

THE ZOIST.

No. XX.

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I. *Facts illustrating the silent power of the Will.* By the
Rev. L. LEWIS.

TO THE EDITOR OF THE ZOIST.

SIR,—In the last number of *The Zoist*, I read with much interest some excellent philosophical observations on the “Silent influence of the Will.” They were made in the usual spirit of the journal, a spirit of dauntless freedom, and with a heart single but earnest in its aim in the pursuit of truth.

The business of the philanthropist, as of the philosopher, is with the knowledge of facts, not with the fears of their apprehended consequences. The timid and the bigot would *limit* enquiry in the province both of science and of religion; and, when the sun of knowledge presents its full orb above the horizon of ignorance, would rather “hide their diminished heads” in their fancied blissful shades, than welcome the healing beams which throw such light on hitherto obscure portions of God’s mysterious creation. Hoping that Dr. Ashburner’s remarks on the influence of the will, especially in mesmeric sleep, may in some degree be illustrated by an account of a few experiments, I send you the following.

My son, having read that a person when magnetized might be made to fancy himself any inanimate object by the will of the magnetizer, resolved to try the experiment on E. C., whom he had frequently sent into the sleep-waking. The girl being gone into the sleep, the first thing that occurred to him was, that she should imagine herself a camphine lamp, which was then burning on the table. He wrote down the words, which were not uttered by any one, and were handed to the company; then, without speaking, he strongly *willed* that she should be a lamp, making over her head the usual magnetic passes. E. C. was in a few minutes perfectly immoveable, and not a word could be elicited from her. When

she had continued in this strange state for some time, he dissipated the illusion by his *will*, without awaking her, when she immediately found her tongue again; and being asked how she had felt when she would not speak, she replied, "Very hot, and full of naphtha."

Soon after it was suggested again on paper, by one of the company, that she should become a cat. When the magnetizer made passes with that intention, and without speaking a word, and not a syllable having been breathed about a cat by any one in the room, E. C. became stupidly mute, and sat with her head a little crouched between her shoulders, as if intently looking before her with a sort of vacant stare.

On another evening at a friend's house, and in the presence of several spectators, E. C. was put into the sleep, when I suggested to the magnetizer that he should attempt inducing *personation*, that is, making the magnetized person assume different characters by means of the will and passes alone.

The first individual silently agreed upon was myself, with whom E. C. was well acquainted, and my name was given to the magnetizer on paper. After a few passes having been made by him over E. C., she assumed rather a dictatorial tone, complaining of interruption when spoken to, as it was Saturday night when she was busy writing. I shall draw a curtain over my other frailties, and proceed to the mention of characters well known in the world, but whom E. C. had never seen.

The first of these was Queen Victoria. With regard to this name the company observed the same silence as before by only writing it on paper, and the magnetizer pursued the same method also with E. C. But the dignity which she very soon assumed, the lofty tone with which she asked questions, so contrary to her usual disposition, the orders she issued to various persons of the household, and especially her conversation with Prince Albert, (whose person the magnetizer had assumed,) her remonstrances at his staying so long from the castle contrary to her express commands, and her threats that he should not be permitted to leave again, excited instantly peals of laughter, and, on reflexion, the most intense astonishment.

The name of Sir Robert Peel was then written by one of the company, and given to the magnetizer. He then magnetized her, and she soon gave unequivocal proofs of her personating the noble baronet by conversations with the queen on the state of the country, and answering several political questions in accordance with his well-known sentiments.

From conservatism it was thought the best step next to

take was liberalism, and the name of Daniel O'Connell was handed to the magnetizer. Now E. C.'s replies were of a different nature, whether political or religious; but there was one question which she answered in a peculiar manner, yet whether in unison with the views of the late celebrated "Liberator," I know not. When the magnetizer asked her what she thought of the English church establishment, she replied that the "establishment was already on crutches, and would soon be down."

The last personation was that of a young lady whom E. C. had never seen or heard of, and who was then more than one hundred miles distant, but her mother and sisters were present. The same mode of secrecy was adopted in this as well as in all other instances, so that it was impossible E. C. should have been able to guess the name. The absent person was the daughter of the lady at whose house these experiments were made. When E. C. was willed to personate the proposed character, the first thing she uttered was an exclamation of surprise at finding herself suddenly at home. Being asked her name, she ridiculed the idea of such a question being put in the presence of her family, but being pressed by her magnetizer to pronounce it, and promised not to be troubled with any further questions, she ingeniously said, and with somewhat of an arch look, that it began with the third letter in the alphabet. On being told that she had not given a direct reply, she rather pettishly answered, "Well then, it is CLARA." *This was the fact.*

Except in the precise order in which these cases occurred, I can vouch for their correctness, having been present when they happened.

L. LEWIS.

Gateacre, Oct., 1847.

II. *Instances of Sympathetic Influence.* By Mr. REYNOLDSON.

TO THE EDITOR OF THE ZOIST.

Bootle, near Liverpool,
Nov. 8, 1847.

SIR,—The very important papers published in your last number, "On the silent influence of the Will," lead me to offer you a few observations on sympathetic influences, that I have been noting for three years, without daring to communicate, lest my veracity or sanity should be violently impugned.

Allow me to premise that, having for several years devoted

myself entirely to the cure of disease by mesmeric action alone, I have been daily, and often hourly, conscious of sympathetic pain when mesmerising a patient; and I notice this pain to occur the same minute that the correspondent pain leaves the sufferer. If this occur from the "fluid of the human will" being attracted from my frame in considerable quantity to that particular point of the patient's frame, and just at the moment when supplied to the sufferer, we shall expect the mesmeriser's pain to remain a longer or shorter period, in proportion to the severity of the disease attacked. And such is my experience: the pain generally passing away in a few moments or minutes, but occasionally continuing with much severity for some hours, and once it continued about the diaphragm for eight days, and was then relieved by a clergyman's right hand.

In the summer of 1844, an interesting case came under my notice. A young lady was then staying at No. 2, Marine Crescent, Waterloo. I mesmerised her twice, and found the highest degree of susceptibility to the slightest pass or action of my hand placed upon her's, that I had yet met with in any human being. My efforts at both visits were directed to reduce the palpitation of her heart, an object which was accomplished by taking the patient's left hand in my left hand; treating the left hand as her negative pole. I had at first taken it in my right. She complained of "fulness in the vessels at the back of her neck." I made two passes down the spine: she fell forward in the chair, and described her feelings as being that "all the inflammation had been taken away, and all the strength with it." In a few minutes she rallied: her sisters who were present retained their self-possession very well, and I ventured no more action that day. After a night's reflection I tried my left hand upon her left, which relieved the palpitation of her heart without any excitement. In other portions of the frame, and in asthma always, I adopt this mode of treatment at first, and during a paroxysm I have met with none that did not yield in ten minutes on the first application.* I have found downward passes from the cerebellum dispel the sleepy sensation consequent upon a restless night, as well as the tendency to it produced by passes in front.

At this time I was residing next door to the chapel at Waterloo, a distance of four hundred to five hundred yards from her.

On Saturday night, after having retired to bed perhaps an hour, my mind was strongly occupied with this lady's

* We fear this experience is limited.—*Zoist*.

case. I was thinking of her, but not *consciously willing*, when a severe pain struck me in the back. Next morning I was gratified to hear of the lady being better, and I took the earliest opportunity of ascertaining from herself that the exact point in which I felt pain was the exact point in which she had been suffering in her back—a fact which had never been communicated to me in any other way.

In April, E. Simpson Samuell, Esq., had invited me to take tea at his residence in Canning Street. There were four gentlemen and one lady (his sister) in the room, when I became conscious of a dull aching pain in the left side, just below the third rib, for fully ten minutes. The lady had left the room when I communicated this circumstance to those who remained. I obtained no explanation of the phenomenon until the next morning, when I learned from the lady herself that she suffered much from the kind of pain I had described, and in the exact point indicated. There was nothing to lead my mind to such a supposition: nor was I aware till she made this communication to which member of the party I was indebted for the pain. It may be necessary to state that we had never met before, that I did not at all suppose the lady to be an invalid, and that we remained apart, being at opposite sides of a large room.

In a very severe case of spasmodic asthma, successfully treated last year, the morbid sympathy became so intense that at three miles distance I could trace the progress of a severe attack, and upon one occasion, January 17th, 1847, at 8½ p.m., experienced severe sympathetic pain when at Manchester, a distance of thirty-five miles, from the sufferer. I verified this by informing Dr. Chapman, who was then in attendance upon her, of the date of the invasion of the paroxysm and hour of its relief, and learning from him that they corresponded. This occurred nearly three weeks after my direct mesmeric action upon the lady had been discontinued.

Dr. Elliotson's invaluable researches illustrative of the power of sympathy, at p. 234 of last *Zoist*, will throw a flood of light upon this subject: and the laws of sympathy, once recognized and elucidated, will explain the necessity for the continuation of a mesmeric course of treatment until the cure be complete, *for the safety of the mesmerist*, who in a very severe case has intensely sympathized with a sufferer, for whose benefit he has made very strenuous efforts. If in the ordinary intercourse of life a person can influence the brain of "a certain other absent person, however distant," this power is much increased by a mesmeric action or rela-

tion having been established between the parties. At p. 260 of last *Zoist*, Mr. Thompson justly observes, "We cannot adduce sufficient evidence of the facts." But, in my practice here, upon two occasions I have been banished from my patient in fever by the advice of physicians. The one patient turned dark in typhus fever and recovered: the other soon recovered: but my nights were sleepless for hours during the progress of each case, and I can testify from most painful experience that intense suffering may be inflicted upon the mesmerist, who, after establishing a strong sympathy with his patient, is not allowed to continue to manipulate during the severe stages of disease.

The greatest amount of suffering from this cause was always recognized by me when in a recumbent posture. In the case of spasmodic asthma, above referred to, I suffered very severely whenever I was induced to spend the night under the same roof. This was done four or five times, and on each occasion the prostrating effect upon my frame was apparent to every friendly observer. "Have you been ill?" a person whom I met in the street would say. I dare not therefore mesmerise for a heavy chronic complaint one who sleeps under the same roof. Do not the cases of Mr. and Mrs. Snewing give us another significant indication of this danger?

I remain, Sir, yours, &c.,
WM. REYNOLDSON.

III. *Mesmeric Cure of a Case pronounced by different Physicians to be Consumption, Dropsy, and Disease of the Kidneys, with numerous instances of Clairvoyance that appeared in it.* By Mr. JOSEPH HANDS, Surgeon.

FRANCES GORMAN, residing at No. 12, Union Place, Harper street, New Kent Road, after cutting her first teeth, became sickly, and was in her fifth year subject to leucorrhœa, and had inflammation of the bowels. After the production of her second set of teeth, her ailments increased. At 16, she was seized with typhus fever, which greatly reduced her strength. The catamenia were retarded until her 18th year, and were always irregular; and the leucorrhœa continued.

On one occasion, being very ill, she went to the Surrey Dispensary and was placed under the care of Dr. Birkett. She continued to attend there until too weak to walk the distance, when she was visited by the doctor at her mother's, and he prescribed for her there for twelve months. Subse-

quently she lost the use of her right arm and leg, and was taken to Dr. Barlow, who, on examining her, shook his head and said the brain and spine were affected, and he feared he could do but little for her. She was desired to go to Guy's Hospital, where she underwent a second examination, on which Dr. Barlow stated that she had tubercles in the lungs, and afterwards pronounced that there existed also disease of the kidneys and liver. He placed her under Dr. Golding Bird, who confirmed Dr. Barlow's opinion that she was the subject of decided consumption, and that they could do her no good. He however tried a generous diet and wine, which treatment brought on delirium. Shortly after, she began to swell very much and was again attended by Dr. Barlow, who said he thought she was dropsical, and requested Dr. Lever, the accoucheur physician, to examine her; Dr. Lever did so with the speculum and pronounced it a hopeless case: she had fainted during his manipulations, in fact she did so mostly upon being moved about. Whilst under treatment, she was salivated twice, blistered on her back and chest, and had many leeches on the abdomen near the right hip and over a tumour which they said she had. After being in the hospital five months she was turned out as incurable, and again became the patient of Dr. Birkett for an attack of rheumatic fever, which confined her for three weeks to her bed. Dr. Birkett continued to attend her up to the time I saw her in October, 1845. I received these particulars from her mother and herself. The mother was persuaded to apply to me by the maid of a lady whom I had cured by mesmerism of bleeding from the bowels of 10 years duration.

When Mrs. Gorman brought her daughter to my house, I had her presented to Ellen Dawson, (whose clairvoyance has been published in Vol. III., No. X., of *The Zoist*), and I put Ellen into the deep sleep, from which in a few minutes she passed into the sleep-waking condition, and, being requested to try if she could discern the malady Frances laboured under, gently took her hand and after a short time exclaimed, "Your liver is twice the size it ought to be, and the great side of it is black and smells very badly." This is a frequent expression with clairvoyants, and the odours in disease often annoy them. "You have taken mercury; I can see it on all your bones; that is one of the causes of your present state. I see black spots on the left lung the size of a shilling;" (from the deposition of carbon or charcoal,) "there are two dark patches on the marrow of the back the colour of lead, one above the other below;" (these of course were congested portions of the spinal chord,) "they have been thicker than they

are now. Did you not once lose the use of your right side?" Answer, "Yes." "Do you not find pain here?" placing her finger over the right kidney. Answer, "Yes." "I see it does not act; the liver squeezes it and it is smaller than it ought to be, and the water cannot pass through those threads," (*tubuli uriniferi*). Ellen now became silent for a short time, and presently exclaimed, "You will get well;" then, turning towards the mother, told her "not to fret, for that her daughter would be restored to health in *six months*;" adding, "but the only thing that will cure her is mesmerism.

Oct. 28th. Frances Gorman came by appointment to be mesmerised, accompanied by her mother and a young friend. Having placed her in the chair, I applied the tips of my thumbs to the points of her own, and gazed steadily at one of her eyes. In a few minutes they both closed, and shortly afterwards the head fell towards the window near which she was sitting. Allowing some time to elapse, I addressed her to try if she could speak, but she remained silent. On waking her in the usual way, she began to describe with delight all she had seen whilst reposing. Frances, up to the present day, recollects everything that has occurred, or that she has seen or felt, in the mesmeric sleep; the only person I have met with who can do this. She related that she saw me rise and ring the bell, and then go to the door and receive the lamp, place it on the table, and smiling observed that the maid had slippers on and very old ones too, (Frances had not seen her before, for the servant boy let the party in); she also said she saw a lady in the drawing-room with a black cap on, talking to a stout gentleman whom she described, (it was Dr. Jenner); she likewise perceived, she said, a tall thin person enter from the street and that he had a large blue cloak on, she had heard him cough and said his lungs were very bad, and she thought he would not live long, (it was Mr. Charles, another medical gentleman who since died of consumption). After Frances had left, I found all these particulars were correct. I requested the maid to be sent for and asked her to let us see her shoes: the girl blushed and could not be prevailed upon to show them; but the lady followed her out and returned to us stating that the girl had on an old pair of shoes as described, which she said, she "had slipped on to ease her corns." These circumstances proved that Frances was clairvoyant.

Oct. 30th. Put Frances to sleep and addressed her as before; found she could now converse with me. I led her attention to her own case; at first she appeared frightened and shuddered. All my patients have a great horror of look-

ing at the internal organs, until they get interested; and then, either to gratify their curiosity and wonder, or to learn some of the arcana of nature, or please their magnetizer, they proceed to contemplate the state (hid from us in the common condition) of the different viscera. What a strange new world they must see! what a different aspect objects must wear! how curious the animal economy must seem to them! how different organs must appear, whilst that property called *life* pervades them! what a thousand wonders must the interior present, whilst animated! and how altered when the *quick blood* has ceased to pulsate through them, and the life-engendering electricity generated in the lungs during the combustion of carbon, and conveyed by the nerves to their inmost recesses, has ceased to stimulate them! In the normal state we have only seen them after death has put his dark seal upon them, and then can only discern their exterior; and when we have laid all the viscera open, still it is but the exterior that is presented to our senses. Of the effects of the principles and laws they obeyed, or that act upon, through, and around them during life, and after death, we have no conception. But clairvoyants seem to feel and perceive them all, and these no doubt give rise to strange sensations in them, which induce those curious gesticulations and strange combination of words, which to us appear foreign to the subject, but to them may be a tongue, to image the new actions perceived, and the new feelings to which they give rise. For it is always found that new things, and the effects of nature's principles on those things, require new names and long association, before we can so describe them as to awaken an adequate sense, and enable those we converse with to appreciate and form a just estimate of our impressions.

But to return. Frances's alarm being soothed, she overcame her repugnance, and proceeded to examine herself; after a time she exclaimed, "Oh, how happy I am! I shall soon get well. The doctors said my *left* kidney was decayed, but it is not; one of them is smaller than the other, and it is the *right*, and that will soon be restored. Gracious, what a size my liver is. It was the nasty drugs that did that: how they have poisoned me! But never mind, I shall be well in six weeks." I asked if she was certain. She said, "Yes;" but that she must be mesmerised now and then for six months. I ought not to omit that Frances was brought to my house in a cab for the consultation, and also when she was first mesmerised; after which she felt so much better, and so greatly relieved, that the next visit was made on foot, a distance of three miles. In a fortnight's time, the catamenia, which had

left her for a very long period, returned regularly; she ate and slept well, and to all appearance seemed recovered. She thought herself so when awake, but in her sleep would tell me she must continue to be mesmerised or she should be ill again. Each time she directed or gave instructions in what way I should proceed whilst mesmerising her. Thus improving, she gained flesh, and the red blood was no longer a stranger to her lip and cheek. Since her cure, she has never ailed anything, except two or three casualties, which I will proceed to mention. She one day presented herself, possessed of a dreadful tooth-ache and swollen face, of which in ten minutes, by making a few passes, I relieved her. She is one of those patients who feel in their sleep. Some are more sensible to pain and touch during the sleep-waking state, than when in the common condition; but generally they are insensible to the mechanical infliction of pain, and always so in the dead sleep. When she arrived home, the tumefaction had so greatly diminished that her mother could not distinguish any difference in the size of the cheeks.* At another period, she suffered from inflammation of the chest, and was attended by a Mr. Rathbone for three weeks, and, when brought to me, she appeared the ghost of what I had last seen her. Having put her to sleep, and mesmerised her in the way she directed for half an hour, I was astonished at the effect produced; and she actually walked home, which of course was wrong.

On a subsequent occasion she caught cold, and could not move her arm without acute pain; the head was turned to one side (cricked necked), and it gave her torture to place it in any other position; she had been thus for three days. Having sent her to sleep and made her rigid, in a few minutes she was *well*! When she arrived home, her father declared I dealt in magic.

In June last, during those very warm days and nights, she had, after a long walk, thrown off her flannels and slept with the window up; in consequence of which the lungs became congested. By congestion, we mean that state of the vascular system, in which the part, being robbed of the healthy or natural nervous influence, loses some of its irritability and contractility; the vessels consequently become gorged with blood, which blood nature, if left to herself, will sometimes get rid of by the process termed inflammation, in which the momentum of the blood is augmented and the temperature raised: thus restoring the irritability of the blood-vessels, and causing them to contract upon their contents. When

* See a case as rapidly cured by one of the highest dignitaries of the church, in *Zoist*, Vol. III., p. 514.—*Zoist*.

this is effected, a state of quietude ensues. We produce the same result by the mesmeric agency. Frances was so alarmingly ill that her mother sent for me. On arriving, I found she had gone through the first stage of congestion and depression, and was now entering into that of excitement: the air did not permeate half the substance of the lungs, the lips were of a chocolate colour, the cheeks of a leaden hue. This arises from the stagnation of the blood, and from its not being decarbonized, through the absence of the nervous influence, and is also owing to the mucus on the lining membrane of the air-cells having increased and become viscid, thus preventing the oxygen of the air uniting with the charcoal of the blood, and passing off in the state of carbonic acid. The alæ or wings of the nose were playing like those of a horse after a race, there was a physical brightness with an intellectual dulness about the expression of the eyes, (from the brain being disturbed by the circulation of the black blood through it;) the cough was continuous, accompanied with a deep pain in the chest, and the sound on percussion was dull; on auscultation the vesicular respiration or pulmonary murmur could only be heard in parts, and that high up; the pulse was hard and quick, and she was lying prostrate on the back. After examination, I paused to reflect what course to pursue, and, in contemplating the countenance, came to the conclusion, that as disorder and disease are communicable from one to the other, so also must be health; and as my lungs were sound and playing in all the harmony of freedom from malady, I decided to try what the undulations from them, conveyed through the points of my fingers, would effect; and, on placing my hand on her head, she soon passed into the mesmeric sleep. I now glided my fingers over the throat and down the chest, and after a few minutes recognized that she began to breathe more freely; continuing the process, I perceived her take a long, deep inspiration, and then she sank into a soft sweet sleep, as hush as an infant's, and presently a happy smile spread over her countenance, like a child's dream, unmixed with care. Her mother, who was present, regarded me with a look of wonder and gratitude, for she remembered previous attacks, and the many restless hours she had passed; and she exclaimed, "God bless me, how wonderful!" In about forty minutes Frances passed into the sleep-waking state, and cried out, "Oh, beautiful, the blackness of my lungs is all gone, and I can breathe so nicely. I feel quite well." I woke and then left her; two days after she presented herself at my house, quite recovered.*

* See Mr. Snewing's similar cure of his own child, in the last *Zoist*, No.

I will now proceed to relate some of Frances's feats in clairvoyance. One day, during her recovery, Mrs. Gorman (who, by the bye, is like Ellen Dawson's mother styled a fatal *dreamer*, that is, one of those whose dreams are said always to come true) accompanied her daughter, and told me her object was to discover if possible where a certain deed was belonging to her son, I having on a former occasion mentioned to her the powers some have in the mesmeric sleep. Her son had married a woman of some property, who was of a strange temper, and very shortly after her marriage had quarrelled with her husband's friends, and would never hold any communication with them. This woman had secreted the lease of the house, and her husband, who wanted it in order to consult his lawyer respecting some alterations, demanded the deed; but the wife would never give it up, and even told him she had lost it, and finally that she had burnt it. He being a quiet, peaceable man, put up with this; but frequently, during his wife's absence from home, would hunt in all the drawers and boxes, yet notwithstanding all his pains, he could never meet with the document, and gave it up as lost. He sometimes complained to his mother stealthily (for his wife used to threaten him with dire vengeance if he ever had any intercourse with his friends) of the disadvantages he laboured under in consequence of the loss of the deed: and this induced Mrs. Gorman to try if her daughter could discover where it was concealed. Having sent Frances to sleep, I requested her to go to her brother's residence, Paragon Mews, New Kent Road. Presently she exclaimed, "Here is the house, but she won't let us in you know, for she never speaks to us, and would kill me if I entered." It must be mentioned that in her sleep-waking she always mistook me for a friend named Clara. I said, "Never mind, let us knock at the door." Frances cried out, "There she is, sitting down; she will see us." I now quieted her fears, and coaxed her to pass by her sister-in-law, through the sitting-room, and in imagination we entered the bed-room. After resting a few seconds, as if in contemplating something, she suddenly exclaimed, "I see it in that large black box under the bed; there are three boxes; it is the middle one, which is lined with blue-spotted paper." I said, "Let us pull it out and look in it." "Oh," she observed, "how hard it is to come out: (the bed rested on it, I afterwards learnt:) there it is in that paper under the books

XIX., p. 252; and Mr. Thompson's case, in Vol. III, p. 520. Bleeding, and mercury, antimony, or similar anti-inflammatory drugs, with blisters, &c., would, without mesmerism, have been judged indispensable, and the cure protracted.—*Zoist*.

on the left-hand side;" and added, "how cunning; she thought no one would ever suspect it was there." I told her to look at the lease, and she put out her hand as though to take hold of it, saying, "I can see John Shepperd, Esq., to ---, I cannot make out the next word. Oh, now I see, M-e-ss-rs. Thos. and Wm. Grenstone, Lease, Nov. 1834." I asked if she could read anything inside. She replied, "I can see, *house and stables*;" and she read some more which is immaterial. She noticed in the room a new chest of drawers and many other things, and said she wondered her brother had never mentioned them. I awoke her, and they left me. I should state that Frances had never been into the house but once, and that was shortly after her brother's marriage, and then she only entered the front-room.

I was not at all surprised, when next I saw them, to hear that all Frances had stated was correct. I have seen long paragraphs read many times by different patients, out of the room in which they were asleep. Mrs. Gorman told me she mentioned to her son that his sister in her sleep had seen where the deed was, at which he merely laughed, and said that he had looked in all the boxes many times and it was not there; but when she mentioned the chest of drawers and the other things, he began to stare and wonder, and said at all events he would go and look again, and the next day persuaded his wife to call on a friend at a distance. When she was gone, he opened the box, and found the deed exactly in the position as related.

Some persons do not attach much merit to, or rather do not wonder at, the power which clairvoyants have of seeing into places at a distance, though they do to reading words and sentences *par excellence* in boxes; so I give the following facts. On the evening of April the 9th, 1846, Frances was sent to sleep in my drawing room, (there were many present,) and on the table were lying some hundreds of pieces of paper, from which four were taken up at random, and placed in a box. At first she said, "I do not think I can read them." She was told to try, and after an effort succeeded in reading the word "praise;" then the monosyllable, "two;" the sentence, "in the metropolis;" and lastly, "industry." Often whilst deciphering these words, she exclaimed, "They will not keep still, they all dance about." This is no doubt from some electrical effect; or perhaps at times the brain cannot create enough intensity to throw the desired light on or into the object they wish to examine, or the subject in question may not throw off its undulatory rays with sufficient power, so as to excite the sensorium into action. Again, the

organs in the head at times may not be so sensible to delicate impressions as at others, and the inherent electricity of bodies often varies in character. They can see very well when things are imbued with the animal magnetism of one person, whilst not with that of another; as the touch of one individual will make all objects dark, another's rendering them quite luminous and clear. On one occasion a gentleman put a word into a box, and requested Frances to read it. She said she was sure she could not. She has a great dislike at any time to make the attempt, because it always gives her head-ache: however, she commenced the trial, and in doing so again complained that the letters would not remain at rest. "It is a short word: no, I cannot read it." She now became quiet for a time, and then all of a sudden the word, "The," burst from her lips, and she added, "I saw the word long ago, but I could not pronounce it: I have been trying all this time to utter it." Frances is not, like many of my patients, apt in reading in boxes. I have some that will decipher any number of scraps, and often without an effort, in fact, rather with pleasure; and to shew it is not merely cerebral sympathy, the persons in putting them into the receptacle have turned their faces away from the heap lying on the table at the time of selection, and yet the words have been read by the *somnambule*. Some of these papers contained paragraphs of 70, 80, and 100 words; and different colours of papers and print, as yellow upon green, blue upon white &c., &c. In some cases we placed four or five sentences in a box whilst they were asleep, and requested these to be read on awaking, and this has been done with equal facility, only the sentences were uttered with intense *rapidity*, so as often to create mirth, and a few minutes after, neither patients nor ourselves could perhaps repeat one of these scraps correctly.

Individuals in the mesmeric sleep perceive characters and objects through and by the same means as persons in the normal state, but, without the addition or aid of the stimulus of our *common* light, they imbibe their quality by *feeling*; (a term we propose to use for all senses,) the sensorium receives the undulations from the letters as they do those of other objects, and it is in this way we in the common condition are made conscious of the presence of bodies; we never see or rather *feel* them, upside down, yet this is the effect that light produces, when it is reflected from objects into the eye, and, if nothing but these rays were thrown off from substances, that would be light still, and not the qualities appertaining to those things that surround us. *The effect of light merely increases the intensity of the undulations always coming*

off from substances. Each single object is doubled by the two eyes, yet the brain is only conscious of one. Persons are amazed at the distance things are sometimes discerned. I myself with many others have known inscriptions read hundreds of miles distant. The sun acts on the earth though ninety-five millions of miles off, and also the stars though hundreds of times more distant; an extension so vast, that even an astronomer's brain cannot imagine it, though by the aid of light, his instruments, and the language which figures and other characters convey, he is convinced that the space said to be between them is correct. The sun acting on the earth as a mass, must act on every atom in it, and they again react on the sun, and also on each other. When bodies are at sensible distances, we can demonstrate by inanimate matter, in the shape of instruments, the influence their properties exert on each other, even to a shade of change; and these are the only tests the schools employ, for living matter has not been employed. But let us use the brain as an electrometer, and we shall find it not only can do this, but can also be employed as a test of actions and changes taking place between substances at insensible distances, that their apparatus do not tell of. We shall one day find, that by a *judicious* application of its powers, it will unravel all the arcana of nature. Its capacity is immense, even to recall the causes with the effects that played in and upon bodies in times past, and rip up again the occurrences of bygone ages; and when all is in *tune*, and the brain is pulsating in *unison* with surrounding nature, it can then also look into the future, and have prevision of coming events. If the sun influences at such an immense inconceivable remoteness the pen between my fingers (which in many ways philosophers can shew), the difficulty is not great to concede that we can feel the waves coming off from an apple placed at the antipodes. It is a fact that *brain-matter* under certain circumstances can and does appreciate these undulations, and animals having the power to communicate what they feel, either by natural or artificial language, can relate to each other, the character, state, position, and changes momentarily taking place in and upon substances a long way off. Some men formerly, (as now,) were so crude in their composition that, to act on their vision, objects must be as evident as a church on a hill, and to make an impression on their obtuse feelings, you must "knock them down" or they could not estimate the qualities of the things they were in relation with: and thus many of the properties of matter escaped their senses. They looked so to mass, and the quantity of an action, and not to intensity; never considered

nature relatively, or examined things by analogy, and thus their instruments were coarse and heavy, not calculated, as now, to dissect a ray of light, or detect slight undulations of electricity in a few pulsations of heat. Education has heightened our feelings, and we are become more sensible to impressions, and have now constructed apparatus so delicate in their action, that we can demonstrate the distance of a planet by a pencil of light, and the electrical effect of the heat escaping from a fly, as it alights on Melloni's thermo-electric battery, through thousands of feet of wire. By the dissolution of a single grain of zinc in sulphuric acid, we could hold converse with our friends, though placed at opposite sides of the earth. And the time is not distant perhaps, when we shall be able to change the galvanic into electrical waves, (as we do at present into waves of light,) and so by dilution, as it were, or by this change altering their shape, thus increasing their intensity, throw the fluid into that dynamic state, in which some of its powers of action are tremendously increased, though its quantity remains the same; for by employing a like proportion of metal and acid, we elicit as much galvanic fluid in quantity as is equal to the electricity contained in the largest thunder-cloud that ever floated over our planet, as seen on comparing separately the power the two have in deflecting the needle, or as oxydising or deoxydising agents. By our present mode of employing galvanism we can effect but little, and the power appears small; but when we have arrived at nature's process, to be capable of changing the condition of one into that of the other, (for they are both the same principle, only differing in states,) we shall be able to rend the tree, crumble the building, and tear asunder the crusts of the earth.

Among our notions of the phenomena developed during the magnetic sleep, we must not forget the extraordinary power possessed by *some* of feeling the ailments of others: but this, like clairvoyance, is not always present, and here is the *difficulty*. Some do not like to confess the periods when the lucidity has left them, for I find them to be the same in *character*, asleep as when awake, and ruled or excited by their organization and by passing events, and it is difficult in this world to distinguish the honest from the dishonest. Some (and these chiefly among the educated) always frankly confess they cannot feel or perceive the object in question at that time, whilst others will try and blunder at any thing. Sometimes they require to be coaxed to exert their efforts, and in this way often excel. One point must not be forgotten, that they are often correct in the things they are portraying, but it is

foreign to the personal subject required, and they often describe things past which we imagine to represent things present, and thus misconstrue their statements although correct. This must be guarded against by close interrogation. For instance, a lady was enquiring respecting her sister's disorder, and the description given was minutely that of a friend of hers; and why the sympathy of the somnambule should be led to her companion, instead of the person she was anxious about, we cannot tell; we only know the brain is acted upon by some external objects in preference to others and quite independently of our will or that of others present: all that we can do is to bear in mind previous facts and not forget that they often effect the desired object, if the persons questioning them are intent upon the subject and present themselves with the feelings they possessed when they went first to school, that is, with a wish to be taught, to acquire knowledge and to place confidence in their teachers. The clairvoyant powers often vary in different individuals; one is capable of taking up the sufferings or pains of those presented to them: others of sometimes suggesting remedies, and this unsolicited, and this occurs to the ignorant as well as the educated. This power of prescribing for themselves belongs to all animals in their wild and natural state, and they often lead their offspring to partake of certain remedies in certain disorders, as I shall prove in a future paper. If nature bestow this economy on the lower animals, why not on man? and she does, and every physician must have noticed at times the *longing* of his patients in certain states for some one thing, which if administered does the individual good; and many a nurse, after the retiring of the doctor, has gained credit for giving the sick person the forbidden substance that his or her *feelings* had craved after. Some are best adapted to mental travelling and describing scenes and houses with their contents. Many excel in reading printed or written characters. A fourth set go back into the past, and relate like a tale the passages in persons' lives. But the rarest of all are those who can place before the hearer the future. Again, all these vary according to the person they are placed *en rapport* with. I have seen some throw away a lock of hair as if they had been bitten by it, and they have afterwards described with the greatest contempt the feelings and opinions of the person by whom it was sent. At other times I have seen it rejected as if some horrid contagion rested upon it, and yet they have pictured most minutely the diseases the owner laboured under. On being presented to some individuals, the approach of these is noticed with repugnance, and this *often of their dearest friends*, and

the hand that touches them is repelled or thrown off; with others the reverse is observed, and the actions are beautiful to contemplate. It is nature radiant in all that is innocent and truthful, divested of every art. It is Niobe mourning her children. It is the mother regarding and feeling the sighs of her firstborn. There is a *sympathy* awakened, and the countenance assumes that of care and anxiety for the welfare of their friend or the patient, and then they proceed to name each feature of the ailment and its cause; and this often extends a long way back, so that the person has forgotten the accident, and only recalls it by an effort of the memory, or by being reminded of the surrounding circumstances at the time of exposure. Sometimes they suggest a nostrum immediately; at others they state a future period, when they shall see or *feel* a remedy. I have observed before now a tremour and paleness pass over them at the touch of a piece of hair, or of the hand, should the person be present; and from this I augur the case is hopeless. They never alarm the patient, but on their departure they will tell you, "Nothing will cure him or her;" "they may be soothed, but the case is gone too far;" "*I smell death!*" and sometimes they predict the period of dissolution, as in Mr. Flower's case. On the other hand, they will with a burst of delight exclaim, "They will get well," and dictate the means to be used. In their sleep they appear to feel where and when to apply the magnetic fluid, and if it should be left in or taken out; they can perceive when the patient is receiving the fluid or rejecting it, also the period when to leave off; for after a time we receive back the principle we had been giving, and return that which we had acquired,—there is an interchange. There is always a great desire in patients to go to sleep, and a great deal of time is wasted in mesmerising the brain, instead of the part affected; this sleep of itself will not effect all, for the patient in the somnolent condition, when ailing anything, will ask to be mesmerised in a certain way and for a certain period, which would not be the case if the magnetic sleep was to do everything. We should yield ourselves up to their manipulations and suggestions, and have faith, as it is called, or, in other words, *will*, that their efforts should be successful; and now, like the animals we encourage in the chase, they increase their efforts, and exert more happily their powers, and arrive more certainly at the wished-for result. And this is the state of feeling people if possible should assume, when they present themselves to test clairvoyance; they should believe that the *somnambule* can do this or that, or they should *will* them to do it, and now their efforts will

be crowned with success ; but generally it is the opposite course which persons adopt, and thus they meet with disappointment. We should always pursue the means to obtain the end. They disturb the instrument, or put it out of order, and then expect it will answer equally well in this deranged state. Will not the touch of the hand, the loud noise, a little damp air or breath, put the musical apparatus out of tune, and often prevent our shewing many electrical experiments? Will not the rude cold wind check the developing effort of the plant, whilst the wooing warm breeze will excite it to put forth its leaves? Could the poet write, the painter compose, or the player act, if those near them interfered with their feelings? No. Nor can the *somnambule* enact the part or effect the object when their senses are disturbed by the presence of anything that is not congenial.

And now a word to the sceptics. In what an unfortunate position the doubters of everything which they cannot comprehend or measure, are placed : how they allow prejudice to blind them : how many pleasures do they lose by suffering their senses to remain thus chained : how strange to become the slaves of opinion and ignorance, leaving their inferiors to become acquainted with beautiful physiological facts which through their inaptness have escaped their notice : and thus they bear and hug their mental fetters, sightless to themselves, but very evident to those who, having lifted the curtain of the penetralia, have been bold enough to enter, casting aside all trammels, and have dared to see and think for themselves. How long will they, like their forefathers, refuse to look at things but through their own glasses?—oh ! that they could discern how badly constructed these are, and how they distort the objects they regard. I would implore them to forsake the mode that schools and colleges in times gone by have pursued ; seldom, if ever, was the *great first link* of a science or art discovered or made among them. It was always without the pale, that anything to benefit the human race has been made known, and on its presentation it has generally been rejected and treated with contempt ; but after it has become too evident and too general to be denied, then they have taken up the subject, and perhaps made improvements, or perchance added to it, because they had the means ; whilst the unfortunate developer lay in obscurity, buried, or was driven mad by the world's obloquy. To instance a few in modern times. Newton, who called “philosophy an impertinent litigious lady,” was made insane, although he always kept aloof from their circle, and his *Principia* were very nearly lost to the world ; the manuscript lay idle for ten years in the hands of Flamsteed

the great astronomer, and was brought into notice by mere accident, and after many years of rejection was introduced first into France by a lady. Electricity was made known by Franklin, a poor printer, who in many ways was ill-used by the world. The learned Sir John Pringle, who advocated Franklin's *pointed* lightning conductors in opposition to those terminating with a *knob*, was obliged to vacate his seat as president of the Royal Society, after having told that body with George the Third at their head, "that the laws of nature were unalterable at royal pleasure."* Watt, a peasant, linked steam to his car, and shewed how to saddle and bridle its power so as to make it subservient to our will. Priestley, who presented to us the knowledge of the gases, was a cloth-dresser's son, and himself a poor Unitarian parson; was obliged to fly his country, and prosecuted his pursuits on the poor pittance of £15 a year, subscribed by some private gentlemen; the document of which agreement so to do, was presented some years ago to the University of Glasgow, by Dr. Ashburner. Galvanism was discovered by a lady,† and her husband's experiments proved there was such a thing as animal magnetism in muscles and nerves. But the *schools* rejected this until last year, when it became too evident for them to be silent any longer. Sir H. Davy laughed at poor Winsor's suggestions and experiments on coal gas for illumination, and observed we might as well try to light London with a slice of the moon. We perceive they are in the same mood at the present hour, and will be until the pressure without forces them to yield. It often creates our mirth when they tell us we *imagine* the results of our experiments,—then surely we must be *insane*: some conjecture we are *deceived*,—then without doubt we are *dupes*—the dupes of the young and simple, and also of ourselves. Others, when listening to the relations so placed and described, that the two former observations cannot apply, shrug their shoulders, and by an incredulous smile politely express their *disbelief* of our assertions. Surely they deserve a great deal of credit, for it is a bold thing to stand up and contradict the evidence of so many thousands, coming from all parts of the world, who have arrived at the same conclusions by the same processes: these facts have been attested by the most learned, by persons accustomed to examine carefully all the things presented to their senses. But our subject is not common or general enough to attract the attention of the *schools*! the present occupiers of these large buildings will live and die in their

* *Penny Cyclopædia*, article "Pringle."

† *Vide Penny Cyclopædia*, vol. ii., p. 54.

ignorance; and it would be well for the good of mankind if an inscription could be placed on their monuments, stating that they disbelieved in the attested facts resulting from animal magnetism, in order that posterity may read it and smile as they read.

I intend giving a series of papers on motion, sound, odours, gravitation, light, heat, electricity and galvanism, which will lead on to the *part* that masses of matter at *rest* play upon each other, and the changes they excite as they act and are reacted upon by surrounding bodies, comprehending magnetism as connected with inanimate substances, and then magnetism as associated with living beings, also the sympathies existing in and among organized things. I shall then regard the *oneness* or unity of all these principles, and observe the part they play on our external senses, which senses I purpose examining into, so as to appreciate them after a different mode to what is at present adopted. By these means we shall be led to develop the origin of ghosts, vampires, witchcraft, dreams, second-sight, the predictions of astrologers and fortune-tellers, with the whole host of hitherto inexplicable things. This will bring us to clairvoyance, *the results of which to us are as referable to common causes as any of the other observed phenomena appertaining to the powers in nature*. I shall also demonstrate, that there are no results in mesmerism that do not occur every twenty-four hours naturally and commonly in and among the race of animated beings, if we take the world as the field for our observation; they will not all of them be found in a village, and there must be many living subjects examined to find a few of the cases. No two persons in the magnetic sleep are alike, their powers vary; one can effect this, another that: the results will also alter according to the mesmeriser, and in the same patient at different times. We merely shew by our manipulations that we have learnt how to command, manage, and use some of these results, as others have those of electricity and steam, &c., &c.

JOSEPH HANDS.

23, Duke Street, Grosvenor Square.

IV. *Goethe's Grandfather's Clairvoyance, independent of Mesmerism.* By Mr. T. S. PRIDEAUX.

TO THE EDITOR OF THE ZOIST.

SIR,—Perusing Goethe's *Warheit und Dichtung*, a few days since, I met with a curious anecdote relating to the possession by his grandfather of a power of foreseeing future events. As all such cases appear to me to possess an interest in connection with the well-known fact of the occasional development of such a power during the mesmeric state, I enclose a free translation for insertion in *The Zoist* should you deem it deserving.

Speaking of his grandfather, Goethe says, "What, however, encreased to the highest degree the reverence we felt for the venerable old man was the conviction of his being possessed of the gift of foreseeing future events, especially such as related to himself and his destiny. Although, it is true, he did not express himself decidedly and circumstantially on these topics to any one but our grandmother, yet we all knew that he obtained information through significant dreams. Thus, during the time of his being one of the junior aldermen, he assured his wife that he should obtain the next vacancy on the bench of justices. Soon afterwards one of the justices died of apoplexy; and on the day of the ballot and election he ordered that everything should be silently prepared at home for the guests: and in reality the decisive golden ball fell to him. The simple dream which gave him this information he confided to his wife as follows;—he had seen himself in the assemblage of the full council where everything had happened in the usual way: all at once, the alderman lately deceased had risen from his seat, descended, and in an obliging manner beckoned to him to occupy the vacant seat, and then gone out at the door.

"Something similar happened at the death of the mayor. In such a case no time is lost in appointing his successor, through fear lest the emperor should revive his old right of making the appointment. On this occasion an extraordinary session was announced by special summons at midnight for the following morning. The messenger, whose light was nearly out, asked for a candle-end to enable him to see his way. 'Give him a whole one,' cried our grandfather to his wife, 'he has the trouble on my account.' A successful result corresponded also to this information, and he became really mayor. One circumstance connected with his election was yet more particularly remarkable, viz., that, though his representative had to draw in the third and last place, the two silver balls came

out at first, and consequently the golden one remained for him at the bottom of the bag.

“Entirely prosaic, plain, and without any trace of the fantastic or miraculous, were the other dreams which were made known to us. As a boy, I recollect that rummaging amongst his books and writing materials I found amongst some remarks relating to gardening such memoranda as follow, ‘This night came N. N. to me and said, . . .’ here the name and revelation would be written in ciphers; or ‘This night I saw . . .’ with the remainder in ciphers as before.”

T. S. PRIDEAUX.

Southampton, November, 1847.

V. *Swedenborg on Trance*. Communicated by Mr. J. J. G. WILKINSON, Surgeon, in a letter to Dr. ELLIOTSON.

25, Church Row, Hampstead,
Sept. 10, 1847.

DEAR Dr. Elliotson.—Feeling a deep interest in the subject of mesmerism, and having a thorough knowledge of the truth of many of its least credible manifestations, I beg to hand you the following short extract from a posthumous work of Swedenborg lately edited by me, and which is curious, as indicating the wide geographical and historical basis on which mesmeric relations stand; for the pages of *The Zoist* have already furnished parallel passages (and passes) to mesmerism from the ancient world, and from all quarters of the globe.

Swedenborg’s work* was probably written about 1740, and it may be inferred that he had travelled himself in Lapland, (to which country he doubtless alludes) from the graphic description of the Laps contained in his early poems. But I have heard that a similar assertion to that contained in the following extract, is also made in Scheffer’s *History of Lapland*, a work which has been translated into English, though I have not been fortunate enough to meet with it.

“Ecstasy or trance,” says Swedenborg, “is a state of separation between the body and the soul, while the life still continues; and at such times the soul is believed to have left the body, or, if it remains, the connexion between the two is supposed to be broken. Some persons fall into trance before the agony of death, and their souls are raised in a manner out of

* “Emanuelis Swedenborgii *Œconomia Regni Animalis in Transactiones divisa, quarum hæc tertia de Fibra, de Tunica Arachnoidea, et de Morbis Fibrarum agit; anatomice, physice, et philosophice perlustrata. Ex autographo ejus in Bibliotheca Academiæ Regiæ Holmiensis asservato, nunc primum edidit Jac. Jo. Garth Wilkinson. London, Newbery, 1847.*

the world, but afterwards they again return into their mortal tenement or prison. Some authors are accustomed to call the state of suspended animation from drowning, ecstasy, in which, when the body is taken out of the water, the whole frame and the face are livid, and there are the usual appearances of death; but, the water being disgorged and heat applied, the former condition of life returns. Cases of suffocation and obstruction of the gullet, in which the patients are put upon the bier, or even buried, and afterwards come to life again, also come under the designation of trance. Some species of animals, as swallows, bears, and the like, pass the winter in a sort of death, neither taking food nor drawing breath; nor are there wanting cases of the same thing in the human species; and this mode of life is also regarded as entranced. In the northern latitudes there are certain reputed magicians who have the power of passing spontaneously into the state of trance, during which they are deprived of the external senses and of motion altogether, and are simply attentive or alive to the operations of the soul; and this to the end that, after they are wakened up again, they may disclose the particulars of thefts that have been committed, and in general gain a knowledge of any secrets desired to be ascertained. It appears then that there are several different kinds of trance, but which all agree in the fact, that the entranced subjects lie like dead persons, but their inner life continues.

* * * * "A peculiar disposition [of structure] is required in persons leading the ecstatic life. * * * * The causes of trance are numerous, viz., as we said above, suffocation of the gullet, of the windpipe, of the bronchia in angina, of the lungs and stomach by water swallowed during immersion, also by air itself, by rush of blood from the arteries into the veins during the agony of death, when the supply of animal spirits fails. *Nor would it be quite contrary to reason to aver, that there are persons who can throw themselves into trance by natural means; whence the belief in magic.*"

Such, my dear Doctor, is the extract from the despised, visionary Swedenborg, whose *case*, however, demands the serious study of all mesmerists, and furnishes, I am bold to say, many points which before your valuable crusade in the name of truth and humanity, must have seemed *bizarre*, and alien to all our knowledge, but now, through your labours, take rank as likely, nay among common, facts. I allude particularly to the biographical particulars of Swedenborg's *clear-seeing*, and which are as well attested, (and I can say no more,) as the most solid cases in the pages of *The Zoist*. These par-

ticulars, nearly all of them, may be seen in Smithson's Translation of Tafel's *Documents concerning Swedenborg*, and I beg respectfully to invite your attention to them.

As to the above extract, I believe there is no one more sure than yourself to make all allowance for difference and antiquity of phraseology, or to be practically more generous to one who adopts so different a theory of first principles from your own, as Swedenborg.

I am, my dear Dr. Elliotson,

Always your obliged and obedient,

J. J. G. WILKINSON.*

VI. *Swedenborg's Clairvoyance independent of Mesmerism.*
By Mr. ROFFE.

TO THE EDITOR OF THE ZOIST.

SIR,—In *The Zoist* for July, 1847, I perceive a communication of an extract from Mr. Forbes's *Oriental Memoirs*, containing a remarkable case of *prospective power* displayed by a Brahmin, and which your correspondent notes as a striking contrast to the *retrospective power* shown by Zschokke. It occurs to me that the following instance of *simultaneous power* may not be without interest, as tending to illustrate Dr. Elliotson's remark, "that nothing is produced in the mesmeric state, that does not occur spontaneously and independently of it." It relates to the Swedish philosopher and theologian, Emanuel Swedenborg, and is narrated by the celebrated Kant,

* As I have made a free translation, I subjoin the passage in the original :—
"Exstasis varie accipitur, est quasi status separati corporis et animæ, dum adhuc vivitur; et creditur anima corpore interea emigrata, vel licet remaneat; vinculum esse disruptum. Quidam ante agonem mortis in exstasin solent labi, et anima tenus quasi extra mundum elevari, sed iterum in suam casam seu carcerem redire. Quidam etiam statum semiexstinctum naufragorum exstasin vocant, qui scilicet undis immersi, extrahuntur, corpore et facie lividi, tanquam mortui, sed evomita ferali unda, et calore foti in pristinam suam vitam redeunt. Tum etiam qui suffocati, et gula obstructi sæpe lecticis suis et sepulcris inferuntur, et tamen reviviscunt. Quædam animalium species hyemem in quadam morte sine victu et respiratu traducunt, ut hirundines, ursæ et aliæ; etiam hominum dantur exempla; hanc vitam etiam exstaticam vocant. In regionibus septentrionalibus creduntur aliqui magicæ artis periti sponte in quandam exstasin posse labi, ac sensibus externis omnique motu privari, ac interea operationibus solius animæ vacare, ut resuscitati deinceps furta revelent, et desiderata arcana nuntient. Ita apparet, quod plures exstasium species sint, inque eo convenient, quod corpore quasi exstincti jaceant, superstite vita interiore.

* * * "requiritur dispositio peculiaris ad vitam exstaticam ducendam : * * *

"Causæ sunt plures, scilicet ut dictum est, suffocatio gulæ, tracheæ, bronchiorum per anginam, pulmonum et ventriculi per aquam naufragam, perque aerem : per sanguinis eruptionem ab arteriis in venas, spiritu deficiente animali, in agonizaturis. Nec rationi prorsus contrarium foret adstruere, quosdam etiam se in exstasin modis naturalibus posse præcipitare, unde fides magicæ."

in a letter to a lady of quality, Charlotte de Knoblock (afterwards widow of Lieutenant General de Klingsporn).

The letter is in the collection of Kant's Works, and was first published in 1804. Dr. Tafel (now Librarian of the University at Tübingen) having inserted it in his documents concerning Swedenborg, has, from a minute historical examination, corrected certain erroneous dates in Kant's letter, such as 1756 for 1759, &c.: the dates are therefore taken from the Doctor's rectification.

ALFRED ROFFE.

48, Ossulston Street, Somers Town.

Extracts from Kant's Letter.

"I would not have deprived myself so long of the honour and pleasure of obeying the request of a lady who is the ornament of her sex, in communicating the desired information, if I had not deemed it necessary previously to inform myself thoroughly concerning the subject of your request. Permit me, gracious lady, to justify my proceedings in this matter, inasmuch as it might appear that an erroneous opinion had induced me to credit the various relations concerning it without careful examination. I am not aware that anybody has ever perceived in me an inclination to the marvellous, or a weakness approaching to credulity. So much is certain, that notwithstanding all the narrations of apparitions and visions concerning the spiritual world, of which a great number of the most probable are known to me, I have always considered it to be most in agreement with the rule of sound reason to incline to the negative side; not as if I had imagined such a case to be impossible, although we know but very little concerning the nature of a spirit, but because the instances are not in general sufficiently proved. There arise, moreover, from the incomprehensibility and inutility of this sort of phenomena, too many difficulties; and there are, on the other hand, so many proofs of deception, that I have never considered it necessary to suffer fear or dread to come upon me, either in the cemeteries of the dead, or in the darkness of night. This is the position in which my mind stood for a long time until the accounts of Swedenborg came to my notice.

"In order, gracious lady, to give you two proofs, of which the present existing public is a witness, and which the person who related them to me had the opportunity of investigating at the very place where they occurred, I will relate to you the two following occurrences;—"

Kant then gives a relation concerning a Madame Von Marseville, and continues thus,—

“But the following occurrence appears to me to have the greatest weight of proof, and to set the assertion respecting Swedenborg's extraordinary gift out of all possibility of doubt. In the year 1759, when M. de Swedenborg, towards the end of February, on Saturday, at 4 o'clock, p.m., arrived at Gottenburg from England, Mr. William Costel invited him to his house, together with a party of fifteen persons. About 6 o'clock M. de Swedenborg went out, and after a short interval returned to the company quite pale and alarmed. He said that a dangerous fire had just broken out in Stockholm, at the Sudermalm, (Gottenburg is about three hundred miles from Stockholm) and that it was spreading very fast. He was restless and went out often: he said that the house of one of his friends, whom he named, was already in ashes, and that his own was in danger. At 8 o'clock, after he had been out again, he joyfully exclaimed, ‘Thank God! the fire is extinguished the third door from my house.’ This news occasioned great commotion through the whole city, and particularly amongst the company in which he was. It was announced to the Governor the same evening. On the Sunday morning, Swedenborg was sent for by the Governor, who questioned him concerning the disaster. Swedenborg described the fire precisely, how it had begun, in what manner it had ceased, and how long it had continued. On the same day the news was spread through the city, and, as the Governor had thought it worthy of attention, the consternation was considerably increased; because many were in trouble on account of their friends and property, which might have been involved in the disaster.

“On the Monday evening a messenger arrived at Gottenburg, who was despatched during the time of the fire. In the letters brought by him, the fire was described precisely in the manner stated by Swedenborg. On the Tuesday morning the royal courier arrived at the governor's with the melancholy intelligence of the fire, of the loss which it had occasioned, and of the houses it had damaged and ruined, not in the least differing from that which Swedenborg had given immediately after it had ceased, for the fire was extinguished at 8 o'clock.

“What can be brought forward against the authenticity of this occurrence? My friend, who wrote this to me, has not only examined the circumstances of this extraordinary case at Stockholm, but also about two months ago, at Gottenburg, where he is acquainted with the most respectable

houses, and where he could obtain the most authentic and complete information; as the greatest part of the inhabitants who are still alive were witnesses to the memorable occurrence.

“I am, with profound reverence, &c.,
“Kœnigsburg, Aug. 10, 1768.” “EMANUEL KANT.

. Whoever has had the most ample experience of the truth of clairvoyance must be convinced that those who are gifted with it talk frequently great nonsense. The power does not always glow in them when they fancy or would have you believe that it is present. No faculty is always in full vigour, no intellectual discernment is never at fault: and it is with clairvoyance as with all others. Clairvoyants are probably sometimes deceived,—erroneously conceive that they are not on the particular occasion destitute of the power. But sometimes, through the desire of pleasing or of showing off, they rashly make a false pretence to it. The clairvoyance and cerebral sympathy of Ellen Dawson seem established: yet we learn that Dr. Elliotson found her completely fail every time, and the times were no fewer than eight, that a trial was made of her clairvoyance in his presence: and that Fanny Gorman as completely failed when he went to witness her clairvoyance, as well as upon other occasions.

Even on occasions of real clairvoyance, the faculty is not unfrequently unsteady, and nonsense may be mixed with astounding clairvoyance. In both these circumstances the parties may pour forth the mere opinions and ignorant prejudices of their waking state, and talk about even supernatural matters, precisely in accordance with what they have learnt from those with whom they have lived, and with what they are known to believe. However much they may pour forth upon the supernatural they are safe, they cannot be refuted; for experience and proof are concerned with nature only. Neither let it be forgotten, that delirium is often mixed up with clairvoyance in those whose intellect and feelings are sound in their habitual state: and that mad persons are occasionally clairvoyant; of which latter fact instances have been presented to our readers in the two preceding numbers.

The learned and virtuous Swedenborg we doubt not was actually sometimes clairvoyant: but the majority of persons see proofs enough of a strong mixture of innocent partial insanity having affected him for at least thirty years of his life. Pascal believed that a yawning gulf was open before him, and, while working the problem of the cycloidal curve, would be tied in his chair lest he should be swallowed up in it.—*Zoist*.

VII. *On the Physics of the Nervous System.* By Dr. JACOBY, of Königsberg. Translated from the German and presented to *The Zoist* for publication by Mr. R. R. NOEL.

SUCH is the progress, which has been made of late years, in the knowledge of the structure and mechanism of the nervous system, that the time seems to have arrived when it behoves us to examine how far our insight into the real nature of nervous action itself has been advanced. Tired with the fruitless dreams of philosophic schools, more given to playing with words than dealing with realities, physiologists have latterly again turned their attention to the strict observation of nature; and with the aid of experiments and the microscope they have collected a not unimportant treasure of empirical facts. But man cannot long remain satisfied with this kind of knowledge only. However often repulsed, he strives again and again to obtain an explanation of the cause of the phenomena and the laws which he observes; thus proving that the cause he seeks lies within himself, and that its discovery is necessary to him before he can gain a *full consciousness of his own nature*. All knowledge of things is in fact but man's self-knowledge, and therefore no faith is more justifiable than the faith in the unlimited power of the human mind.

Amongst the departments of science in which speculation, long repressed, has latterly again been active, must be numbered physiology. Hitherto the current coin in this science has consisted almost exclusively of experiments and facts of direct observation; but we now find that questions concerning *vitality*, the *nervous principle*, and such like, which had been long out of fashion, are becoming more and more frequently examined. With this new awakened thirst for theoretical inquiries, the old dispute about materialism and idealism has again come forth; and if the newer philosophy, with its supposed identity of being and thought (*sein und denken*), apparently acts as a mediator between these two opposing doctrines, still it perhaps remains for physiology to bring the contest to a satisfactory conclusion with those weapons which it alone has at command.

Have those things only a real existence which either are cognizable to our senses, or which, if they escape our perception, nevertheless, in their peculiar being (*wesen*) agree with such things as *are* cognizable to the senses? or do things exist, the essence (*wesen*) of which is qualitatively different from the nature of all sensible objects?

The materialist asserts the first, the idealist the second.

The former explains the non-perception of many things which exist, through the want of sufficient acuteness and attention of the senses; the latter finds it to arise from the immateriality of the things themselves.

Let us make this clear by a few examples.

That there are great, beautiful, and virtuous men, and yet that greatness, beauty, and virtue are not actual existences, but are merely conceptions of our reasoning faculties, every one will allow. Still with what eagerness does the idealist enter his protest, if doubts are expressed of the real existence of a *higher* order of things, or of the spirit, the soul, &c.; and yet these, too, are but mere conceptions of the reasoning faculties, for real existence belongs only to the order of things in the universe,—to man endowed with certain qualities, to the body, &c.

The idealist even goes further. Not only does he attribute existence to his imperceptible (immaterial) beings, but he considers them to be the cause of the things which are cognizable to the senses—to be the *creative, motive, and preserving* principle in the same. Thus it is the soul which constructs its own organism; it is the mind which sets the body in motion, and which continues to *be* independently after death. But how is it to be imagined, that an unexpansive, immaterial, and formless essence (*wesen*) can produce a body? How can such an essence (*wesen*), when there is a complete absence of every point of contact, of every relation, determine the body to a change of place? The vast chasm which lies between matter and “spirit,” cannot escape the idealist; “pre-established harmony,” “absolute negation,” “self-abnegation,” &c., are words with which he seeks to fill up this chasm, however poor the bridge they afford. No one has better described this permutation of conceptions of the reasoning faculties and actual things, than T. G. Hamann in his letters to Jacobi.

“The question with me,” he says, “is not so much *what is reason*, as what is language; and in this I see the cause of all those paralogisms and antinomies which we attribute to the first. Defend me from your refined, abstract, empty words; these I avoid like stagnant water and very thin ice.* Our whole philosophy consists more of words than of reasoning, and the misconceptions of numberless words, the prosopopœias of the most arbitrary abstractions, yes, even of the most usual figures of speech of the *sensus communis*, have given rise to a whole world of questions as groundlessly started as replied to.”

* In English called cats' ice.—*Zoist*.

The MAGUS of the north is in the right! prosopopœias, personifications of the most arbitrary abstractions, in this lies the fundamental error, from which the new philosophy, aiming as it does at being nothing else than anthropology, is now endeavouring to free itself.

The word power, which is constantly used in physics and physiology, belongs to those refined, abstract, empty words, which Hamann recommends us to avoid like stagnant water and very thin ice.

It is not the aim of this essay to point out the abuses which natural philosophers of former ages have committed with the word just mentioned. At the present day they still speak, it is true, of mechanical and chemical powers, of electricity, galvanism, of the power of attraction and of that of the lever; the physical enquirer knows, however, that all these powers are not real, independent things, separable from material substances. Power is not in the eyes of a natural philosopher a reality, but merely an abstraction of certain actual changes which take place in sensible objects. When we say courage, virtue, produce great results, this is but a mere figure of speech of the *sensus communis*. In thus speaking we are perfectly conscious that courageous and virtuous men are to be understood. In like manner, the natural philosophers speak of the effects of a power, without forgetting for a moment that it is the bodies themselves only which produce effects. Thus it is not the *power* of the lever which moves a heavy body, but another body, which is brought into a particular relation with the weighty one. And lastly, as an effect upon any particular body, be it shewn either in change of place or of condition, is never possible without another body, we plainly see that whenever in physics a power is mentioned, two bodies at least must be present. In short, it is only to the relation between two bodies, that we apply the term power.

We have not unintentionally dwelt thus long on a well-known subject. The disregard of the meaning of words has in physiology, unfortunately, given rise to numerous misconceptions and to a confusion which has lasted to the present day.

Vital power, nervous power, irritability, power of self-conservation, power of assimilation, power of the soul, (which Ritzen again divides into body-forming, form-forming, and self-forming powers,) motive power, (to which Ritzen even opposes a power of repose,) power of the will, power of conception, power of imagination; these are some of those *efficient* powers to be met with in our physiological text-books,

to enumerate all which would be a task of no little difficulty. To distinguish these powers from the physical ones, they are called organic or vital, and it is this very designation which has led physiologists to form the most erroneous ideas. If we had been satisfied to use the word power to imply particular relations between bodies, the so-called vital powers would then neither have been supposed to have an independent being, free from the relations of space, nor to possess self-action, a thing of which we have no proof in the whole range of phenomena. Spirit, as an abstract conception, the sum of all the vital powers, is still considered by the greater number of physiologists to be an incorporeal essence, penetrating the organisms, and thus the effective cause of the physiological processes. That a power, as an expression for a mere relation, may be the proximate cause (*grund*) of a phenomenon, but never the ultimate cause (*ursache*), has troubled physiologists but little; for they consider it to be their duty—in the teeth of all logic—"to vindicate the supremacy of spirit." When the follower of physical science speaks of the electrical or chemical power of a single body, he means its relation to other bodies, or, in the sense of electro-chemistry, the relation of its own atoms to one another; he does not, however, one-sidedly attribute either a power or an effect to the single body *per se*. But the physiologist acts very differently. In his eyes, for instance, *nervous power* is a power belonging exclusively to the *nervous substance*, and it is even that which is properly *efficient* in it; when a muscular fibre contracts, the contraction is said to be produced by the peculiar motive power of the nerve. The natural philosopher would say, in such a case, when muscular fibre and nerve, under certain conditions, enter into a relation to one another, the phenomenon of motion takes place. We have not to do here merely with a better form of expression; the point in question is of decided influence on the progress of the investigation. The natural philosopher (*physiker*) cannot rest satisfied whilst the physiologist of the idealist school admits an active moving power in the nerves to be the ultimate cause (*letzter erklärungsgrund*) of motion. The former knows that no one body can produce a change in another, without at the same time experiencing a reaction itself; that, for instance, a cannon-ball cannot be fired off without at the same time causing the cannon to recoil. According to this universal law, not only the muscle, but likewise the nerve, must experience a change during the phenomenon of motion. When the natural philosopher has discovered the laws, according to which the changes in muscle

and nerve mutually condition each other, he will then, and not till then, come to a conclusion about the relation of both, and form the conception of a power in a physical sense.

In like manner as the idea of a power, rightly conceived, has promoted the progress of physics, has the admission of "powers in an objective sense" brought uncertainty and confusion into physiology. Reil was one of the first to warn us against the mischievous influence of these imaginary beings (*wesen*), and yet even the most distinguished physiologists of our times have not quite been able to emancipate themselves from them. Thus, for instance, Johannes Müller says: "Although the clearness and distinctness of our conceptions and thoughts and the depths of our sufferings can be *changed* by *material* alterations of the brain, and although the integrity of the brain is decidedly necessary for consciousness, still our *psychical life* (*seelenleben*) cannot be explained by MATERIAL changes of the brain, and this psychical life must be considered as [an aggregate of] actions (*eine thätigkeit*) in their nature (*wesen*) entirely independent of the conditions of space." Müller here admits, in plain terms, an immaterial soul. And what has led him to this conclusion? Because "certain phenomena cannot be explained as material changes." Now, this may depend on the impossibility of such an explanation; it may, however, result from our deficient knowledge of material processes. As long as Müller cannot prove the explanation to be impossible, the acknowledgment of our ignorance is, in every case, far better than the arbitrary assumption of an immaterial soul. Or is perhaps *something* explained by the hypothesis of "actions independent of conditions of space?" How are these actions to be at once "*independent*" of matter, and yet be influenced by material alterations of the brain? Müller calls the attempt to deduce conception and thought (*vorstellen und denken*) from reciprocal actions of intimately connected ganglionic bodies, "a vague and entirely unfounded hypothesis." We ask, however, if his assumed soul, with its irreconcilable contradictions, which he first creates to *explain* certain phenomena, and then receives as their *cause*, is anything more than "a vague and entirely unfounded hypothesis?" By means of his hypothesis, is the way in which the so-called mental actions (*seelenthätigkeiten*) take place, better understood, than when we regard them as the result of changes as yet not sufficiently known? The phenomena of *reflex-actions* were known much earlier than their *cause* (*grund*). Accordingly, the physiologists before Bell (Prochaska) ought to have reasoned thus: "because these appearances cannot be *explained* as *material*

changes, their cause must be acknowledged to consist in *some action entirely independent of the conditions of space.*"

We find the very same grounds, which J. Müller adduces for the existence of an immaterial soul, brought forward by the earlier physical enquirers, who attributed to each body, even to the *inorganic*, an *especial soul*; we find them advanced by many of the earlier physicians, who explained the origin of diseases through the influence of *Satan and demons*; and we meet with them again amongst the astronomers *before* Newton, who deduced the course of the heavenly bodies from the principle of their *possessing souls*.

The history of science teaches that the idealist views, which seek the causes of phenomena in something else than the bodies themselves, have never led to the discovery of a single truth; whereas materialism, as even its opponents confess, urges us on, at least, to incessant investigation.

In physiology, as in physics, we have to deal exclusively with sensible objects. We divide their relations into such as we have gained a knowledge of, and into such as are yet unknown. Let us never assume incorporeal and metaphysical creations of our imagination to be the cause of the latter, but, discarding this cloak for our ignorance, honestly continue our investigations, bearing in mind the physical axiom that a *body* only, and not a *power*, can produce effects upon another *body*.

Against the materialist school in physiology, opposition has been raised on various sides. The objections derived from theology and morals, we may be allowed here to pass in silence. As natural philosophers we are permitted, as is known, "to penetrate as deep as we can." If the materialist views are the true ones, we may take for granted that morals and theology will in the end be found to agree with them, or they must accommodate themselves to them. We have here to speak only of *scientific* objections.

But it is far from our purpose to enumerate and refute all these, particularly as we consider the foregoing explanations applicable to the main question. We shall confine ourselves, therefore, to a few remarks.

1. Burdach in his *Sketch of a Physiology of the Nervous System*, written professedly in defence of idealism, has the following words: "The comparison of the structure of the nerves with the phenomena of life convinces us that a mechanical view of the nerves as conductors is absolutely untenable. Sensation enables us to *distinguish* the impressions which are made on two *proximate points* of the skin. If this should be the result of each impression touching a particular

nervous fibre, which thus, in its speciality, conveys the impression to the sensorium, then there must be the *end-point* of a nervous fibre at every part of the skin. *But such end-points do not exist*, for the fibres at the peripheral ends of the nerves spread themselves out on the *surface* and *form loops*, so that two impressions, although sensation distinguishes them as such, nevertheless touch *one and the same fibre*, only at two different points."

We might reply, that this fact, at the most, only proves our yet deficient knowledge of *the material causes of sensation*, and by no means the necessity of an *ideal* explanation. We have not cited this objection, however, to refute it, but rather to call attention to a new and important discovery as regards the nerves.

Johannes Müller and *Brücke*, in a series of observations made on the muscle of the eye of pikes, saw nervous tubes actually become divided into two. According to *Savi*, the *primitive threads* (*primitivfäden*) of the nerves do not only become divided on the laminae of the electrical organs of the torpedo, but form a connected net. "It becomes a question," *Müller* remarks, "whether these nervous tubes do not give out still finer elements, which have hitherto escaped observation, whether these consist of finer tubes, or of the central threads contained in the nervous tubes. The *nervous tubes* may be called thick in comparison with the *muscular fibres*, and in comparison with the greater number of the elementary tissues, and are certainly complex parts." *Schwann* saw a great many delicate fibres arise from the so-called primitive fibres, which here and there formed small knots, from whence several branches spread out. In like manner *Hannover* found, besides the loops (*bogen*), also *free ends* of the nervous threads, and he remarks that the *loops* may possibly find their end at another spot; so that he considers a division of the nervous fibres into more delicate and *free ends*, to be the manner in which the *nerves of the skin* end. We recall to mind here, too, the free-ending nervous fibres in the parts discovered by *Parini* (*Parinischen Körperchen*).*

* "The hypothesis of the absolute continuity of the nervous fibres has latterly been brought forward with a degree of assurance, generally accorded only to well certified facts. But the anatomists who adhere to it have always been but few in number, and few indeed are the grounds on which their arguments are based," (Article "Physiology of the Nerves," by Prof. Volkmann, in *Wager's Handwörterbuch der Physiologie*.) This article contains an admirable critique of the "Hypothesis of the nervous loops, originally started by *Valentin*, and a favorite hobby of *Carus*." Volkmann has brought considerable powers of discrimination and combination and logical reasoning to bear on the physiology of the nerves, the results of experiments and other investigations. Without losing sight of the connexion of the nervous system as a whole, he demonstrates the

2. In another part of his essay, Burdach says, under the title, "Sensation without nerves,"—"In consequence of the discovery that when nerves had been cut through or ligatured (*unterbunden*), sensation ceases, it has been concluded that sensation is only possible by means of the *nerves*; therefore a part which, in a healthy or diseased state, may be the seat of *pain*, *must* have *nerves*, even when they are not *visible*. A really exact physiology can hardly allow such a hazardous conclusion. Organic substance, newly formed to replace what is lost by waste, although it may not contain nerves, is nevertheless particularly sensible of impressions, and indeed in an equal degree, whether it is destined to restore bony substance, or parts *rich in nerves*, even if the *nerves which go to these parts have been cut through*."

To this we may reply, if the nerves which go to such a part are really cut through, the sensibility of the *nervous substance* is certainly incomprehensible; for in this case, as we learn by experiments, insensibility would be the result, even when *visible* nerves are present. If, however, the nerves going to the part remain in *undisturbed connexion with the brain*, the explanation of the phenomena observed is not difficult. The substance of the cicatrice, being touched, will cause a pressure on the *neighbouring* parts and their nervous trunks (*nervenstämme*), and, according to the laws of eccentric motions, the impression will be felt especially in that part where the nerves ended before the wound was made, and *therefore on the scar*. Thus, on this hand, the assumption of "sensation without nerves" can hardly be maintained.

3. As a proof that "organic *power* and organic *matter* are two different things," Johannes Müller appeals to the fact, that "the vital organic matter enters into inorganic combinations, as soon as the cause of the organic appearances—the power of life—ceases." Here we again meet with the same erroneous idea of power amongst the physiologists, which we have already had occasion to find fault with. The power of life is not only made the cause of the organic appearances, but is likewise separable from organic matter in death. There is no doubt that the body enters into inorganic combinations after death. This does not take place, however,

speciality and independence of various parts, and upsets completely, I think, the arguments for the "absolute *continuity* and *oneness* of nervous fibre."

As certain physiologists of the idealist school have supposed the continuity of nervous fibre to corroborate beautifully their spiritualist doctrines and views of the oneness of the mind, and as these again have been made a foundation for attacks on phrenology, the adherents of this science may derive many important arguments from the article in question—far more than the author, who repudiates phrenology, is aware of.—(*Translator*.)

because an abstract being, the so-called vital power, ceases, but rather because the state of the life—capable or vivifiable organic matter—changes in such a manner in death, that it becomes adapted for inorganic combinations, and consequently the results of organic matter, the phenomena of life, must cease. Do not, for instance, the phenomena of fire last only as long as those combinations and separations necessary to burning take place? and we cannot say that these combinations and separations cease, because the fire goes out.

In many other places of Müller's physiology, particularly in his explanation of the functions of the *senses*,* is this arbitrary and nothing-explaining idea of *power* introduced. It is the same idea—in *a modern dress only*—as contained in the belief of the ancients, that spirits move up and down in the nerves.

4. In vindication of his idea of power, Müller even appeals to physics. "There are," he says, "powers of nature or imponderable substances, as *light, electricity, and magnetism*, which, if they do not depend upon matter, yet, *without a change taking place in the material condition of the body*, leave one kind of matter and pass over to another. The existence of these principles, their appearance in bodies, and their transilience from one body to another, show us clearly that *that materialism* which will acknowledge nothing but the powers of atoms is without *foundation*; and without in the least meaning to compare the *life-principle* and the *psychical-principle* with these imponderable substances or powers, we see at least that there is nothing in the facts of physics which removes the *possibility* of there being an efficient immaterial principle, independent of matter, although it operates in organic bodies and in matter."

So far Müller! The *entia rationis* are taken here again for *realia*, *power* and *immaterial* principle are classed together with *imponderable* substances. In fact, this and the following passage form an admirable specimen of the physiologico-mystical confusion of language.

The instances which Müller borrows from physics, are not very happily chosen, for, in opposition to his own views,

* Müller's theory of the "*specifically* different functions of the senses" is entirely repudiated, and justly so, it seems, by many of the later physiological writers, as Valentin, Volkmann, Spiess, Lotze. Volkmann, in the article cited above, where speaking of the one-sided and narrow views concerning the functions of the nerves and the possibility of vicarious sensations (*vicarirender empfindungen*), says, "If, according to the assertions of magnetizers (mesmerists), the points of the fingers and the region of the stomach are sensible to light, we can only say that their statements may not be sufficiently proved, but we cannot reject them as absurd in themselves." A trifling concession from a professional physiologist.—*Translator*.

they prove that the natural philosophers, wherever they do not *perceive* material causes of phenomena, out of timid respect for *immaterial* principles think themselves in duty bound to assume them *hypothetically*. As regards the assertion, that "light, electricity, and magnetism, *without* any change in the material condition of bodies, *leave* them and *pass over* to others;" the physical enquirers will hardly be of the same opinion as Müller.

5. The opponents of the materialist school in physiology, take most particular pains to prove the difference between the so-called *dead* powers of nature and the powers of life, especially between electricity and nervous action. But how this is to show the incorrectness of the materialist views, and even the *incorporeity* of the soul, is difficult to understand. Even if they had themselves succeeded in demonstrating this difference, still this would only have taught us that the phenomena of life depend on *other* causes, distinguishable, to be sure, from electricity, but still on material causes.

However, up to this hour, our opponents are far from their goal. At present we will not assert the identity of both phenomena,—as Sauvages, de Haen, Prochaska, and others maintain,—neither will we deny it. Thus much appears to us, however, to be fully established; that the grounds which have hitherto been brought forward to refute the identity, are by no means tenable.

The physiologists have laid particular stress upon the following points. 1. That the nerves in their entire course are surrounded by moist parts, which are therefore perfect conductors of electricity, and that the nerves themselves are worse conductors than the cellular tissues of which their sheaths are formed. Accordingly, the entirely isolated action of the several nervous fibres, showing itself, as it does, exclusively at the peripheral and central ends, could not take place, if this action were of an electrical nature, since, the nerves being surrounded by a moist substance, a lateral *diversion* of the electricity must everywhere obtain.

A short time ago, this objection must doubtless have appeared to be of great importance; whether it is so now, the following fact will best show.

The microscope teaches us, as is well known, that each primitive nervous fibre consists of a cylindrical transparent tube and medullary matter; further that, in this medullary matter a central streak may be remarked (called by Purkinje the axis-cylinder, by Remak the primitive cord, and by Müller the central-thread). It was formerly believed that the central-thread was nothing more than the firmer part of

the medullary matter arising from coagulation. But this is not the case; for if the medullary matter be extracted by boiling the nerves in spirits of wine, the central-thread remains and is visible through the transparent skin of the cylinder. Schwann and Purkinje find the medullary matter surrounding the central-thread to be distinguishable from the extraordinarily delicate skin of the nervous cylinder, in which, therefore, both medullary matter and central-thread are enclosed. The medullary matter is of an adipose nature, and consequently, like all fatty substances, isolating electricity. It results, therefore, from these discoveries, that *the central thread of each primitive fibre is surrounded by an insulating substance* (as to electricity). This fact is of great importance, and Johannes Müller himself, who at the time he first published his physiological work (1834) belonged to the decided opponents of the doctrine of identity, has found himself obliged to make considerable concessions in his late edition (1844).

“We must acknowledge,” he says, “that the identity of the nervous principle and electricity is far from being proved, but we can say no more. A deeper still unknown connexion between these phenomena, analogous to that *between electricity and magnetism*, may exist. The methodical progression of science forbids us, however, from making use of a supposition as a basis for scientific systems.”

No one can refuse assent to this last remark; still in every case the above cited objection to the identity is upset by the experience already gained.

2. Another objection is based on a well-known experiment. If a nerve is cut through in several places, but in such a manner that the cut ends remain in immediate contact with each other, or if a nerve is surrounded with a tightly-drawn thread (*unterbindungsfaden*), mechanical and chemical irritation can no longer stimulate this nerve to action; the passage of the so-called “nervous power” is cut off. Nevertheless nerves thus cut through or tied, if the part lie between two armatures, are as good conductors of electricity as uninjured nerves.

We could reply to this objection with effect by appealing to our experience, that thermo-electricity likewise is checked by every interruption of the conducting wire, but that on this account no one has ever asserted that *thermo-electricity is no electricity*.

However, the apparent contradiction in the two experiments can be explained otherwise than by mere analogy,

when we consider that animal electricity operates only in the *insulated central-thread* of the nerve.

If the entire nerve be tied or cut through, animal electricity cannot pass over the injured spot; in the first instance, because the ligature at once surrounds the central-thread and the adipose substance which causes its insulation; in the second instance, because the divided ends of the central-thread shrink back in the tubes of the primitive fibres, and these tubes contract and close themselves.

Electricity, on the other hand, when introduced from without, can very easily be transmitted through the moist ligature or through the watery vapour lying between the divided nerves, and then, beneath the tied or cut point, penetrate the insulating medullary matter, and thus operate on the uninjured central-thread below. For electrical currents which are cut off from conductors by insulators, effectuate nevertheless currents in such conductors through *induction*.

Lastly, the opponents of the doctrine of identity attach great weight to the experiment, that, when the nerves are examined during their action by means of the galvanometer, no variation of the magnetic needle, or only the most trifling deviation, takes place. Amongst experiments cited are those of Bischof on frogs (Müller's *Archiv.*, 1841), which led this physiologist to the conclusion that no electric current exists in the nerves.

Again; according to the observations of Matteucci, a galvanometer in connexion with the insulated nerves of the electrical organ of the torpedo displayed no deviation.

But the observations of Bischof, supposing them to be correct, do not justify the deductions he draws from them.

Even Johannes Müller now objects, that the primitive or central-thread in the interior of its nervous tube is surrounded with a layer of insulating adipose substance, and consequently that its own current is purely lengthwise; and further, that the action of the nerves on the galvanometer is arrested by the approximation of centrifugal and centripetal currents in different fibres of one and the same nerve.

But against Bischof's experiments on frogs other experiments may be brought to bear, and, in conclusion, we will mention what has been observed by Nobili and Matteucci (Paris, 1840).

These experimenters mutilated a frog in such a manner that nothing but the lower part of the spine and the hind legs remained, and with no other connexion between the two than that formed by the nerves. On the lower spinal portion,

with part of the nerves, being placed in a vessel containing a solution of common salt, and the legs in another, filled in like manner, and on the wire-ends of a galvanometer being brought in connexion with the solutions, a declination of the magnetic needle of several degrees was the result. In this case, therefore, an electrical current from the feet towards the head must have taken place.

All these experiments show at least, that, up to the present time, the views of the identity of nervous action with the phenomena of electricity are not controverted, and that even if this should ever take place, still the correctness of the materialist doctrines would, on this account, by no means be disproved.

R. R. NOEL, (*Transl.*)

Rosawitz, Bohemia, Dec., 1847.

. We think it right to state that the experiments which Professor Matteucci has adopted for the purpose of ascertaining whether there exists an electric current in nerves which are exciting muscles to vigorous contraction, *seem* to prove that such is not the case, for in no one instance has he been able to obtain the least indication of such a current. He considers nervous force and electricity to be two distinct agencies, but at the same time allows that there is a close analogy between them. He believes the phenomena of contraction induced in muscles by the simple contact of their nerves with another muscle in the act of contracting, as a phenomenon altogether *sui generis*, and as indicating that the action of the nervous power produces a peculiar condition in the latter, which is capable in its turn of inducing a state of nervous excitation in the trunk of a nerve brought into simple contact with it. He attributes great weight to the following phenomena of *induced contraction*. If we lay the nerve of a galvanoscopic frog upon the exposed muscles of one or both thighs of a frog prepared in the ordinary manner, and cause the latter to contract by an irritation of any kind applied to the nerves or to the spinal cord, the muscles of the leg of the galvanoscopic frog are also thrown into contraction. The experiment is made still more striking by arranging three or four galvanoscopic frogs in such a manner that the nerve of the second shall lie upon the muscle of the first, the nerve of the third upon the muscle of the second, and that of the fourth upon the muscle of the third. Upon irritating the nerve of the first, and throwing its muscles into contraction, the muscles of the second, third, and fourth will

also be thrown into contraction, each having its action *induced* by that which precedes, and *inducing* the action in that which follows; just as in a succession of bodies, the first of which is subjected to a disturbance of its electric equilibrium. If the nerve of the galvanoscopic frog be laid, not upon the muscle but upon the nerve of that which precedes it, no contraction is induced. And if the irritation of the nerve does not produce muscular contraction in the first animal (it is not essential that *frogs* should be employed), no action is induced in the succeeding. Now as the induced contraction takes place as well when the nerves of the first animal are excited by any other stimulus, as by electricity, it is obvious that the induction in the second cannot be explained by the passage of electricity from the first, unless that electricity be generated either in the action of the nerve or in that of the muscle. The experiments already cited prove that the action of the nerve cannot be concerned, and by a long series of experiments, in which particular care was necessary to avoid the sources of fallacy occasioned by the muscular current, Professor Matteucci has satisfied himself that no electricity is generated by muscular contraction. Moreover he found that by interposing a thin layer of Venetian turpentine between the thighs of the inducing frog and the nerve of the galvanoscopic frog laid upon them, he could prevent the passage of an electric current, without interfering with the action induced from the muscle to the nerve. Such of our readers as wish to investigate this subject more completely, we refer to *Lectures on the Physical Phenomena of Living Beings*, by C. Matteucci, and to a review of the same in the *British and Foreign Medical Review*, No. 46, from which we have borrowed the above remarks.—*Zoist*.

VIII. *Further Particulars of Mr. Snewing's Case.*
By Himself.

TO THE EDITOR OF THE ZOIST.

77, Wells Street,
Dec. 22nd, 1847.

SIR,—When the truth is misrepresented by ignorance, distorted by prejudice, aspersed by envy, and denied by evil, it becomes not a matter of choice but an absolute duty, that they who know the certainty of its existence, should battle boldly, firmly, unflinchingly, in its dear behalf. The truth smothered to day may plunge generations in ignorance, and

a professional burking of a healing agent may fling the shadow of death over thousands of hearths, where the domestic affections might have flourished with the hue of health and happiness for years. No testimony, however trifling, should be deemed unimportant; no FACT, however small, useless, when it tends to demonstrate THE TRUTH. Prejudice, however stubborn, must bow beneath the accumulated weight of well-attested evidence; and every one who can speak from experience should add his testimony, however humble, to the mass; in the hope that his *fact*, coming at the right time, may help to free mesmeric truth from the trammels which bigotry, ignorance, and a feeling worse if possible than either, have cast around its usefulness, by poisoning the minds of thousands against its health-restoring influence. At least it ought to be expected of us, who have benefited in health by mesmerism, that we should endeavour to cause a diversion, and by procuring a portion of the filth which is hurled about to be directed at us, save our benefactors from bearing the whole shower of nasty vituperation. I write warmly and earnestly upon this matter, because my heart swells with indignation against those who seek to stifle the truth, and bleeds with pity for those who are deterred by them from seeking its healing powers. How many poor creatures are as I was, who might be as I am! Oh! could I but persuade one to cast aside prejudice and be well, how should I rejoice. It is the cherished hope of accomplishing this, and not an itching to see my name in print, which impels me to send you this second narrative of my cure. My first was written too much at the impulse of the moment, when the pleasure of my task led me from particularizing to a more general statement. Those who read would readily perceive that I had been ill and was well; but perhaps had I been more particular in stating my case, those suffering from similar affections might have been more powerfully moved to follow my example. From what cause it originated I know not, but I was always, as long as I remember, what is generally termed sickly. A little of what others might do with impunity, was sure to bring chastisement to me. The stomach, the brain, the limbs, not only rebelled against excess, but seemed to set themselves against all work; and for their compulsory allegiance, visited me with head-ache, indigestion, and lassitude. With years came no remission of these symptoms, and at the age of 22 I was a being "used up" (except under excitement), without having satiated myself with those "pleasant vices" which is the usual prelude to that unenviable state. Dr. Macleod, of St. George's Hospital, whom my family consulted, recommended

my removal to Madeira, considering me in a consumption. I did not, however, like the idea of transportation, and remained to die at home. I did not die, however; and Dr. Wake, of Warwick, whom I afterwards consulted, assured me that I was not in that state, but diseased in the liver. After a time the danger of a very premature exit from this busy scene seemed remote. I myself could not see or feel that I carried within me anything likely to be immediately fatal to life, and I was sorry for it. Yes, however strange it may appear to the healthy, with a keen perception of the beautiful in the physical and moral world, I yet longed for that "bourn from whence no traveller returns." I was so nervous, so irritable, that the least excitement, the least untoward circumstance, would cause my pulse not "temperately to keep time," but my "bosom's lord" to flutter like a maiden's heart at the first breath of love, but with far different emotions. Time, however, wore on, and with the use of medicines and leeches occasionally, when the pain in the head became agonizing, I contrived to live—save the mark—through two or three more winters. But with the increase of years came the increase of duties. In the arena of life I was called on—'tis the lot of man—to do and to suffer. I felt myself giving way under the effort. I flung myself into the arms of the profession, resolved to leave no means unsought, which promised health; and I really believe that all which medical skill could do for me was done. I had no alleviation of pain, however, except under the direct action of medicine, and several times have I declared myself well that I might suffer undisturbed. I remember on one occasion telling my medical man that I felt myself well: "Well!" he exclaimed, "your lips are trembling with emotion and denying your assertion." I had an issue in my arm; I was denuded of my hair; I was leeches; I was purged; I was calmed by soothing medicines; I was roused by stimulants; I lived well; I was starved; I drank wine; I drank beer; I drank water; I was deluged by it in shower-baths; but if relief came it was too evanescent to be called such. I left the profession and went to the Rev. Dr. Moseley. My wig-crowned head favoured his mode of action, which consisted of mixing a powder and a liquid in water and pouring it upon the head and down the spine; but he was as unsuccessful as his more orthodox brethen. I think that were they who attended me to speak honestly, they would confess that they directed the whole battery of medicine against my relentless enemy without avail; and their failure I ascribe, not to want of skill in their profession, but to the obstinate and hidden nature of the disease. I blame them not, that

they failed in their attempt, but I do hold that they are culpable in this, that, knowing what they failed in has been accomplished by another agent, they yet stand aloof from enquiry, when that enquiry might be made under such favourable auspices; thus jeopardizing the health and happiness of those who seek their assistance in similar affections to that under which I suffered. Were they to do their *duty*, I repeat it, their *duty*, they would perfectly investigate my case. They might still treat their patients according to the *authorized* mode; if with success, well; but if that failed, they might then, from experience, recommend another which *might not fail*, which I am morally certain would never fail in a case like my own. So much for that. I now went to Dr. Elliotson, not to be mesmerised, but because I believed from what I had heard of him, that he was not a man to be chained to any particular mode of action, but one who would boldly venture into regions new if he found not what he wanted in the old, and that, therefore, there was yet a hope of my recovery. I was not deceived when I imagined some fresh remedy would be employed; the medicine he prescribed was unlike any other I had ever taken, and when that also failed, the last tints of the rainbow of hope faded, I thought, for ever. I abandoned medicine. I found it was my life: I took to it again. When I look back at what I have suffered, I shudder. I have had the head-ache until my limbs have become almost insensible to feeling, and the whole power of suffering seemed centred in the brain. And then the mental torture, the dejection, the morbid fancy which gives all things the aspect of hell, the want of power to laugh, the sad heart that never rejoices, the cheerless past, the embittered present, the hopeless future, the consciousness that you are performing the office of a demon, making a desert of your own life, and blasting the happiness of others without the power to avoid it, the dread (hell to every one it must be) of becoming a suicide; why need I enumerate the several sensations which, as a whole, is a doom the most horrible to which the most awful depravity could plunge the object of its hate. I was incapable of all continued mental exertion. Milton, Spenser, Pope, Shakspeare, Byron, Scott, Cervantes, in whose beautiful creations I had so often found solace and forgetfulness, became forbidden things. Twice I commenced the study of Latin, more for pastime than any other purpose, with an interval of twelve months between each attempt, and was compelled to relinquish it each time in less than a month; not that the study was beyond my capacity,—I do not say this from vanity, I write for the truth,—I was intellectually more than equal to it, but because

the dreadful state I was in put it beyond me. I lost a gold watch and chain, and when I sent for the police to search my house, I was compelled to request a friend to superintend the matter, and go into the country until it was settled; had I remained, a severe fit of illness would have been the result. I was sometimes compelled to preside at meetings at my house convened for convivial purposes: My God! what agonies I have experienced upon those occasions. I was advised to sleep out of town, and ride to and fro. I confess that from sheer cowardice I did not do it: I could not do it; my heart would have been in my mouth every step, and I should have imagined all London laughing at my jockeyship. My infirmity caused me to suffer severely in my business, both from pain and in a pecuniary point of view. When I stooped for a few moments, the vessels of my face and brain seemed bursting, and on rising I could scarcely see. The smell of the spirits when I drew them from the vats in the cellar to fill the casks in the bar had always the same effect, followed by a distressing head-ache; as for serving in the bar, I could not think of it, my irritable temper and morbid feelings causing me to offend almost every one I had any dealings with. It was in the midst of this intensity of mental and bodily suffering that I had recourse to mesmerism, with the results narrated in the last number of *The Zoist*. I do not consider that my cure was in any way advanced by or dependent upon faith or the imagination, but it entirely resulted from mesmerism, simply and alone; for although I had faith at the commencement, the apparent want of success, (neither sleep nor any other visible effect being produced for a month,) completely banished it. Yet relief was found; all the bad symptoms of my complaint diminished, and, although the cure became more rapid when the sleep was produced, I am confident it was commenced, and would have been completed had not the prospect of success enlisted my faith and imagination in the work. I purposely avoid giving any opinion as to the nature of the mysterious power called mesmerism. Doubtless those qualified for the task are perseveringly and philosophically noting the different phases in which it presents itself to us, and may yet be enabled to tell its opponents, bigoted, selfish, or ignorant, what it is; sufficient for me is the fact that, be it what it may, it has healing powers, for which I in all thankfulness express my gratitude to God.

A word in conclusion respecting the agency of Satan, which is by some alleged to be the polluted source from whence the waters of mesmerism flow. As a sincere and trusting believer in Revelation, as a member of that church under

whose guidance Catholic England sought and I trust found salvation, I utterly and unconditionally disavow all intention or the remotest thought of seeking health from the hands of the ministers of evil. Mesmerists did not profess to be in possession of any *supernatural* or *miraculous* powers, but declared their cures to be the result of natural causes. Such I believed them to be, and such I am confident from experience they are; and until the assertors of the contrary are prepared to avow that a more firmly anchored faith in God, and an enlarged charity towards man are the fruits of Satanic agency, I shall as heretofore offer my thanksgivings for recovery to Him from whom the blessings of mesmerism, and all other blessings flow, boldly asserting it to be a more Christian-like vision which, in acts of benevolence and charity, sees the finger of God rather than the cloven-hoof of the demon: for although Satan may assume the likeness of an angel of light, I never yet heard of his performing the ministration of one.

I am, Sir,

Your obedient servant,

WILLIAM SNEWING.

P.S. I think it proper to state, that since the date of my letter in the last number of *The Zoist*, I have never felt the slightest symptoms of my old affliction. A most severe bowel complaint, which rapidly reduced me to such a state of weakness that I could scarcely stand, was by the kindness of Dr. Elliotson cured in a few days by mesmerism without any medicine; the pain ceasing almost entirely the first time I was mesmerised, and my strength being restored by the same means. I, during nearly the whole of yesterday, had a violent pain in the side, which about half-past 9 in the evening became most intense. I went up stairs for the purpose of going to bed and having a mustard poultice on. As the old women say, I was *drawn up all of a heap*. I took off my coat and waistcoat, and lying in a *heap* upon the bed with my knees to my mouth, desired Mrs. Snewing to make a few passes down my side prior to resorting to the mustard; and in a few seconds I felt the pain leaving me; in a few minutes I had my coat on again, enjoying a cigar with some friends in my public room.

Appendix to Mr. Snewing's case.

A colleague of the physician of St. George's Hospital, who considered Mr. Snewing in a consumption and ordered him to Madeira, not only never uses the stethoscope, but has been

ridiculing for above twenty years all who use the ear in pectoral diseases; although it is a matter of absolute necessity that the various sounds of the chest are altered in certain ways in different diseases of the chest, and thus give us great information of its condition.*

He also ridicules mesmerism as strongly as he does the use of the ear in diseases of the chest. He shall speak for himself, under examination by a committee of the House of Commons upon Mr. Wakley's Registration Bill, June 18, 1847.

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

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

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

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

In the index this rich evidence is referred to under the word *quackery.*

Zoist.

IX. *Perfect mesmeric Cure of a Twisted Neck.* By
MR. COLLINS.

To Dr. Elliotson.

19, Breck Road, Everton, Liverpool,
3rd Dec., 1847.

DEAR SIR,—I take the liberty of forwarding to you the following case of perfect cure of a twisted neck, and of restoration to health of a lady, by mesmerism, and shall feel greatly obliged by your kindly sending it to the Editor of *The Zoist*, if you think, with me, that it possesses sufficient interest to be laid before the public. I am the more desirous

* A frightfully severe, but most merited, castigation of this contempt of science, &c., &c., will be found in *The Brit. and For. Med. Review* for October last.

† The delivery of the Harveian Oration.—*Zoist.*

of making the communication through you, as it was your kind advice and encouragement that gave us heart to proceed in a most obstinate, and what appeared to be, a hopeless case.

I am, dear Sir,

Your ever obliged and faithful Servant,

JAMES COLLINS.

On the 24th March, 1846, I received a letter from the daughter of Mrs. Freeman, a lady residing at Welby Hall, near Grantham, requesting to be informed as to the nature of my daughter's long continued affliction, and by what means she was cured. This information was sought on account of her mother, who was ill and her head drawn aside. In my reply I gave some particulars of the case, and referred for further details to the eleventh and twelfth numbers of *The Zoist*.

Mr. Freeman afterwards came over to see me on the subject, and in consequence of my statements, and the encouragement I gave him to try mesmerism, of the curative power of which I had had so great a proof, it was determined to lose no time in testing its efficacy in the case for which these enquiries had been made.

Mrs. Freeman, accompanied by her husband, came on the 23rd April, 1846, to Newark, where I then resided, and placed herself under my care. Her health had not been good for many months, and I found her very feeble, and greatly depressed in spirit. Her head was *much* drawn to the left side, and also backward. She complained of numbness, with a sensation of coldness, on the top of her head, and of great pain in the muscles of the right side of her neck. She could, by using both hands, sometimes place her head in its natural position, but it could not be kept so if she removed them. When she rose from her seat, or attempted to walk, her head was *always* drawn aside, and frequently with great pain, and then especially the muscles on the *right* side of the neck were hard and swollen. She had been attended for some time by two medical gentlemen, one of them a physician, and had been *bled* and *blistered*, and had taken *much medicine without the least benefit*. I requested her to discontinue taking any medicine whilst she was under mesmeric treatment; and which injunction was, I believe, strictly attended to.

I commenced mesmerising her by downward passes in front, and continued it for thirty-five minutes. In about fifteen minutes she appeared to be drowsy, but, as she afterwards told me, she felt alarmed; her heart palpitated through dread of the unknown result, for she had never seen any one

mesmerised, and was altogether ignorant of the effects usually produced. After discontinuing the downward passes, I made frequent passes, with contact, from the crown of the head along both sides of the neck for some time, which appeared to be beneficial, as she arose and walked several times across the room, her head remaining straight, and the pain had considerably diminished.

24th. Feels better to-day, and is in good spirits. She can sit and walk without having occasion to hold her head or move it with her hands. Mesmerised her as before, but did not produce sleep. She heard several noises in the street, but had no power either to speak or move her arms, which lay by her side, as she expressed it, like two pieces of lead. The pain in her neck was much diminished, and she had a control over the muscles of the neck, and her head continued straight whilst she walked about the room.

25th. Till 10 o'clock this morning she was free from pain, and her head was straight; but, having walked probably for too long a time, her neck became very painful, and her head was, as usual, as much drawn aside as at first. I mesmerised her and sent her to sleep, but continued to make passes locally for nearly another hour, till she awoke spontaneously. This removed the numbness from the top of her head, and the pain in the neck had in a great measure subsided. During the mesmerisation, her arms and hands, as she afterwards informed me, became *very* hot, heavy, and benumbed, but not painful, and she had a sensation of weight and heat in her legs.

My patient appearing to be very ill, and unable to sleep at night, I was anxious to mesmerise her when she was in bed; but, as her husband had left her, and her daughter only was present, I desired my wife to mesmerise her. This was done for two or three evenings without any apparent benefit, and I therefore determined to mesmerise her just before bed-time. The effect was so satisfactory, that I continued to do so during the whole time I attended her. Her appetite too was very indifferent, and she suffered much pain after eating; but in a few days no kind of food seemed to disagree with her, and the pain after eating, which had so much distressed her, entirely ceased.

26th. She complained of feeling very unwell all the day, and her head was so much drawn aside that she could not see her way to my house. I mesmerised her generally and locally for more than an hour, which diminished the numbness both of her head and neck. She afterwards felt quite composed and comfortable, and her head remained perfectly

straight; but, on discontinuing the mesmerism, her head turned as before. After waiting for a few minutes, I mesmerised the *right* side of the head and neck, and along the arm to the ends of the fingers. This enabled her to keep her head straight, but a numbness came on over both temples, which I removed by passes; but it only changed its position, as it was felt quite as severely on the back of the head, from which I soon took it away entirely. After this she became much more cheerful, and left me with her head quite straight.

On the 27th, she informed me she had had a good night's rest, and that her appetite had improved, but her head had been all the day so much drawn aside as to oblige her to rest it forcibly on a cushion placed against the wall. I mesmerised her for half an hour in the usual way, and then made passes from the top of the head along both sides of the neck and along the spine, and I breathed frequently behind the ears. A singular sensation was produced in the arms, but unattended by pain; and also in the legs, but the *right* leg especially felt benumbed and as heavy as lead. She was much more cheerful this evening, and begins to think that mesmerism will cure her.

As the effects of mesmerism upon her system from day to day were similar to those above mentioned, I need not particularize them, although some of them were very curious and interesting. Her arms and legs always felt heavy, and she was unable to move them after I had mesmerised her, till I removed the sensations by passes made along the limbs.

Mesmerising her just before going to bed had the effect, although I very rarely produced more than drowsiness, of procuring sound and refreshing sleep. This was most desirable in her case, for the least noise disturbed and alarmed her, and her head, previously to being mesmerised, turned when in bed, and she was unable to help herself, so that her family was in constant dread of her being suffocated; but shortly after I began to mesmerise her, her head *did not turn* when it was laid on the pillow.

On the 14th May she could both wash and dress herself, neither of which was she previously able to do since she came to Newark, but her head turned very much during the day, owing to a fright occasioned by an accident to some parties in a gig which occurred in the early part of the day, just opposite to the window at which she was sitting. I desired her to spend the rest of the day at my house, and after having mesmerised her she became tranquil and cheerful.

From this period she gradually grew stronger, and could

frequently sit for some time without any twisting of the neck, but it almost always turned when she walked.

About the middle of August, as her *health* was then re-established, although her head was still drawn aside, she returned home, and on leaving us, I desired her husband, whom I instructed for the purpose, to mesmerise her daily, as I felt confident that if persevered in, mesmerism would quite cure her. He regularly attended to it, and with the happiest results. In June of the present year, fourteen months after I first saw Mrs. Freeman, I was invited to spend a few days with the family previously to my leaving that part of the country, and my delight may readily be conceived, on seeing my former patient come out to welcome me with her head *quite straight*, and having the appearance of *good health*.

In a letter which I received from Miss Freeman, dated 27th Nov., she says: "My dear mother continues quite well, for which we can never be sufficiently thankful."

JAMES COLLINS.

In the letter accompanying this communication to me is the following statement, which I beg to forward to *The Zoist*.

JOHN ELLIOTSON.

"Ellen informed you, I believe, that I mesmerise —, daily for a slight attack of paralysis, with threatening symptoms of increased violence. I am happy to say that her general health is improved under the treatment, and I feel confident that perseverance will do all we wish in establishing a cure. She has never been to sleep under the operation, but is occasionally drowsy, and she frequently felt *cold* under it.

"It occurred to me one day that I would insulate myself while mesmerising her, and I therefore placed a board upon a number of glasses, taking care that nothing touched me. The result was, that I produced a *glow* over the whole system of my patient, and she described her feeling as being exceedingly pleasant, and the mesmeric influence remarkably soothing, with a sensation of warm water flowing under the skin to the extremity of her feet. I had an opportunity of trying the effect on the next day, upon a gentleman whom I had mesmerised several times for severe pains in the head and nervous depression of spirits. He also remarked a greater intensity of mesmeric influence, and described the glow and the comfortable feeling it produced.

"Mr. Reynoldson, who is mesmerising professionally in Liverpool, called upon me and introduced himself a few days since, and I mentioned the circumstance to him. He gave

me the opportunity of seeing his gratuitous patients, and he tried the insulation upon four of them, and the effect was so much encreased as to surprize them. It is very possible that this may have been tried before, or whether tried or not it may be of no practical value even if the effect should be found to be tolerably constant. Still if it should prove useful only occasionally, it is worth being kept in view, and on this account I have ventured to trouble you with these remarks upon it."

X. *Mesmeric Cure of St. Vitus's Dance.* By MISS COLLINS.

MISS Harriet Johnson, about 17 years of age, dark complexion, with dark hair and eyes, rather slim, was *dreadfully* afflicted with St. Vitus's dance about five years ago, and has suffered from it more or less ever since. She had been attended by several medical men at different times without any good results. In January last, Mr. Spencer Hall was delivering lectures on mesmerism in Lincoln, and was asked to call and see if any effect could be produced upon this poor creature, who was then very bad, had no appetite, could not sleep at night, spirits very much depressed, the whole of the left side in a constant motion, and she could scarcely walk across the room without falling. He succeeded in getting her to sleep in a few minutes. The Rev. Mr. Larken afterwards mesmerised her, perhaps a dozen times, when she always went to sleep easily, though never very deep, and she always awoke spontaneously in about a quarter of an hour or twenty minutes after the mesmeriser had left her. She never remembered on first awaking what had passed during her mesmeric state, *but in the evening she recollected all.* She was generally mesmerised at 10 o'clock in the morning. From the first her appetite and spirits improved, and she slept better at night.

As Mr. Larken was unable to attend to her every day, and as it appeared necessary for her to be mesmerised daily, I undertook the case on the 5th of February, and succeeded in getting her to sleep in less than a minute, when the motion in the left hand and arm increased considerably. I placed a round ruler in her hand, and requested her to hold it; she tried, but could retain it no longer than a second or two. She preferred taking hold of my hand, which she strove hard to keep, but was unable to do so above half a minute. Before I left her she could hold it for four minutes.

After mesmerising her for half an hour, I left her in a comfortable sleep.

6th. She slept for ten minutes after I left her yesterday, and was rather stronger when first she awoke, but the violent twitching returned towards night. I mesmerised her for half an hour and left her asleep, feeling rather better. Slept better last night.

7th. Slept for about twenty minutes after I left, and was much stronger for several hours, but at night the twitching returned. Mesmerised her for half an hour, and left her sleeping very comfortably when I came away; but the arm was shaking violently. I noticed both yesterday and to-day, that as my fingers approached her left elbow the motion was *greatly* increased, and breathing upon the shoulder produced the same effect.

8th and 9th. Rather stronger and in better spirits.

10th. Had a much better night, and is a great deal better and stronger.

11th, 12th and 13th. Still improving.

14th to the 20th. I had a bad cold, and was in consequence prevented mesmerising her. She relapsed, and was not nearly so well; but, after Mr. Larken kindly mesmerised her on the 18th and 19th, she felt rather better, and slept better at night.

20th. With two passes she went to sleep, and for the first time the arm was tolerably quiet during the mesmeric state; nor did the motion in the arm return till she got to bed.

21st and 22nd. The twitching is now confined to the hand.

23rd. I was delighted to-day to find her able to carry a glass of water from one room to another without the *least* movement of the arm. When mesmerised, too, the hand alone shook.

24th. Is a great deal better, and says she walked out yesterday afternoon, and was quite astonished to find herself so much stronger. I forgot to say that since the 18th she has had mesmerised water, and appears decidedly benefitted by it.

25th to the 28th. Continues to improve.

March 1st. Still improves, and gains strength in the arm and hand. She has had no movement in the former since the 21st of February.

2nd to the 6th. The hand gains strength and the twitching daily diminishes. She now sleeps but a quarter of an hour after I leave her.

7th. Better. Has had no periodical returns of the mo-

tion in the hand since Feb. 27. Slept but ten minutes after I left her.

8th. There is very little motion in the hand to-day. It is now generally confined to the third and fourth fingers.

9th and 10th. Is very well in health, and the hand gains strength. Sleeps five minutes after I leave her.

15th. Yesterday she went out of town for the day, and I fancy there is a little more twitching in the hand to-day, though it seemed rather less before I left her.

16th, 17th and 18th. I do not think she has been so well since she went out, and yesterday there was a slight motion in the arm.

19th to 28th. A friend mesmerised her for me, as I was suffering from cold, and on the 28th I found her much improved.

April 5th. Is gradually mending. The motion in the hand is decidedly on the decrease.

27th. Since the 9th she has only been mesmerised once or twice a week.

May 14th. I mesmerised her for the last time, as she is going from home. There is now only a very slight twitching occasionally in the third finger, and she feels quite well and strong.

On the 1st of June she writes me word that she shall not come again to be mesmerised, as she is *quite cured*. I heard from my patient again on the 14th of this month (November), and she says that she has not had the least return of her old complaint since I discontinued mesmerising her, and that she has grown so stout, and looks so well, that she thinks I should scarcely know her again.

ELLEN COLLINS.

19, Breck Road, Everton, Liverpool.

XI. *Letter on the ready adoption of Ether and Chloroform by the Medical Profession, to Dr. Elliotson from Mr. Parker.*
Communicated with Mr. Parker's permission.

Brighton, November 23rd, 1847.

Royal Marine Library.

DEAR SIR,—I yesterday morning witnessed the extraction of a tooth from a young French woman, under the influence of chloroform; about a hundred drops were used on the occasion. It was poured into and round the edge of a small cup-shaped sponge, and this was held over the mouth by the dentist, Mr. Wood, of German Place, who has used the ether continually for many months.

The patient gasped painfully, and after a few seconds struggled to free herself, and the operator was compelled to hold it forcibly; pinching her nose to close the nostrils, while her hands were held by his assistant; in fact, to the beholder, it was a most complete exhibition of *burking*. She never appeared to lose consciousness at all, but continued to struggle and oppose throughout the operation, calling out in broken English, "that's *enof, enof, enof*," like a person in an hysterical paroxysm. She closed her teeth to resist the introduction of the instrument, and bit Mr. Wood's finger sharply, when he succeeded in forcing them open.

At the moment of extracting the tooth I watched her, and she evinced the usual amount of suffering in the usual manner, by contracting her body and crying out, striving to remove the instrument from her mouth.

Under such circumstances the tooth was drawn with an unusual difficulty, and when extracted fell out of the pincers; and as the operator could not find it, he was obliged to grope in the socket with his finger to ascertain if it really *was* out. The socket was empty, and the tooth was found under her tongue.

At the same instant she raised herself from the chair in high glee, and began to talk very glibly about the "funny dream she had when she went to sleep," and the "horrid sensation" before she lost consciousness; "I was dreaming all de time about having my tooth out; and I thought I was board a ship, and all de sailors were crowded round me."

Her friend now came forward (who had left the room while the operation was proceeding), and congratulated her on its successful accomplishment. She interrupted her with "bot eef you think eet was without pain, you are mosh mistaken." I then asked her, "Did you feel the pain of your tooth being drawn out?" "No," said she, "bot I thought I should be suffocate wid that nasty stuff; bot I nevere knew anything about my tooth being taken out." She began laughing again about her funny dream.

I asked her if she felt any pain or soreness in the socket. "None at all." As she was evidently exhilarated, I asked her how she felt. "Oh *quite well*." "Do you feel as if you had taken a couple of glasses of champagne," said I. "That is *jost* how I feel," she replied; quite glad, as it seemed, of an illustration to describe her sensations by.

I requested her to inform Mr. Wood if she experienced any uncommon sensations during the day; and she went away.

In this case I believe what the patient said was true. The

pain of *extraction* was unfelt; I believe it in spite of my eyes, for there was no motive for saying so, if it had not been true. A somnambulic state was induced by the chloroform, in which state she *really did* feel, but she retained such an imperfect remembrance, when it passed off, of the event which occurred in it, there was also such a delirious confusion in her mind *while* in it, that the pain of *extraction* was merged in the *painful sensation of the whole operation*.

A *similar* extraction had taken place an hour earlier, when several medical men met at Mr. Wood's house, in order to test the effects of this new anæsthetic agent.

I asked Mr. Wood if the state of trance in that case was more profound than in this. He said, "No, about the same." "Well," said I, "my impression, as a looker-on, was that *this* experiment was a complete failure, *quoad* the *sleep* and the *insensibility*; because the patient exhibited every token of suffering pain, and never *appeared to me* to lose consciousness from beginning to end, and if she had not *said* that she went to sleep, dreamed, and did not feel her tooth drawn out, I should not have so concluded. How did the *medical* men express *themselves* about it?" Mr. Wood replied, "They were quite satisfied with the success of the experiment."

I could but feel grateful for the change which had come over their minds in *this* respect, when I contrasted their easy credulity to-day with their obstinate rejection of the facts of James Wombell's *leg amputation* under the influence of mesmerism.

I came home, and read again that account in your little book containing the history of it; "To the end of the operation, the placid look of his countenance never changed; his whole frame rested *uncontrolled* in perfect stillness and repose, not a muscle was seen to twitch, *he lay like a statue*."

What a contrast! But because he confessed "he once thought he *heard* a sort of *crunching*," they utterly rejected his testimony, that he felt no pain. Well, I reflected, no wonder they treat these *two* matters in a *different* spirit, for certainly they are not at all *alike*. I thought you would be interested as to how we behave in the provinces, *quoad hanc rem*.

Yours very truly,
W. H. PARSONS.

XII. *On the probability of the discovery of Physical Agents able to produce the Mesmeric State.* By Dr. GREGORY, Professor of Chemistry in the University of Edinburgh.

TO THE EDITOR OF THE ZOIST.

Edinburgh, Nov. 23rd, 1847.

My dear Sir,—You have by this time heard of the discovery made by my colleague, Dr. J. Y. Simpson, Professor of Midwifery in this University; namely, that the terchloride of formyle, or chloroform, is, in many respects, superior to ether as an anæsthetic agent. Having seen it administered to above twenty persons, I am satisfied that it will supersede the use of ether for surgical operations and labours.

In common with yourself, and with all who are acquainted with the facts, I have been much struck with the difference between the reception given by the profession to the discovery of the use of ether, nitrous oxide, and chloroform in surgical operations, and that which they have accorded to the not less wonderful, not less important, and not less fully substantiated discovery of the use of mesmerism in the same circumstances.

I have alluded to this remarkable discrepancy in the enclosed paper, published in the *Phrenological Journal* last spring; and I have there expressed the opinion that there is no real ground or justification for the conduct of the bulk of the profession in reference to the use of mesmerism as an anæsthetic agent.

It is true that the more tangible agents, ether and its fellows, possess one advantage, namely, that of superior certainty, inasmuch as it is not every one subjected to a surgical operation, nor every parturient female, that can be brought under the influence of mesmerism. But I need not tell you, Sir, that this was not the ground taken by the opponents of mesmerism.

Moreover, admitting that at present the mesmeriser will fail to induce insensibility in a certain proportion of cases, it appears probable that this may be in some measure counterpoised by the greater safety of the mesmeric process.

It is further highly probable, that as the cultivation of mesmeric science extends, means will be found of insuring success in many cases which at present resist the mesmeriser, and thus giving to the mesmeric method the certainty in which it is as yet deficient.

Bearing in mind that the mesmeric state, or the state of somnambulism, often occurs spontaneously, both in healthy and in morbid conditions of the body, and that this state

undoubtedly depends on a peculiar condition of the nervous system, it has long appeared to me certain, that means would be discovered of producing artificially, by tangible physical agents, this condition, with all its accompanying phenomena. It is impossible not to view the discovery of the anæsthetic properties of the inhaled vapours of ether, nitrous oxide, and chloroform, as a step in this direction.

Some have declared that the sleep produced by these agents has nothing in common with the mesmeric sleep; others, that these two forms of sleep are the same. Now, without adopting either view, I cannot help thinking, that the fact of both being characterized by insensibility to pain is a proof of a certain analogy or relation between them; and a fact which has lately come to my knowledge appears to me greatly to strengthen this analogy.

A gentleman, who inhaled the vapour of chloroform, came to tell me that up to a certain point the sensations were exactly the same as those caused by the nitrous oxide; but that, having pushed the inhalation further, he found himself, just when he was losing full consciousness, and much to his surprise, possessed of a certain degree of the power of introvision, so that he felt as if he could see into and describe his own brain, with its vessels, &c.

Does not this indicate, in this case, a still nearer approach to the ordinary mesmeric state than has yet been observed as the result of inhalation?

It is probable that when the phenomena produced by inhalation shall have been carefully studied in a large number of cases, the higher stages of sleep-waking will be found occasionally to occur.

Since there appears, therefore, to exist some relation between the mesmeric sleep and the sleep which follows the inhalation of ether, &c., would it not be worth while for those who are in the habit of mesmerising, and who possess considerable mesmeric power, to try whether the individuals who resist their influence under ordinary circumstances, might not be rendered more sensitive by the preliminary inhalation of ether or chloroform. Is it not conceivable that, if once set to sleep by these means, and exhibiting in that sleep insensibility to pain, they may be found susceptible of the mesmeric influence, in the form of passes and contact.

Should this turn out to be the case, we should have an additional means of subjecting patients to the mesmeric influence, and, when once subjected to it, they might probably be found to yield afterwards to the same mesmeric process which at first they resisted.

I beg to suggest this investigation to you, and through you to practical mesmerists in general, because I consider it of the greatest importance to render the mesmeric action more certain of success than it is at present. I repeat, that I confidently look forward to the discovery of some physical means of inducing the mesmeric state; and, in the meantime, I consider the investigation of the relation between the sleep caused by ether and the mesmeric sleep, as likely to aid us in approaching to the desired result of certainty and uniformity.

WILLIAM GREGORY.

XIII. *On the Organ of the Love of the Past.*

By Mr. T. S. PRIDEAUX.

TO THE EDITOR OF THE ZOIST.

SIR,—In the last number of the *Phrenological Journal*, Mr. Hytche, in an article on “Love of the Past,” quotes me in support of the organ being seated in the spot marked (?), as follows:—“Mr. Prideaux, in his *Speculative Analysis of the Mental Faculties*, thus relates a similar case. ‘I have now before me the cast of the head of a gentleman, which I took in consequence of the unusual development of this organ which it presents. I am intimately acquainted with this individual, and, during a long intimacy with him, have never heard him utter a single expression which would induce me to suppose that he was much affected by the sublime, but quite the reverse. His Veneration is not by any means large, and I believe him to possess less than an average endowment of the feeling; he, however, possesses a more than ordinary disposition to dwell on the past. I have heard him say that he never passes a day without looking back to the events of his past life; and he has observed to me, that he has often noticed that, whilst he was particularly fond of recurring to, and conversing on, the incidents of his early days, others amongst his friends scarcely ever adverted to the subject.’”

Now I have no fault to find with the accuracy of the quotation *so far as it is carried*, but I must confess that I think Mr. Hytche’s conduct scarcely justifiable in quoting my name in a manner calculated to mislead every one into the belief that I support the view of the seat of the organ advocated by himself, and originally propounded to phrenologists by a writer under the signature of J. K.; when the fact is, that not only have I never given in my adhesion to the correctness of this localization, but actually, in the very page from which Mr. Hytche makes this quotation, assigned

another seat for the faculty, the accuracy of which all my subsequent observations have tended to confirm.

In the publication from which Mr. Hytche quotes, I remarked: "With reference to '*Love of the Past*,' I think it extremely probable that an attentive study of the heads of the members of the Antiquarian Society by a competent phrenologist, would at once determine its seat. There are few points on which the characters of men present more marked and decided differences, than in their tendency to regard the *present*, *past*, and *future*; and the cause of these differences of disposition must be sought for in varieties of organization." The opportunity for observation here desiderated I have since enjoyed. During the congress of the Archæological Association at Winchester, in 1845, I was introduced, through the kindness of a friend, to many of the leading members, who obligingly allowed me to manipulate their heads. The result was to my mind so satisfactory, that I have ever since regarded the position of the organ as established.

According to my view, the organ is seated on each side of the posterior portion of Benevolence—a spot now appropriated on the Edinburgh bust, but without a tittle of evidence, to Imitation,* which organ has been extended backwards till it came into contact with Veneration, according to the most approved rules for manufacturing a fancy bust; not because nature in the extraordinarily developed case which led to the discovery of the organ exhibited any such outline or has *ever* authorized such, but because the aspirations after completeness of our Scottish friends might not be shocked by the exhibition of vacant spaces on their philosophic toy.

In this position, it will be observed that it lies between Marvellousness and Veneration, two faculties with which the feeling is unquestionably prone to enter into combined activity; and in contact with Benevolence, which organ is often accessible to the claims of *auld lang syne*, after almost every other channel to its sympathies has become dried up. The largest development of the organ I have ever seen, I met with quite lately in the head of Sir Walter Scott, where it deserves to be designated as enormous, presenting two large rounded protuberances; and it would be quite superfluous to say anything to shew, what must be matter of notoriety to

* It would be difficult to estimate how much the progress of phrenology as a science has been retarded by the practice adopted by Dr. Spurzheim and the Edinburgh school of phrenologists, of unwarrantably extending the limits of the organs, and thus simulating a perfection which had no existence but in their own imagination.

every body, viz., that this *love of the past* was his predominant mental tendency—the distinguishing characteristic of his literary productions—the colour which gave a tone to his whole life—the trait in which, more than in any other single point in his character, his personal identity consisted.

As far as my observations have extended amongst national crania, in none have I found the organ so generally large as amongst the North American Indians; and the attachment of these people to the customs and traditions of their ancestors—their periodical visits to their burial-places, and their perpetual recurrence to the scenes and adventures of their youth, all indicate a high possession of the feeling.

Since the first suggestion of the existence of such a faculty as a distinct primitive emotion by J. K., in the *Phrenological Journal* for September, 1837, I have felt clearly satisfied of being able to recognize the operation of the feeling in my own mind, and the result of its activity in others; and when I view the extraordinary interest which *mere antiquity* attaches to a brick from the ruins of Babylon or Nineveh, or a mummy from Thebes, and the determinate influence exercised by the antiquarian tendency in the pursuits of many individuals, I feel convinced that nothing but the intellectual torpor generated by the supposed possession of a perfect system can have retarded for so long a period the general admission of the organ as a faculty primitive and distinct.

The *Phrenological Journal* for October, 1838, contained an extract from a letter of Mr. Combe's, stating that "the reverence for antiquities and the '*love of the past*' have already been referred on good grounds to Veneration." To this assertion I wrote a reply, and sent to the journal in November of the same year, but it was refused insertion by Mr. Watson, as "a lucubration not likely to confer much benefit on the readers of the journal or on its own credit, in the estimation of scientific and philosophical minds." As, however, I do not regard Mr. Watson's judgment as infallible, and the views then put forth by Mr. Combe remain to the present day unanswered and generally current, as I believe to the detriment of truth, it appears to me that I cannot close this communication more appropriately than by appending to it the rejected article, the arguments of which, so little progress has public opinion made on the subject, seem as much demanded now as nine years ago.

T. S. PRIDEAUX.

Southampton, November, 1847.

Remarks on "*Facts in contradiction to Mr. Hytch's Views on the Functions of the Organ marked '?'*"—sent to the Journal, November, 1838.

Mr. Combe observes, "The reverence for antiquities and the 'love of the past,' have already been referred, on good grounds, to Veneration, and Mr. Hytch does not mention the state of that organ in his cases." Mr. Combe does, however mention the size of the organ in the example he cites, and singularly enough, in his anxiety to attach the feeling of the sublime, to the portion of the brain marked '?', he appears to overlook the fact, that the conclusion to be drawn from two of the three cases he refers to, is opposed to the opinion given immediately before, as to the validity of the grounds for referring "love of the past," to Veneration. "In Bath," says Mr. Combe, "I met Dr. —, who has *large Veneration*, and the organ '?' large, with deficient Cautiousness, and moderate Ideality. He told me that he had little pleasure in the beautiful, but is entranced in the sublime. He is very strongly religious, but I heard *nothing of any distinguishing love of the past*. Yesterday, I met Dr. P., in whom Ideality is rather small, the organ '?' large, and Cautiousness not so large. He said, that he was deeply affected by the sublime, and not strongly by the beautiful. *Veneration was well developed, and he did not give any indications, in a long conversation, of a mind that dwelt on the past, but the reverse.*"

Considering the great latitude allowed by Mr. Combe, to the function of an individual faculty, as evinced in his assigning the "love of place," and the "desire and capacity for concentrating intellect and feeling," to one organ, I am not surprized at his supposing the "love of the past," to be an appendage of the organ of Veneration. Such an opinion however, seems to me quite at variance with the special nature of the individual powers, a primary principle of phrenology; and in analyzing mental manifestations metaphysically, there is scarcely a feeling, the independent existence of which, appears to me more clearly demonstrated than that of the "tendency to dwell on the past."

As however, the conclusions of individuals are, and ought to be, regarded as most unsatisfactory evidence for others, let us examine for a moment the function of the organ of Veneration, supposing Mr. Combe's views to be correct. Veneration then, must be defined to be, "an organ, originating a disposition to Venerate, without directing this disposition to any particular object, except in one single instance, and this single instance of exception, is, that it gives the Venerative tendency, a determinate direction towards the past." Now I think it will hardly be necessary to peruse this definition a second time, to perceive that such a heterogeneous function, is quite inadmissible as the office of a primitive faculty. Facts, however, must decide the question at issue, and Nature must be appealed to as the umpire, and I do not hesitate to say, that all except those, who "*trouvent trop difficile l'abnégation de leurs opinions, et de leur savoir puisé dans l'instruction antérieure, pour*

se croire obligés de les soumettre à une expérience, mille, et mille fois répétée," may readily convince themselves, that a powerful "*tendency to dwell on the past,*" is often coexistent with a small organ of *Veneration*, and vice versa.

With regard to the specific nature of the mental faculty in question, I was at one time disposed to think, that it partook decidedly of a poetic character, but from more extensive observations, particularly on individuals deficient in Ideality, and of mediocre intellect, I am inclined to believe, that its special function is limited to producing the "*tendency to recur to, and dwell upon, the past,* accompanied with an emotion of a peculiar character, which of course must be felt, to be understood. Acting however in combination with the "*sense of the beautiful,*" and the "*disposition to the marvellous,*" I conceive the "*love of the past*" to be, if not a necessary ingredient in the poetic talent, at least a most ornamental addition to it. If we suppose a poet indulging his favourite penchant on the site of a ruined castle by moonlight, after the first bursts of impassioned feeling called forth by the beauty of the scene, have been given vent to, and the good and evil genii, with which his fancy has peopled the locality, severally apostrophized, we naturally expect to hear him recur to those by-gone ages, when the now deserted ruin which silently reposes in the moonlight before him, was the abode of gentle knights, and courtly dames, and when the deep stillness which now pervades its precincts, was broken by the measured tread of the warder, or the midnight revels of the stalwart baron and his noisy retainers. Indeed, I believe it will be found, that many of the most admired passages of our best poets, have been penned under the joint influence of this feeling and Ideality. The pages of Ossian teem with its manifestations; its activity is strikingly displayed in Scott, and Byron thus distinctly recognizes its existence.

"Hues which have words, and speak to ye of heaven,
Float o'er this vast and wondrous monument,
And shadow forth its glory. There is given
Unto the things of earth, which *time hath bent*,
A spirit's feeling, and when he hath lent
His hand, but broke his scythe, there is a power
And magic in the ruined battlement,
For which the palace of the present hour
Must yield its pomp, and *wait till ages are its dower.*"

With regard to the seat of the feeling, which "*disposes to dwell upon the past,*" the evidence I have yet been able to obtain, is far from sufficiently conclusive, to enable me to speak with decision. I am, however, inclined to refer it to the portion of brain before, and above, the organ marked '?'.

I will conclude these remarks by observing, that in considering the evidence in favour of the existence of a primitive faculty in the human mind, which disposes man to "*dwell on the past,*" the fact that there are several songs and ballads, as "*The Light of other Days,*" "*Auld Lang Syne,*" &c., addressed almost exclusively to such a feeling, must not be lost sight of. I am disposed to attach considerable importance to it.

November 18, 1838.

T. S. PRIDEAUX.

XIV. *Successful mesmeric treatment of Phlegmasia Dolens, Injury of the Ear, Deafness, Palsy, Sciatica, Injury of the Knee, St. Vitus's Dance, After-pains, Threatening Tetanus; painless Surgical Operation under Mesmerism, with most instructive Clairvoyance.* By Mr. PARKER, Surgeon.

Phlegmasia Dolens, or white leg, after lying-in.

Mrs. ——— was confined with her third child, January, 1846. The labour was natural, and all things went on well for a fortnight, when she complained of much pain in the side of the bowels, extending down the thigh, and phlegmasia dolens, or what is commonly called white leg, took place. This very painful and obstinate swelling of the lower extremities persisted for *four months*, when she was gradually restored to her usual health. Some months since she was confined with her fourth child. The labour was natural, and at the end of ten days she was able to attend to her domestic duties. On the fifteenth day from her confinement, pain of the side of the bowels and down the thigh began, and was similar in every respect to the former attack. The thigh was much swollen. Mesmerism was resorted to from the beginning of the attack: and such was the good effect, that *at the end of a fortnight all the disagreeable symptoms had disappeared and she was convalescent.*

Deafness and injury of the Ear.

A boy, three years old, was playing with his little neighbour, when she took an iron skewer and pushed it into his ear. Considerable hæmorrhage followed, with great pain. The parents sent for their ordinary medical attendant, who tried various remedies. The little patient became delirious; there was almost complete deafness on the injured side; and at the end of three weeks the surgeon thought the case would terminate fatally. The mother of the girl who had inflicted the injury now came to me in great distress; and, on my arrival at the house of the patient, he appeared in great pain, listless and stupid, with an offensive discharge from the injured ear. I recommended mesmerism, which was immediately tried, and repeated twice daily: at the end of three weeks, the little patient had no more pain or discharge from the ear, and was as playful and lively as before the accident, and the hearing was as well as ever.

Deafness.

A young man, 20 years of age, had an attack of fever

seven years since, which left considerable dulness of hearing in both ears. On his applying to me, I could with difficulty make him hear two words in succession. He was mesmerised for two months, and now hears conversation in an ordinary tone.

Palsy of the Arm.

A young man, 19 years of age, had lost the use of his left arm for three weeks; a week's mesmerism completely cured him.

Sciatica.

Mr. —, aged 74 years, had been suffering severely for many months from neuralgia of the sciatic nerve and its ramifications, from the hip down to the foot. He was groaning from pain on my first visit. Finding other applications of no service, he tried the hydropathic treatment, and I had to request the removal of the wet bandages. Mesmerism was then tried; *at the end of the third day all the pain ceased while he was being mesmerised, and he has had no return of it.*

Sciatica.

Mr. —, 65 years of age, had suffered from neuralgia of the sciatic nerve for twenty-five years. Seventeen years since he was obliged to relinquish his business in consequence of the excruciating pain and the deformity which the hip-joint had sustained from the long-continued suffering. The pain very seldom left him: it was very much increased by any exertion and at night. At the end of six days from his being mesmerised, he has had no pain, and has been able to walk six or eight miles a-day without any pain, and his general health is likewise very much improved.

Injury of the Knee.

A young man, 20 years of age, a blacksmith. Whilst he was shoeing a horse, the nail was driven through the hoof more quickly than he expected, and penetrated at least half an inch into his knee-joint, close by the patella or knee-pan. The pain was immediately most agonizing. He went to a medical man, who prescribed some fomentation. At the end of ten days, he could scarcely walk. When he applied to me, *at the end of half an hour's mesmerism he was quite free from pain.* He had lost several days' work before, but has not lost any work since.

St. Vitus's Dance.

Mary —, a girl of 16 years of age, had St. Vitus's

dance from a fright. She was almost constantly shaking and very frequently starting and jumping. She consulted her ordinary medical attendant, who *blistered the spine*, besides administering *various other remedies for five weeks*. *Not being relieved*, she applied to me. She was mesmerised for *a week*, when all the involuntary movements were subdued, and she was *restored to her usual health*.

After Pains.

Mrs. ——— was delivered of her second child a few months since, and as I was about to leave the room she complained of very violent pain; I returned to her bed-side, and made a dozen passes over the bowels to shew her nurse what to do in case the pains returned. On my visit the following day, the patient expressed herself surprised that she had had no pain since I left her.

Threatening Tetanus.

Some years since I witnessed a case of tetanus occasioned by a slight injury of the branch of the median nerve in the ball of the thumb. Within the last twelve months I have been called to two patients who were suffering from the most agonizing pains from similar wounds in the same part: and when every kind of application, as well as morphine internally, failed to give the least relief, the pains were effectually relieved by mesmerism, and tetanus was prevented. But in each case there has been considerable suppuration in the part where the injury was received. From what I have observed in these two cases I am quite convinced that mesmerism would be of greater service in tetanus than any other known remedy; and I shall be happy if my observations should attract the notice of the numerous readers of *The Zoist*, and induce them to give it a trial in such forlorn cases. Several patients have lately died from tetanus in the Devon and Exeter Hospital: but the surgical staff at that institution are too much prejudiced to give mesmerism a trial.

Painless Ligature of an Artery through mesmerism: with most instructive Clairvoyance.

William Nichols, aged 21 years, a cabinet maker, of spare habit, was at work on May 8, 1847, when he inflicted a wound with a half-inch chisel on his left wrist, where the pulse is felt. The wound was inflicted from below upwards. Considerable hæmorrhage immediately followed, and he applied to the Devon and Exeter Hospital to have the wound dressed, and was surprised to find himself ordered to be put

to bed. The wound was enlarged, and an attempt made to secure the bleeding vessel, but without success. Several pieces of sponge were then introduced into the wound and bound tight. The hæmorrhage returned at the end of ten days, when a second attempt by Mr. James was made to tie the artery, but without success. The pieces of sponge were replaced, and he was detained in the hospital eight weeks, during five of which he was confined to his bed. He then requested to be made an out-patient: when he received strict injunctions that he was not to remove the sponge. He now resumed his work. There was a frequent return of the hæmorrhage, and a daily discharge of putrid matter. In this state he continued his work until Sept. 7th, when he sent for me. I found him under very considerable fever: his hand and fingers very much inflamed: with a sore like an issue in appearance and an offensive putrid effluvium. In the course of two days the backs of the fingers were covered with bladders filled with bloody serum. Having on several occasions tested the clairvoyant powers of a young woman, I caused her to be mesmerised in the adjoining room, and then took her to the bed-side of my patient: when she soon described the nature of the injury, and said that if the *yellow substance* was removed from the wound, (*she did not say it was a piece of sponge,*) there would be considerable bleeding from both ends of the wounded pipe. She then said it might be necessary to tie the pipe above and below the wound. He was then put into mesmeric sleep by the same mesmeriser; and on the following morning was again mesmerised, when he described the nature of the wounded artery, and gave directions for me to tie the artery an inch above the old wound. He then put his arm over the side of the bed, and allowed me to proceed with the operation, without any person to hold him. When I had passed the needle under the radial artery, his attention was particularly directed to the artery raised by the needle; and after a few minutes he told me that *it* was the vessel which furnished the bleeding. I then fastened the ligature, and placed a piece of transparent sticking plaster over the wound. Half an hour after this the mesmeriser awoke him: when he was unconscious of any thing having been done to him except a very slight pricking, but that had not been sufficient for him to require the arm to be held. This was no doubt occasioned by his master's wife holding him by the other hand during the whole of the operation, which was not perceived by the mesmeriser or myself until the artery had been tied, as we were both very intent on what we were about; for the mesmeriser had never seen

an operation before, and I did not know how he would stand it. Two days after the operation, my clairvoyant patient was again mesmerised in the adjoining room, and she soon discovered that the pipe had been tied, and that there was nothing else included in the ligature. *She then said if the yellow substance was removed from the old wound, the lower end of the wounded pipe would bleed: that I had better wait two days, by which time congealed blood would very nearly close it, although even then it would bleed a little, but would be easily stopped.* Four days after I had tied the radial artery, Wm. Nichols was again mesmerised, when he said the piece of sponge might then be removed, but that the wound would bleed a little from the lower mouth of the vessel. This hæmorrhage actually took place of arterial blood: but by the application of powdered matico was soon stopped. It was necessary to apply the matico for several days. The incision which I made did not require any more dressing; but on the twelfth day the ligature fell off and the cicatrix was quite firm. The only obstacle to his going to work was the healing of the old sore, which did not cicatrise for 160 days after the wound had been inflicted. He has resumed his work with the full use of his hand.

JOHN B. PARKER.

Exeter, Dec. 3, 1847.

. The patient was a tenant of the foreman of the *Western Times*, and this person requested Mr. Parker to send an account to the newspaper. Mr. Parker complied with the request by furnishing the following detail, which appeared Sept. 25th, and gave rise to two more, which we copy for the amusement of our readers, who will see that the old medical game is still played with reference to mesmerism.—*Zoist*

“MESMERIC SURGERY.

“We have been *requested* to notice an extraordinary case of ‘Mesmeric Surgery,’ by Mr. Parker, the particulars of which he gives as follows:

“Mr. Parker stated that his patient was Mr. Nichols, who worked for Mr. Marshall, in Exe Island. He had been a patient for eight weeks in the hospital, in consequence of a half-inch cut in the left wrist, which he received on the 8th of May. While in the hospital, it was considered advisable to take up the radial artery; but after an attempt to do this for two hours, it was not accomplished. A subsequent similar attempt by Mr. James was made without success. A piece of sponge was then placed on the wounded artery, and bound upon it, and the man was directed not to remove it or he might bleed to death, and he was told that if he neglected these

instructions, it would probably be necessary to remove the limb. He was made an out-patient, and went to work, the wound healing over the sponge. The place, however, became greatly inflamed, and so painful, that the man could not work, and consulted Mr. Parker. Mr. Parker caused him to be mesmerised, and while in the mesmeric state, he became clairvoyant, described the nature of the injury, at the same time saying that the vessel should be tied above the wound, and presented his arm to Mr. Parker, telling him he might commence when he liked, and that it would not be necessary for any assistant to hold the limb. Mr. Parker also caused a clairvoyant young woman to be put into the mesmeric sleep the day before, and she, while in this state, directed him to tie the artery above and below the wound. He considered this to be a remarkable direction, but, as he was understood, he only tied the artery above the wound. The operation was performed without pain, and after the artery had been found, without any delay, lying between two other vessels, and the needle passed under it, the patient was asked by the operator, if the latter had got the right vessel, and the reply was in the affirmative. The operation was performed on the 12th instant. On removing the dressing on the 21st, Mr. Parker found a slight bleeding from the lower mouth of the artery, which he discovered arose from the lower mouth of the original wound. This satisfied him that the directions given by the clairvoyant young woman were correct. He considered that his patient would be well and able to work in a week from the 21st.

“Mr. Parker considers this the most important case which has yet occurred in the annals of mesmerism, because, independently of the patient being spared the pain of the operation, the benefit of the clairvoyance of another mesmeric patient, as well as that of the patient himself, was brought to aid before, and even during, the operation. The success of the operation has been tested by the subsequent clairvoyance of both parties.

“The patient himself has confirmed the account given by Mr. Parker. He declares that he felt no pain whatever during Mr. Parker’s operation, but that he endured great agony when the attempt was made at the hospital to take up the vessels, and that eight persons held him down.

Oct. 2.

“‘MESMERIC SURGERY.’

“Under this head we last week gave the narrative of a case, which had been ‘cured’ by Mr. Parker, the mesmeric surgeon, accompanied by a statement made by the patient himself. We were challenged to publish the case, as it was alleged that we were ever ready to report the failures of mesmeric experiments, and were bound, therefore, in honour to report mesmeric success. We, therefore, published the narrative. We cannot, however, permit judgment to go by default in the charge that we are animated by a feeling of malice preposse against mesmerism; nor can we admit that we have ever gone out of our way to publish the failures of mesmerism.

We have never reported any mesmeric phenomena, till first invited to attend and witness experiments. If instead of meeting with phenomena we have encountered funomena, it has been no fault of ours—though it has been our misfortune to encounter failures instead of proofs, and to have been held responsible for not believing in miracles against the evidence of our senses. We have never pronounced against mesmerism—we have only gone to this extent—if there be such a law of human experience as the mesmerists profess to develop and expound, then that which we have seen has not been it—at least it has not been so revealed to our senses. A man is bound to stand by his own judgment, duly exercising his faculties of observation, not rejecting lightly any new phenomena, because they may appear strange and incomprehensible, if he be satisfied that they really do exist, and taking care on the other hand not to receive as a miracle that which may reasonably be proved to be sheer humbug. Mr. Parker has no right, therefore, to denounce us as an enemy to ‘new truths.’ If he feel conscious that he possesses a new truth—then let him go forth on his ‘mission,’ and expound it to all the world, in all sobriety of teaching and humility of bearing. The mission is one of vast responsibility, and the consciousness of possessing it is enough to weigh down an ordinary mortal with a profound sense of his unworthiness to be one of heaven’s high priests. We do not see in Mr. Parker evidence of consciousness of his mission. Neither in the thing ‘sent’ nor the teachers who have it in charge, do we as yet witness in this district that internal evidence of truth and a truthful consciousness which all truth and truthholders must manifest. ‘New truth’ is, of course, a mere arbitrary term. If the thing be true now it has been always true, and the man who has the truth is conscious thereof. Mr. Parker must work out his mission with patience and fortitude. If his mesmeric facts be true facts, he will experience present internal support and future glory.

“Touching the hospital, we are glad to find that the medical officers have determined that the facts which concern the treatment of the patient should be fairly set before the public, and the statement of Mr. James, (a name eminent in the annals of surgical science)—gives a somewhat different version of the treatment received by the patient. For the credit of the HOSPITAL, we are glad that this statement is thus frankly and explicitly made.

We felt assured that the patient must have proper treatment, because there is a resident house surgeon, and cases of accident are not therefore left to the treatment of learners.

“*To the Editor of The Western Times.*

“Exeter, Sept. 30th, 1847.

“Sir,—The communication inserted in your paper of last week, purporting to be from Mr. Parker, and relating to a late patient of mine in the hospital, named Nichols, requires some notice. The statements therein made appear to rest upon the testimony of that patient—at least no other foundation for them is given. As they

are calculated to disparage both my own professional conduct, and perhaps, the noble institution to which I belong, I must request your insertion of the following statements, which I believe will prove that those I have alluded to are altogether erroneous.

“I shall quote verbatim the part of Mr. Parker’s communication which relates to the treatment of Nichols in the hospital, viz., ‘That he had been a patient for eight weeks in the hospital, in consequence of a *half-inch cut* in the left wrist, which he received on the 8th of May. While he was in the hospital *it was considered advisable to take up the radial artery*, but after an attempt to do this for two hours, it was not accomplished. A subsequent similar attempt by Mr. James was made without success. A piece of sponge was then *placed on* the wounded artery, and bound upon it, and the man was directed not to remove it, or he might bleed to death; and he was told that if he neglected these instructions *it would probably be necessary to remove his limb*. He was made an out-patient, and went to work, *the wound healing over the sponge*.’ And again, ‘When the attempt was made at the hospital, to take up the vessels, *eight persons* held him down.’

“Now, instead of there being ‘a half-inch cut,’ there was a deep stab with a chisel, penetrating from the wrist under the ball of the thumb (a very important difference). I saw the man when he was first brought to the Hospital: at that time the hæmorrhage had ceased, but every proper precaution was adopted to meet any recurrence.

“It was never ‘considered advisable’ by me ‘to take up the radial artery,’ for I found that pressure on it did not arrest the hæmorrhage, and I may further remark, that it is the proper course to tie each end of the wounded artery if possible, and not the trunk leading to it, particularly in such a case. It should here be stated that there is every reason to suppose that a *deep-seated artery*, and not the radial had been wounded.

“Instead of ‘a piece of sponge being placed on the wound,’ pieces of sponge were passed deep into it, forming what surgeons understand, as a graduated compress, and this effectually prevented any further bleeding.

“If he was ever told that it might ‘be necessary to remove his limb,’ it certainly was not by me, for I never had such an unnecessary measure in contemplation; but it will appear that I thought it not impossible I might have been required to tie the *trunks* which led to the wounded vessel.

“With respect to the ‘two hours’ and ‘eight persons,’ both the one and the other are greatly exaggerated, and as to ‘the wound healing over the sponge,’ it can be shewn, that when the man last attended at the hospital, this certainly was not the case. When the man was made an out-patient, there was not the least reason to doubt his perfect recovery, and although he was encouraged to use his hand a little, under the impression that it might assist in throwing off what remained of the sponge; yet, had he continued his attendance at the hospital as he ought to have done, so that the progress of the

case might have been watched, and any necessary measures taken, I have no doubt that the sponge would have been separated, and the limb perfectly restored, without any further interference or operation. And here it should be stated, that the very fact of his having been in a condition to use his hand, shows how far the limb must have advanced towards recovery when he left the hospital.

"The subjoined statements of the dressers, who were experienced pupils (both now gone to London) and who were most diligent in their attendance on this man, will, I submit, verify my account, and I may add, that having brought the whole matter under the consideration of my colleagues, I am authorized by them to say, that the treatment employed meets with their entire approbation.

"I have the honour to be, sir,

"Your most obedient servant,

"J. H. JAMES.

"We, the undersigned, being desired to state what we know with reference to certain points in William Nichols's case, as given in a communication to *The Western Times* paper of September the 25th, beg to say—

"That instead of the wound being a cut of half an inch in length, it was a deep stab caused by a chisel penetrating obliquely into the ball of the thumb.

"That no attempt was made to perform the operation of ligature of the radial artery; as it was deemed inadmissible, from the fact that pressure on that vessel did not control the hæmorrhage; but that the original wound was enlarged with a view to secure both mouths of the divided vessel, the attempt to do which did not occupy more than a fourth part of the time, or require more than a fourth part of the assistance, stated to have been employed.

"That amputation was never mentioned, as Mr. James expressed his intention, if the hæmorrhage continued, either to tie both the radial and ulnar arteries, or the brachial alone.

"That a sponge was not laid on the wound, but that it was filled with small pieces, so as to form a graduated compress, from the first introduction of which, all hæmorrhage ceased.

"That the wound did not heal over the sponge, but that when at the end of seven weeks, retaining the perfect use of his arm he was made an out-patient, all but a very small piece had come away, which had been gradually pared off till the time of his last attendance, viz., August 18th, since which time we have lost sight of him.

"Signed { T. WILSON CAIRD.
C. HARRI ROPER.

"I beg further to add, that Mr. James saw the man immediately on his admission, that the hæmorrhage had then ceased, and that he gave the necessary directions as to what should be done if it returned.

"T. WILSON CAIRD, Dresser to Mr. James."

"THE MESMERIC CASE.

"To the Editor of the Western Times.

"Sir,—As there appears to be some discrepancy between the account given by William Nichols to your reporter, relative to his case, and the statement furnished by Mr. James, I think it desirable that the public should know the truth of the case.

"The following is copied from the Hospital books:—'William Nichols admitted for accident of *cut arm*, 13th May, 1847. St. Mary Steps Parish; 23 years old. Mr. James, surgeon. He was made an out-patient, on July 1, 1847, and on 23rd Sept., 1847, discharged for benefit.'

"William Nichols has no colleagues or pupils to prove (what is a very important difference) that the wound was inflicted on any part of the ball of the thumb, but his arm is a *living proof* that the wound was *not* inflicted on the ball of the thumb, but on that part of the wrist (from below upwards) where medical men feel the pulse, which can be compared with the other arm, and which has been attested by many persons since the appearance of Mr. James's and pupils' letters, and can be seen any day at his lodgings, at Mr. Southwood's, Bartholomew Street; and *there is no reason to doubt* that the radial artery was wounded and furnished the hæmorrhage, which required him to remain five weeks in bed, and three additional weeks before *he requested* to be made an out-patient.

"That plugging the wound with sponge was not had recourse to until a *proper* and *persevering attempt* to tie the artery had been made, no one would doubt for a moment; and to have the arm held steady during the necessary enlargement of the wound and trying the usual method of seizing the wounded vessel, (an operation attended with considerable pain, without mesmerism or ether) every one must think that several assistants would be necessary, independently of the anxiety of the numerous hospital pupils to witness the operation. That the hæmorrhage was *very alarming*, there is no doubt, as the patient, *if he had only broken his arm*, would have been made an out-patient as soon as the fracture had been reduced and put in splints. Whereas William Nichols was required to be put to bed very soon after he reached the hospital, on May 8th, and for several nights he had an *especial* nurse to watch him; he remained in bed 35 days, and in the hospital 19 additional days, when he requested to be made an out-patient. During the 48 days he was an out-patient, he went to the hospital several times to be inspected. By this time 102 days had elapsed, when William Nichols found that the wound of his arm *had not only not healed*, but having an excrescence of proud flesh, an inch and half in length, an inch wide, and raised nearly half an inch above the surrounding skin, with almost daily discharges of blood and putrid effluvia. Since August 18th, he discontinued his visits to the hospital, but still continued to work to maintain himself and wife. On September 7th, he went to work in the morning, but was, soon after, obliged to go to bed; he then sent for me, when I found him with very considerable fever, his hand and fingers very much inflamed, with a sore like an issue in appearance,

with an offensive, putrid effluvium. In the course of two days, the backs of the fingers were covered with bladders filled with bloody water. The cuticle has been separated from the whole of the hand and fingers; the present appearance of the nails bears evidence of considerable mischief. The incision which I made to tie the radial artery was healed in a week; there was no need of a second plaster, which shows that the patient's flesh was well-disposed to heal. The necessity of tying the radial artery has been fully justified by the lower end of the wounded artery bleeding when the piece of sponge was removed 129 days after it was inserted, which is a strong proof that the upper end of the artery was still open, as the stream of blood came direct from the heart to this wound, and only in a back stream to the lower mouth of the wounded vessel.

"I do not attach much importance to the operation of tying the radial artery, for I performed it without assistance, even for the patient to be held, as he was unconscious of pain during the operation. The suppuration of the old wound with the proud flesh has been the only obstacle to his resuming his work, which he intends doing in the course of a few days.

"I remain, Sir, yours respectfully,

"JOHN BATTISHILL PARKER.

"The Close, Exeter, October 6th, 1847.

"[At Mr. Parker's invitation we accompanied him to the chamber of the patient. Mr. Parker pointed out the scar caused by his operation on the artery, and the patient stated that he was wholly unconscious that any operation had been performed on him, till told of it.]"—*Ed. West. Times*.

. Mr. Parker's letter has not been answered. Many medical men in Exeter have expressed their opinion, behind his back, that his practice was right and Mr. James's wrong; but not before his face, because his treatment was mixed up with mesmerism, about which they are all more cross than ever, still denouncing it as barefaced imposture. But in spite of this, *mesmerism is making a most triumphant progress in Exeter*.

In corroboration of Mr. Parker's remarks upon the efficacy of mesmerism in *phlegmasia dolens*, we subjoin the following note from the Rev. Mr. Sandby to Dr. Elliotson, who has favoured us with it.

"Flixton, Dec. 15, 1847.

"My dear Elliotson,—I have a remarkable instance of the remedial powers of mesmerism to narrate to you, and had I been able to remain and complete the cure, it would have been as striking as anything you have yet recorded in *The Zoist*.

“A lady after her confinement was attacked with what is called ‘white leg.’ She was extremely ill, dangerously so, and her sufferings were dreadful. The most painful remedies were applied; what appeared to be successful with one leg produced no benefit to the other. She was quite lame, the leg immensely swollen, stiff at the knee, and exquisitely painful, and the general health greatly impaired. When I saw her, she had been in bed and on the sofa *eleven weeks*: her countenance was indicative of severe illness, she was very much emaciated, and could not bear the leg to be touched. The medical men said that she was very ill, her whole nervous system shaken, and that her recovery would be so slow as to be almost imperceptible. I mesmerised her; in about five minutes she went off into a deep sleep, in which she could bear the leg to be rubbed, and the leg felt easier when she awoke. I remained with her six days, mesmerising her twice a day. The change was extraordinary; the swelling of the leg greatly diminished, the stiffness of the knee reduced, and the general health improved. She slept well at night, and was carried down into the drawing room the first time for twelve weeks. When in the mesmeric sleep, the application of gold to the leg would set it in motion as if through galvanism, and she could bear the leg to be rubbed hardly, though when awake a touch would make her scream with pain. On the sixth day after the application of mesmerism, the medical men expressed great surprise at the improvement in her leg, and said, ‘Something or other has done you good.’ Unfortunately business obliged me to leave at the end of the week, consequently the cure has not been completed, but the leg has never been *as swelled* or *as painful* since.

“Believe me, faithfully yours,

“GEORGE SANDBY, jun.”

Mr. Parker’s success with mesmerism in another case of *after pains* was mentioned in No. XVII., p. 154.

We saw mesmerism tried fully in a case of *tetanus* and in vain. But the case was most rapid,—lasting little more than a day,—too rapid for mesmerism to be of use unless the patient had happily been very susceptible of its influence. As medicine is generally useless in the disease, unless it be immense doses of iron, mesmerism deserves a fair trial: but should be employed the first moment that the disease threatens. When *tetanus* arises from a wound, especially from a wound of the hand or foot, and especially of the thumb or great toe, as in Mr. Parker’s case, the danger is very far the greatest.—*Zoist*.

XV. Mesmeric Cure of Neuralgia of one side of the Neck. Communicated by Dr. Elliotson.

"MAGNETISM, ANIMAL.—This pretended influence or agent, had its origin in Vienna about the year 1776, &c."—"As the jargon of Mesmer has been revived in our own day, it may be worth while to give his own definition of his art, which is quite as intelligible as some of the later versions of it which have recently appeared in London; for in this *hot-bed of quackery*, mesmerism, as it is called, has occasionally taken root, and at one time, but for an accident which we shall presently notice, threatened to thrive and prosper."—"Many of our readers have probably witnessed the *silly and disgraceful exhibitions* in this line of practice which have lately been *tolerated* in London, and are therefore aware of the means by which the magnetized are brought under the "influence." It is always necessary that the magnetizer himself should be charged with the fluid, and that the magnetizees should be susceptible of its influence, which, be it observed, all persons are not: nor can all persons be magnetizers; some want power and others faith; in short, there must be *a due share of folly or of imposture, or both*, on the one hand, and of *credulity, cunning, or morbid irritability*, on the other: and then all goes right. The magnetizer, with his wand of office, *performs certain antics* before the patient, &c."—"Within the last five years some lamentable attempts have been made to revive it in London; not by quacks and impostors, but by regular practitioners, and even by persons who enjoyed no inconsiderable share of public respect and favour. They have unfortunately reaped the bitter fruits of their CREDULITY AND FOLLY: and the MANIA HAS AGAIN SUBSIDED, AND WILL NOW PROBABLY REMAIN DORMANT."—(*A Dictionary of Science, Literature, and Art*, &c. Edited by W. T. BRANDE, F.R.S., L. & E. of Her Majesty's Mint, Professor of Chemistry in the Royal Institution of Great Britain, Professor of Chemistry and Materia Medica to the Apothecary's Company. 1842)

I WILL venture to predict that the chief thing for which Professor Brande will be remembered, will be these notable passages. Five years have elapsed since he had the "folly" to publish them, and mesmerism, so far from "remaining dormant," has steadily and rapidly spread here and abroad: a very large number of cures have been effected and operations rendered painless through its means, and a variety of indisputable, though singular phenomena—stumbling-blocks and foolishness to the wise in their own conceit—become perfectly established. A journal of fresh facts in the "dormant science" has appeared quarterly: and, if the Professor is ignorant of what has been done and is doing, still greater is his fault. Let him follow the noble example of Dr. Gregory, the Professor of Chemistry in the University of Edinburgh; and begin with studying that physician's admirable article, entitled *On the true Scientific Spirit in which the claims of Phrenology and Mesmerism ought to be examined*, published in the last number but two of the *Edinburgh Phrenological Journal*, and now printed separately as a pamphlet.

I was summoned in the autumn to a lady suffering violent pain in the right side of her neck, so that she could not bear the least movement of the part or the least pressure; and, when perfectly still, was yet in a state of extreme suffering.

It has seemed preferable that she should describe her own case, and, on my making this request to her, she obligingly sent me the following account. JOHN ELLIOTSON.

Dear Dr. Elliotson,—I send herewith the particulars of my late illness, and have endeavoured to render them as intelligible as possible: but oh, how few can imagine the

dreadful sufferings I experienced, the very remembrance of which causes me to write in fear and trembling. You will no doubt, in your practice, meet with many as sceptical with regard to mesmerism as I have been. Whenever you do so, you are at liberty to make use of my name and address: I will with pleasure convince any one of its efficacy in my case. In offering my thanks for your very kind attention, I hope you will accept them as conveying all that the most eloquent language could express, from one whom you have preserved.

A continual state of bodily exertion and anxiety of mind for the space of five months so acted on my nerves, which are at all times excitable, as, by paroxysms of pain, to completely draw my head to the right shoulder. Had it remained in that position with but little pain I should not have complained, and should in all probability have allowed it to continue so for some time rather than have medical advice. But the catchings and twitchings were so terrible in that contracted state, that I could not possibly avoid crying out, which to me, who had suffered illness in almost every shape and way without complaining, was humiliating,—so like a child fretting about a stiff neck. That it was anything but a cold I had not the most distant idea, although the pain teased me very much. I treated it for, and as a cold, by taking warm baths, mustard baths for the feet, mustard plasters round the neck and at the chest, with all things usually in request for a cold; but without effect. I kept gradually getting worse; and one morning, at the end of the first week of my complaining, I felt too unwell to dress myself, but, recollecting that I had but little which would require my attention that day, I got into bed again. I had not been quiet many minutes, when a note came from a dear friend who had been taken suddenly ill. I then determined to be dressed and go to him; and for the first time in my remembrance had the whole of my clothing put on as if I were an infant; and in a like manner it was taken off on my return. But what struck me as very odd, when with my friend the twitchings of my neck were worse *than before or after* I had left his residence. I had not been able to bear the light for two or three weeks, perhaps more, and on this day in particular it gave me shooting pains in the eyes and temples, then darted round to the back part of the head. In this pitiable condition I did not consider it safe to go home alone, I therefore called on my mother who was much concerned, thought it something serious, and begged me to have medical advice. But I, thinking it only a cold, treated the matter rather lightly, and said the air from the drive home would do me good. Arrived at home, I found the hope

of being better quite out of the question ; I could not walk, get up, or sit down, without crying out. I then could not be prevailed on to have advice, but hoped, almost against hope, that I should be better on the morrow, trying again an application of hot mustard to the throat, that took all the remaining skin off. I then knew not what to think would be likely to do me good. My face was in pain as well as my neck, and the back of my head began to pain and burn so greatly that lie quiet I could not ; for, independently of the pain, the contraction was so great that I found it difficult to remain in one position in bed for more than five minutes at a time. I however endeavoured to forbear as much as possible and disturbed my husband but little, thinking to have an hour or two's rest in the morning, in which hope I was disappointed. The twitchings became more violent, and the pain in my head and neck increased towards evening. A medical gentleman was sent for, who, on seeing me, ordered me to be put into a warm bed immediately, gave me an aperient, and a powder every four hours which threw me into a violent perspiration. His treatment was continued for three or four days, with hot hops to the neck, yet I obtained no relief, so that I began to doubt if my illness could proceed from a cold, and to ascribe it to the real cause,—an over-excited state of the nerves. For had it been a cold, the powders must have benefited me long before. I had been so completely drenched with perspiration, as to be obliged to change my sleeping dress every three or four hours. Up to this time I had not slept, and my cry for hot hops was incessant. The paroxysms of pain were then worse than ever, and the muscles at the back of the neck felt tightly contracted. More than a week had now passed, yet I had not slept. I then had medicine given to produce sleep, but it had quite a contrary effect,—that of causing occasional delirium, notwithstanding which it was still administered, and other medicine likewise which threw me into a salivation. My mouth became much ulcerated ; the whole of my body so painfully sensitive that I could scarcely bear to be touched ; the sheets even gave me pain and were taken away, the room was quite darkened, and if any one only whispered, I felt almost beside myself. I went on in this way for nearly a fortnight, neither aperients nor any other medicine did me good ; food of any kind I had not taken the whole of the time ; a little tea and a little water was all I could swallow. Sleep, which I most stood in need of, I could not get and the pains at last came over me in shivers. I then said it was useless to go on in this way any longer ; I would have further advice ; if I could get no sleep, I could not live. An eminent

physician was sent for, who, after examining my head and neck, told my friends there was little chance of my recovery; prescribed for me, ordered leeches to be applied to the back of the head immediately, and the continuation of the sleeping powders and an aperient. He feared there was some mischief in the brain. My heart became painful. I did not sleep, nor was I better. When the medical man came the next morning, finding me still the same, he wished to put a blister to the throat, but I would neither take more medicine or have the blister on. I would see Doctor Elliotson. When he found this to be my determination, he said on leaving the house there was no time to lose, send for him at once. My reason for wishing to see Doctor Elliotson in preference to any other physician, was this,—during the first week of my illness, a solicitor called on business, and as I alone could answer his questions, he was shewn into my room. Observing my head twitching, he said, “Why do you not be mesmerised?” I ridiculed the idea; was sure it would do me no good; but, when everything else failed, I thought of Doctor Elliotson; not that I for one moment supposed I should recover, but I knew it would afford great satisfaction to those who were so anxiously looking forward for a favourable change in my health. My husband called on Doctor Elliotson that day, described my illness, said I wished to be mesmerised and asked if he thought it would do me good. He said it probably would, it was not his practice to mesmerise patients, but that under the circumstances he had no objection to do so as a lesson for my husband, to enable him to mesmerise me himself. Doctor Elliotson came, examined my heart with a stethoscope, said that some of the nerves of my neck were affected; he next attended to the head, neck, and mouth, which was in a sad state by reason of the salivation, wrote a prescription for a wash for my mouth, which I found very soothing, desired that no medicine of any kind should be given to me unless quite necessary, and then only one teaspoonful of castor oil at a time. He then began to mesmerise me. After about thirty passes I experienced a sudden chill in the arms, from the elbows to the ends of the fingers. At this time my arms were under the bed-clothes. I did not at the time attribute the sensation to mesmerism. Oh, dear no! I prided myself on my good sense too much to be imposed on by anything so ridiculous as mesmerism; and as I could speak but little that could be understood, endeavoured to look both grave and wise, while cherishing my own opinion on the subject. The pain continued most acute on the right side of the face and neck. My husband mesmerised me the same evening, which

I deemed a great piece of folly ; and, although afterwards I suffered less pain, I could not believe the relief obtained to be the effects of mesmerism, inasmuch as I had not been to sleep. I yet felt more composed ; and, towards morning, slept for an hour or two for the first time since I had taken to my bed. When the medical attendant came the following morning, he enquired what had been given to me ; he was told I had been mesmerised but had taken nothing, when he pronounced, with much pleasure, but with evident surprise, that I was decidedly better, and that something had done me good. Still I had no belief in mesmerism. Doctor Elliotson came the next morning and proposed another trial. I said it was perfectly useless, I did not feel better, nor would it make me well. But the good Doctor was very persevering, my husband solicitous, and I consented, but I fear with a very ill grace. It did not at the time produce sleep or the least heaviness. Towards evening, the shiverings of pain were less severe and I slept for a longer period. My husband saw Dr. Elliotson every morning, who still advised him to continue the mesmerism, assuring him that it would eventually benefit me. In a few days from the period I first saw Doctor Elliotson, I began to take tea with eggs in it, occasionally, both night and day, in which I found great comfort to my mouth as well as nourishment. The catchings became less frequent, the heat and pain in the head not near so teasing, and I slept in the day for a short time as well as at night. I went on in this way progressing, some days a little worse and some days much better, until able to leave my bed for the sofa ; and, although the twitchings had not entirely left me, I was sensible they were far less frequent, and that I was gaining strength. As soon as I could walk across the room alone, I ventured down stairs, still unable to bear the light without pain for some time. My mouth getting better, I began to take a larger quantity of food, and a few weeks later my general health was quite restored, but greatly wanting in strength. It must be remembered that the loss to the system was very great from the perspiration and salivation. I nevertheless remained an unbeliever in mesmerism until my second attack, which was precisely similar to the first. Something at this time again occurred to cause me a little anxiety, when the catchings in the neck came on very painfully. I lost my appetite, and for three nights could get no sleep ; indeed I thought I must now die. My husband begged me to allow him to mesmerise me. I smiled at the idea, it appeared so absurd ; but I submitted to about forty passes, and to my surprise slept for a few hours. From that time I believed it must have been the

mesmerism which benefitted me in the first instance, and I consented to be mesmerised the following night, and went to sleep at the time the passes were being made, and did not wake until the next morning, when I felt much refreshed and the pains were far less. The mesmerism was continued once, sometimes twice, every day, till I was quite well: and the only medicine I have taken since Dr. Elliotson first came to me has been a mild aperient, and that very seldom. I was not able to take castor oil as prescribed by the good doctor, to whom my grateful thanks are due for his kind attention and consideration; for had it not been for his kind perseverance, I certainly should not now have been in the land of the living.

A. F. P.

King's Road, Chelsea.

XVI. *Experiments with Crystals: case of Epilepsy, and cure of Hiccup of twelve years' standing with Mesmerism.*
By Mr. CHANDLER.

Experiments with Crystals.

Nov. 12th, 1847. Having procured a large and tolerably perfect specimen of rock crystal, I tried its effect on Miss M. H., who is very susceptible of mesmerism, and has received great benefit from it (see *Zoist*, Vol. III., p. 193). On applying the point of the crystal within a quarter of an inch of the palm of her hand, she immediately said, "It feels like a small blowing." On continuing, the same sensation remained, and the fingers were gradually drawn up round the crystal in spite of her attempts to keep them straight. A cold sensation was also felt on the arm when the crystal was applied, though a thick dress intervened. I may remark that neither this patient, nor any other on whom I have tried the crystals, had ever heard previously of Reichenbach's experiments: and I am always particularly careful not to hint at the probable result of these or any other experiments before the effect has been produced, so that I can with the greatest confidence vouch for their genuineness.

I next tried the same crystal in the same manner on a member of my own family, who had witnessed the former experiment, and who is very slightly and irregularly affected by mesmeric passes made with the hand. If the effect was produced by imagination, it would of course be nearly the same in all instances: but more particularly in this case, where the lesson had just been learnt. Great therefore was

my surprise to see the hand suddenly drawn away after the crystal had been applied a few seconds, and to hear the exclamation, "It's all pins and needles up to my elbow." My surprise, however, was destined not to stop here. For upon repeating the experiment on the other hand, the effect soon became much more bearable, and in a few seconds the patient's head suddenly dropped, and I found she was in a profound sleep, from which she was immediately aroused by transverse passes, showing clearly that the sleep was mesmeric. The experiment was repeated several times with the same result: but I found that, if the eyes were not fixed on the crystal, sleep was not produced. I therefore held it before the face at about a foot distant, and found the result even more rapid than when held to the hand. There was also a beneficial effect, as it relieved a very severe nervous headache from which the patient was suffering. She says the moment she casts her eyes on the crystal, her head appears to be drawn towards it; and the head always shows a disposition to fall on it. She remains perfectly conscious the whole time, but cannot move or speak: so that she is in a state of semi-coma.

Nov. 27th. I have continued my experiments daily with the same results, and to-day had an opportunity, assisted by my friend, Mr. Holland, of verifying the relative energy of different crystals. One out of each of Reichenbach's three active classes was tried.

Class A (the weakest). A very large and perfect single crystal of adularia, weighing $5\frac{1}{2}$ lbs., and measuring 6 inches long and $3\frac{1}{2}$ by 3 square.

Class B. A good specimen of rock crystal, weighing $1\frac{1}{2}$ lbs., about 3 inches diameter, being the pyramid only of a large prism.

Class C. An immense crystal of selenite, weighing 2 lbs., and measuring diagonally 7 inches, the parallel side, 5 inches.

The adularia produced the effect (sleep) on my patient in one minute thirty seconds—there was very slight rigidity.

The rock crystal in twenty-four seconds—rigidity much more marked.

The selenite produced sleep in eleven seconds, in a much more sudden manner, and the rigidity was as great for about one minute as I ever remember to have seen in any patient; and, as with other instances of mesmeric rigidity, it was instantly relaxed by blowing on.

In all the experiments the breathing became more heavy the moment the eye fell on the crystal: but the selenite pro-

duced laboured breathing in a much higher degree than the others.

On another occasion Mr. Holland assisted me in the following series of experiments, in the order in which they stand.

Alum.—A large crystal, or rather mass of crystals, showing many large and perfect points. Sleep produced in thirteen seconds, and when held in the patient's own hand in ten seconds; very slight rigidity; effect sudden. This appeared at first sight to be at variance with Reichenbach's experience, as alum stands in his weakest class; but on looking a little more closely into the matter, we found, 1st. That the crystal was large in proportion to the others employed on the same patient at the same time. 2nd. That though the effect was quickly produced and came on suddenly, there was very much less rigidity than in the experiments with the stronger classes.

Rock crystal.—The same used in former experiments, and with the same results; viz., sleep in twenty-four seconds, less sudden, considerable rigidity.

Calcareous spar.—A large, single, perfect crystal. Sleep in one minute twenty-three seconds, coming on very gradually, slight rigidity.

Sandstone.—A very beautiful mass of crystals, showing numerous very perfect points. Sleep in fifty-three seconds, accession gradual, rigidity considerable.

Sandstone.—Two very perfect crystals joined, a much smaller specimen than the former. Sleep in eighty seconds, accession gradual, rigidity very slight.

I have merely thrown these few facts hastily together, without comment, for the purpose of attracting attention to this new phenomenon. I have succeeded in mesmerising many other patients with the crystals, but not at all times satisfactorily; for I find that very susceptible patients become hypnotized by looking at anything, a piece of wood, for instance, or a shell, though I have in several instances hinted, for the purpose of testing them, that such and such an article does not produce sleep; still they have gone off. It requires much caution, therefore, in making these experiments, that we do not deceive ourselves. The phenomena in my own case were as unexpected as they were extraordinary. My patient is very slightly susceptible of mesmerism in the ordinary way, and she was quite prepared for a different effect from that which she experienced, as she was unconsciously looking at the crystal, whilst I was holding it to the palm of her hand, when her head suddenly fell forwards.

I have tried the effects of crystals on the hands of some dozens of persons, and in a very large majority the 'small blowing' is immediately felt, though I am always particularly cautious not to tell them what they are to expect.

Epilepsy.

Mr. J. F., æt. 22, a married man, has suffered from epileptic fits about eighteen months. At first six or eight weeks intervened between the fits, but latterly he has never gone more than a fortnight without one, and between the fits he has very severe shocks or twitchings, increasing in frequency as the fit approaches; they are often sufficiently violent to occasion him to drop a cup or anything else he may happen to have in his hand. His general health is otherwise excellent, though he has been addicted to habits of intemperance, which, if they did not in the first place occasion the fits, have certainly been the means of aggravating them.

Jan. 1st, 1846. I commenced mesmerising him; his eyelids began to drop in five minutes, and in twelve they were quite closed. He had a fit in the night, it being about his time. I should observe that his attacks do not usually occur in the night, but in the day when he is awake and occupied.

2nd. Asleep in five minutes, and much more profoundly.

11th. This was the ninth time of mesmerising him. He has made rapid advances; he goes off in three minutes, and remains very profound; awakes by transverse passes made even from the further side of the room; goes to sleep a second time in two minutes in spite of a third person talking to him for the purpose of keeping him awake; says he sleeps much better at night; from being very restless, he now sleeps the whole night without waking; he has also entirely lost the shocks, and finds his general health decidedly improved.

30th. He is still improving, though he had a fit this evening about two hours after he was mesmerised; it was a particularly mild one, as he did not bite his tongue, and he has gone twenty-seven days without an attack.

I can now mesmerise him at any distance so that I can see him, just as quickly as when close to him, and can awake him at the same distance, or by making transverse passes under the table quite out of his sight, or even behind him, a partition being between us. I afterwards found that these phenomena appeared to depend on my will, as reported in *The Zoist*, Vol. IV., p. 102. I have tried it over and over again in various ways, and I find that I do not succeed unless I move one finger transversely, it matters not where—in my

pocket, for instance. It appears to require this to fix my will, as I have always made a practice of awaking my patients by means of transverse passes without contact.

March 6th. Going on well, has had no fit, but to-day he had one of his shocks, and on mesmerising him I found he was not under the same control as usual. I therefore kept him longer, and I believe he passed over his fit, for the next evening I found him as usual perfectly obedient.

23rd. He had an attack this morning caused by very great excitement (his wife presented him with a son and heir); this being the fifty-third day since his last fit, he did not suffer any of the premonitory shocks.

April 3rd. He had another slight fit this evening, again caused by excitement. The phenomena are becoming more and more curious and interesting. He is perfectly insensible to pain, is quite deaf to the loudest noises, though he hears me whisper and answers, but does not appear to hear any other person, and he is perfectly oblivious of anything that is told him if he is awakened and then remedies. This phenomenon is so perfect that I have awakened him and given him a glass of wine, and then sent him off again, and on awaking him a second time, he would not believe that he had drunk it. On one occasion I awoke him and made him write his name and the precise time by the clock, which he noticed himself. I then remedies him, and on awaking him again ten minutes after, he was much puzzled to know how he could have written his name ten minutes before without recollecting it, and I do not think that to this day he believes he drank the glass of wine. On another occasion I told him a circumstance of much interest four different times, giving a nap after each time, and sent him away at last quite unconscious of having heard it. Though he shows neither rigidity nor catalepsy, I can mesmerise a single limb or a portion of a limb with one pass, so as to render it perfectly insensible to pain, he being wide awake at the time. The same thing happens with several other patients; they could look at their own arm or leg whilst being amputated without feeling the slightest pain. Some of our opponents may call this rather a bold assertion. I can only say let them take the trouble to practise mesmerism for themselves, and they will very soon be convinced; but it is the fashion with most of these worthies to decline believing all the phenomena of mesmerism, because these are at variance with *their* common sense—without even deigning to witness them. How ridiculous people make themselves when they talk on a subject of which they have taken the greatest pains to remain totally ignorant.

May 12th. I took him to Mr. Bell to have his tooth extracted, as described in a former number of *The Zoist* (Vol. IV., p. 209), and again on the 3rd of June, when he had six stumps removed by punching, without the slightest knowledge of what had occurred. Neither did the excitement produce any bad effect upon his disease; but soon after this time he became very irregular in his attendance, and began to return to his former habits of frequently drinking to excess, which produced a very marked deleterious effect upon his disease; indeed, it was always considered by his friends that intemperance had caused his fits in the first instance. At the present time, a debauch is almost certain to be followed by an attack the next day. I continued mesmerising when I could find him until the end of the year, but seeing it impossible to prevail on him to lead a sober life and to attend me regularly, I gave him up altogether; though I feel certain that had he become a teetotaler and been regularly mesmerised, he would have been cured; so great and rapid was the benefit during the first part of the time he was mesmerised.

Cure of Hiccup of twelve years' standing.

Miss C., æt. 28,—very tall, complexion fair, temperament nervous—has suffered from constant paroxysms of hiccup for the last twelve years. She has scarcely passed a day without an attack of longer or shorter duration, and more frequently two or three. The disease was first occasioned by fright; in other respects she is in perfect health, though when an attack of hiccup is approaching she becomes completely prostrate, and is obliged to give up whatever she may be doing. It is always preceded by a very unpleasant sensation in the chest and great lowness of spirits; when the hiccup comes, these symptoms are immediately relieved. It is evidently of an hysterical character, and she has been recommended and often urged to try mesmerism for the last four years, but has always objected because she had a great dislike for any one to know that she had been put under its influence: however, having at different times taken vast quantities of drugs without the slightest benefit, she at length consented to submit.

Sept. 14th, 1847. I commenced mesmerising her; the eyelids dropped in twenty minutes, and continued to re-open and close as long as I continued the passes; she said afterwards that the disposition to close the eyes was irresistible.

15th. Finding that the present stated time of the attack is a quarter before 5 p.m., I determined to mesmerise at half-past 4. The eyelids dropped in fifteen minutes, but she did

not remain permanently asleep. She had no symptom of hiccup the whole evening.

16th. It was not convenient for her to be mesmerised until 7; the consequence was, she had her attack at 5, which lasted until I commenced making passes. The eyelids closed in ten minutes, and remained almost permanently closed whilst I continued.

17th. Mesmerised at ten minutes to 5; she had just begun to have slight symptoms of the attack. The eyes closed permanently in six minutes; after a quarter of an hour I spoke to her, and she awoke: said she felt the effect much quicker and stronger to-night, but was quite conscious all the time she appeared to be asleep. No further symptom this evening, though the attack has usually continued till bed-time.

18th. Mesmerised at 5: no symptom of an attack. She has also lost an unpleasant feeling as though an attack were approaching, immediately after breakfast, that has occurred for some time past.

19th. She went out of town for the day, and was not mesmerised till 9 p.m. She had very slight symptoms of an attack at 7.

20th. Mesmerised at half-past 7: had a slight warning at 5, but it soon passed off.

25th. Mesmerised daily at a quarter to 5, except one day, when she had a slight attack at about 7, which lasted only a few minutes.

29th. Mesmerised daily: no attack. She asked me this evening whether mesmerism had anything to do with making her sleep at night: she has for a long time passed most restless nights, and now she sleeps the whole night without waking. This question, coming spontaneously, was very important and interesting; for her general health being so good, it had never occurred to me to ask her anything about her sleeping at night. It is a very common and early effect of mesmerism to produce good nights.

Oct. 4th. She still continues without hiccup, but has occasionally a little globus hystericus; to relieve which, I provide her with a bottle of mesmerised water, a sip of which immediately relieves her. I can now omit mesmerising her a day without any bad effect, and she begins to feel the greatest confidence in the remedy.

9th. Having occasion to leave town for two days, I left her a bottle of mesmerised water as a substitute, which however she scarcely required, being so much better. She now sleeps in about two minutes, but does not entirely lose her consciousness. I can, by means of local passes, very nearly

remove sensation from any part of the body; and no doubt, by persevering for some time, I could render any part totally insensible to pain: but, as I have no particular object in so doing, I shall not waste time on the experiment. I am only intent on curing her disease.

20th. I have only mesmerised her every alternate day since last report. She remains quite well; and, as a proof that her health is improving, all her friends compliment her on her improved appearance, without knowing the cause, as no one but her immediate relations know that she is being mesmerised.

Nov. 5th. She has been mesmerised every second or third day, and remains quite well, not having had hiccup for six weeks, which is a much longer time than she has ever remained well before. She has now left town for a week.

Dec. 6th. The week has been converted into a month, during which time she has remained perfectly well.

Dec. 14th. As she still remains free from her troublesome disease, I think I may fairly consider her cured. At any rate, should there be a return at any future time, it will always be under the command of mesmerism, just as much as other diseases are commanded by their appropriate remedies.

This appears a very good opportunity of again alluding to the subject of common hiccup being relieved instantly by a few mesmeric passes, as I before mentioned (*Zoist*, Vol. IV., p. 574). I have frequently repeated the experiment, and have prevailed on other persons to do the same, and have never found it to fail; there is seldom more than one hiccup after the first pass, let them have been ever so violent previously. I have also carried the experiment a step further. On several occasions I have been attacked with hiccup in the street from walking fast soon after dinner, and I have always instantly relieved them by making two or three mesmeric passes before my own face as I walked. Let me beg of our worthy opponents just to try these easy experiments themselves, rather than call them tomfoolery at a venture, as they are pleased to do with most mesmeric phenomena.

THOMAS CHANDLER.

58, Paradise Street, Rotherhithe.

P.S. I am happy to find mesmerism making such progress. I seldom meet any person now who has not some sort of belief in it, and I am happy to have been able to strengthen that belief in many instances. Even medical men, from various parts of town, are frequently sending

requests to be allowed to witness cases ; so that the members of the profession are beginning to open their eyes, in spite of the *Lancet*, which has been so long endeavouring to keep them in the dark. I expect the editor of that time-serving journal will ere long find it expedient insensibly to change his tone.

XVII. *The decline and fall of the Edinburgh Phrenological Journal.*

For some years cerebral physiologists have been compelled to regret the manifest want of vigour to be observed in the pages of the *Phrenological Journal*. The freshness of joyous youth was soon succeeded by symptoms of a premature decay, and, at the early age of twenty-four years, the journal, established for the advancement of cerebral physiology and the promotion of moral science, has been compelled to sound its own death-note by registering the appearance of its last number. Having the physiology of man and the interests of humanity for a theme—having to make cerebral physiology enlighten moralists and legislators, teachers of youth and criminal jurists—having the glorious task to teach mankind the causes of their thoughts and actions, and the laws which govern their evolution—having to set forth all the phases of that neglected and unworked problem of human duties, which even this much vaunted intellectual age leaves uncared for,—we say, with this great work of regeneration in view, and *to be* accomplished, the marvel is, how the enthusiasm of its readers could ever be allowed to flag, or its contents ever become of that common-place character, as to make the announcement of its suppression by no means a matter of surprise, and much less a subject for lamentation. Strikingly wanting in the energy, ability, and above all the earnestness, which characterized its early numbers, its periodical appearance has long ceased to be looked forward to with interest by its readers. Kept on its last legs in a state of helpless decrepitude, by the reluctance of many of its early subscribers to allow their sets to be broken, or from early association and good-will to the cause, its cessation will be generally felt to be a boon rather than a misfortune, a subject for congratulation rather than regret. A regard for truth necessitates us to say that it has not fallen before it deserved. Never exceeding its six sheets of matter, scarcely ever presenting its readers with an illustration, containing no articles from the pen of its editor, it has for a long period existed as if for the purpose of

exhibiting to the world with how small a modicum of exertion a scientific journal could *be kept going*, or as if its sole function began and ended with furnishing a medium for the advertisement of the publications of its proprietor. The sceptre of criticism it has long abandoned, as if from a sense that its arms were too nerveless to sway it with effect; and those who have sought guidance and instruction from some central authority amidst the conflict of opinion and belief, have sought it in vain.

Its work is finished—its career has closed. For a few years after its establishment it moved on with right good-will and fixity of purpose; but even at this period there was occasionally a temporizing spirit manifested in many of its articles, and too frequent an attempt to make truths which must ever be unpalatable to the bigoted, the prejudiced, and the ignorant, subservient to the reception of the mere organology and the belief in the thirty-five organs. And as regards the last ten years, one would suppose that cerebral physiology, as set forth in that journal, had lost its vitality; for till the recent articles by Mr. Combe on Education, there was a tameness which ill-comported with the inherent vigour and power of the principles and doctrines which the science unfolds and inculcates. But we must not always judge of the importance of natural facts, or of the great value of a science, by the methods adopted for their promulgation. We must remember that history unfolds to us the humiliating fact, and even our own daily experience proves the same, that few men can unlearn what it has cost them great labour to attain; and that a still smaller number, albeit they may profess again and again their anxiety for the progress of truth and the advancement of science, can receive with complacency and a philosophic spirit, the labours of their compeers who may have outstripped them in the race. It is this want of cordiality amongst men labouring in the same cause which too frequently retards for years the reception of facts which are of the greatest importance, and we are sorry to say that some cerebral physiologists are peculiarly open to this remark, and, in our opinion, none more so than the editor and proprietors of the late *Phrenological Journal*. We say all this advisedly, and we shall give good reasons for our statement. We shall present certain facts to our readers, and then each individual can answer for himself the query, Why has the *Phrenological Journal* ceased to appear?

We remarked, in the prospectus which heralded the appearance of *The Zoist*, that, "The promulgation of cerebral physiology has cast upon the world of thought a flood of new

ideas, new views, and new prospects. But, instead of testing their truth, men have been engaged in questioning their applicability to favourite doctrines and established ways. Too often those who should have defended them, have adopted the equivocal and coward-like policy of endeavouring to trim and square them with the standard of opinion for the hour, thus pandering to ignorance, and sacrificing truth at the shrine of a mistaken expediency; for vain and fruitless will ever be the attempt to amalgamate the facts and inductions of science with the dreams and chimeras of a bygone, ill-informed age." Thoroughly convinced of the truth of this statement, we have endeavoured, in several articles which have appeared in this journal, to place a few of the conclusions to which the facts of cerebral physiology inevitably lead before our readers, and we rejoice to find that Mr. Combe is now convinced of the necessity of discontinuing a mere system of defence when our doctrines are attacked, and that he is now engaged in carrying the war into the enemy's camp, and thus endeavouring to make the tree which has been so long under cultivation bear its legitimate fruit.

"Oh! for the guilty husbandman's default
Bring not thyself to execrate the plant."

Mr. Combe's papers on Education, and some papers in the *People's Journal* by one of the late proprietors of the *Phrenological Journal*, clearly indicate the character of the thoughts which their brains would have cast forth; but till the present moment they appear to have been wanting in that most essential element of the philosophic character,—the courage to avow the true thoughts which within them lie. But better late than never. Better that the thoughts come forth at the ninth hour, than that they come forth not at all. Better, far better, that men would always wait till they can wield with earnestness the logic necessary to prove their position, than that they content themselves with a 'canny,' yea-nay, half-and-half kind of advocacy, which, much as it may assist their temporary exaltation, is certainly not the way to advance truth, or to promote the real, as contradistinguished from the apparent and momentary, interests of humanity. It is this prostration to the opinions of the many—it is this dallying with sacred truth—this determination to give the world just as little as possible above what the world is prepared to receive—this squaring one's opinions to the popular errors, and only just allowing sufficient truth to appear to save one's character and consistency as a disciple of progress—it is this system which we have always denounced, and con-

tended to be a disgrace to the professors of cerebral physiology. It is not by mutilating truths that man can render them subservient to his real interests. Truth can bear the light, and should be placed in the most transparent position ; error must be made to bear it, and share the same scrutiny. To Mr. Combe, therefore, we say speed onwards. Make up for the loss of the last few years by an increasing energy of purpose, and by a determination to fight manfully with those errors which oppress and retard the progress of humanity. Let there be no delay. Let not your attention be distracted by party cries either on the right hand or on the left, and look for no reward except the approval of your own conscience, and the conviction that you are assisting to disseminate correct principles, and in so far promoting the happiness and freedom of this and succeeding generations.

These alone are the sentiments which should stimulate cerebral physiologists. They should bring all things to the test of their philosophy, and fear not the opinions or the denunciations of the interested and ignorant. They should remember that "the doubts of a wise man are a more precious legacy than the convictions of a fool, and *that* philosophy will not end in truth which does not begin in scepticism." Courage, then, we say to our northern friend ; and since we know that he now entertains similar views to ourselves, and since he has always been considered the phrenological leader, right glad shall we be to still stand in the same ranks with him, and to wield our pen in support of the same efforts, and for the same glorious object. As that great thought-producer, Carlyle, says, "Honour to the strong man in these ages, who has shaken himself loose of shams, and *is* something. For in the way of being *worthy*, the first condition surely is that one *be*. Let cant cease, at all risks and at all costs : till cant cease, nothing else can begin. Of human criminals in these centuries, writes the moralist, I find but one unforgiveable—the quack." We re-echo the cry, down with shams and cant, quackery and no facts ! Let doctrines which are hurtful, as well as those which are only doubtful in their tendency, be cast alike into the crucible, and by the refining logic which our science enables us to wield, let truth alone come forth dressed in her simple garb, and supported by the facts and arguments which alone deserve her companionship.

To return to the deceased journal. Notwithstanding the able and eloquent manner in which the founders of the *Phrenological Journal* expounded the causes which indispose mankind from modifying the opinions they have adopted in youth, and

the skilful mental analysis they gave of the mode in which the envy and self-esteem, vanity and jealousy of the teachers of anatomy and physiology operated in retarding the reception of cerebral physiology by preventing them from descending from the elevation of their curule chairs to become again pupils,—never before was exhibited to the world a more remarkable example of a number of individuals allowing a certain set of ideas to become stereotyped, and having their brains sealed up to the further reception of truth, than has been afforded by the proceedings of the conductors of the *Phrenological Journal*. Embracing as comparatively young men with a happy docility the twenty-seven organs of Gall and the nine of Spurzheim,—with the death of their masters their perceptive faculties appear to have suffered paralysis, and what is still more to be regretted, they themselves to have become blind to the duty which devolved upon them as journalists, of laying before their readers the facts and opinions collected and published by younger and more active brains.

It is to this latter circumstance we imagine that their diminished circulation must in a great degree be attributed. When subscribers accidentally learn through other channels important and interesting facts, the knowledge of which has been withheld from them for years through the partizanship and jealousy of the conductors of their own journal, dissatisfaction can scarcely fail to be experienced. We promised just now to enable each individual to answer for himself the query,—why has the *Phrenological Journal* ceased to appear? Surely the facts we shall now relate at any rate indicate the necessity for the removal of the conductors of such a journal.

In our *fourth* number we presented to our readers a short review of *A Speculative Analysis of the Mental Functions*, by Mr. Prideaux. We also specially directed the attention of our northern contemporary to the pamphlet, because we believed it contained several original views, and suggestions of considerable importance. From that time to the present, exactly *four* years, not one word has appeared in the pages of the *Phrenological Journal* for the purpose of calling the attention of practical men to the suggested new organs. We have heard very recently in society more than one individual express his indignation in the strongest terms at having been for several years deprived of what he now regards as most valuable knowledge, through the editors sacrificing their duty to science and their subscribers, by suppressing all notice of this gentleman's contributions, and surely the complaint is not

made without ample foundation. That Mr. Watson,* who conducted the journal for three years, and during whose editorship Mr. Prideaux's views were published, should have done so, need surprise no one, but that such a course should be not only sanctioned but imitated by Mr. Combe, has we confess excited our astonishment. If there be a tacit understanding between the editors of a scientific journal and its subscribers, that the former shall place the latter "*au courant*" with all the new ideas of the day having reference to their own peculiar topic, (and we apprehend it will be universally admitted that such is the case,) then have the subscribers to the late journal just ground of complaint against its conductors for keeping them in the dark as to what was going on around.

Bad as we consider this conduct, we have a still more serious charge to make. The October number of the *British and Foreign Medical Review* for 1846, contained a shallow but specious and plausible attack upon cerebral physiology, which was answered and demolished by Mr. Prideaux in the January number of *The Zoist*. On this occasion Mr. P. brought forward and supported by powerful arguments many

* During the editorship of this individual, the journal lost all pretension to be regarded as an authority, and we believe it never recovered the position it previously occupied. As a specimen of his total incapacity and unfitness for his office, no stronger example could be adduced than the history of his misunderstanding with Mr. Prideaux. Mr. Watson having broached the preposterous notion that "loudness was appreciated by the organ of Comparison" (!!!) and Mr. P. seeing the matter passed over in the next number without comment, was induced to protest against it, to prevent such an absurdity put out under editorial authority from misleading youthful cerebral physiologists. Mr. Watson in his reply vouchsafed not a single argument, but sheltered himself behind the authority of Spurzheim. When called upon however to adduce a quotation from Spurzheim which could justify him in fathering upon this cerebral physiologist the nonsensical emanations from his own brain, although notoriously unable to do so, he yet pertinaciously refused to make the *amende honorable* to his memory; and this scandalous outrage upon justice—the destroying of the reputation of the dead to make a shield to hide the imbecility of the living, remains to the present day unatoned for in the pages of the *Phrenological Journal*.

One more illustration of Mr. Watson's editorial qualifications and we will take our final leave of him. In the sixtieth number of the journal he published a scheme for estimating development proposed by a Mr. Nichol of such an incredibly absurd nature, that in the development of Greenacre, which was given as an illustration (!!), it characterized Amativeness, Combaticiveness, Destructiveness, and Secretiveness, which are amongst the largest organs in the head, as each three degrees *below average* (!!) Acquisitiveness, perhaps the largest organ, as four degrees *below average* (!!) and Time and Tune, decidedly amongst the smallest organs, as respectively one and two degrees *above average* (!!). Let us however be just to Mr. Watson. Mr. Combe pronounces "*that he conducted the journal with great ability.*" In his eagerness to prop up Mr. Watson, Mr. Combe appears to make no scruple of throwing overboard the reputation of his old friend and master, Spurzheim, and thus sacrificing the interests of science and truth.

new views and ideas of the most interesting and important character, amongst which we may particularize the doctrines,

That the central lobe of the cerebellum, or vermiform process, is *the ganglion of the nerves of muscular resistance*, the great nervous centre of the dynamic system of voluntary motion, or *voluntary dynamic ganglion*; (in the same way as the true spinal cord is the centre of the involuntary or excited system, and may be termed the involuntary dynamic ganglion;) and that it has for its vegetative function the presiding over the nutrition of the voluntary muscles.

That the great lateral lobes of the cerebellum are the ganglia of the nerves of common sensation passing from the skin and always developed in the ratio of its sensibility, and that they have for their vegetative function the control of the vegetative function of the latter.*

That the corpus callosum is not a commissure, but a decussation formed by the fibres of each hemisphere crossing to enter the ganglion of the opposite side.

That the cerebral surface or brain proper (excluding the thalamus and corpus striatum) is not a ganglion, as now incorrectly named, but an organ belonging to the same class as the nervous expansions at the extremity of the nerves of the external senses, though constituting a genus apart. That designating the brain a ganglion, betrays a total misconception of its analogy and relationship with other portions of the nervous system, and is in fact a similar misapplication of language to that which would be exhibited by denominating the nervous expansion of the skin, pituitary membrane, or retina, ganglions.

It is almost superfluous for us to inform our readers that should these views be verified they must occupy the very first rank amongst the physiological discoveries of the present era. Yet, will it be believed that these, by far the most important additions, if established, to our knowledge of the functions of the nervous system which have been presented to the world during the existence of the *Phrenological Journal*, have been passed over

* This function Mr. Prideaux now believes to be the changing the uric acid formed by the oxydation of the tissues containing protein into urea. Where the lateral lobes of the cerebellum are wanting, or only rudimentarily developed, as in birds and serpents, this change does not take place. Mr. P. is inclined to conclude from several recent experiments that the *normal* quantity of uric acid in the urine of man varies with the size of the lateral lobes of the cerebellum, being least where these are largest, and also that individuals in whom these ganglia are largely developed suffer more disturbance of the general health from urinary affections than those oppositely organized.

by it without one word of notice, and such of its readers as have not been fortunate enough to see *The Zoist*, have been left in total ignorance of the fact of any such doctrines having been propounded! Now, we ask, as cerebral physiologists, have we not just grounds for complaint? After such gross dereliction of duty, ought not the *Phrenological Journal* to disappear from the list of truth-loving periodicals? Has it fallen before its time? Could there be a more fitting termination to ten years of complete inactivity, than the determination on the part of its proprietors to *burk* the only novel opinions with which cerebral physiologists have been cheered since the days of Gall? And this is done with the cognizance of the man on whom the mantle of Spurzheim is said to have fallen! Let us not again refer to the conduct of those who opposed Gall, for *they* denied his facts and wrote works to disprove his statements; *they* considered his doctrines as to their tendency of sufficient importance to occupy their attention, albeit they totally disbelieved them; *they* thought it right to disabuse men of the *absurdities* attempted to be imposed upon them, and as teachers of physiology to set forth what they considered to be truth; *they* at least fought manfully, although their strength was exhausted in a bad cause. But now what do we see? Mr. Combe and his coadjutors conducting a journal for the express purpose of advancing the philosophy of their great master, and yet neglecting to chronicle observations which may most materially assist in perfecting a science which he was conscious he left unfinished. Is this the way to advance truth? Is this the course which Gall himself would have followed? Verily, ye are the unworthy disciples of a worthy master.

If any one individual more than another was particularly called upon to notice these new views, surely George Combe, who centred in his own person the proprietorship of the *Phrenological Journal*, and the authorship of a work *expressly devoted to the consideration of the functions of the cerebellum*, was that man. Why has he not done so? We know that his conduct has by many been attributed either to personal pique or jealousy at these views appearing in a rival journal. For ourselves we put a less reprehensible construction upon it, and see in his silence mere cowardice, the fear of committing himself either one way or the other by expressing any opinion on the subject,—to avoid which he determined to say nothing. We need scarcely say that the straightforward course to have been pursued, and that which duty alike to science and his readers obviously dictated, would have been to have stated the facts and arguments adduced, and if he hesitated

to commit himself by passing any opinion for or against, to have openly said so. At the very least, the disciple of Gall might have followed the example of the opponents of Gall, and might have adopted an open and candid course of conduct.

We must confess that for the honour of our common science we should have preferred to have seen the *Phrenological Journal* pursue a course which would have contrasted with that of the other physiological periodicals. That the editors of the ordinary medical journals should carefully avoid all mention of a physiological discovery first announced to the world in the pages of *The Zoist* was to be expected. No one acquainted with the ordinary proceedings of these parties could fall into the mistake of supposing that any sense of their duty to science and their readers, or any consideration of justice or fair play, would be allowed to interfere with the display of their animosity towards a journal, which however they may affect to despise it, is in reality the object of their fear and hate. We can readily imagine the mortification they must feel at having to come to the pages of *The Zoist* (*as come they must*) to learn their physiology, and O! climax of humiliation, submit to be instructed by one of those doubly hair-brained visionaries, a cerebral physiologist and mesmerist. Verily they have a most unpalatable potion before them, and many will be the wry faces they will make before stern necessity compels them to swallow it. Poor creatures, they have chosen their part, which is to foster the existing ignorance and bigotry of their readers, and cry, "Great is Diana of the Ephesians," for their own pecuniary profit. When we reflect that as men become enlightened no tools are so contemptuously cast aside as those which have pandered to their own prejudices, we cannot doubt as to the fate which time has in store for these expediency-mongers. Overwhelmed with disgrace and well-merited contempt, and unsupported in their downfall by the consciousness of having acted honestly, they will become objects of pity to their opponents.

There are other points on which we could dilate, but we forbear. And yet we cannot avoid referring to the course which the conductors of the late journal pursued with regard to mesmerism. After this subject was brought prominently before cerebral physiologists by Dr. Engledue in his address to the Phrenological Association in June, 1842, the conductors of the journal pronounced no opinion which can in any way be considered authoritative, till the most able and eloquent paper by Dr. Gregory appeared in their pages exactly

four years after. They certainly reported the opinions of others, and referred to several of the discussions which happened from time to time, but they cautiously abstained from committing themselves to an opinion, although the subject was one on which they could have satisfied themselves by a few hours, nay, a few minutes investigation. And yet what did they permit Dr. Weir to do? To sully their pages with a gross attack on the reputation of Dr. Elliotson, on one who had worked hand in hand with them for years in disseminating the truths of cerebral physiology, and who they knew from previous experience to be a most careful and pains-taking observer of facts. They permitted Dr. Weir* to sneer at his character regarding a subject on which all truth-loving men should have come manfully forward to support him. They permitted, without one word of remonstrance, Dr. Weir to doubt the accuracy of his facts, when they knew that he had not adopted measures calculated to render him a competent judge. They permitted Dr. Weir to insinuate that he was wanting in the first element of a philosophic character, the love of truth,—and that he could not rise above the temptation of the moment and declare his observations to be faulty, if he really thought them so. They permitted Dr. Weir to state to the world in the pages of their own journal, that most probably there were other reasons for the persecution he had received, than his mere attachment to mesmeric truth, when they knew perfectly well, that there is no instance on record since the days of Harvey, where a man has experienced such ungrateful treatment from his professional brethren and the public, for no other reason than his ardent attachment to what he believed to be truth, and what the world *now* recognizes as truth. Men, knowing the fate of Gall,—men, acutely feeling the persecution he received and which compelled him to leave his country,—men, engaged for twenty-five years in trumpetting forth the grandeur of his character—his incessant appeal to facts—his cry when apparently overwhelmed by the number of his opponents, “THIS IS TRUTH, THOUGH OPPOSED TO THE PHILOSOPHY OF AGES,”—we say, men who could feel and apparently admire the moral grandeur of all this, and yet allow themselves to be led away in a course of conduct directly opposed to its spirit, by permitting one of their brethren to be denounced and crushed without

* We are not at all surprized to learn that Dr. Weir has been compelled to discontinue his course of lectures on cerebral physiology in Anderson's University at Glasgow. It appears that he would have lectured to empty benches if he had attempted to deliver another course. From the first we considered the selection of Dr. Weir most unfortunate, and the result clearly proves the accuracy of our surmise. See No. XII., p. 544.

uttering one word to mark their detestation of such proceedings, deserve to suffer in the opinion of all conscientious men, and the organ which they made subservient to their purposes merits, what it has received, extinction.

But enough of fault-finding. In the present instance, it was a duty; and, at the call of duty, we shall never flinch, although we may possibly give offence to those whose conduct we criticize. We have detailed simple facts, we believe we have stated nothing but the truth. "If an offence come out of the truth, better is it that the offence come, than the truth be concealed." Although we do not hesitate freely to censure Mr. Combe where we think the interests of truth demand it, we are as ready as his warmest friends to admit the great extent to which his clear, eloquent, and popular writings on cerebral physiology have contributed to spread an acquaintance with the outlines of the science wherever the English tongue is spoken. With this avowal our commendation must end, for it is our deliberate belief that as a science its progress towards completeness has been retarded by the writings of the Edinburgh school. Oppressed almost from birth by the intellectual torpor generated by the supposed possession of a comparatively perfect system, this strange delusion, disseminated by their writings and *marked busts*, has been like an incubus upon the science, and stopped its upward growth. On this point our views so entirely agree with those published long since by Mr. Prideaux, that we shall take the liberty of quoting them, more especially as we are convinced that the great body of cerebral physiologists in this country still stand greatly in need of being enlightened on the points to which they refer.

"In considering the lamentably little progress which has been made of late years in phrenology, it naturally becomes a subject for enquiry, whether this want of progression is to be attributed to there being little left behind to be discovered, or to some defect in the ability or industry of the cultivators of the science, and the methods they have adopted for its extension. I believe that the former supposition cannot be for a moment entertained by any one who takes an enlarged and comprehensive view of the subject; and individually, I do not hesitate to express a very decided opinion, that the chief cause of a stationariness, which all must regret, is to be traced to the false and exaggerated notions entertained and promulgated by phrenologists, with regard to the present state of perfection of their science, and more especially to the absurd and insane practice of appropriating the whole surface of the head to the organs at present discovered, by stretching one into the other, not only without a shadow of evidence, but absolutely in defiance of the outline presented by nature in those very cases of extraordinary development

which led to the discovery of the functions of the organs. A connexion, for example, was discovered between the tendency to fight, and a circular elevation, just behind each ear, and also between the fondness for children, and two rounded prominences, just above the occipital spine—a space of about two inches intervened between the extreme edges of these separate organs; and a maxim often stated by phrenologists is, that an organ, when prominently developed, occupies a larger extent of surface than usually belongs to it, yet in delineating these two organs on the bust, instead of slightly contracting their limits, in conformity with the above rule, with a consummate folly unparalleled in the annals of any other science, they were extended till they met, in order that philosophers might see no unsightly chasms and vacancies in the heads of the little images with which they amused themselves. It is really difficult to treat of a proceeding so preposterous and so inimical to the progress of knowledge, with common patience; the aspiration for completeness or perfection which has prompted it, may be a very laudable feeling in itself, but when it so altogether outruns discretion as to have recourse to means so absolutely suicidal of its own objects, it becomes a curse to the science about which it employs itself.

“I regard the present arrangement of the organs, not only as not warranted by observation, and opposed to the analogy to be drawn from their respective sizes, but also at variance with what *I believe* to be the fact, viz., that many more than are now recognized, are required to account for the varieties of mental character exhibited by mankind, and considering the extent to which the practice of extending them has been carried, I think there is every reason to believe, that if they were reduced within proper limits, full one-fourth part of the surface of the head would be unappropriated, and were this accomplished, phrenologists having their attention attracted by the vacant spaces, would be much more likely to discover the functions connected with them than at present; the first step to knowledge, is, to be sensible of the extent of our ignorance.

“PHRENOLOGY MUST BE PERFECTED BY INDIVIDUALIZING EACH CONVOLUTION OF THE BRAIN, AND ATTACHING TO IT ITS APPROPRIATE ORGAN OR ORGANS; a result which never can be expected to be effected, as long as phrenologists content themselves with examining the exterior of the head, and still less by inspecting casts taken with the hair on. Let phrenologists reflect on the fact, that the organs in the extent of their surfaces do not bear any invariable proportion to each other—that an organ, the development of which is *large*, is often very slightly more prominent than its neighbour, which may be only *moderate*—the *large* size of the one being principally shown by its surface being more expanded than usual—and the *moderate* size of the other, by its being more than usually contracted; let them consider, that in such cases in order correctly to estimate the development of the organs, it is necessary narrowly to notice the *degree* of convexity of their surfaces, and the situation of the point at which the greatest concentration of brain takes place, and *vice versa*, and they will be convinced, that except for demon-

strating the intellectual faculties, and the relative development of the different regions of the head, casts taken with the hair on are next to worthless. Notwithstanding the parade phrenologists make of the *number* of specimens contained in their museums, from the unsatisfactory and futile practice of taking casts with the hair on, together with the meagre details possessed of the conduct of the individuals, a very large proportion of the contents of existing phrenological collections are in reality little better than rubbish, and valuable only in the eyes of individuals of heated imaginations. One hundred casts of the brains and skulls of such individuals as Bentham, Napoleon, Shelley, Goethe, Fichte, or Schelling, whose names would constitute a sufficient description of their characters, would afford more materials for advancing the progress of phrenology than all the present phrenological museums united, the skulls and casts of skulls they contain excepted."—*Speculative Analysis of the Mental Functions*, pp. 55—58.

L. E. G. E.

BOOKS RECEIVED.

Mesmerism and its Opponents. By George Sandby, M.A., Vicar of Flixton, Suffolk. Second Edition, considerably enlarged. With an Introductory Chapter.

We introduced the first edition of this excellent work to our readers in our sixth number. The new edition contains such a mass of new matter, that it is almost a new book: and the author, intent solely upon doing good to his fellow-creatures, has fixed a price upon it which can be but just sufficient to pay his expenses if a large impression is sold. He brings the recent progress of mesmerism down to the present moment: shewing that *three hundred and twelve* surgical operations have been rendered in this country and abroad *painless by mesmerism*, and endless cures of diseases effected, many of which had proved too much for the ordinary course of treatment conducted by men of the highest reputation; and that a very large number of converts have been of late made to the conviction of the truth and utility of mesmerism, many of them medical men, whose names and residences he furnishes.

As the reverend author is a mesmerist, not from reading, but from witnessing the phenomena in a very great number of cases belonging to others, and, what is a much better method of studying the subject, were people sufficiently interested to take the trouble, from inducing the phenomena himself, and procuring all the blessings of mesmerism to the diseased and anguished himself, he is qualified to write boldly: and he does write boldly and fervently, like one having authority, and in very deed he has the full authority of truth and good intention. As an exhorter of mankind to that religion which professes universal benevolence and sympathy with all sufferers, he spares no pains in any part. He states his own experience, and that of others in this country, and then breaks forth,—

"Here, then, is a train of witnesses in favour of our science! Here is a succession of evidence from men of ability, of education, of honourable standing in society, from whose report alone, the existence of mesmerism as a fact in nature might be confidently predicated! And this list might have been swelled to any extent! What an amount, moreover, have we here of happiness conferred! What a mass of pain, of sickness, of sorrow, lightened or removed! Here at length are a few pleasing pages in the long sad chapter of human life! Here, at last, is a delightful study for the philanthropist and the Christian! And all these blessings communicated by means of a power that is derided, or dreaded, or disbelieved! We have confined our testimony to what has occurred in this country alone and within the last few years—but what a pile of narratives could have been

added to it, if the limits of a humble work like this would have allowed it. It might have been added, that on the continent mesmerism has been received as a fact (*un fait accompli*) for years : that in Germany it is studied and practised to a considerable extent ; that in Prussia many physicians make use of it under the authority of government ; and that in Berlin in particular the greatest success has attended its use ;—that in Stockholm degrees are granted in the university by an examination on its laws ; that in Russia, the emperor appointed a commission of medical men to inquire into it, and that this commission pronounced it ‘ a very important agent,’—that the first physician of the emperor, and many others at Petersburg, speak in favour of its utility ; and that at Moscow a systematic course of treatment under the highest auspices has been employed for years. In Denmark, physicians practise it under a royal ordinance, and by a decree of the College of Health. In Holland, some of the first men take it up. In France, the extent to which it is practised is considerable indeed. A commission of the Royal Academy of Medicine there recommended that mesmerism should be allowed a place within the circle of the medical sciences (*comme moyen thérapeutique devrait trouver sa place dans le cadre des connaissances médicales*). Some of the first physicians in Paris affixed their signatures to this report. I might mention the cases related by Foissac in his report : I might give extracts without number on the subject from different French and German works. I might quote from De Leuze, Puysegur, Wienholt, Treviranus, Brandis of Copenhagen, &c. *usque ad nauseam*. The great name of Hufeland, of Berlin, is a host in itself.”

He takes much trouble with those dolts of his own profession who ascribe the effects of mesmerism to the devil. The task of noticing these men must have filled him with disgust and shame—disgust with them as authorized and ordained teachers of mankind, found on examination fit for their office, and shame that they belong to the same profession as himself. Will the world believe that a most popular preacher, and we believe a canon of some cathedral, who condemns mesmerism, says, “ I go of course on what I have read. I have *seen nothing of it*, nor do I think it right to tempt God by going to see it. I have not faith to go in the name of the Lord Jesus and command the devil to depart.” What can the educated men in Germany, France, and Switzerland, think of the Church of England when many of its clergy hold forth as they do, grossly ignorant as they are, in words similar to these of the Rev. Hugh M’Neile. Nothing more could be expected from an ignorant and dirty village priest of Belgium or Italy. “ In the time of Elizabeth,” says Mr. Sandby, “ there was a strong feeling and prejudice against the use of forks. One divine preached against the use of them as ‘ an insult on Providence not to touch one’s mouth with one’s fingers.’ Probably the eloquent preacher would not enter a room where a fork was laid in order to boast that he had seen nothing of one.”

The work is rich in information, given in the most agreeable manner and illustrated by innumerable anecdotes and interesting references. Every question is argued well,—the evidence of mesmerism, the fallacy of the objections to it, the highly improper conduct of the medical profession in prejudging it when it is one of the mightiest powers in the healing art : and he is always courteous and polished, as a clergyman should be. *No one* will read the book without great instruction and improvement as well as entertainment, and we think that every reading person throughout the kingdom should peruse it. *We entreat every mesmerist to purchase one or more copies, and lend in every direction.* The price is a very trifle ; and the good which must be accomplished by the book is incalculable. We have no doubt of its rapid sale : nor do we doubt that, coming at this opportune moment, it will do far more service to the holy and mighty cause of mesmerism than any work which has appeared upon the subject in this country.

Essay on the Constitution of Society, as designed by God. By Daniel Bishop.

The Edinburgh Phrenological Journal. No. XCIII.

The Principles of Nature, the Divine Revelations, and a Voice to Mankind. By and through Andrew Jackson Davis, the “ Poughkeepsie seer” and “ Clair-voyant.” In Three Parts.

Record of Cases treated in the Mesmeric Hospital from November, 1846, to May, 1847: with reports of the official visitors. *Printed by order of Government.* Calcutta.

Howitt's Journal. Numbers from September to January.

NOTICES TO CORRESPONDENTS.

Mr. Braid has addressed a long letter to the editor of the *Medical Times*, and which is inserted in the number for November 20th, 1847. He requests the editor of *The Zoist* to insert it in full, but we must really decline acceding to this modest request. The letter contains nothing which can in the least interest our readers, except the simple fact, which Mr. Braid has thought it right at the ninth hour to record, viz., that the assertion made by Mr. Wakley, that Dr. Elliotson was the gentleman before whom Mr. Braid performed some experiments in London, is (as are all the other statements relating to mesmerism in the pages of the *Lancet*) perfectly untrue.

Since this was penned, we have been apprised by Mr. Braid of his letter to the *Medical Times*, and of its rejection by the *Lancet*, to which also he sent it.

We regret that want of room compels us to defer the interesting communications of Miss Wallace, Mr. Barth, Mr. Armour, Dr. Elliotson, Mr. Holland, Mr. Reynoldson, Mr. Saunders, and Mr. West, Surgeon, till our next number.

We have just seen the following in *Galvani* of last week:—

“Madame Sancerotte, a somnambulist, living at No. 3, Rue Turgot, was on Friday brought before the Tribunal of Correctional Police, to answer the charge of swindling, and of illegally practising the medical art by means of somnambulism. The wife of a person at Montmorency having lost two horses which she had let to two young men to make a promenade in the forest, went to Mme. Sancerotte, who put herself into a magnetic trance, and took hold of the woman's hand. The latter then put several questions to her respecting the horses. The somnambulist, to the intense astonishment of the woman, correctly described the colour of the animals, and stated that her husband and another person had sought for them in a particular part of the forest, which was perfectly true. The sleeping lady then added, that one of the horses would be found at the Ile Adam, and the other in the forest of Montmorency. For this consultation she received 10fr. It turned out that the horses were found, not in the Ile Adam or in the forest of Montmorency, but at La Chapelle, St. Denis, and this falsification of the prediction constituted the alleged act of swindling. But the woman who was said to have been swindled gave the strongest testimony in favour of the accused, stating that the description she had given of the colour of the horses and of the search made by her husband, convinced her that she was no impostor, adding that she had no doubt whatever that the horses had really been taken to the Ile Adam and to the place she had mentioned in the forest of Montmorency, and that she was convinced that, if she had pressed the accused with questions, she would have finished by stating that the horses were at the Chapelle St. Denis. In the face of this testimony the public prosecutor abandoned the charge of swindling. To establish the accusation of illegally practising the medical art, a witness was called who stated that she had paid the somnambulist to prescribe for some dreadful pains which she had in the head; but she added that the prescriptions of that person had completely cured her, though she had not been able to obtain relief from all the doctors of Paris. The witness added that before placing confidence in the accused, she determined to put her skill to the test, by asking her where the key of a drawer which she had lost for a long time could be found; whereupon the accused mentioned a spot, and there, sure enough, the key was discovered. In consequence of this favourable evidence, the tribunal only condemned the somnambulist to a fine of 5fr. The President recommended her for the future not to give consultations without the presence of a physician.

All communications must be addressed to the care of Mr. Bailliere, 219, Regent Street, for the Editors; and it is earnestly requested that they be sent a month before the day of publication.

END OF VOL. V.