributing to what we are in the habit of calling ‘shock,’ be the immediate and sole cause of death. As a striking instance of this fact we may mention a case which recently occurred within our own knowledge, that of the application of a ligature for the cure of an erectile tumor of the entire breast. The patient, *a healthy female*, bore the initiatory steps of the operation without a murmur, without failure of pulse, and without change of countenance. *The instant the ligature was tightened, which it was with the full force of two surgeons, she gave a yell of agony, the pulse became imperceptible, the countenance became ghastly pale, and in eighteen hours she was a corpse!!*”

Horrible, most horrible! Dr. Ranking says that this operation occurred *recently*. And this is the cause of our complaint against the gentlemen who had charge of the case. Assuredly they ought to have ascertained whether their unfortunate and confiding patient could have been placed in the mesmeric sleep. If she had been, the yell of agony would not have been heard, and we may be almost certain that the system would have calmly borne the shock of the sudden application of the ligature. Let us contrast the above horrible operation with the following description by an eyewitness of three operations at Cherbourg, performed during mesmeric sleep:—

“The remarkable calm, and the astonishment of the patients, who, on awaking as suddenly as they had been sent to sleep, were all surprised at finding a painful operation over, and who had felt nothing, perceived nothing, and been passive and motionless, while the operator forcibly plunged a bistoury into the flesh, dissected away enormous portions of it, and tied the arteries,—was certainly a most extraordinary fact, well calculated to arrest the attention of physiologists more and more.” (See last number of *The Zoist*.)

There is no excuse for the conduct of Dr. Ranking's friends. Many years ago Cloquet amputated the breast of a lady without her being conscious of the slightest pain. In 1838, Dr. Elliotson proved that a seton could be inserted without the knowledge of the patient. Dr. Engledue, in August, 1842, divided the ham-string muscles without the consciousness of the patient. In October, 1842, Mr. Ward, of Wellow, amputated the leg of a man under the same circumstances, and we have by this time a list of upwards of two hundred surgical operations, all performed without suffering; and yet Dr. Ranking, the self-elected editor of a medical Retrospect, tells his brethren that “pain is one of the greatest evils which the operator has to contend with,” and at the same time closes his pages to the description of one of the most important means by which this pain is to be avoided. Dr. Ranking is in a false position, and we have no doubt that he has to thank his *confrère*, Mr. Wakley, for it. There are many medical men who still form their opinion of mesmerism from what they see in the pages of the *Lancet*. We really feel surprised when we hear a person quote the *Lancet* as his authority for disbelieving natural facts. He little knows the polluted source to which he appeals, nor the disgraceful means which are weekly adopted to bolster up the course the unscrupulous editor has followed for so many years. Here is a specimen. Can any of our readers form the least idea to which page of *The Zoist* the writer of the following disreputable paragraph refers?

“M.D. We shall not allow the filthiest of all filthy slanders contained in *The Zoist* to go unwhipped. Of course the parties concerned in this infamous publication are in a state of perpetual mortification at their fallen and degraded position, and therefore they bite and rail. The leper must be taken with his spots.”—*Lancet*, July, 31st, 1847.

This is amongst the notices to correspondents, and similar paragraphs are constantly inserted. The object of the writer is clear. We can quite understand an individual who has never seen *The Zoist*, feeling somewhat sceptical as to the truthfulness of its contents after reading this paragraph; but

then he should have been taught by this time not to go to such a journal for an opinion on disputed scientific subjects. We should just as soon think of recommending our friend to apply to a suspected incendiary to protect his property, as refer him to the pages of the *Lancet* for the purpose of gratifying and educating his moral and intellectual faculties.

L.E.G.E.

IX. *Instance of the great power of Mesmerism over Pain.* By Mr. G. H. BARTH. Communicated in a letter to Dr. ELLIOTSON.

Great Parndon, Essex,
Sept. 5, 1847.

To Dr. Elliotson.

DEAR SIR,—Subjoined are a few cases of the cure or relief of pain by local mesmerism, without the induction of sleep being attempted. They are at your disposal for publication, if deemed worthy a place in *The Zoist*. Miss Wallace's, and similar cases as lately published in that journal, are valuable; they teach how readily and easily human suffering may be alleviated by mesmeric means, and carry a conviction of the utility of the process, which comes home to every unprejudiced understanding. Cases of this class are so simple, that they resolve themselves into a question of fact;—true or not true. If sceptics can detect imposture and falsehood, let all obloquy fall on the heads of the impostors; if they admit the cases but deny the influence, let them teach us what influence it is which effects the cures. Those who will not admit, nor disprove, nor investigate, should hold their tongues quiet as regards mesmerism. Without investigation they are not in a condition to know, and those who prate about a subject of which they know not any thing, are merely garrulous boobies, whose convictions are no more than idle opinions.

Wyniard Fawl, aged 40, single woman, cook in the family of a friend in this parish, asked my advice on December 4th, 1846, respecting an excruciating pain in her left arm and shoulder. It commenced every evening in the middle finger, travelled up the arm, and remained all night, rendering sleep quite impossible. It abated a little in the morning, but sometimes came on early in the day, and was so bad that, though I might "think her childish, she could not help weeping with the pain." Had been thus afflicted seven or eight weeks, and had nearly lost the use of the arm; could not dress herself,—her fellow servant was obliged to lace and

unlace her stays; feared she could not continue in service, but must try and get into an hospital, as she had no friends who could assist her. I desired her to wait until the pain was exceedingly bad, and then come to me, and I would try what I could do to relieve her. Called on me in the evening of December 6th; said she had cried nearly all the previous night with the pain, and that the arm was then in great pain. The arm and hand seemed slightly swollen and reddened. When she had removed her bonnet and was seated, I made a pass at two or three inches distance over her head and face; she described the sensation as a warm wind from my fingers. I tried it down the arm; she felt it distinctly through the sleeve of her dress, its lining, and some flannel.

A few passes over the head and face told me I might easily have mesmeric sleep; but as this was not my object, I went to work on the arm, drawing from the shoulder to the extremities of the fingers, and off. The pain gradually decreased, until in twenty minutes it was not felt. She said, "Only a sort of soreness, not any wise troublesome, remained." She left me then, and became so sleepy she could hardly reach home, and had a sound night's rest, the first for many weeks. Three more similar applications of mesmerism rendered the relief permanent. She now resides as cook with James Dobson, Esq., of Harlow, a well-known and long-established medical practitioner. I have not had any communication with her since she quitted Parndon, but feel sure she will verify this statement if asked respecting it.

Anne Shipton, housemaid at the same friend's as the above, got a thorn in her thumb. Inflammation and supuration ensued, and a great portion of the subcutaneous tissue or cushion sloughed away, and is not yet renewed. She consulted a highly respectable surgeon of Harlow, who I have no doubt did all that was proper (except trying mesmerism), according to the established routine of practice. She went to this gentleman several times. On Friday, the 18th of December last, when he saw the thumb, he shook his head, said he was afraid she would lose her thumb, gave her the needful applications and directions, and instructed her to come again on the following Monday or Tuesday, when he would cut it off, or arrange for so doing, if this was necessary. I saw it at her mistress's request on the Sunday morning: the young woman had suffered so much pain, that she had quitted her bed, and walked her room a great part of the previous night. Servants who work hard in the day, don't do this when they can help it. On removing the

poultice, the thumb appeared swollen, black, and gorged with a thick purulent secretion which exuded at the orifice of an opening which had been previously made. I seized the hand, and squeezed out a quantity of thick fetid matter. The pain this caused made the poor girl cry; so, as a matter of course, I mesmerised the thumb: in a few minutes the pain was gone. I requested permission for her to call on me in the evening; and then more matter had formed, and the thumb, hand, and arm were in pain. After squeezing out the matter, I mesmerised the arm and hand half-an-hour. The pain soon quitted, and did not return again. Her medical attendant saw it on the following Tuesday, some forty hours after the mesmeric operation; he was much pleased at its altered appearance; said it was almost well, but he should like to see it once more. Anne did not tell him of the mesmerism; feared I might not wish her to do so, as I had not given any directions about it. I do not claim for mesmerism the credit of saving the thumb, which had good surgical treatment; but it certainly relieved the patient from severe and continuing pain. In fact, for many days afterwards, the thumb was deprived of sensibility; Anne could not feel any difference betwixt a scalding hot poultice and a cold one: she knew her thumb was on, because she could see it; but she did not *feel* any thumb on that hand.

I have met with several instances of the sensibility of a part being entirely obliterated for a long time by continued passes in one direction. I mesmerised a young lady in town last year, and made passes for some twenty minutes over her feet before I obtained the result desired. A month afterwards she assured me she had never felt her feet since; her words were, "I know I have feet because I am standing on them, but I don't feel at all below my ankles, neither heat nor cold: I don't feel as if I had feet."

Susan Dennis, a blunt strapping old woman of sixty-four, keeps a shop at Ty-green, parish of Netteswell. I mesmerise her daughter who has fits, and many other sad afflictions; or I should, perhaps, say *had*; we are doing so well I am not sure that *has* will be correct: and the other troubles have long been consigned to the past. However, I called one morning, and found Mrs. Dennis in great suffering. She said nothing, but looked faint and white. I enquired the cause. A boy, throwing a stone at a cow, missed the cow and hit the woman on the shin, where the bone has very little covering. She had nearly fainted, and described the pain as hardly endurable. The stone was as large as an

ordinary fist. "Pull off your stocking and show me your leg." Leg was red, hot, and very much swelled, considering it had not been hurt more than an hour. Mesmerised it five or six minutes, when she exclaimed, "The pain has gone away;"—stamped her foot on the ground, and said her leg felt quite well, only stiff. Two days afterwards I made my usual visit; "Well, Mrs. Dennis, how is your leg?" "Thank you, Sir, have never felt any pain since you was here: the swelling has gone down, but it looks very black." "Let me see it, I will mesmerise it a few minutes." The front of the leg was discoloured from the foot to the knee: so large a blackened surface surprized me. "You don't mean to tell me, Mrs. Dennis, that you have had no more pain in that leg?" "As true as is the God who made me, I have felt no pain since you did it; why should I say I didn't feel pain if I did all the while?" The leg never gave any more trouble.

January 3rd, 1847. Eliza Pretty, No. 7, Evershalt Street, St. Pancras, severely scalded her foot. Her mistress took me to see her an hour or two after it was done. Found her in bed crying. "Don't cry, my girl, that will do you no good." "I can't help it, Sir, my foot hurts me so." "Poke it out of the bed, and let me see it." It had an application of flour and a soft linen cloth over it. Removed this; the top of the foot was covered nearly by a vesica or blister, distended with fluid, some four inches long by three wide, I should think; two small ones nearer the ankle, and the remaining surface inflamed. Her mistress held a candle; the girl sat up to see what I was going to do to her foot. "Keep your head on the pillow, I am not going to hurt you; never you mind what I do, tell me what you feel." "I feel something warm move over my foot." "What else do you feel?" "Only warm, Sir; it seems like wind, I may be wrong, but I think so." "Well, tell me if you feel anything else presently." I continued passes for four or five minutes, when she laughed heartily and loudly twice, at intervals. Her mistress reproved her, saying, "There was nothing to be laughed at, we were trying to do her good." I explained that she could not help it. This laughter was involuntary, a sort of hysterical manifestation, frequently seen by mesmerists when their subjects feel the influence.

After a few more passes, she said, "I feel my foot cool now; it is like a cool wind." "How is the pain?" I enquired. "I don't know, Sir, I don't feel it." "Is it gone away? Why! What has become of it?" "I am sure, Sir, I don't know; I can't feel it just now." Nor did she feel it any more

at all. The fluid in the vesica was not absorbed in two days afterwards; but she broke it by accident, and let it out. A bit of rag and some simple cerate to keep her stocking from irritating the surface was put to it, and it was well in a week. It never occasioned the slightest pain after that one mesmeric application.

July 22nd, 1847. Paid a visit this evening, and found an amiable friend and neighbour inconvenienced by a burn on her hand; a portion of the external skin as large as a shilling was destroyed, and a watery secretion oozed from the denuded surface. Now, this was but a trifling matter, and yet caused a very uncomfortable sensation. Those who venture to doubt, can burn such a place on their own skins, and try the effect. A few passes totally removed the pain; and a few more covered the wound with a FIRM HEALTHY SCAB. The lady's husband, and a friend stood beside us, and watched the growth of this scab, while I made short passes over the sore place. It commenced at the edge and spread to the centre; somewhat as we see a hot saturated solution of a salt form its pellicle on cooling. This little burn gave no more inconvenience. I do not think it was mesmerised longer than eight minutes. I have seen healthy scabs thrown out very quickly on unhealthy, raw, surfaces, after local mesmerism is applied, in several cases.

July 27th, 1847. Emma Reid, Great Parndon, is mesmerised for a disease of her eyes. Found her this evening with a severe burn on her arm, portion of skin destroyed as large as half-a-crown, and surrounding surface reddened. She declared it gave her pain, and "I believed her." I made a few passes over it, and she said the pain was gone, and I again believed her. "Credulous simpleton!" exclaims some reader of the Wakleyan school. After inducing her customary sleep, at the end of an hour, I awoke her. The burnt place was then protected by a firm scab; the surrounding skin puckered at the edges. It never gave her any more pain.

I might add cases of relief and cure by local mesmerism of gout, painful tumors, neuralgic and rheumatic pains, various other troublesome ailments; and tooth-ache more frequently than I can name, as I make no notes of tooth-aches relieved. But these few may suffice to shew that if mesmerists are, as some *wise people* (?) term them, "humbugs," they are certainly very agreeable, useful, comfortable "humbugs," valuable "humbugs," to all who are afflicted with pain and

suffering; particularly, when they perform their "*mountebank feats*" for love and not money. Whenever I may be afflicted with disease, I pray that I may be able to secure the services of "some healthy and benevolent mesmeric humbug."

I have a patient, John Burton, of Ty-Green, who has allowed me several times to whip his hands and wrists soundly with stinging-nettles; when the redness and small pimples are visible, and the smarting and irritation become uncomfortably perceptible, a few mesmeric movements of my hand have perfectly and permanently removed the disagreeable sensation. I have repeated, *successfully*, on this man, some of your experiments with metals; and yet, though I mesmerised him daily for five months, I could not put him to asleep.

I must not omit, dear Sir, thanking you for kindly seeing Miss Mary Markwell, and advising gratuitously in her case, (one of fits.) In accordance with your advice I persevered with mesmerism. She was mesmerised twice daily for sixteen months, and then once a day for eight months. She certainly derived benefit from the treatment; her fits, though they occurred as frequently as ever, were so slight as to be hardly worth naming, and never attacked her excepting when in bed at night, and then left no subsequent ill effects. She never bit her tongue or lips but once, after being subjected to mesmeric treatment. She got rid of many nervous fancies, and could sleep soundly at night, which she had not done previously.

Nevertheless, I could not, or did not, cure her; for if she was worried or put into a passion in the day, a fit came at night. So commonly did this occur that it appeared as cause and effect. "I had a fit last night, Sir;" "then you have been in a passion, Mary;" and so it always proved. As neither advice, nor reproof, could abate the folly, (to use a mild term) of those who irritated her; I threw the case up in disgust, after mesmerising faithfully, and earnestly, and gratuitously for two years. It is probable, that in cases of nervous disease when yielding to mesmerism, the cure is retarded by the injudicious treatment of patient's friends, more frequently than the mesmerist suspects.

As a humble disciple of that good cause, which you have so nobly and successfully maintained against cruel calumny and ignorant and bigotted opposition, I joyfully congratulate you on the now almost universal acknowledgment of its truth; and am, dear Sir, with warm admiration and respect,

Your obedient servant,

G. H. BARTH.

X. *Cure of Hypochondriasis, Tic Douloureux, Inflammation of the Eyes, Loss of Voice and Loss of Sight.* By Dr. STORER, of Bristol.

TO THE EDITOR OF THE ZOIST.

SIR,—In my previous reports of cases, I selected those which afforded the best opportunity of testing the power of mesmerism as a medical agent both in surgery and distressing diseases. They have consisted of painless operations, epilepsy, tic douloureux, and other severe affections of the nervous system. I now enclose a few cases which may prove interesting, inasmuch as each presents some different variety of mesmeric phenomena, and thus tends to confirm the general truths so fully illustrated in your valuable journal and elsewhere.

I am, Sir, yours obediently,
29, Park Street, Bristol. HENRY STORER, M.D.

I. *Case of severe Mental Depression—application of Phrenology.*

* I was consulted in January last by Mrs. D, the wife of a respectable tradesman living in this city. The statement made to me was, that she had been out of health for a long time past; had suffered extremely from lowness of spirits, amounting at times to despair; could procure no sleep at night; had no appetite; but great general debility. She was also subject to acute pains in the chest and side. For these and other ailments she had sought relief from her ordinary medical attendant without any effect, though she had been leeches, blistered, and had taken large quantities of medicine. She attributed her present state to being too greatly reduced: and this appeared to me too near the truth. I attended her for about a month. She became easily affected after the third sitting, so that I could produce coma in less than five minutes. I generally kept her in this state from half an hour to an hour, and should have left her asleep had she not objected.

In less than one week there was an evident improvement. Comfortable rest at nights was procured: her appetite began to improve; and she had less anxiety and lassitude during the day. After the second week I tried the effect of mesmerising distinct cerebral organs, and found that I could excite the greater number I tried upon. In those most likely to antagonize her dejection, viz., Mirthfulness, Benevolence, Hope and Firmness, the results were highly satisfactory. On being mesmerised, she expressed herself as feeling more elastic in

mind and stronger in body, and had lost that lowness or sinking sensation which had so distressed her. This improved state generally lasted during the day. If I missed calling for a day or two, there was a slight remission of the good; but, by my continuing mesmerism for three weeks regularly, she found herself so well as to require it only occasionally. By the end of the month she considered herself quite well; and, though eight months have now elapsed since my attendance, she assured me very lately that she had not been so well for years. Her looks fully confirm this report.

II. *Case of Tic Douloureux, with great irregularity of the Constitution—Lucidity.*

I was called in, some months since, to see a young lady residing at Clifton, who had long suffered from what was termed a severe nervous affection, attacking chiefly her face and temples. I was also informed that there had been no regularity of system during the last few months. She had been under the care of two medical gentlemen, but did not improve. Her friends wished a trial of mesmerism. The young lady did not object, and I found her very susceptible of its influence. In her sleep-waking state she was quite lucid, describing everything that was passing in her family. I took advantage of this state to question her respecting herself. She described most minutely her sufferings, the apparent cause, and what was most likely to benefit her. Her diagnosis was quite correct, and the means suggested by herself with mesmerism were adopted with perfect success. In three weeks her pains had entirely ceased, and in another fortnight she was quite well.

Local Affections cured by Mesmerism.

I have seen so many facts of this nature, that no doubt is left in my own mind as regards the successful application of local mesmerism. In the first cases I witnessed, I was rather incredulous of the fact, the relief being so sudden; but, finding so much corroboration from further experience, I could no longer resist the evidence of my senses. The following are illustrations.

III. *Case of Ophthalmia.*

During my attendance in a family, a member of which was afflicted with severe epileptic fits, I was requested by the mother to see her son—a young man, who was suffering from severe inflammation of the eyes. There was great pain and

sensibility to light. Under ordinary circumstances I should have ordered leeches with fomentations, &c., but, being asked respecting the efficacy of mesmerism, I resolved to try it. I made, for about half an hour, passes from the head downwards, particularly over the eyes, which were closed. I then asked the young man how he felt. He replied, "A little drowsy, but as regards the eyes they feel decidedly easier, the sensation of sand being much lessened. On looking at the eyes, his mother and other parties present with myself were equally surprised to see the change: the redness was considerably abated, and so was the pain. I made a few more passes; he was mesmerised again that evening and the following day; after which there remained no appearances of inflammation, and the young man was enabled to resume his usual duties.

IV. *Total Loss of Voice.*

The daughter in a respectable family residing in Princes Street in this city entirely lost her voice, so that she could not be heard to speak even in a whisper. She remained in this state for a week without any relief. A gentleman hearing of the case, and knowing the power of mesmerism, urged its trial. The young lady assented, and soon became slightly influenced, but not to lose consciousness. In this state passes were applied particularly to the throat and neck; and, by the end of the first sitting, she was enabled to speak so as to be heard, and by the repetition of mesmerism for a few times her voice was fully restored.

V. *Loss of Sight.*

A little girl, residing as servant in the same house, was becoming so afflicted in her sight that her mistress was about sending her home, being unable to keep her longer, as she broke almost everything she laid her hands on, besides being unable to do her usual work. Mesmerism was also recommended and applied in this case. A few sittings were sufficient to recover the sight, which had become so affected, and in a very short time she was enabled to follow her ordinary duties, with other work to which she was quite unequal before mesmerism had been applied.

XI. *Cure of a singular Twisting of the Head in a young man.*
By Dr. ELLIOTSON.

"The world has had its laugh at mesmerism. Its mysteries and miracles are nearly forgotten."—Mr. Douglas Jerrold. *His Weekly Newspaper*, Sept. 11, 1847.

MR. DOUGLAS JERROLD is a daring man. He snaps his fingers at our steady and abundant issue of solid facts every quarter, for some years, *to his knowledge*.

On the 2nd of last December I was consulted by a young man, thirty-two years of age, occupied in a city banking-house, on account of a complaint which had existed seven months and had gradually come upon him. It was a slow but powerful *involuntary movement of his head over to the left side, till the face came nearly above the left shoulder*, in writing, in brushing his hat or coat, and particularly in taking his meals,—all acts requiring a little stooping and motion of his hand and arm. He could read without this annoyance because neither of these two things is necessary at that time. He began to write at my request that I might observe the phenomenon. His face almost immediately turned slowly round to the left, so that at length he was looking at the paper with the right eye only. The moment he left off writing, he could move it back to its original position.

If watched by others at the time, or excited by any cause, the head turned, he said, the more quickly and forcibly to the left. If he persevered in what he was attempting, the head at length trembled. If he merely raised his hand towards his head, this was inclined to move to the left. In handing a paper to another person, the head turned. If he looked steadfastly at another person, and was at all excited, though his hands were motionless before him, his head would turn: but not if he held them tightly behind his back.

He was naturally nervous, but he looked remarkably well; and indeed his general health had improved of late, though, from the time his complaint began, he had felt, and still felt, somewhat heavy after dinner, as well as in the morning before rising, but no longer than he was in bed. The exciting cause had been fatigue and anxiety.

He tried Brighton a month: and Ramsgate six weeks; and, though better while there, was as bad as ever on his return. He had been galvanized for a month and found great benefit for the first three days, but no longer. He had been under a consulting surgeon in the city, who sent him into the country: and under a physician who gave him slight aperients which reduced him, and then bitter tonics. I con-

sidered that tonics were the most suitable medicines and iron the most suitable of tonics. But he took it in vain. Mesmerism was substituted. He brought a friend whom I instructed in two minutes how to proceed, just as I instructed Mrs. Snewing: this friend after a fortnight instructed the father, sixty-five years of age, who mesmerised him regularly and *cured him*. None of the parties had seen anything, or indeed known anything, of mesmerism.

I lately begged him to write me out an account, and it is as follows:

“Clapham, Surrey,

“30th August, 1847.

“In the beginning of the summer of 1846 I was attacked with a violent nervous affection in my head, which prevented me applying myself to anything requiring my head to be steady. It gradually increased until I was compelled to resign for a time my usual duties. It produced an involuntary motion of my head, particularly when writing, which was my daily occupation. It almost prevented me from cutting my own food, and, whenever I used my hands, it became worse, until I could scarcely sign my name without supporting my head with my left hand. I believe it to have been brought on by over-excitement and fatigue, together with being employed in a confined office; my constitution not being very strong, my nervous system gave way under it.

“I first applied to a surgeon in ———, who told me all I wanted was rest and change of air: he recommended me to have a shower bath every morning, and he had no doubt but by a *long* relaxation from business I should be once more restored to perfect health: he gave some pills to take occasionally, and said he could do nothing more for me. I then made arrangements for going in the country, previously to which I applied to Dr. ———, who quite agreed with all my previous medical adviser had done: he also said it would be a very long time before I got quite well again. I then went to Ramsgate, and bathed every morning for the space of six weeks; when out of doors in the air I felt quite well, but immediately on attempting to write or use my hands in any way, the affection in my head returned. I was induced after spending a week at Ramsgate to apply to a medical man of that place (who I believe is highly spoken of in his profession) for advice: but he likewise seemed to think nothing could be done for me: he gave some medicine to take daily, but was of opinion that nothing but time and change of air would restore me. After six weeks stay at Ramsgate, and

being very little better, I began to despair of my recovery. I returned to London and to business, thinking that employing my mind a few hours in the day would prove beneficial to me. But after having been at business a month, (the weather at the time was very hot and of course very trying to me,) I was compelled once more to resign my duties for a time : the complaint returned much worse than before. I then went to my physician again, who told me I must not think of remaining in business for at least four or five months, but must remain quiet at home, as rest was the only chance I had of recovery.

“I then tried galvanism ; was operated upon every morning, Sundays excepted, for a month. The first week I was quite cheered at the effect, it seemed to make my head steadier, and certainly the improvement was quite apparent to myself and friends. But, alas ! from that time the improvement ceased, and the complaint gradually returned to its former obstinate position. I then again began to despair, thinking I never should recover : but was again recommended to try once more what sea bathing would do for me. I went to Brighton in the commencement of October, took a great deal of exercise, dieted myself according to my medical man’s advice, and used all the means in my power which I thought conducive to my recovery. After spending a month at Brighton, I returned to London, much better in my general health, although still suffering from the affection in my head on applying myself to write or use my hands in any way.

“I again consulted my physician, as to whether he thought it advisable for me to return to business in the state my health then was. He recommended me to do so, but he thought a few hours a day would be all I should at present undertake. My employers very kindly allowed me to remain at business as long as I thought convenient to myself, but all was of no avail : I continued getting worse until the end of November, 1846. A friend of mine advised me to have further advice. He recommended me to apply to Dr. Elliotson, who he said he knew to be very clever in his profession, but was much afraid he would want to mesmerise me. I said Dr. Elliotson might do with me what he thought fit ; that if I went to him, I should place myself entirely at his disposal. After a fortnight’s delay, being quite low spirited at having tried so many remedies without success, I went to Dr. E., who very kindly took great interest in my case. After explaining to him the nature of my complaint and the means I had used without success, he prescribed for me, but in vain. *Mesmerism* was now suggested, and Dr. Elliotson offered to shew

a friend of mine, who kindly consented to sacrifice an hour every evening for that purpose. I tried it for a fortnight and was certainly a little better; but thought, as the effect produced was so slight, and as I slept but little during that time, that my friend did not perform the operation properly. I went to Dr. E. to enquire if he thought I should continue it. He told me by all means go on with it at least for three months. I did; was operated upon every evening by my father for half an hour, when in less than a month the change was apparent to myself and all around me. I again went to Dr. E. to inform him of the result, when he again urged me to continue with it lest the complaint should return: and from that time till the middle of May in this year, I seldom failed being operated upon every evening, and am thankful to say am now *quite restored to my wonted health and strength*. The effect it produced was sometimes scarcely visible, occasionally it produced sleep; but at all times it so rested me that for a time after I felt quite refreshed, but not at all to interfere with my sleeping at night in bed. I do entirely attribute my cure to mesmerism, and bless God in his providence that I was ever persuaded to try it."

All this time he took no medicine: and resided at home, *going daily to business*.

The sensible effect of the process was a heaviness and unwillingness to move: without unconsciousness: though for a moment perhaps just forgetting himself. This occurred after the first few days, increasing for a short time, but at length no farther, and was never followed by anything more. It always began in about a quarter of an hour, and lasted half an hour after the mesmerisation was finished. The great effect noticeable was the invigoration he always experienced when the heaviness had gone off.

XII. *Cure of severe Head-ache of Seven Years' standing; with Cerebral Sympathy, Mesmeric Excitement of Cerebral Organs, and Clairvoyance.* By Mr. HOCKLEY. Communicated in a letter to Mr. Chandler.

16, Great James Street, Hoxton,
27th August, 1847.

DEAR SIR,—Agreeably to your request I beg to forward you a short statement, the daily notes of which I also enclose, of the case of Elizabeth Troth, of Sidemore, near Bromsgrove, aged 22, who had from the age of 15 suffered (though in

other respects in robust health) most severely from attacks of head-ache, which becoming gradually worse (latterly lasting two or three days in each week) had compelled her to leave all her situations. On the 15th Feb., 1846, she having suffered much from head-ache on that day, I commenced magnetizing her, and continued about an hour and twenty minutes with scarcely any effect, she merely going into a dozing state and waking upon the slightest questioning. I repeated the operation on the 16th, 17th, and 18th, for about an hour each evening; she still, however, only went into a doze and woke whenever interrogated, but her head-ache had become *much easier*. On the 19th, she having had the head-ache all day, I commenced at ten minutes past 8 p.m. to magnetize her: in three or four minutes she fell into a doze, her countenance brightened, she said she was "easy and very nicely," but woke upon being further questioned. I made a few passes and she went again into a doze; she said she felt much easier, especially the right side of her head was very comfortable, and she appeared very unwilling to be disturbed. At a quarter past nine I awoke her; her head-ache had entirely ceased. I continued the operation every evening for about an hour until the 13th of March; but she did not experience from the 19th Feb. up to the 26th June, when she left us to return home, the slightest tendency to head-ache. *Her cure was complete.*

As my motive in subjecting her to the magnetic influence was to alleviate her pain, I had but little desire to place her in any danger of a relapse by making (to myself) useless experiments. It was not until the eighth time of magnetizing her that she passed into the magnetic sleep, when she at once became to a considerable degree clairvoyant and supersentient, (as you will perceive by the statement herewith). On 27th Feb., having two friends with me, Mr. W. G. Dixon and Mr. Walmsley, both of Handsworth, and exceedingly sceptical, I, shortly after placing my patient in magnetic sleep, brought Mr. Dixon *en rapport* with her, and to prove to him the reciprocity of taste, Mrs. H. put into Mr. D.'s mouth some vinegar. The patient immediately began tasting, and upon being questioned, said, "It was sour and she did not like it;" upon his taking some more she again said it was sour, and by countenance shewed her repugnance to it. Mrs. H. then gave him some sugared milk and water. She said it was nice, it was sour and sweet; Mr. Dixon immediately said that was precisely what he felt, having some of the vinegar still in his mouth. I took a pinch of snuff. She said she "did not like it; did not know what it was; wouldn't have any more of it." Tried her lucidity; asked what was on the table, which was

entirely hidden from her. She described the candlestick, book, snuffers. I asked what else. She said, "Something round; thought it was money: said it was gold." I told her it was silver, not thinking there was anything at all of the kind. She said, "No, it was not; it was gold." It proved, to my surprise, to be Mrs. H.'s gold ring. And upon closely pressing her she became very irritable. I tried to excite Benevolence, which I could do but slightly. Tried Mirthfulness and Tune, and pressed her to sing. She smiled and said, "No, we should laugh at her:" then said she would, and began, "Young Colin," &c. I asked her if she was asleep: she said, "Yes." I told her I thought she was dreaming. She said, "No, I am not dreaming;" and her face assumed a peculiarly mirthful incredulous smile. I asked her how much longer she would sleep. She said, "Fifteen minutes." We then left her alone and quiet. Mr. Walmesley immediately looked at his watch. At the thirteen minutes she said, "I'm coming, I'm coming;" and in two minutes more, "I'm coming, Sir," and began to get up, which woke her. Mr. W. said she was precise to a minute.

Both Mr. Dixon and Mr. Walmesley expressed themselves convinced of the mesmeric influence exhibited.

It is most curious that, although she had been so long and so severely afflicted, she expressed but little surprise at being relieved; and when questioned by any one about it, merely replied that "it was a good job master had slept it away."

I am, Sir, yours most obediently,

Thos. Chandler, Esq., FRED. HOCKLEY.
 &c., &c., &c.

XIII. *Clairvoyance in the case of Master Chapman recorded by Dr. Storer, in No. XVI. of The Zoist; and Mesmeric Phenomena in a young lady.* By LIEUT. HARE, R.N. Communicated in a letter to Dr. Elliotson.

6, Somerset Place, Bath,
 Sept. 2, 1847.

SIR,—Knowing how justly you advocate mesmerism, I take the liberty of communicating the results of a few experiments I have made. Before Dr. Storer left Bath, he frequently invited me to see his patients under the influence of mesmerism; one of these, (whose case is given by him in the January number for this year, p. 449 of *The Zoist*,) Edward Chapman, interested me much. His parents confirm Dr.

Storer's account of his malady and cure by mesmerism. After Dr. S. left Bath, he felt sometimes a little faint, and by the wish of his father and mother I frequently mesmerised him. He went readily into the sleep-waking in periods varying from five minutes to ten seconds, exhibiting the change from his natural shyness in the presence of strangers to bold and unreserved loquacity, making fun of persons present, and ridiculing any peculiarity of appearance or manner he noticed in those about him: but upon being awakened he seemed unconscious of what he had done or said. A proof of this occurred on one occasion when I gave him a sixpence, which he placed in his pocket. Upon awaking, his sisters asked him to buy some trifle for them in the town, slipping two fourpenny-pieces into his pocket. He purchased the article, and gave the change, and also the sixpence I had given him, seeming quite unaware of having had any money given to him. But the next time he was in the mesmeric sleep he related to me the trick his sisters had played him, asking at the same time that the sixpence should be returned to him.

I could readily make his arms rigid by will, or by passes made at distances varying from one to forty feet, and could produce the same effect from a room above or below the one in which he might be. Upon these occasions the arm suddenly appeared elongated with a start as if electrified. Upon placing round rulers in each of his hands, and making the latter clasp them firmly, I could relax either by gazing intently at it for a short time. I varied these experiments in the presence of friends who, though at *first* sceptical, confessed the power of mesmerism.

On the 8th of last June, Chapman, whilst in the sleep, predicted that on the following Friday he should soon after 8 a.m. be very ill, have an attack, be unconscious, and that during the time it lasted it would be necessary to hold him and keep things out of his reach or he might do mischief, and that he should have a second and third attack: but he begged his mother not to be alarmed, as he should recover and be in better health than before. I called on Mrs. Chapman on the Friday, and learned from her that her son had been attacked precisely in the manner he described, first soon after 8 a.m., and a second time during the morning; that he was delirious, and attempted to get hold of things near him. These left him very weak, and he wished me to mesmerise him the next day, which I did. In the sleep there was a convulsive movement of the limbs, which he extended; the attack was very slight. His mother suggested his being awakened; but, upon my commencing reverse passes, he

pushed me back, and in a low voice asked me to "send him deeper," which I did. He told us this was the third and last attack, consoling his mother by telling her he should be better than ever. It is only fair to mention that his two sisters were staying with his mother, and that they left on the Friday morning early, which may have made him expect to be excited and distressed at their leaving; but this does not account for the accuracy (as to time and number of the attacks) with which he predicted what would happen to him, that he would be delirious, inclined to do mischief, &c. After this he became better: and when I left Bath did not complain of anything but being a little faint in hot weather.

A young lady whom I frequently mesmerised for debility, nervousness, and pain in the side, occasionally came with Mrs. Chapman and her son. She was far more sensitive; a look at her hand was at any time enough to make it rigid, and a few seconds' gaze would relax it. I could produce the same effect from another room by will or passes. I could also deprive her for a time of the power of speech; sometimes whilst speaking to another person. She never spoke unless I touched her, or I addressed my voice to her *hand*, when a whisper was sufficient to make her hear and respond: but no other person could make her speak. This young lady was thrown into the sleep with a few passes, but it was always difficult to waken her. One thing I have noticed in many cases, viz., that there is a sympathy existing between the corresponding nerves of the mesmeriser and patient. Thus this young lady whom I could not awaken for many minutes by either transverse or reverse passes or by fanning, would upon my shutting my eyes opposite to her and opening them once or twice, open her's and awake.

If any of the above experiments are worth insertion in *The Zoist* they are at your service. I was requested by a scientific friend to communicate them, for he observed that, coming from a gentleman who has no interest to serve, who is an amateur only, and who can have no object in practising deception, the communication of facts he has witnessed would not excite suspicion. I am aware there is nothing new in what I relate, at least to a mesmerist.

Trusting you will pardon the liberty I take in writing to you,

I am, Sir, yours very faithfully,

To. Dr. Elliotson.

RICHARD HARE, Lieut. R.N.

XIV. *Apparent Clairvoyance independent of Mesmerism, but connected with Insanity.* Communicated in a letter to Dr. Elliotson.

THE following particulars were sent me by a medical gentleman who has already contributed with his name to *The Zoist*, but begs his name not to be disclosed on the present occasion: though I am at liberty to mention it to any person privately.

JOHN ELLIOTSON.

Dear Sir,—The perusal of your curious cases of “double consciousness” in some numbers of that most instructive periodical, *The Zoist*, has greatly interested me, as has also that communicated by Mr. Clark, in p. 30, No. XVII., for April, 1847. I have some personal analogous experience. It is nearly nine years since I took the immediate charge of a gentleman of deranged intellect, with whom I reside in intimate association as friend. I have often, particularly in the earlier years of my charge, been thoroughly puzzled to account for his knowledge of circumstances, perhaps mere trifles, with which we did not wish him to become acquainted. I did not deem them worthy of note at the time; that is, I did not make any memorandum of them; and would not now like to trust my memory as to particulars, nor would they be clearly apprehended without entering into tedious, prosy details. Suffice it that long before I read *The Zoist*, I had expressed to the able medical gentleman who regularly visits us, an opinion that “our friend seemed to know things as if a spiritual intelligence was at his elbow and whispered in his ear;” “formerly they would have said he had a familiar spirit;” “know he certainly does, but how, I can’t make out;” and such like remarks, showing my impression at the time. Our patient’s mental condition has greatly improved, and I do not now often observe these curious perceptions, or they are not so singular or strongly marked as to preclude the possibility of their being matters of accidental coincidence.

About three years since, for a few evenings, this perceptive power was wonderfully acute; he was in an argumentative and quarrelsome humour at the time. We sat together by the fire-side while our tea was infusing, seemingly both engaged in thought, when my friend exclaimed, “I don’t think that, Sir; I don’t think that.” “I don’t believe it.” “I say I don’t believe it.” I replied quietly, “Don’t believe what Mr. ———? I have not spoken; what do you allude

to?" He immediately, without noticing my remark that I had not spoken, referred to the precise subject of which I had been just thinking, and began to contradict me respecting it. Had this occurred but once it might be said I was "unconsciously thinking aloud," but several similar manifestations of perceptive power took place about this time; and as I was on my guard I can certainly state, with as firm a conviction of the truth of my averment as any one who confides in his senses and memory can feel, that I *did not speak* my thoughts, but that there was a clairvoyant perception of them, or perception in some unaccountable manner. Another instance is well marked and caused as much interest and wonder at the time.

Four and a half years since it became necessary that M——, our house-steward and butler, should be discharged. As he was an old family servant, and his dismissal might irritate our patient, it was deemed advisable that we should pay a visit to the sea-side for a month, and his removal be effected during our absence. This was exceedingly well managed, the secret well kept. Without tedious explanation I cannot convey the grounds of my conviction, but surely convinced am I that our poor friend neither did nor could know any thing of the contemplated change until the day preceding that of our return home. He was then informed by letter that M—— had, for certain reasons, been sent away, and a very comfortable, respectable elderly person, a Mrs. T——, installed in his place. We were at breakfast when the letter was delivered; he perused and handed it to me; enquired why M—— was gone; supposed he would "turn up again some day;" and made such remarks as would naturally occur on being for the first time apprised of the circumstance. Next morning we started for home, a distance of sixty miles. Whilst the horses were being changed for the last stage, our friend, who wanted his dinner, (having declined refreshment on the road,) expressed his hope that we should find something good when we got home. I explained that as the time of our arrival was uncertain, a cold dinner would be on the table waiting us; that we might be sure our new housekeeper, Mrs. T——, would take care to make us comfortable; that she was a very respectable person—that we would not consider her a common servant, but call her our lady housekeeper, &c., &c.: in the same strain, trying to impress that she was a very superior person to the one she had succeeded. As I finished we started; my friend threw himself back in the carriage and did not speak for eight or ten minutes, and then said, "I don't see that, Mr. ——, (addressing me,) I

don't see that; I don't believe it. M—— kept a *grocer's shop* before he came; Mrs. T—— kept a *grocer's shop* before she came; one grocer is as good as another; both shopkeepers; no difference in respectability I think." This was strictly true; and the enquiries which I made to discover how our friend knew it only tended to puzzle me, as the attendants whose casual remarks might have been overheard, declared that they did not know Mrs. T—— was a grocer until I named it; and other sources of information there were not.

If those who have the opportunity would take the trouble to notice and communicate, some curious matter of the above kind might, I think, be educed; such communications could not be otherwise than interesting to all who are engaged in the study of the phenomena of mind, or treatment of diseased mental functions.

Your most obedient servant,

* * * * *

It has frequently happened that these highest forms of clairvoyance were connected with insanity.* Such high powers may be more readily called forth when the brain is in an excited and disordered state, and perhaps exist more readily with a disposition to disorder of the brain. "Great wit to madness nearly is allied." Indeed the greater part of alleged clairvoyants whom we hear of around us talk at times great nonsense. We cannot be too careful in attempting to distinguish between their clairvoyant moments and their periods of wildness.

JOHN ELLIOTSON.

XV. "*The Christian Remembrancer*," or *Arrogance unmasked*.

WE are not in the habit of devoting our leisure to the perusal of the periodicals emanating from the religious sects of this country, but our attention has been specially directed to an article in the *Christian Remembrancer* for April, 1847, and after reading it, we feel bound to make a few remarks. It has been our misfortune to wade through many articles written for the avowed purpose of *crushing* mesmeric truths, —to read many articles so weak and ridiculous that they might be safely left without a word of comment to the judgment of the most superficial thinker; but we certainly did

* Such were the cases related in the last number but one of *The Zoist*, p. 30, occurring in several members of the same family.

not expect in the middle of the nineteenth century to be compelled to read the proclamation of a species of religious crusade against a small knot of natural philosophers,—men, whose lives are devoted to the searching after new methods and appliances for the purpose of alleviating the miseries of suffering humanity. Our readers will be astonished to hear that the attempt to open an institution for the application of mesmeric treatment has attracted the attention, and aroused that innate desire for domination, so evident through all time amongst many of the paid professors of religious doctrines; and we are sorry to say that the article we shall now refer to has been written for the sole purpose of slyly putting forth "*a feeler*" as to the necessity for the clergy becoming the managers of the proposed hospital, and the expediency of obtaining this end by detracting from the character of their lay brethren. Let us at once, *in limine*, state that we respect the clergy as long as they keep within the limits their profession prescribes for them. We have the pleasure of intimately knowing and we may add of living on terms of friendship with many members of this profession, and we know that a considerable number to whom we have spoken on this subject regret the publication of the language in the *Christian Remembrancer*. What we are about to write, therefore, refers only to those who interfere with the right of thought of their neighbours, and who are constantly detracting from the trustworthiness and moral character of men who they *suppose* do not *think* precisely as they *think*, and who are, therefore, according to their narrow views incapacitated from fulfilling the common duties of citizenship.

Here are the opinions of the writer in the *Christian Remembrancer*.

"Nothing is more to be deprecated than that any great instrument should be left in *evil hands*. Such cannot but use it for *evil purposes*. Has it ever happened that medicine has been left in the hands of unbelievers without signal injury to the faith? Has no harm been done, when science has been left in the possession of those who longed to employ it against God and his church? Has any good come of the abandonment of history during the last century to the infidel party? And if we see all this clearly, *as we now do*, shall we not also see that to leave a great instrument of mitigating human sufferings, and powerful medical agent, in the hands of irreligious men, will be an act of great responsibility. Much more when, as in this instance, there is much in it which is not only useful but exciting; many curious facts of psychology, many unexpected results, and ensnaring speculations. Neither is this an imaginary evil. Animal magnetism, indeed, has no necessary or even natural connexion with unbelief. But it is equally true that some of

its ablest advocates in this country are evidently unbelievers, *and desirous* of using it as an instrument against Christianity. Under these circumstances, is it wisest to leave it in their hands, or to employ it ourselves?

“We earnestly trust, that religious men, and churchmen, will come forward to take upon themselves the management and direction of the proposed mesmeric infirmary. It is to be established. It will assuredly lead to many cases of cure; it will, therefore, be lamentable if the patients are left to attach themselves by gratitude for benefits received there, to irreligious men or false guides, because others would not undertake the direction.”

The arrogance displayed in these passages is really almost beyond criticism. This writer, and those with whom he is associated, are surely not the only men who are to be considered to entertain correct opinions. “Evil hands” indeed! Are all then who live and think beyond the confines of his meagre intelligence to be denounced, and none considered good but those who applaud the doings of his party, and fetter themselves to thoughts stereotyped in an age when liberty was crushed and men dared not speak but according to prescribed rules and formulæ? And we should wish to enquire, when and where has any English mesmeric writer attempted to interfere with Christian doctrines? When and where has it been attempted to use mesmerism “as an instrument against Christianity?” We demand an answer to this simple question. We have a right to ask for the authority which the Rev. H. Wilberforce* possesses for making this statement. We challenge him to the proof and we await the result. “Has any good ever come of the abandonment” of truth? Surely “religious men and churchmen” should have some little consideration for its value!†

Every body knows who the writer means by the “ablest advocates in this country,”—every body knows who has suffered most in asserting the truth on the subject of mesmerism,—every body knows who were the movers in the attempt to establish this hospital, and therefore this very religious writer

* The Rev. H. Wilberforce is said to have written this article, and to have been prompted to do so by Mr. Newnham, of Farnham, a very weak man, who has been afflicted for *many years with the cacoethes scribendi*. *His writings are of no value, but they serve HIS PURPOSE.*

† The unbelieving Athenians understood the high value of truth. So great was their love of this virtue, that they would not sanction even in their theatrical displays a single word or sentence that could by any possibility be construed into an attempt at its perversion. To such an extent was this carried, that during the performance of a play written by the great tragic poet, Euripides, when the following sentence was uttered, “*I swore with my mouth, but not with my heart,*” a great tumult arose amongst the audience, and they were not satisfied till the poet had been publicly tried for corrupting the morals of his countrymen.

has no right to arouse the hostile feelings of the religious sects of this sectarian land, by denouncing certain members of the medical profession as unfit to carry out the benevolent measures they think it right to adopt. We have never in the pages of this journal entered upon any other discussion than such as was our legitimate duty,—we have distinctly confined ourselves to scientific subjects,—we have never encroached on the domain of this writer, and most assuredly we are not now about to offer any remarks on supernaturalism or any of its numerous offshoots. The advocates of mesmerism as far as we know them have never written on religious subjects; they may or may not entertain orthodox opinions on supernatural doctrines—we have nothing to do with a man's private thoughts,—but surely a man's belief, be it good, bad, or indifferent, tested by the latitude and longitude in which he happens to have been born, or in any other way more consonant with the views of this very liberal critic, is not to be made the gauge by which his power of doing good is to be estimated. What possible connection can there be between the wish or the power to do good, and the opinions a man may entertain regarding religious disputes and doctrines? What right has any one to demand that a man's private opinions shall be made the test for the due performance of his public and philanthropic duties? Are orthodox divines on all occasions the men who have shewn themselves the most inclined to carry out in a conscientious manner the duties they have been entrusted with? Look at the long list of charitable funds perverted from their proper course. Reflect on the exposure which Lord Brougham made some years since. And as to character—if religious opinions are to be made the test of character, why the daily police sheets, to say nothing of the trials for "breach of promise," or the recent disgraceful proceedings in the diocese of the Bishop of London, will indicate on the part of the clergy how very fallacious it is to take the mere belief in any particular doctrine as a guarantee for correct conduct.

We write strongly on this point, because we think it necessary. We care not who it is who advances the doctrine that the avowal of a certain belief is essential to the conscientious performance of a certain duty—we think the doctrine infamous, and we consider the author to be regardless of social peace, a nourisher of the demon of discord, and an enemy to the progress of humanity. We know perfectly well that with rational men such doctrine is viewed in its true light, but then we have to consider the immense number of persons who never think, who have been drilled into a certain

belief, and who consider it wrong to doubt the correctness of the notions they have acquired, or to reflect on the possibility of any individual being right but themselves. Unfortunately they have been taught also that there is merit due when the intellectual faculties arrive at certain conclusions, and demerit when they do not, and they forthwith consider that they are performing a great public duty by attempting to induce a species of uniformity; and if they fail in accomplishing this, then the character of those they have endeavoured to coerce is at a discount,—if a life has been ever so blameless and a career such as ought to be considered a model for the rising generation, it counts as nothing in the supernatural-belief balance—forms of faith and not character, professions and not actions, appear to be the grand requisites. The question appears to be, not whether a certain individual be a good man and true, but *is he one of us?* *We* constitute the standard by which men are to be judged, albeit we profess to believe in the command, “Judge not lest ye be judged;” *we* alone are capable of arbitrating as to his trustworthiness, notwithstanding we have daily before us the most glaring examples of dozens of *our professors* privately doing what they publicly declare to be a great crime and worthy of condign punishment.

Can any man who reflects for a moment avoid deploring such a state of social intercourse? Can any philanthropist—not the man of mere impulse, but the man whose philanthropic aspirations are the result of enlightened intellect and moral training—avoid perceiving that the incessant inculcation of the necessity of a belief in certain tenets, instead of encouraging by every means at our disposal a yearning after the highest virtue, must, as we unhappily every day perceive, depreciate the standard of morality, and loosen the only safe bonds which can strengthen and consolidate the social fabric? As the system is now worked, it must be considered a gigantic plan for the destruction of the sincerity of our fellow beings, and therefore a cruel attempt to make the weak, the selfish, and the imbecile in morals, offer professions and advance statements directly opposed to their real opinions and conscientious convictions. We venture to ask, is this the task which the writer in the *Christian Remembrancer* has given himself? Tractarian as he is, and led away as he may be by his efforts to substitute a seductive mannerism for increasing intelligence, he surely does not inculcate the doctrine that a return to the antiquated absurdities of our forefathers is advisable, and that before an individual can be considered competent to take charge of the health of his neighbours, he shall

be made to subscribe to certain abstract propositions. In the days we are referring to, the stake, the faggot, the torch, and the pitch-barrel were the alternatives offered to those who refused their assent,—these days, we in our advanced stage of civilization are in the habit of designating "the days of barbarism;" but in how much has the barbarism diminished, when it is apparent that we have only changed the kind of persecution, and by a species of refinement, which we shall always hold up to reprobation, the slow suffocation and the frying of the flesh have been discontinued, and the far more cruel, because indefinitely prolonged persecution of private and public slander, substituted.

We have already given the name of the author of the paper we are referring to, but we wish it to be understood that we are not fighting with individuals,—we attack the sin but not the sinner; we are contending against a great public abuse, nay, a great crime, for it is a crime to set man against man for what must continue to be a matter of opinion. But it is necessary in this instance to enter into particulars, and to point out the secret springs which moved the author, and prompted him to indulge in such offensive observations. If our readers will refer to a former number of our journal, they will remember reading an article, entitled "Fact against Fancy." Respect for truth made us on that occasion enter fully into a consideration of the qualifications which Mr. Newnham possessed, and which would authorize him in becoming a public instructor. We found him to be lamentably deficient, and we were compelled to come to the conclusion that no conscientious individual would have written an octavo volume on what must be considered a most difficult problem, without having *some little* experience in the matter under discussion. A glance at one case we considered not sufficient to warrant him in authoritatively discussing mesmeric phenomena. There are acute thinkers who have been engaged for years in continued observation, and yet they do not feel justified in doing this. The power to look through a telescope does not necessarily constitute an astronomer, neither does the ability to work out an algebraic equation confer the power of rivalling the achievements of our ill-used countryman, Mr. Adams.

There is a list of *twelve* works prefixed to the article in the *Christian Remembrancer*, but *The Zoist*, a quarterly journal now in its *fifth* year, is not mentioned. Mesmerisers in all parts of the world have recorded their facts in this periodical; it is quoted on all occasions when mesmerism is the topic discussed—men who have investigated mesmerism for the last

twelve years write in it, and their views, their facts, and their investigations, appear to be of no value in the opinion of this candid critic. He seems to have no affection for *The Zoist*, where then does he place his affections? Who is his authority? He evidently knows nothing about the matter himself; who has attempted to enlighten him? When the blind lead the blind both parties fall together into the ditch, and assuredly Messrs. Newnham and Wilberforce are in the same predicament. When Mr. Newnham compiled his huge volume of other men's experience and experiments, he had never seen but one case of mesmeric sleep. He commenced his career by sneering at what he did not understand, and when he began to investigate, not by experiment as one anxious for the truth would have done, but by reading the works of others, he suddenly became convinced that his opposition had been senseless, and forthwith published a work brim-full of the most absurd statements and undigested crudities, and which of course has done no good because it was not based on a personal examination of natural facts. The Rev. H. Wilberforce is so enamoured with this sudden Jem Crow evolution, with this vast display of worldly candour, that he adopts Mr. Newnham for his monitor and lauds him in the highest degree, but never mentions, except once in an incidental manner amongst the list of writers, the name of him who has suffered more than any man living for the advocacy of a great truth. What colour of justice is there in exalting the man who was not so dishonest as to stifle the verdict returned by his intellectual faculties after years of neglect, and when all fear from popular prejudice had passed away, whilst he, who has always stood foremost in the cause of truth, is treated with the most contemptuous neglect? To our view the man who gives an opinion on any subject without careful examination should be disqualified from becoming a leader on any philosophical subject, and so far from quoting such an individual as an authority, he should be considered unsafe and reckless, and probably dishonest.

Mr. Newnham not only prompted the Rev. H. Wilberforce to write the article, but he dictated the manner of its construction, and writhing under the stripes which we inflicted in a previous number, he suggested the advisability of suppressing all reference to the labours of Dr. Elliotson, and sly fellow! requested as a particular favour that the name of *The Zoist*, the only journal on mesmerism published in this country, might be altogether left out of the list of mesmeric works. From previous experience we were well acquainted with the uncharitable feelings of Mr. Newnham, but what

are we to say regarding the writer in the *Christian Remembrancer*? Here is a paid teacher of the people, a bishop's brother, a writer by choice in the journal of the high church party, a journal whose title proclaims that it is intended to teach men the path of duty—to teach them "to live in charity with all men," "to give every man his due," "to render unto Cæsar the things which are Cæsar's,"—here is this man, we say, at the suggestion of one more cunning than himself, committing a gross act of literary dishonesty, and voluntarily falsifying the data on which his readers were to judge of the progress of what he himself considers to be "a great truth," and worthy of the recognition of the church! *O! tempora. O! mores.**

Now, when a man puts himself forward as a religious and moral character, *par excellence*, proclaiming, like the Pharisee of the olden times, his own goodness, and criticizing the belief of his neighbours, it is not only becoming, but a matter of necessity to ascertain how far he deserves to retain his self-elected position. Candour is always considered one of the attributes of a moral character. Many persons would have presumed, *a priori*, that a writer in the *Christian Remembrancer*, and a public censor, would have been particularly careful to place before his readers all the facts necessary to the elucidation of his subject, and if this were impossible, as it would have been, at any rate to furnish a reference to the only repertory for facts published in this country. We say that a strictly conscientious man would have done so, but then we are fastidious, we hold the unpopular and foolish doctrine that the truth however unpalatable should be spoken,—we advocate the unceasing inculcation on all occasions of the importance to be attached to, and the vast benefit which must accrue from, a judicious collection of facts, and we care not so much for what can be proved, *as for what can be proved to be true*. As the eloquent Dr. Channing has said, "The love of truth, a deep thirst for it, a deliberate purpose to seek and hold it fast, may be considered as the very foundation of human culture and dignity." The man who suppresses a series of facts, is as deserving of reprobation as the man who

* There seems to be a desire with some Englishmen to treat with neglect, or to damage the reputation of those amongst their countrymen who step beyond them in the race of intellect. Thus, as a recent illustration of this statement, we have now before us the proof, that the astronomer royal, Mr. Airy, so far forgot his duty to truth, to science, and to his countryman, as to write to M. Le Versier these words, "You ought, without any doubt, to be considered as the person who has really predicted the position of the planet," when it is a notorious fact that Mr. Airy had in his possession *seven months* before, the calculations of Mr. Adams, predicting the very position of the planet which it was afterwards found to occupy!

suggests a false explanation of them, merely to make them for a time suit his own purpose and tally with his preconceived theories and fancies. A philosophical writer should be like Cæsar's wife, above the breath of suspicion. There should be no attempt at a suppression of facts, no perversion of facts, no exaggeration of the true value of facts, all should be clearly stated, lucidly arranged, and labelled as far as our knowledge will permit with their proper value. We can quite understand, although we by no means countenance the practice, a barrister keeping back all the facts hostile to the view he wishes those before whom he is pleading to take of his cause; but we cannot understand a philosopher and a moralist, whose object is the ascertainment of truth, and who should be perpetually striving after the acquisition and elucidation of principles and laws necessary for the elevation, the happiness, and the onward movements of society, keeping back aught that can be considered essential to the correct appreciation of a disputed topic. It is the work of a trickster—a sophist—a man striving merely for victory, regardless of the means by which it is obtained, and not the course likely to be pursued by a man whose aspirations are in accordance with the principles which we have above enumerated. The vulgar and illiterate may attempt such a course, but “the chief part of a philosopher's life must be spent in unlearning the errors of the crowd.”

L. E. G. E.

NOTICES TO CORRESPONDENTS.

Last Mesmeric Surgical Operations at Cherbourg.—“An obscure and not a hospital surgeon” is informed that the two surgical operations rendered painless at Cherbourg by mesmerism, and only referred to in our last number, were perfectly similar, we understand, to that which was fully detailed. On this account no details were published by M. Durand.

The Rev. Dr. Cumming.—We thank “Ignotus” for pointing out this teacher in Israel's attack upon “*Infidel Craniologists*.” A true Christian is not puffed up, does not behave himself unseemly, estimates no man for his opinions upon difficult matters which it requires a course of hard study to judge of: but he looks to the hearts of others, and at the same time strikes upon his own heart and exclaims, “God be merciful to me a sinner.”

Transference of Disease.—“Selwyn” is informed that it is not likely that such a disease would be transferred. Should the occurrence, however, take place, the transferred affection would probably be slight and temporary: and at any rate might be dissipated by a second mesmeriser, who would have no chance of taking it. The enquirer is referred to p. 246 of the present number, and p. 330 of Vol. III.

Dr. Pickford, of Brighton.—We cannot inform “A Brighton Apothecary”, who Dr. Pickford is. We saw his wise letter in the papers, telling the world that

“Pain during operations is, in the majority of cases, even desirable; its prevention or annihilation is, for the most part, hazardous to the patient. In the lying-in chamber nothing is more true than this: pain is the mother's safety, its

absence her destruction. Yet are there those bold enough to administer the vapour of ether even at this critical juncture, forgetting it has been ordered that 'in sorrow shall she bring forth.'

"I have the honour to be, Sir,

"Your obedient servant,

"1, Cavendish Place, Brighton,

"29th May, 1847."

"JAMES H. PICKFORD, M.D.

We ask this doctor what sort of cases they are, forming not the whole, but the majority, in which pain is desirable, and what those in which pain is not desirable? We ask this doctor what he says to the operations by Dr. Esdaile and all the others recorded in *The Zoist*, exceeding two hundred, performed without pain, and *all ending most successfully*? We ask him what he thinks of the horrible affair related at page 292 of the present number; whether the pain was "*even desirable*" and the poor female would have suffered any hazard if she had felt no pain, but wakened tranquilly and been happily astonished at finding the operation all over? We ask him also what he thinks of those semi-barbarous women who suffer so little from parturition, that as soon as their offspring is born they proceed on their journey and go to work? The Indian women of South America, if on a journey, retire to a thicket, bring forth, wash with water or melted snow, take up their load again, weighing perhaps 80 pounds, put their child wrapped in skins on the top of it, and rejoin their companions. Do those recover better who have severe and long agony for days, or those with whom it is no great matter and the business of but half an hour? We once heard a lady, whose husband was a man of fortune, contend that she would not forego the pain by means of mesmerism or ether because God had ordained it: on which Dr. Elliotson asked her how then she could reconcile it to her conscience to allow her husband to pass a life of ease, when God had commanded man to live by the sweat of his brow: he asked her if consistency would not require that she should compel her spouse to work hard daily and make his brow sweat.

Mr. Braid and the Lancet.—"Justice" is informed that we, like himself, are not aware that this practitioner has yet denied the false insinuation of the *Lancet*, referred to at p. 207 of our last number. If he has not, and has seen that insinuation, his conduct is *very bad*: if he has denied it, we shall be happy to extract his denial from any publication in which it may have appeared.

BOOKS RECEIVED.

The True Cure for Ireland, the development of her Industry; being a letter addressed to Lord John Russell; by the Rev. G. H. Stoddart: with a notice of the Irish Amelioration Society, as organized upon the plan of Mr. Jasper Rogers, C.C. London, 1847.

The Edinburgh Phrenological Journal, July, 1847.

The Scotsman Newspaper of Sept. 15.

LITERARY INTELLIGENCE.

The Rev. George Sandby is preparing for publication a cheap and considerably enlarged edition of his work, entitled, *Mesmerism and its Opponents*, with a Preface, &c.

ERRATA IN No. XVIII.

In Mr. Topham's paper, p. 123, line 3 from bottom, for "*Middleton*," read *Middleham*.

p. 125, line 28, for "*resting*," read *fasting*.

p. 125, line 36, for "*the following April*," read *the second following April*.

In the present Number, p. 288, line 14, for "*Dyspeptic Disease of the Heart*," read *Dyspepsia, Disease of the Heart*.