

# THE ZOIST.

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- I. *Observations on Dr. Maitland's Opinion that Clairvoyance is forbidden in the Old Testament.* By the Rev. GEORGE SANDBY, Vicar of Flixton, Suffolk.

"TRUTH abstractedly, and *because it is truth*, is to the mass of mankind a thing indifferent. . . . We have got, they say, what we want, and we are well contented with it; why should we be kept in perpetual restlessness, because you are searching after some *new truths*, which, when found, will compel us *to derange the state of our minds* in order to make room for them."—DR. ARNOLD. *Lectures*, p. 293.

TO THE EDITOR OF THE ZOIST.

Flixton, February, 1850.

SIR,—In the masterly refutation of Dr. Maitland's book, which appeared in your last number, the distinguished writer introduced an important argument, upon which, from the evident purpose of brevity, he dwelt far less than all his readers could desire. It is almost presumptuous on my part to attempt to follow so powerful a pen: still it appears desirable to pursue the subject a little further, and fill the outline which he furnished more fully and more in detail. Many persons, who are not competent to enter into the learning and reasonings of the question, still cry out with Dr. Maitland, that "clairvoyance is forbidden in the Old Testament," on whom, perhaps, the following plain observations may not be without their weight.

After a thorough sifting of Dr. Maitland's etymological theory, the reviewer concludes, at p. 399, with saying:—

"However, let us, for argument's sake, suppose this hypothesis to be established; let it be supposed that this puzzling word *AUB* was understood by the ancient Hebrews as applicable to persons who were in reality mesmeric clairvoyants or their mesmerisers: what is the inference? Is this law binding on *us*? . . . It would be absurd



to suppose that each Mosaic ordinance is binding on us, till we can shew both what were the reasons for the enactment, and that those reasons no longer exist. But in the present instance there seems no reason to doubt that the persons who practised 'witchcraft,' 'magic,' or 'aub,' did consider themselves as employing the agency of demons—of beings called gods—and *worshipped by the heathen,*" &c. &c.

A conclusive answer to Dr. Maitland's elaborate reasonings is at once found in the above extract. In fact, our learned opponent stopped short in the middle of his demonstration, forgetting that a *malum prohibitum* may not be a *malum in se*, and that a prohibition may only extend to a particular purpose; or, in other words, that even if modern clairvoyance be identical with the ancient *aub*, still that the relative circumstances may be different; and that the question yet remains, whether it were not the *circumstances*, and not the *quality of the action*, that rendered the practice criminal? "Is it the whole truth?" asks Dr. Maitland, somewhat in a tone of condemnation and suspicion, when speaking of certain writers on mesmerism; and the very same question may fairly be retorted on the excellent doctor himself. Has he, in fact, given the whole statement of the case, context and all? Is there no "reserve," to quote his own quotation? or rather, no forgetfulness of an essential point? Granted, as the reviewer says, that the use of "familiar spirits" was forbidden to the Israelites, and that "familiar spirits" are now proved to be extatic clairvoyants, still what was the object of the prohibition? Simply because the practice was connected with the usages of idolatry. Idolatry, we know, was the besetting sin of the Israelites. Idolatry was the temptation under which they most readily fell. Against the fascinations of idolatry the peculiarities of the Mosaic ordinances were especially directed. The principal aim of each established law, and of each threatening and judgment, was to mark to his people Jehovah's hatred of idolatry. And if we consult the *context* of those chapters in which this prohibition of "familiar spirits" is expressly introduced, we shall find that the whole bearing of the injunction had reference to a connection with idolatry. *This point Dr. M. altogether ignores.* I can scarcely find any allusion to it; and yet it is the essential point,—the point which gives a clue to a right understanding of the interdict. And as every Christian reader, whose sympathies are with mesmerism, has an interest in the explanation, I will proceed to prove in detail the correctness of the assertion.

If we turn, then, to the 19th and 20th chapters of Leviticus, where the first prohibition of "familiar spirits" is recorded, it is clear from the whole context that the interdict



had reference to the absurd and idolatrous customs of the people around. Many of the things forbidden in those chapters had confessedly nothing in them intrinsically wrong; they might be very silly, but they were not *per se* sinful; the evil consisted in the interpretation attached to them. The difference to be observed between clean and unclean beasts, a difference which, as we are now taught, is of no value, is introduced only a verse or two before that very passage which Dr. M. expressly quotes with some alarm, about a "man or woman having a familiar spirit," and being put to death. Again, though men were not to use "enchantments," they were also not to "round the corners of their heads, nor to mar or shave the corners of their beards, nor to make themselves bald, nor to cut their flesh," &c. It is impossible to disunite these trifling ordinances from commandments that appear to partake of a more serious character. They run into each other, as it were, and all refer to the same principle; and it is marvellous that a candid writer like Dr. Maitland should overlook their connection. True it is, that along with these trivial prohibitions are intermingled various injunctions of a strictly moral and permanent tendency; and the reason is obvious. The Canaanitish people, amongst whom the Israelites had arrived, were as eminently immoral as they were idolatrous; and the two offences were often so mixed up together, that the one class of sins was supposed to lead on to the other, and to create an assimilation between them. Consequently, to read these prohibitions aright, we must regard the object which was in view, and that was the avoidance of idolatry. And "*therefore*" it was, as Moses himself says (chap. xx. 25), that the "*difference*" was enforced, and that the Israelites were not to "walk in the *manners* of these people," (ver. 23), and that they were "separated from them." And thus it is, that in the very verse antecedent to the one in which a "familiar or clairvoyant spirit is ordered to be stoned," it is strongly stated that the Israelites "were to be *severed* from other people," as clearly indicating thereby, as words can express it, that the condemnation of this particular practice, whatever it was, was with the purpose of rendering the Jewish people as unlike as possible to their neighbours. And yet of all these tendencies to idolatry, Dr. M. observes nothing: it seems a strange omission in his argument. But, to quote his own words, "I mention the reserve, not to blame it, but simply as a matter of fact which ought to be known," as throwing light upon those passages which *are* referred to.

The next important passage, from which our author's scruples have arisen, is found in the eighteenth chapter of



Deuteronomy, in which "witches and necromancers and observers of times, and consultants of familiar spirits, &c." are forbidden; but here again, the purport of the prohibition has an undoubted reference to the connection of these usages with idolatry, but here also the Lambeth librarian is silent as before. It is true, that Dr. M. observes that the "restriction related expressly to things which had been practised by those without the law, to the *abominations* of the nations, the sins of the heathens, for which they were to be destroyed," implying by that, that they were abominations in themselves, (which is the very question at issue,) for he forgets to add, what the context clearly proves, that these particular abominations had become abominations from their being part and parcel of idolatrous superstitions. They were abominations relatively. Is the "observance" of particular times or days an abomination in itself? Is a statue an abomination in itself? Is sculpture *unlawful* for a Christian? Is the planting a grove of any trees near unto the altar (or house) of the Lord, an abomination in itself? (chap. xvi., 21.) If the reader but turn to the 12th chapter, v. 30 and 31, and to the 20th chapter, v. 18., and to sundry other kindred passages, he cannot but see that all these "abominations were done unto (or for) their gods;" that the nations provoked the Lord to anger with strange gods, and with their abominations, and sacrificed unto devils and not to God. This was the whole gist of the prohibition. The charge was anti-idolatrous. In all probability, the attendant circumstances of all these charms and divinations were as nonsensical and harmless in themselves, as some of the fetish rites of the modern African, or the ceremonial absurdities of the Polynesian priesthood. It was the intention that alone gave them importance or significance. Whether the things were in themselves real or false, or what is more probable, partly true, and partly wedded to imposture, matters not for the argument: the point that rendered them a sin and abomination was, that they were mixed up with the usages of heathenish worship. That this is the bearing of the whole passage must be clear to any one, who will carefully read through the three or four chapters preceding the one in question; and yet I am almost certain, that the word "idolatry" is not named, if it be even alluded to, in the course of our author's reasonings. The fact is, our commentator had so overlaid his mind with "much learning" and with devotion to a theory, that the simplest point in the question slipped from his memory.

And the more we pursue the inquiry, the more shall we be satisfied of the correctness of this explanation: for example,



if we examine two instances which Dr. Maitland expressly brings forward "as being peculiarly worthy of attention."

First he refers to the conduct of king Manasseh, who, amongst his other evil acts, "dealt with familiar spirits." Now whether these familiar spirits were "willers" and clairvoyants, or, on the contrary, connected with practices utterly foreign to mesmerism is unimportant. Manasseh is signalized for his wickedness; and his wickedness is pre-eminently characterized for its ultra-idolatry. The very little that is said of this king relates to that topic; and it is clear that he merely dealt with wizards and familiar spirits in subservience to his besetting propensity of idol-worship. Now there is no abstract harm in making a circle on the ground, and putting some herbs into a caldron, and burning some charcoal in the middle of a wood: but these acts become a sin, if they be done with a sinful purpose: and so with mesmerism and clairvoyance, it is the *abuse* and not the *use* that condemns them.

Secondly, Dr. M. refers to the good king Josiah, who, amongst his good actions, "put away familiar spirits." But why did he put them away? His history explains it; his whole reign was one uninterrupted protest against idolatry and idolatrous usages. He was a root and branch destroyer. Whatever had any connection with the abominations of heathenism found no mercy in his eyes: and he swept the whole tribe of its satellites out of the land of Judea; and amongst them, the unlucky clairvoyants, if such they were, suffered the same fate. But what argument is that? If men will pervert a good thing to bad purposes, they must take the consequences: evil communications corrupt the purest and most lawful of usages, and clairvoyance is no exception. But verily, Dr. Maitland's two instances that are so "peculiarly worthy of attention," tell most provokingly against him.

The only possible argument, as it appears to me, that Dr. Maitland can advance against this view of the subject, is this,—that the prohibition of all these usages is not stated *in direct terms* to be in consideration of their connection with idolatrous customs. No copulative conjunctions are introduced into the sentences, broadly affirming that "on account of," and "in consequence of," their idolatrous tendencies, these particular practices were interdicted. And this must be admitted. Our conclusion is derived from the context, and from its general harmony with other passages. But there is nothing unusual in this; it is rather in strictest keeping with the whole style of the Mosaic books. No one knows better than the learned librarian of Lambeth, that an elliptical form of composition is one of the characteristics of



these very antient writings. Let us take as an example, what every school boy is familiar with, the language of the Second Commandment. It is a precise case in point; and by its grammatical and conventional interpretation the matter at issue can be decided. Take the first sentence, as Dr. Maitland takes his sentences, abstractedly and by itself. "Thou shalt not make unto thee any graven image, or *any likeness of any thing*, that is in heaven, &c." What can be, *primâ facie*, more peremptory than this ordinance? There can be no evasion from its most direct language. Nothing must be constructed by human fingers that has the slightest similitude to any object existing on our earth. The words are positive. Dr. M. must not say, that this restriction has reference to the worship of idol-images, and that a *literal obedience* to its injunctions is no longer a point of universal obligation. Instructed by his casuistry, we must proceed more scrupulously. *If* clairvoyance *be* really alluded to in Leviticus and Deuteronomy, and its practice forbidden, and if no respect is to be paid to the context and to the sense of the adjoining chapters,—then on the very same grammatical principles, every young lady, who now designs a spaniel on her worsted work, every astronomer with his orrery, every botanist with his painted "flora," are alike guilty of the sin of disobedience. The one act is as much interdicted as the other: "Thou shalt not *make* to thyself the *likeness of any thing*." Nor will the subsequent sentence remove the difficulty. Taken literally and by itself, and without the admission of an elliptical construction, it rather *adds a fresh* injunction, instead of explaining the former away. "Thou shalt not bow down, &c." That is, *first*, we are not to make the likeness of any thing, and then we are not to worship it; but if we stop short of the second offence, it by no means follows that we are at liberty to commit the first one. Now, does Dr. Maitland take this passage in this literal way? If, on the contrary, he claims the conventional interpretation of this commandment, as applied to a Christian people, on the ground that the genius of the Hebrew language dispenses with those conjunctive particles, which would convert the sense of the two sentences into one harmonious whole; then must the interpreter be consistent with his own interpretations, and all his anti-clairvoyant texts must be explained by the same rules of exposition, and his hypothesis and its consequences fall to the ground. In common honesty, there is no alternative: there must be no playing fast and loose in matters of this serious nature: a man must abide by his construction in one place, or not hold by it in the other. Dr. Maitland,



it should be remembered, is starting unexpected scruples for tender consciences: he "particularly addresses himself to his clerical brethren," (p. 48,) not forgetting among them some "most zealous mesmerists," to whose humble pages he does not disdain to allude. For myself, I will simply observe, that I have no wish to meddle with a forbidden practice. Let the prohibition of clairvoyance be clearly established on principles which will apply to other passages of the Old Testament, and I am content to obey: but let us not be frightened from the study of nature by the conjurations of an illogical crudition: nor let great truths be held forth as a subject for suspicion and avoidance on evidence at the best of a merely conjectural interpretation, and on canons of criticism which are not equally adopted in homogeneous passages.

The religious mesmeriser, in whose mind doubts have been raised by Dr. Maitland's enquiries, will understand my argument better by an illustration taken from modern history. When Columbus, in his fourth voyage, was stationed off Jamaica, he was fearfully distressed by a scarcity of provisions. From his knowledge of astronomy, he was aware that within three days there would be a total eclipse of the moon; and, to induce the Indians to bring food to his ships, he asserted that the Deity was angry with them, and would shew his anger by a complete obscuration of that luminary. The stratagem answered. When the darkness commenced, the ignorant natives hurried down to the shore with provisions; and Columbus, by the success of his prediction, obtained a permanent influence over their minds. Now let us suppose that, on the arrival of the Israelites in Canaan, an acquaintance with astronomy was confined to the heathenish priesthood, and that they annually availed themselves of this study, for the purpose of swaying their superstitious followers. Should we not then have read in Moses, of the "abominations of eclipse-prophets," and of threatenings against those who imitated them? But would the prohibition be now in force, and the compilation of an almanack be a thing sinful in itself? And yet there is no difference. The study of eclipses and the study of clairvoyance are equally but the studies of nature—of nature in some dark phase; and they are both alike sinful or innocent, according to the spirit with which they are undertaken. One difference, indeed, there is: in our own days, clairvoyance is a novelty, while the announcement of an eclipse is a familiar sound. And in matters of science, let it ever be remembered, it is the novelty that favours the cry of "irreligion."

The whole point, then, of our author's argument resolves



itself into this, that clairvoyance has been abused, and is consequently unlawful. An awkward inference! for if Dr. Maitland will but apply it to his own actions, he will find himself marvellously circumscribed in his movements and will. In every twenty-four hours there is scarcely a single action upon which our scrupulous opponent enters, that may not be perverted from its rightful purposes into an offence. Nay, let us hear his own words:

“Nothing can be more innocent than dipping a pen in ink, and writing a few words, but this does not make it lawful for one man to sign another’s name to a deed.”—p. 69.

And so of clairvoyance. Nothing can be more innocent or useful than the practice of introvision, by which a somnambule might descry the internal condition of a sick man, and thereby enable a fatal disease to be arrested; but it does not thereby follow that all we wicked writers in the *Zoist* deem ourselves privileged to use the faculty of our clairvoyants for the purpose of prying into matters that do not concern us, and that we shall peep “into the banker’s shop or pawnbroker’s cellar” (p. 70), to see if our best friend has overdrawn his account, or deposited his wife’s jewels for an accommodation.

The strangest point, however (with all deference be it said), in Dr. Maitland’s book, is his last question, viz., “is mesmerism divisible?” In other words, our author, who is a man of humanity, is naturally well inclined towards the therapeutic departments of our science, and would be glad to “see a mesmeric hospital well supported and well filled;” but he entertains objections against clairvoyance and the “higher phenomena,” and is desirous of learning whether the mere mesmeric treatment can be obtained apart from and independent of the other? Of course we cannot but respect the scruples of a conscientious man; but surely, that any one, with the acquirements of Dr. Maitland, should gravely propose this last interrogatory, seems (I really mean nothing uncivil) almost an absurdity. “Is mesmerism divisible?” In other words, is nature divisible? Is nature under our control? Can we stop, or propel, or guide or moderate the invisible workings of a sentient animal like man, whose composite constitution is an enigma, and of the immediate causes of whose vitality and action not the profoundest physiologists are yet agreed? All that we are taught is, that “God breathed into man’s nostrils the breath of life,” and that “man is a living soul,” “fearfully and wonderfully made,” but beyond this we are in darkness. We can map out the



brain, indeed, and we can classify the nerves; but to what extent the powers of the brain or of the nerves may yet reach, we know not. And to suppose that the movements of the brain or of the nerves when in an abnormal condition, can be regulated like those of a locomotive steam-engine, whose speed is arrested by the finger of a conductor, is to transform our mysterious being into a mere piece of human workmanship, and to regard man as more of a machine than the most ultra-materialist ever described him. Mesmerism must be accepted, as we accept all other gifts of God's providence, as a whole, and not in chosen and special parts; we must take nature as we find her; we cannot refuse what we do not chance to value; we must follow truth, where truth, perforce, may lead us. We cannot say to nature, in any one of her departments, "Thus far shalt thou go, and no farther." We cannot raise up some scientific Canute, who shall sit in his professorial chair, and bid the waves of human knowledge roll backward and be still. Do we divide astronomy? Do we divide geology, chemistry, or optics? Do we bid Lord Rosse rest contented with the eyes that Providence has given him, and not pry into worlds that were never meant for man's inspection, by the aid of "unlawful" and presumptuous telescopes? Do we warn the Dean of Westminster against pre-Adamite theories, and require a line of demarcation between a permissible or forbidden geology? Or do we tell the accomplished Professor Wheatstone that it was never intended for finite beings to imitate the lightning's velocity of action, by the uses of a too adventurous electricity? No: we do nothing of the kind. And why, then, are we to employ this language in mesmerism, more than in any other study? I can only imagine, because that it is comparatively a *new* study, because we are not familiar with its results and its marvels. It is, indeed, surprising that Dr. Maitland, who has read so much on the subject, does not perceive that the various phenomena are often so mixed up together, that an interruption of their union would be impossible; that the therapeutic processes spontaneously develop the clairvoyant powers, and that the clairvoyant powers are actually ancillary to the therapeutic processes; and that while many mesmerists, during their whole practice, in spite of all their efforts and their "willings," can induce little beyond the cure or mitigation of disease (results, indeed, sufficiently valuable of themselves), other practitioners seem hardly able to enter upon a case without eliciting indications of the highest classes of magnetic phenomena. In fact, there is but one division to be dreamt of, the division between the *use* and *abuse* of the



practice ;—the division between the benevolent, the truth-loving practitioner, and the man who degrades the secrets of nature to his own selfish purposes, and to the charlatan tricks of simulation and fraud.

One consideration raises a smile. Dr. Maitland's scruples, it is seen, have respect to clairvoyance ; but mesmerism, in its ordinary application to surgery or sickness, he estimates as highly as any of us could wish. He has known mesmerism, he says, to be true "for more than twenty years," and he thinks that "every person of common humanity must earnestly desire to promote, by all lawful means, a method which offers such benefits." This is the language of a Christian and a philosopher ; and I thank the excellent writer for his outspoken benevolence and honesty. But is he aware that for such language he will assuredly be denounced in certain quarters, as being "little better than one of the wicked?" He takes, indeed, a high tone with us ; but how will he stand with more precise and more timorous consciences? Nothing, let it be observed by the way, more evinces the improved position of mesmerism in this country, than the language and the scruples of Dr. Maitland. When, in April, 1842, not quite eight years back, Dr. M'Neile preached at Liverpool that unlucky sermon of his on "satanic agency," not a syllable fell from his lips respecting clairvoyance. Clairvoyance was not even alluded to. Clairvoyance was in that day too preposterous a question to be even mooted for a moment. The whole drift of the Liverpool argument was upon——what?—aye, what? *Insensibility to pain!* Mark this, Dr. Maitland! The extreme sinfulness of a condition in which a painless and formidable operation could be performed, and in which a wound could be dressed, and cleaned, and dressed again, without the patient knowing anything whatsoever of the process ; this was the *sole burden* of Dr. M'Neile's discourse, and this his sole incontrovertible proof that mesmerism was little else than the "mystery of iniquity." "*Is mesmerism divisible?*" was the question asked in those days also. The mere sleep, with its soothing properties, was not objected to ; "we know what sleep is," said the sermon ; but we were not to venture beyond the realms of Somnus into the forbidden ground of unconsciousness to pain. Thanks, a thousand thanks to chloroform ! we have escaped that nonsense. We have escaped the taunts of the sceptical surgeon, on the one side, and we have escaped the reproofs of the superstitious religionist on the other—for an anæsthetic operation is an everyday occurrence. Still, in the eyes of the popular preacher at St. Jude's (unless he has written his recantation), Dr. Mait-



land will be regarded as not far superior to "a writer in *The Zoist*;" and all his scruples respecting clairvoyance will not compensate for his adhesion to surgical mesmerism. In fact, Dr. Maitland patronizes the black art only in a subordinate degree. What is lawful at Lambeth is licentious at Liverpool; and time and accidental circumstances make the only difference between him and one of ourselves. And eight years back, had our learned librarian, who wishes to see a "mesmeric hospital well supported and well filled," but travelled to the great mart of commerce, he would have had to pay the penalty of his rash benevolence, and our anti-clairvoyant would have been pointed at as one that was leagued with "familiar spirits;"—not, indeed, the great spirits that govern the higher phenomena, but those inferior sprites that simply preside over mesmeric insensibility, and bring human and Christian victims into an awful condition of unconsciousness and ease! Does not this fact offer a lesson to those who raise hasty scruples about matters of science? Or rather might it not furnish an amusing chapter for the second part of our author's *Illustrations and Enquiries relating to Mesmerism*??\*

We have, however, to thank Dr. Maitland for his honorable testimony. He broadly declares that he has long been persuaded of the reality of mesmerism, in its common phenomena; and, respecting clairvoyance itself, he regards the evidence to it as so overwhelming, that any discussion on the subject is no longer needful. With a lover of the truth like this, is it too much to hope, that we may still enlist him on our side?

I remain, Mr. Editor,

Your humble servant,

GEORGE SANDBY.

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\* Dr. M'Neile, in his sermon (p. 147), expressly raised the charge of "dealing with *familiar spirits*," on the ground of an induced and painless sleep; referring, in fact, to the identical passages of Scripture, which Dr. M. himself uses.



II. *Cure of a severe and remarkable case of Hysteria with mesmerism.* Written by Dr. GUISAN of Vevey, Switzerland, and communicated by the Honourable Carolina Courtenay Boyle, Maid of Honor to the late Queen Dowager, to Dr. Elliotson, and translated by him from the French, for *The Zoist*.

" 5, Sydney Place, Brompton.

" 5th February, 1850.

" My dear ———. I have to thank you for your cheque. I regret to hear of Mrs. ———'s malady being confirmed ovarian tumor. Of course *medicine is entirely useless*, for it is quite *irremovable by the action of the system itself*, through which only medicine can act. For the *same reason*, mesmerism, supposing it were true (*which is not the case*) must be useless.

" Acting, however, as it does, on the nervous system, *it becomes injurious by its depressing influence*. Nonprofessional persons may be excused for believing in its remedial powers; but *any medical man so convinced can only be fit for Bedlam, or to be written down 'the long-eared animal.'*

" The only cure is the *removal* of the tumor, and that may be done without excessive risk, provided the constitution of the patient be strengthened and fortified in every possible manner.

" Ovarian disease is made a peculiar study by some practitioners in this metropolis, and is much more tractable than it was long thought to be. The first of these, in point of ability and prudence, is Mr. Walne, of No. 72, Guildford Street, Russell Square. If I were you, I would take his opinion on Mrs. ———'s case.

" How came you to know the tumor is steatomatous? Somebody must have been meddlesome, if the tumor has been punctured.

" I am, my dear Sir, yours truly,

" D. O. EDWARDS.\*"

Millard's Hill House, Frome, Somerset,  
February 28th, 1850.

To Dr. Elliotson,

DEAR SIR,—I beg leave to offer you an authentic account of a case of hysteria, in its most complicated form, cured by mesmerism. The cure was performed by a gentleman of my acquaintance, whose benevolent exertions in behalf of the

\* The writer of this note, so exquisite in truth of statement and in reasoning, to the husband of a lady, is a general medical practitioner, a conspicuous writer in the *Lancet*, a great friend of Mr. Wakley, and one of those chosen by him to be present when I foolishly demonstrated the beautiful, unquestionable, and—to all philosophic heads—deeply important, mesmeric phenomena of the Okeys, to that person, who, with his little knot of companions, was totally unqualified to appreciate them. Mr. Edwards said, in a magazine, and still wisely says, that all the mesmeric effects, even the sleep, were impositions.

This Mr. D. O. Edwards attended the lady, and persisted in declaring that she was some months gone in the family-way. I then saw her, and pronounced the case to be one of ovarian tumor; and this has turned out to be the fact. After me another practitioner saw her, who said he could cure her by a peculiar method, punctured the tumor, let out a teacupful of pus, and of course left her no better for the operation or his agonizing bandages, but charged twenty guineas for his tapping.

She is now mesmerised by her husband and myself, and receiving very great benefit.—JOHN ELLIOTSON.



poor sufferer came very much under my ken, during my serious illness at Vevey, in Switzerland, in the summer of 1848.

Madame Paschond had been brought up under the eye of the physician who attended me. I felt much interested in her, on account of his description of her rare piety and patient suffering. Dr. Guisan is the writer of the manuscript which I enclose, a man who has numbered some sixty years. He wept for joy when, through my theory and Mr. Bayley's practice, his young friend was saved from starvation. She had already passed eight days and nights without food of any kind whatsoever, having entirely lost the power of swallowing. I saw her at work, for her hands were no longer collapsed; but her teeth, even then, were set firmly together. She was waiting for Mr. Bayley to come and open her mouth, to feed her.

To you, who have seen so many cases, this one will not appear incredible. The circumstances of the cure were so well known at Vevey, that the proprietor of the *Trois Couronnes*, a connection of the Invalid's, came to thank me, to whom thanks were scarcely due. Mr. Bayley's benevolence will never be forgotten. He has more cases, which Dr. Guisan has lately sent over, thinking I should like to offer them for *The Zoist*.

With every good wish, dear Sir, believe me very truly your obliged and faithful co-disciple,

CAROLINA COURTENAY BOYLE.

"Velle est agere."

IN reading the discussions of the Royal Academy of Medicine during 1826, we are struck with the excitement produced by the simple question, whether a committee should be appointed to ascertain the reality of the mesmeric phenomena. Two distinguished members, MM. Rostan and Georget, asserted their reality, but a large number doubted or denied, and, from fear of being considered dupes, declared both mesmerisers and the mesmerised to be cheats. The members for the most part regarded this question as unimportant, because a cure by mesmerism, they asserted, was merely the addition of one disease to another. However, a committee was appointed, but without any result: and so will it always happen when the enquiry is conducted with the aid of professional mesmerisers and somnambulists—of cheats who know how to exhibit phenomena which are a mixture of truth and trick that are not readily distinguished from each other and disgust every honest enquirer.

I conceive that physicians who have attended to the sub-



ject will feel an interest in a case published by myself, as I am not a mesmeriser, and was a witness only of the cure.

Madame P., 20 years of age, tall, strong, of a nervous and sanguine temperament, and born of a very nervous mother, was seized, when 14 years of age, with severe inflammation of the brain.

Some years afterwards, while boarding at Zurich, she fell into the lake, and was taken out senseless and restored with great difficulty. Soon after this, she had a cough and spat blood; was treated with repeated bleedings, but was not cured till she had regularly used a cold bath during the whole winter, by the bold direction of Dr. Locher Balber.

On her return to Vevey, she complained a little of her stomach; but soon got married, and, in a few months—in the autumn of 1846—sent for me.

She was complaining of a pain in the left side of the lower part of the abdomen (the left *iliac fossa*), and the spot was tender, tense, and swollen. I prescribed leeches, poultices, and a mixture containing extract of henbane and laurel water.

The complaint yielded; but re-appeared on the right side, and was treated as at first. An internal examination, by a midwife disclosed irritation, heat, and tenderness of the vagina; but the patient would not allow any accuracy of examination.

In about a fortnight the pains had ceased; but there was obstinate constipation, and as much enlargement of the abdomen as ordinarily occurs at the seventh month of pregnancy.

In February, 1845, she was suddenly seized with hysteric spasms. Her neck was so constricted that strangulation seemed not unlikely;\* an insurmountable lock-jaw prevented any remedy from being put into her mouth; a powerful constriction of the sphincter ani prevented the introduction of a tube, and moreover the legs were as rigid as iron bars, and so drawn together as to render such an operation very difficult. I bled her in the right arm, and the result was universal relaxation of the muscles; but in a few days all the symptoms returned: and, in addition, the right arm was bent so rigidly that no effort could extend it: the circular muscles of the eyelids were contracted, and to the loss of sight from this cause was added complete deafness. As tepid baths, continued for many hours, and repeated—first consisting of plain water, and then containing two pints of a decoction of poppy-heads, four pounds of the skins of bitter almonds, and four ounces of caustic potass—did no good, I practised cold affusion upon her

\* I was always formerly of the common opinion that hysteria never produces strangulation; but more lately I have learnt to a certainty that life has been occasionally destroyed in this manner.



head with water of the temperature of 15° Reaumur.\* She screamed violently, and exclaimed that stones were being thrown upon her head. But from this time the spasms declined, and soon ceased entirely. As soon as the season permitted she went to Clarens, in the hope of regaining strength from the country air and bathing in the lake. She derived less advantage than was expected. Congestion frequently occurred in the head, and rendered the application of leeches and cold water to that part necessary. Cold foot-baths, such as are recommended by Scoutetten, succeeded in giving warmth to her feet, which were habitually cold. Sometimes her eyes shut suddenly without any apparent cause, and opened again after some hours. The right ear remained deaf; the right arm long remained rigid, and did not recover its natural state till after the use of cold douches; the abdomen subsided gradually; the catamenia had always been regular.

She was very far from well during the winter of 1845-6. The least emotion, the firing of cannon, so frequent at that period, produced hysteric paroxysms; the neck and the jaw were contracted; the muscles of the eyes, face, nose, ears, limbs, trunk, &c., acted convulsively; the thorax, especially its left half, rose and acquired an extraordinary extent, and in consequence there were sharp pains in it; the heart palpitated; respiration was very difficult; when the diaphragm participated in the spasms, suffocation seemed imminent. The only means of relieving these spasms of the chest was to put a leathern bandage tightly around it, so as to resist the inordinate elevation of the ribs. In a paroxysm of this kind, I applied a napkin wetted with cold water upon the region of the heart, where an acute pain was felt; but the agony became instantly much more intense, and the patient could never afterwards endure the contact of water at this spot, whether as a local application or a general bath, for strangulation immediately took place, and, if the contact of the water was continued, general convulsions presently followed.

There was often unconsciousness, and a delirium which would last many days.

At length these various symptoms occurred pretty regularly at the catamenial periods.

When the paroxysm was over, the normal condition nearly returned; but the appetite continued irregular, was occasionally lost, and generally inconsiderable: there was a marked dislike of animal food. Sometimes, after a complete fast of several days, the desire of food would become intense, and then an hysterical paroxysm was sure to happen.

\* Equal to about 66° Farenheit.



A very troublesome symptom was constipation, which arose from spasms of the intestines. I found that the best remedy was calomel combined with extract of henbane or of belladonna; the largest doses of Glauber's salt (sulphate of soda), senna, and aloes, were perfectly inert.

During the whole of this winter and the following summer, I tried several remedies, which are usually employed in nervous diseases,—such as valerian, zinc, the valerianate of zinc, the foetid gums, castor, copper, narcotics, all singly and variously combined. The effect was either nugatory or injurious. Zinc and henbane were the only drugs productive of a little benefit.

Amidst all this disturbance, Mad. P. did not lose the appearance of good health, nor did her spirits often flag.

Towards the month of August, after a long paroxysm, she completely lost her appetite for a fortnight, and took nothing but water and a little milk. She became very weak: she dragged her right leg as if it was half paralyzed, and could not walk a few steps without the support of another person. After she had taken a few drives to try her strength for travelling, I sent her to the cold baths of Brettiège, where she was treated with care and talent by M. Schneider, the physician-director of the establishment.

The cold water treatment was rendered imperfect by her not being able to bear the contact of water at the region of the heart, and was frequently quite interrupted by various fresh accidents. However, in ten weeks she returned home completely cured, and with the look of the finest health.

The winter of 1846-7 passed very favourably, but she had occasional spasms from emotion, and there were frequent constipation and tumefaction of the abdomen.

As spring approached, she completely lost her appetite, and the little food she took was rejected in a few minutes. She every day vomited two or three ounces of black and foetid blood. This discharge relieved her of a sense of weight at the stomach, and of burning in the chest. It ceased in a few weeks, but still her food was rejected, and so were all medicines. After the continuance of these symptoms for two months, she was exceedingly weak, and resolved to try Brettiège again. But the success was imperfect, and the treatment was again often interrupted by hysterical attacks. She returned in six weeks, free from vomiting, but with her left eye closed, and her right hand so firmly clenched, the fingers so forcibly bent, that a little cylinder of wood was with the greatest difficulty slipped under them for the purpose of protecting the palms from the sharp edges of the nails.



She could now bear a close room; whereas for a year she had required the windows to be open day and night, except during a few weeks of the most intense cold. The eye opened during her journey home, then closed again, then opened again in consequence of a blow on her forehead, and closed afresh. I caused it to open by applying upon the eyebrow, for some minutes, a hammer heated in boiling water. But it closed after this, and did not open again till her cure was complete.

Two months later—in September—she sent for me, and said she had, for many weeks, felt ill, melancholy, and exhausted: that, since the vomiting of blood had ceased, she had felt a want of being bled: that her head was confused and she found her intellect going. Her face was red and congested, her head heavy, her pulse full. I bled her to 12 ounces, but she insisted upon losing 24.

The next day she had convulsions for 24 hours. She was then still; but the right leg and arm were bent fixedly, the closed hand was forced upon the shoulder, the heel against the buttock, and both right extremities were insensible. The lower part of the dorsal spine was very painful, and I applied two pieces of caustic potass upon it. In two months the hand had regained a little suppleness and sensibility; but the leg was extended, rigid, and insensible. There was congestion in the head; the catamenial period was coming; and a paroxysm threatened. I yielded to her entreaties, and bled her to 8 ounces. The catamenia appeared the following day, and continued 24 hours without any disturbance; but the following day an hysterical paroxysm took place. She lay in bed insensible, as rigid as a bar of iron, without any sign of life. At intervals of from half an hour to two hours, she shrieked frightfully, terrified by the spectre of the bloody corpse of a man who had destroyed himself the day before. She wept, and entreated those around her to remove the horrible apparition; was willing to die, but not to be shut up in the same coffin with this frightful spectre. "There is not room for two," she exclaimed in a voice of distraction. Her countenance, her every feature, had the character of the extremest terror, and was so changed that positively no one could recognize her.

After three days passed thus, she became calm; but her right arm and leg remained cold, insensible, and fixedly bent. The left leg was insensible, but not bent. Sensibility returned in the two legs above the knees. I applied a blister of the size of a batz\* upon the right arm every day, and, having

\* A batz is a small copper coin.—J. E.



removed the cuticle, sprinkled ~~the~~ of a grain of strychnine upon it. In 10 days sensibility began to return; but the bladder became inflamed, and micturition so painful that convulsions returned. I again placed pieces of caustic on the sides of the most pained vertebræ.

From this time, every catamenial period was accompanied by convulsions, and at every period fresh muscles became rigid and involuntary.

In December, 1847, her left eye was closed, and turned upwards and inwards, and the pupil contracted; the right ear was deaf; the left arm sensible, but, except the thumb and forefinger, the fingers were firmly bent. The right arm had regained its suppleness and sensibility, but the fingers were bent, and the whole limb was wasted. Both legs were insensible and cold below the knees, and, as well as the feet, strongly drawn towards each other: the toes were bent. The most distressing symptom was the fixed closure of the lower jaw, rendering a more or less violent effort necessary to open the mouth and introduce food—an operation which I was obliged to repeat twice every day. Sometimes I readily introduced my fingers between the teeth; at others, a lever was required; and sometimes I could not overcome the contraction of the muscles, and she was reduced to complete abstinence, for she always refused to allow any teeth to be extracted or sawn for the purpose of an opening. There was almost complete absence of sleep.

Still later, what I had long dreaded took place. The muscles of the neck and pharynx became rigid, as well as those of the lower jaw, and deglutition became more and more difficult, and sometimes impossible. The dorsal spine became exquisitely sensitive, so that the slightest touch produced great agony: the supine position was insupportable, and to lie upon the sides was as difficult on account of the suffocation which it produced. She was too weak to sit, and this position caused her to faint: she thus had not an instant of repose. The only position supportable for a few moments was lying with her back upon bladders filled with air, or upon her closed hands placed at her sides where the most tender points of the spine were. I had employed all the external means—plasters, liniments, &c., &c., that I could think of, or that were suggested by my medical friends, Drs. Burnier and Perey of Lausanne, De Montet and Curchod of Vevey. Injections were impossible, from the inability of the patient to be suitably placed.

I had recourse to mesmerism, and procured her some moments of repose. By degrees, the pain of the back went



higher—from the seventh cervical vertebra to the occipital foramen, and then the supine position became more easy. While mesmerising her, I observed a singular circumstance—that *my left hand exerted a repulsive influence over her when asleep—she avoided it with an expression of pain; and that, when I presented my right hand to her, she laid her head upon it and would not quit it, and if I withdrew it she screamed and was convulsed.*

All those around her—relations and friends whom she loved—were repulsive to her, during both her paroxysms and her mesmeric sleep. If they were in an adjoining room, no sooner did they approach the communicating door, without opening it, than she was agitated and screamed. On the other hand, a medical man, whom she likes during her sleep, and who had tranquillized her with mesmerism in a nervous illness, cannot approach her in her ordinary state without giving her a disagreeable sensation.

All these phenomena recurred in the paroxysms at the catamenial periods, even before mesmerism was employed, and I did not have recourse to it lest I should keep up her morbid excitability: the violence of the pain occasionally made its employment necessary. I wished, however, to try its effect upon the lower jaw, which I had such difficulty in opening; and *I effected a mesmeric sleep, in which I opened it with ease*, but the food introduced into her mouth passed no farther, for all the muscles of deglutition were insensible and uninfluenced by her will. I attempted to introduce an œsophagus bougie, but it caused violent pain, which awoke her, and the pharynx contracted forcibly: on my continuing the attempt, blood flowed; and, as the same results occurred at every repetition of it, I was obliged to give it up.

I had remarked that when the contracted muscles gave the limbs a position exceedingly painful or inconvenient—for instance, when the arms forced upon the back drove the clenched hands against the shoulders, or the heels were against the buttocks—the only mode of relaxing them was to grasp them up, knead and squeeze them strongly. I did the same with the muscles of the neck and lower jaw. When I had opened the jaw, I grasped the muscles of the neck strongly with my hands, dwelling most upon those which were the most rigid. In this manner deglutition became possible, and a few spoonfuls of milk were got down every day.

Sometimes this operation was easy, and a quarter of a pint of milk taken between morning and evening: at others, the efforts requisite were so violent, and the pain of the neck so great, that general rigidity and convulsions were produced. I



have seen her make seventy-two attempts before she has swallowed three tablespoonfuls of milk. Sometimes she had not courage enough to undergo this torment, as all her efforts and my own could not overcome the constriction of the jaw and pharynx : and frequently from one to nine days passed without a particle of food or drink being taken.

In February, by the advice of M. Burnier, I gave her daily an injection containing some grains of extract of stramonium and lactuca virosa. I persevered for a fortnight, in spite of the painful tumefaction of the abdomen that resulted from every kind of injection. At the end of this time, her sight was affected by the narcotic injections, yet her jaw remained in the same state. I applied over the masseter muscles of her lower jaw water containing 20 grains of sulphate of morphia to 6 ounces ; water containing 20 grains of hydrocyanate of potass to 3 ounces ; pure extract of belladonna ; ointment of veratrine. The *brain was narcotized* by most of these drugs, but the *jaw did not relax*.

About this time, Madame P. sent for me in the middle of the night. Her head and tongue were so heavy that she could scarcely articulate a word ; a spasm of the chest interrupted respiration. She could scarcely pronounce the word *bleeding*. I could not attribute this state to the narcotics, because they had been left off several days. For a long time I had resisted her entreaties to be bled ; and what good had been gained ? I yielded, and bled her to twelve ounces. The jaw immediately relaxed ; she *gaped* deeply, recovered the use of her hands, the respiration became free, the slightest pressure was sufficient to open her mouth, the pharynx was relaxed, and she made a good meal.

This state lasted eight days, gradually declined, and ended in one of her common paroxysms of spasms. I bled her again to some ounces : she became tranquil immediately, and the relaxation of the muscles enabled me to feed her. Such occurrences continued to take place at shorter and shorter intervals, and five times I bled her with the same success. But this plan could not be proceeded with for ever in a patient who ate so little ; and yet I knew no other mode of effecting the relaxation which was necessary to her taking food. The *inhalation of chloroform* was practised, but with the effect of *universal convulsions which lasted many hours*, and were followed by *universal rigidity* rendering her a statue, and then by *suffocation of such duration that I was compelled to put an end to it by taking away a few ounces of nearly COLOURLESS blood*.

I tried a tepid bath again ; but scarcely had the water touched her chest than a paroxysm of convulsions and deli-



rium began. A few days afterwards I ordered her cold affusions. After this treatment had been continued for ten days, I found that I could open her mouth more easily, and make her swallow. Unfortunately she was one day allowed to be chilled after the affusion, and the consequence was rheumatic pains of the chest and teeth, and all my hopes were destroyed.

These repeated bleedings, which I practised against my will, had completely blanched her: but, on the other hand, they had diminished the intensity of the catamenial paroxysms, which were now reduced to a few spasms without delirium; and they had been the only means of producing sufficient relaxation of the muscles to permit swallowing, and one bleeding gave some degree of this facility for a week or a fortnight. I endeavoured to substitute opiate injections for the bleeding, but unsuccessfully; they produced *stupefaction*, and sometimes excitement of the brain, but *never relaxation* of the jaws, and rarely sleep. Occasionally they caused *convulsions*, which could be arrested by nothing but bleeding. In order to support her system I tried injections of beef-tea and milk; but they returned immediately, and left severe pain in the abdomen.

It would be uninteresting and useless to continue the details of her disease, which ran the same course for many months, with intermissions of calm, ending after some weeks in an explosion of spasms, which became weaker and weaker. We were chiefly occupied with the possibility or impossibility of giving her nourishment; the impossibility becoming more and more frequent, long, and intractable, and the patient growing weaker and weaker. We thus arrived at the end of June, and now every attempt to introduce nourishment became impossible. Even if we were able to get into her mouth some spoonfuls of water or milk, the liquid, especially milk, had no sooner arrived at the pharynx than it excited a sharp pain and insurmountable contraction: the œsophagus bougie could not obtain a passage for it. The patient cried with hunger and still more with thirst: her despair was redoubled when she saw me, as she felt that I could do no more for her. During nine days she had swallowed almost nothing; and for some weeks the little milk she had been able to take had only irritated her stomach, which was now unaccustomed to receive aliment, and this, instead of comforting her, produced distension, weight, and often severe pain. Her weakness increased rapidly; her sight became dim; she fainted on making the least movement. We expected—what do I say?—*we hoped, for her death*, as the only possible termination of such long and dreadful suffering.



At this time I heard that Mr. Bayley, an English gentleman, who for several years had passed the summer near Vevey, had arrived at his usual residence, and brought with him a niece who suffered from headaches, for which a London physician had recommended mesmerism, and that he had learnt the mode of performing it and had succeeded.

I had always been of opinion that Mad. P. had no structural disease, but a deranged action only, of her nervous system, and that mesmerism was the only agent which could do any good. It was true that I had not succeeded with mesmerism, but this I ascribed to my want of experience. I requested Mr. Bayley to mesmerise my patient. He at once consented, and from that moment devoted himself to her treatment with a perseverance and kindness above all praise. *At the very first trials, he succeeded in putting her to sleep, and in opening her hands, the right of which had been closed for a twelvemonth.* He next opened her mouth, but deglutition continued impossible, and without this there was no hope of recovering a person who was dying from inanition. Mr. Bayley was, at this time, seeing and mesmerising an English lady whom I was attending, and to whom I had spoken of Mad. P., as I was always thinking of her. We thus learnt that this lady—the Honorable Carolina Courtenay Boyle—distinguished equally by her birth, her intelligence, and her goodness of heart—had studied mesmerism a great deal, had known many eminent mesmerisers, and, in fact, had seen in London cases cured of the same kind as that of my patient. She advised Mr. Bayley to take advantage of the sympathy which exists between the mesmeriser and the mesmerisee, and said, “When you touch the piano in the presence of your niece in her mesmeric sleep, she repeats with her fingers the same notes which you struck. Do the same with your patient: swallow before her, make a violent attempt to swallow before her, and she will imitate you. From the phenomena presented by his niece, Mr. Bayley perceived the soundness of this advice, and instantly followed it. He went to Mad. P.’s house, and mesmerised her jaws, neck, and teeth; breathed into her mouth to mesmerise her tongue, and then poured in some milk. He placed his thumbs upon those of the patient, and immediately swallowed some water which he had in his mouth. *Mad. P. immediately made an effort to swallow, and gulped down at once all the milk in her mouth.* I was present. From this time, Mr. Bayley bestowed the most assiduous care upon my patient. I cannot detail his treatment, which can interest mesmerisers only. What ought to satisfy medical men is the positive result. To-day, August



16th, Mad. P. is almost completely cured. Both her eyes are open; the left ear is still deaf; her mouth opens freely and easily; her powers of mastication and deglutition are perfect; her appetite is excellent; all her functions are regular, and she has no attacks at her period. The arms and legs have regained their suppleness. She works, walks, goes up and down stairs, and her healthy complexion is returning rapidly. From the repeated bleedings she is still pale. Her ankles swell, and she is still weak, so that she cannot take long walks. She never sleeps but by means of mesmeric passes. She is aroused from her sleep by any loud noise, and then has convulsions; but when awake, she bears the loudest thunder and the most vivid lightning without annoyance.

I am satisfied that this patient, who engaged my attention so painfully for three years, will now obtain a perfect cure, and that, though we may not understand the operation or nature of mesmerism, we cannot deny its beneficial influence. We admit the existence and action of the imponderable agents, the laws of which are made known to us by physics, chemistry, and astronomy. Why then refuse to admit the existence of a new imponderable, the effects of which are not more marvellous than those of other agents of the same nature? Time, experience, observation, will enable us to enunciate the laws of that mesmeric fluid which is not yet received; and then every person will readily admit it.

My patient will, of course, be spoken of as only an hysterical female cured by imagination. *People may say what they please: but they cannot destroy the truth of the fact which I have narrated.* Is it not the same with all the phenomena, with all the wonders of nature, that we daily witness? Can we comprehend them? Do we explain them by anything but more or less probable hypotheses? And have we physicians any right to be so difficult in regard to explanation? If we are asked the cause of the action of a remedy, as why opium produces sleep, are we not reduced to answer in the words of the immortal Molière—

“Quia est in eo  
Virtus dormitiva.”

Vevey.

GUISAN, M.D.

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In a note just forwarded to me by Miss Boyle, and addressed to her by Mr. Bayley on the 1st of March, 1850, that gentleman says, “The case is one in which there is no exaggeration—a fault but too frequent in histories of the kind. Dr. Guisan has so much sobriety of character that his veracity cannot be doubted, and I myself was witness of the de-



plorable state in which his patient was when all means employed for her recovery failed to effect any benefit."

JOHN ELLIOTSON.

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NOTE BY DR. ELLIOTSON.

This narrative is full of medical, mesmeric, and moral instruction, and I cannot communicate it to *The Zoist* without a few observations in the manner of my clinical lectures delivered at St. Thomas's and University College Hospitals.

The case was one which passes under the common name of hysteria,—a term which, though in common cases significant of well-known symptoms, and so far convenient, is productive of false notions respecting the source, and therefore of the extent, of the disease, and is both a cloak for ignorance and an excuse for not carefully investigating, and even for not bestowing rational attention upon, very wonderful circumstances which occasionally occur, either with or without few or more of the ordinary symptoms of the disease.

The ordinary symptoms of hysteria are spasms, convulsions, pain, tenderness, delirium, sobbing, laughing, crying, choking, on the one hand; and palsy of sensation or motion, or of both, insensibility, lowness of spirits, and debility, on the other. They were supposed to arise necessarily from a something wrong about the uterus (*ὕστερα, hystera*), and therefore not to extend beyond the female sex;—two suppositions perfectly unfounded. We see it frequently in boys, occasionally in men, and continually without any, or without more than incidental, uterine affection in women. The disease is more common in women, because the female fabric—the body at large and the brain—is far more sensitive and excitable than the male; and this circumstance probably caused the frequent symptom of the sudden swelling of the abdomen and choking to be ascribed to the rising of the womb, and the whole disease therefore to be fancied an effect of uterine derangement, whereas the uterus is affected in common only with the rest of the system.\*

Frequently there is no hysterical paroxysm, and little or no choking and flatulence, but morbid sensibility of certain

\* The maddened and choking Lear exclaims—

"O, how this mother (uterus) swells up toward my heart!  
*Hysterica passio!* down, thou climbing sorrow,  
 Thy element's below!"—*Act ii., Scene iv.*

A commentator apologizes for Shakespeare's making Lear hysterical; and remarks that in the poet's time the disease called the mother, or *hysterica passio*, was not thought peculiar to women. As doctors increased in wisdom they thought it was: and now we know again it is not. So ages ago it was supposed that there



parts, chiefly of the spine, and either at certain spots, or through a longer or shorter track of it, often at the very lowest point. But any part of the trunk, or head, or extremities may acquire this morbid sensibility, so that the least pressure is painful. There may be morbid sensibility within, giving rise to vomiting, diarrhoea,\* sneezing, asthma, and cough, perhaps barking, from the slightest causes; palpitation; and not only pain, dull or acute, but every kind of sensation may be experienced that external causes produce in us all, burning, smarting, pricking, crawling, dragging, distension, coldness, &c. Loss of sensibility of any part or spot; even of one or both legs, or arms, eyes, ears, &c. Catchings of any part, tremor, permanent contraction of a leg or arm, lock-jaw, want of sleep, deep and continued sleep, dreaming, sneezing, hiccup, barking, harsh cough, perhaps every minute, without evident exciting causes; waywardness, delirium, monomania, especially a tendency to deceive and interest and give trouble to even those they love, or downright general insanity. But it is a mistake to suppose that this is purely a nervous disease. The tongue and breath may be foul: the kidneys, bowels, or uterus over excited, or amazingly torpid: their secretions more or less vitiated. There may be copious colourless discharges from the ear, nose, &c.; blood may flow from the air passages, stomach, bowels, or other organs; even from the skin. This blood is generally unhealthy; sometimes very vitiated. There may be diseased secretion on the skin, so that portions of this shall be blackened, as though charcoal had been rubbed upon them, and then imposition is immediately cried out by those doctors who pride themselves upon being very sharp. There may be copious black stuff vomited, or discharged from the bowels or kidneys, apparently like the black vomit of yellow fever. There may be indurated elevations upon the bones of the fingers, &c., or upon the spine; or enlargement of joints. There may be an excess as well as defect of appetite, a craving for strange articles, or a disgust for what are usually agreeable. A dislike of flesh food is very common in females afflicted with diseases of the nervous system. I have known sickness from beef tea when administered not by the mouth. The small quantity of food that supports

were nerves distinct for sense and for motion. This truth was afterwards scouted: and now it is admitted universally. So lemon juice was 300 years ago known to be excellent against scurvy. But the London College of Physicians in the last century assured Government that vinegar was the thing: and now we all believe that lemon juice is the thing, and vinegar of little use.

\* There is a nervous diarrhoea in men as well as in females; it is very obstinate, yet wears a person down but little; and is at first not easily distinguished from common diarrhoea.



existence is often astonishing; and to force food against the wish may be prejudicial. The degree and the amount of combination of the symptoms is indefinite.

The duration of the disease is various; from part of an hour to months, years, and even occasionally a very long period of life. There is usually no danger. The most violent muscular action, the deepest coma, the most violent pain, nay, the bleedings, the signs of congestion of blood and of inflammation, the longest abstinence, the utmost torpidity of secreting organs, do not in general prove fatal. Still there are exceptions. Apoplexy or stupor, strangulation, excitement, exhaustion, occasionally terminate in death, and take the medical attendant by surprise. The changing of the symptoms of hysterical affections is often very striking, whether ordinary or such as we so often observe in the mesmeric state. For, besides these ordinary symptoms, extraordinary symptoms sometimes take place, precisely such as we witness in the state of mesmeric patients. Sleep-waking, with every shade of mental activity and inaction; catalepsy:—feelings of attraction or repulsion in regard to particular persons or inanimate objects; peculiar effects from the contact of certain metals, &c.; extraordinary acuteness for certain feelings:—sympathy of sensation and thought; and, in rare cases, the several varieties of clairvoyance, may occur. The last class of phenomena is always regarded as deception: \* those mentioned before this are either doubted or fail to excite more than a superficial wonder, as something strange or “funny:” and even those first mentioned, as sleep-waking and even catalepsy, are often laughed at. Witness the sneers of Sir Benjamin Brodie, received with satisfaction in the

\* When such symptoms occur, medical men, if they bestow any attention at all upon them, generally say little about the matter; and are justified in not exposing themselves to vulgar persecution. A case of spontaneous clairvoyance occurred in the person of a Miss McAvoy at Liverpool, about thirty years ago. Dr. Renwick published a faithful account of it, but was so persecuted by his brethren that he lost his practice and died broken hearted. Besides genuine clairvoyance, there was possibly superstition and pretence. But the portion of solid truth was flung to the winds. A practitioner had an hysterical case in which the patient read every letter—not every word in mass—backwards; and he mentioned it to Sir Astley Cooper, who anxiously advised him as a friend not to mention the *fact*, as it would do him harm. Sir Astley Cooper was right as far as kindness and prudence were concerned. But after all this is worldly wisdom, the wisdom of serpents: not the wisdom of a high and noble nature, which men of the world too seldom appreciate.

A lady in Devonshire exhibited lately most extraordinary nervous symptoms, which were mentioned to many of us, and were the same as we are familiar with in mesmerism; but the case was never published, though so important to all philosophical medical men. Mesmerism is a sealed book to her physician, and unhappily was not employed.



Medical and Chirurgical Society,\* at the remarkable, but far from solitary, instance of sleep-waking near Bath, recorded by an eminent physician, Dr. Oliver, a fellow of both the College of Physicians and Royal Society, in the *Philosophical Transactions*, 1706. Even the ordinary symptoms, when occurring in a rather unusual manner, are doubted. An eminent physician, Dr. Musgrave, also a fellow of the College of Physicians and Royal Society, recorded in the *Philosophical Transactions*, 1698, a case of hysterical periodical palsy, and tells us that "some thought her bewitched; others that she counterfeited." But he adds, "the favourers of one and the other of these opinions were equally strangers to her case." How just is this remark! We who know the truth of all the mesmeric phenomena, from having studied them earnestly as philosophers, know well that those who scoff at our truths *are all strangers to the case*; in fact, are as ignorant and as unqualified to open their lips upon the subject, as Caffres are to favour Europeans with their doubts about the electric telegraph.

Many of these patients are highly susceptible of mesmerism, and immediately exhibit its effects.

The present case exhibits the ordinary and a large number of the more remarkable symptoms, and interchanging in a remarkable manner; and, as is often observed, the symptoms of something more than a diseased condition of the nervous system, for the blood was morbid, the abdomen tumified.

The case illustrates the inefficiency of the established treatment of these diseases. No hysterical case was ever treated better in the established method. Nothing good was omitted or done imperfectly: nothing was done wrong. Dr. Guisan proved himself an admirable practitioner. Yet was the result merely alleviation of symptoms, and temporary benefit. And do not English medical men know, and do not the friends of patients in England with nervous diseases know, that such is the result of all our ordinary treatment? that attendance goes on month after month, and often year after year, and hundred after hundred pounds are spent on doctors, with very little advantage? Are not medical men tired out, and sick of everything but the profit? And yet mesmerism would cure nearly all: and does usually cure them when well employed;—not if employed for a short time, and by halves, but employed perseveringly, even though no good, or no effect at all, or even a little inconvenience, should at first result.

If Dr. Guisan sets his brethren an excellent example as a practitioner in the ordinary course, he sets them an excellent

\* See my pamphlet on *Surgical Operations without Pain*, p. 45.



example in information : for he did not make himself ridiculous by doubting the reality of the patient's symptoms, he did not for a moment absurdly think of imposition. He was informed enough to know the truth and efficacy of mesmerism, and felt, in the midst of his unsuccessful treatment, that it was the proper remedy ; and, when he found it fail, he candidly ascribed his failure to his imperfect acquaintance with the practice. Not having had the advantage which all English practitioners have in the regular publication of *The Zoist*, in my willingness, till lately, to demonstrate and teach mesmerism to any medical man, first in University College Hospital, and afterwards in my own house, his want of practical skill was, unlike the ignorance of the English medical body, perfectly excusable. *Mesmerism saved the lady's life and cured her.* And yet the rural and the metropolitan, the humble, and the fashionable, and royal practitioners of England, allow their patients to go on month after month, and year after year, little or not at all benefitted by drugs—many of them violent and injurious ; nor by painful measures : and, if mesmerism is proposed by a friend of the family, wickedly declare that it is dangerous, drives the blood to the head, causes fits for life, fatuity, insanity, and tell other disgraceful untruths, and tell them for the worst of reasons—for the indulgence of pride, obstinacy, and selfishness, being too weak to see that they must all yield and very soon too.

The case shews the inutility of marriage as a remedy. The young lady continued ill, and indeed was at length worse than ever, after her marriage ; and this I have witnessed in numerous instances. Yet medical men are too much in the habit of saying that marriage is the remedy, as though the disease had any necessary relation to sexual feeling, and as though young women were as prurient as gay men heartlessly fancy that they are. This, I am certain, is a vulgar medical error, suited to coarse natures and shallow observers ; though, of course, disappointed affection, or disappointment of any kind, is one of the very numerous causes of the disease.

The moral instruction of this case is great. Dr. Guisan, finding he did no good, conscientiously desired other means to be used ; and he did not prefer his patient's suffering and death and his own supremacy to her cure by mesmerism. He did not tell the friends that mesmerism had been tried and had failed ; he honestly told them that it was the remedy, that it had not been fairly tried, and that he was incompetent to apply it. He did not scorn to avail himself of the assistance of a foreigner—an Englishman, of one who was not of the medical profession, but who was acquainted with the use



of a mighty curative agency ; and neither he nor Mr. Bayley was above listening to the sagacious and important recommendation of an English *lady*. This devotion to truth and humanity in all simplicity it is delightful to contemplate, and English medical men would do well to take Dr. Guisan for their example, before the indignation of the public rises much higher at their conduct.\*

When she was cured, he did not go about declaring that he had always said she would get well, as is said by medical men respecting Miss Bernal and other patients whose mesmeric cures are detailed in *The Zoist*. The great fact is, that the patients cured by mesmerism were treated in vain year after year, till mesmerism was used, and then began to recover, and did recover. Our facts are too striking and too abundant for us not to pity and laugh at those who talk thus of our cures. And when mesmerism has not cured, the relief of suffering has been great and such as no other remedy accomplished. Neither did Dr. Guisan, when she was cured, assert that she had shammed, as is the heartless custom in England to say of patients cured mesmerically.†

### III. *Cures of repeated Bleeding from the Lungs, of Epilepsy, of Deafness from childhood, and of Pain, Debility, &c., of the Spine, and Abscess in the Hip.* By Mr. SAUNDERS, Bristol.

“ The history of mankind clearly proves that there have, in different ages, existed epidemics of the mind as well as of the body, popular superstitions, which have strangely obscured the understanding and perverted the judgment. The weak in intellect have always been most liable to be affected by the evil influence of credulity, for which reason Lord Bacon truly observed that, ‘ in the opinion of the ignorant multitude, witches and impostors have always held a competition with physicians.’ Unhappily, however, physicians have sometimes not disdained to change places with impostors ; hence Paulus Ægineta tells us that the Arabian physician Rhases dedicated an entire chapter to ‘ professional impostors,’ with the view of exposing their frauds, and cautioning their misguided disciples against their crafty counsels. The portrait of Thessalus, the Roman empiric, as drawn by Galen, is recognized by Dr. Paris to be the very prototype of the charlatans who, in the present day, practise homœopathy, hydropathy, and animal magnetism, which is now covertly mystified under the designation of ‘ mesmerism’ and ‘ cerebral physiology,’ the latter title being an impertinent assumption, and aiming at insidiously engrafting a repudiated fiction upon a recognized branch of

\* I was staying at Vevey in the Autumn of 1846, and had I known of the case could have saved Mad. Paschond all her subsequent suffering, and Dr. Guisan his anxiety, for he would willingly have learnt how to treat her mesmerically, and I should have been happy indeed to have shewn him.

† Those who make this case a study would do well to read my cases of El. Hunter, No. III., p. 309 ; Master Salmon, No. III., p. 314 ; Maria Pearsey, No. IV., p. 427 ; and Miss Emma Melliush, No. IV., p. 429.



legitimate science. The love of dealing with the supernatural—the principle which suggested to Goethe the compact between Faust and Mephistopheles—has constantly urged the curious in futurity to transcend the boundaries of ordinary experience. Not more than a couple of centuries ago, one-half of the potentates and philosophers in Europe believed in magic and astrology. Next came the wonders of witchcraft and sorcery; and, although we plume ourselves upon the advancement of science, and flatter ourselves that we are living in a more enlightened age, we are surrounded by superstitions as absurd and incongruous as any which called forth the reprobation of the Roman satirist. It may well be said of us, '*mutato nomine de te fabula narratur.*' Instead of consulting the stars, and asking the astrologer to cast our nativity, the modern metoposcopist fingers our phrenological organs, and reports the cranial indications of our destiny; instead of consulting the priests who officiated in the temple of Æsculapius, the susceptible votary of modern witchcraft permits the mesmeric oracle to perform the mystic ceremony of 'manipulation,' as it is called, and consisting in the operator passing his extended digital extremities downwards and upwards, at a little distance before the eyes, nose, and mouth, until the most marvellous effects are produced. These, instead of being registered on tablets of marble, are recorded in *The Zoist*—a quarterly journal, the history and objects of which demand special attention.

"The quarterly and monthly journals which appear, are, for the most part, presumed to represent, in a peculiar manner, the interests and progress of legitimate science. A new era, however, has arrived in periodical literature. Instead of its fields being set apart, and dedicated to the cultivation of knowledge; and instead of our deriving from them information respecting such new discoveries as may be revealed to us in the pursuit of truth; the arena is now invaded by a host of self-advertising charlatans, who aim only at disseminating particular doctrines which they have an interest—a personal and worldly interest—in disseminating. The *charlatanerie* of this new self-advertising system is very obvious, although it may, to a certain extent, impose upon the public. It is well known that the facilities which are afforded by the means of public advertisements are so great, that every impostor who wishes to palm upon the world his belief in any new discovery to which he may pretend, has only to pay a steady advertisement duty and charge for a given period, and he may, with impunity, trumpet forth the infallible remedies he possesses, and the wonderful cures he has performed; and, by persisting in this course, it is notorious that he will succeed in imposing upon the credulity of ignorant people, and greatly promote his own pecuniary interests. A more ingenious method, however, of entrapping such disciples is at present adopted. Instead of honestly and boldly advertising their pretensions, the founders and apostles of every pseudo science now-a-days, start a quarterly or monthly journal, under the *prétexte* of which, a tone of authority is usurped, which appears to give a specious weight to the apocryphal facts and sophistical principles thus surreptitiously enunciated. Hence we have mesmeric, homœopathic, and hydropathic journals. Nor is this novel mode of appealing to public credulity so expensive as might appear; nay, it is an economy rather than otherwise. Take, for example, a quarterly journal consisting of five sheets pica, with an impression of 750 copies. We may, at a rough guess, say that each number will cost £30, or £120 per annum; and even supposing not a single copy sold, nor an advertisement paid for, we have a very moderate outlay, compared with the enormous sums which such orthodox practitioners as Messrs. Morrison, Curtis, Solomon, Holloway, *et hoc genus omne*, spend daily in advertisements. Such journals as these we denounce. They are not legitimate contributions to scientific literature; and their object is as palpable and as notorious as the monster advertisement vans which perambulate Fleet Street and the Strand.

"*The Zoist* is one of those empirical quarterly journals which emphatically belongs to this class. It is put forth solely to advertise mesmerism. It is an amusing record of pretended miracles, which only tend to show how far human assurance will go in attempting to impose upon human credulity. It contains fictions so palpable, that the very extravagance of their details nullifies



their effect. But a journal established upon the advertising principle we have above explained, does not depend for its support upon public opinion. The proprietor or editor, independently of subscribers, pays all expenses, and may perform before the mirror of his own self-complacency any vagaries he pleases, resembling, in a striking manner, the madman described by Horace, who impersonated at once actor and audience:—

‘Fuit haud ignobilis Argis,  
Qui se credebat miros audire Tragædos  
In vacuo lætus sessor plausorque theatro.’  
Epist. ii. 128.

“As the members of our profession generally, we presume, have never seen *The Zoist*, and are unacquainted with its physiognomy, we may, by way of further preliminary, add, that it is a goodly-sized 8vo. journal, printed on good paper and in a clear type. It is stitched in a sort of whity-brown Mackintosh wrapper, and adorned with a striking wood-cut representing Dr. Elliotson, disguised as a bearded sage, sitting down between the two Okeys, pondering upon the Book of Fate. The design is beautifully executed, and reminds us of some of the choicest hieroglyphics which are to be found in the *Vox Stellarum*, or *Moore’s Prophetic Almanac*. Nor is this all. The conception of the picture indicates admirably the contents of the journal. It is characteristic of a combination between Elliotsonism and Okeyism; between the mesmeriser and the mesmerised; between professional sagacity and subjective inspiration. We must, however, here pause, and request Dr. Elliotson to descend for a few moments from the empyrean (query, empirical) heights of his philosophy, in order that he may meet us on *terra firma*, for we would fain have ‘a few words with this learned Theban.’

“*The Zoist* for January, 1850, opens with an article on ‘Capital Punishment,’ or ‘Killing according to Law;’ and which, as the title may indicate, is conceived in an extremely ribald and vulgar spirit, evincing a profound ignorance of the subject in all its bearings. It is, indeed, ludicrous and pitiable, to find Dr. Elliotson arraigning the Secretary of State for the Home Department, the judges of the land, and the usually constituted juries of the country, for being ignorant of the physiology of the brain, and not apportioning the sentence upon condemned criminals according to the measure of their guilt—weighing the same in the visionary scales of phreno-mesmerism. The article before us treats the question physiologically, psychologically, phrenologically, and mesmerically; in short, views it in every light excepting the one under which it ought to be considered—viz., the social policy of exacting the *ultimum supplicium* as a warning to deter others from the commission of the like offences. If Dr. Elliotson will take the trouble to inform himself upon the subject, he will find that the statistics of crime irrefragably prove that the diminution of capital punishments has been invariably followed by a very large increase of the offences previously punishable with death. The question is purely one of social policy; and to select it as a peg upon which to hang a ragged disquisition upon phreno-mesmerism, is a mere *ruse* to append a subject of popular interest to one which Dr. Elliotson has great difficulty in keeping alive at any cost. We, however, at once proceed to the *grand coup* of the present number—an attack, by Dr. Elliotson himself, on those professional men who persist in disbelieving mesmerism; and here, we must say, we regret to find Dr. Elliotson losing that sweet equanimity of temper which becomes his serener nature. ‘Anger!’ exclaims Brutus, ‘What’s anger? ’Twere a brave passion in a better cause!’ But Dr. Elliotson is inconsolable, and refuses to be comforted. He therefore gives vent to his agony in the following exclamations:—‘The editors of the medical journals preserve a *dead* silence upon all the mighty mesmeric facts . . . . their hearts are hardened, and they care not for the welfare of their fellow-creatures . . . . *I feel shame that I belong to the medical profession.*’ (p. 368.) Poor Dr. Elliotson, repudiating his Alma Mater—eschewing his diploma—ashamed that he belongs to the medical profession, because he has entered the cloudy sanctuary of mesmerism! Time was when Dr. Elliotson was respected, and honoured, and esteemed; time was when he devoted the great and commanding talents he possesses to the pursuit of a high



and honourable profession. But he swerved from the straightforward course which was before him. He was tempted, with gipsy-like credulity, to wander into paths of darkness, which so sadly obscured his vision, that he mistook even his duty as a professor. He converted the wards of the London Hospital, where lay the sick and the dying, into an arena for the exhibition of the Okeys and a set of impostors, whose mountebank tricks distressed the patients, shocked the spectators, and called forth only one feeling of common indignation against the repetition of the grossest outrage that ever was perpetrated within the walls of a charitable institution. Dr. Elliotson was consequently called upon to lay aside his professor's gown, and resign the chair he no longer dignified. When, therefore, he has the presumption to talk of his being ashamed of the profession, we are provoked into the retort, that the profession has much greater reason to be ashamed of him.

"We next, in the article entitled 'Medical Anti-Mesmerists,' meet with a curious example of Dr. Elliotson's perversity of reasoning. He insists upon taking a false position, and having usurped the very ground of his adversaries, forthwith he pretends to have achieved a victory in maintaining it. Thus, with something of a savage exultation, he draws a comparison between some two hundred and fifty mesmeric cases which were attended with no fatal consequences, and twenty-five cases which, unhappily, proved fatal under the administration of ether and chloroform. Now, this is exactly what his adversaries would have predicated: they do not accuse mesmerism of being a sthenic or an anæsthenic agent. They do not suppose it ever cured or killed any person, but allege that the confederated patients of Dr. Elliotson's *séances* pretend to sleep, and talk, and walk about, and writhe their limbs into all manner of contortions; but, like *Puff* in the *Critic*, they are said to have a strong objection to be kept 'dying all day'; they therefore return home, eat a good dinner, enjoy their half-and-half (being in a mystical state), and are always ready for their work next morning. Die of mesmerism! Who ever heard of anybody being suddenly killed by a flash of clairvoyance? Were such an 'untoward event' ever to happen, we think the very magistrates of Middlesex, even, would order a 'crownor's quest,' or (what is called) 'sit on the body.' No, we have no fear of mesmerism—whatever may be its anæsthenic effects—albeit we may meet mesmerisers with their nervous systems surcharged with the mystic fluid. They have never yet, as the Lord Chief Baron would observe, proved to be 'dangerous either to themselves' or 'dangerous to others'; therefore they are permitted to go abroad without proper conductors. Accordingly, Dr. Elliotson, in contending for the *negative* effects of mesmerism, is arguing, we presume unwittingly, the very case of his opponents. After abusing the medical press generally, which we hope may have given Dr. Elliotson some relief, he records, we think very unwisely for his case, the verdict which has been given against mesmerism by professional men, whose opinions are entitled to our respect, and will always deservedly have great weight in society. Thus, Dr. Elliotson informs the public that Sir James Clarke did not appreciate the 'wonders of the Okeys,' and 'smiles with pity on those who believe in mesmerism.' Dr. H. Holland 'considers it folly.' Dr. Bright 'tells those patients who ask his opinion upon mesmerism that it is all chicanery.' Dr. Ferguson 'continually discourages its use.' Sir Benjamin Brodie, seeing a lady being mesmerised, declared his opinion that it was 'all nonsense.' Dr. Chambers told Baron de Goldsmid he considered it 'all humbug.' Professor Christison, of Edinburgh, also 'considers mesmerism quackery.' Hence it appears, according to the evidence which Dr. Elliotson has himself placed upon record, that the most intelligent, scientific, and experienced professional men in this country repudiate the doctrines of mesmerism; and, although Dr. Elliotson may feel very sore that such is their verdict, from it he cannot in any way escape.

"A falcon towering in its pride of place,

Was, by a mousing owl, hawked at and killed,"—

but no obscure writer in *The Zoist*, with all the vituperation which this journal has at its command, will ever tarnish the reputation or shake the authority of men who are an honour to the profession.

"Dr. Elliotson loudly complains that no medical periodical will notice him.



Dr. Elliotson may find, perhaps, that it is wise at all times to let sleeping *dogs* lie. We will, however, gratify his ambition, and take occasion, time and opportunity permitting, to examine the so-called science of mesmerism."—*Medical Times*, Feb. 16, 1850.

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"To return abuse with abuse I consider unworthy of a philosopher and of an enquirer into truth; and it seems to me better and more prudent to dissipate such evidences of bad feeling by the light of true and satisfactory observation. *Dogs* must bark and vomit forth what is in them, and cynics will be found among philosophers: but we must prevent them from biting or infecting with their maddening venom, or gnawing the bones and foundations of truth. I resolved never to read, much more never to condescend to answer, *detractors, idle carpers, and writers tainted with scurrility, from whom nothing solid, nothing but abuse, could be expected.* Let them indulge their depraved desires: I cannot think they will find many respectable readers; nor does the Almighty bestow upon the bad the most excellent and highly to be desired gift of wisdom. *Let them continue to revile till, if they are not ashamed, they at least are sick and tired.*"—HARVEY. *Second letter to his opponent Riolanus.*

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"Universally, nature treats new truths and their discoverers, in a singular, but uniform manner. With what indignation and animosity have not the greatest benefits been rejected? For instance, potatoes, Peruvian bark, vaccination, &c. As soon as Varolius made his anatomical discoveries, he was decried by Sylvius as the most infamous and ignorant madman. *Vesanum, litterarum imperitissimum, arrogantissimum, calumniatorem maledicentissimum, rerum omnium ignarissimum, transfugam, impium, ingratum, monstrum ignorantiae, impietatis exemplar perniciosissimum, quod pestilentiali halitu Europam venenat, &c.* Varolius was reproached with dazzling his auditors by a seductive eloquence, and artificially effecting the prolongation of the optic nerves as far as the thalami. Harvey for maintaining the circulation of the blood was treated as a visionary; and depravity went so far as to attempt his ruin with James and Charles the First. When it was no longer possible to shorten the optic nerve, or arrest the course of the blood in its vessels, the honor of these discoveries was all at once given to Hippocrates. The physical truths announced by Linnaeus, Buffon, the pious philosopher Bonnet, by George Le Roy, were represented as impieties likely to ruin religion and morality. Even the virtuous and generous Lavater was treated as a fatalist and materialist. Every where do fatalism and materialism, placed before the sanctuary of truth, make the world retire. Every where do those, upon whose judgment the public relies, not merely ascribe to the author of a discovery the absurdities of their own prejudices, but even renounce established truths if contrary to their purposes, and revive ancient errors if calculated to ruin the man who is in their way."—GALL. *Sur les fonctions du Cerveau*, t. i., p. 221.

### *Repeated discharges of Blood from the Lungs.*

In the month of November, 1844, I was requested to try the effects of mesmerism upon a young person, by the name of Anne Vaughan. She had been suffering for the last six months from what was termed a broken blood-vessel in the chest. During that time, she had been under the treatment of four or five of the leading physicians and surgeons of Bath, where I was then residing. She had sometimes spit nearly half a pint of blood in a day, and when I called on her she was scarcely able to walk across her room. She had also a bad cough, and was getting extremely thin. Her spirits



were very low, for she felt that the medicines which she had been taking, though they had been frequently changed, afforded her no relief, and she was satisfied that she was sinking fast. I asked her if I should mesmerise her, and, after consulting with the lady in whose house she was living, she consented. But, never having seen anything of mesmerism, she did not think it would be possible to put her to sleep. However, in about three minutes, I sent her into a sound mesmeric sleep. Her head hanging rather forwards, I raised it with the finger and thumb of my left hand, and, as I in so doing had touched the organ of Mirth, she burst out laughing. I then applied myself to making passes over the chest, and in a few minutes she told me that she felt quite well. I woke her in about half an hour, and she said she had been perfectly unconscious, and now felt, comparatively speaking, quite well. I mesmerised her once or twice more, and her health was completely restored. Soon after this, she went to her mother's in Wales, and I entirely lost sight of her till May 30, 1849, when she called on us in Bristol, having come here to settle some business. She was looking very well, and told us that she had not had the slightest return of her disease since I had cured her in Bath: and, to prove that she was not *very weak*, she added that she had on the Monday, in consequence of missing the coach, walked from Bryw-Mawr to Newport—a distance of 24 miles, and only felt the next day a little stiff. She feels greatly indebted to mesmerism, and will be most happy to give any information relative to her cure to any one who may feel disposed to inquire. She lives with her mother in Orchard Street, Bryw-Mawr, near Newport, Monmouthshire. Her case was exceedingly interesting, inasmuch as rigidity, catalepsy, phreno-mesmerism, and mental travelling could be induced. Some persons, who now see her, insist that she could *not* have broken a blood vessel. Whether she had or had not, I cannot possibly say, but the medical men who attended her at the time, said so, and treated her accordingly; and she continually brought up blood, could scarcely walk across the room, and was no better for the medicines she was taking. I have no reason to believe that the doctors were mistaken. There is this one fact staring us in the face—she was very ill, the doctors couldn't cure her, but I did.

### *Epilepsy.*

About the same time, or the beginning of 1845, a friend of mine, Mr. John Lewis, living in the same parish with me in Bath, asked me to test the virtue of mesmerism in the



person of his brother-in-law, David Fennell. He was about 30 years of age, and had been subject for the last 10 years to fits; the attacks occurred generally every fortnight, and sometimes four or five times a day. He had a severe fit the day previous to my seeing him. I mesmerised him the first time for about half an hour without sending him into the sleep, but he said he felt warm all over, had a slight tingling in his right arm, a heaviness in his feet, and a weight upon his head. I was only able to attend him about six or seven times, and, though he never went into the sleep, still the effect was very great, for his fits entirely left him from that time, and his brother-in-law, Mr. Lewis, sent me the following note:—

“4, Holloway, Bath.

“Sept. 10, 1849.

“Dear Sir.—I am happy to say that my brother-in-law, David Fennell, has not had a single fit since you mesmerised him four years ago.

“I remain,

“Yours faithfully,

“JOHN LEWIS.

“To Mr. S. D. Saunders, Bristol.”

#### *Deafness from childhood.*

In May, 1845, Charles Chiffinch of Combe Down, near Bath, a lad about 14 years of age, was sent to me for the purpose of being mesmerised for a severe deafness of both ears from childhood. His parents being poor, he earned his livelihood by breaking stones upon the parish road, but some of his relations told me that, if I could restore his hearing, they would endeavour to apprentice him to some trade. I accordingly tried to send him into the sleep; but, finding no susceptibility, I (as I usually do) at once attacked the disease by breathing into the ears, not as is frequently done through a glass tube—a mode which I think from experience has but little effect—but with the open mouth, as close as possible to the ear, and in such a manner as to prevent the external air from penetrating the passage. I made, also, many passes from the ear to the shoulder; and, after treating him in this manner every other day for about six weeks, his hearing became perfectly restored. His friends apprenticed him to a shoemaker near Castle Cary, and last September some parties from Combe Down called upon me to inform me (having themselves received great benefit from mesmerism) that Charles Chiffinch had lately been on a visit to them, was getting on very well with his trade, and had no return of his deafness since I mesmerised him four years ago. During



the time I was mesmerising this lad, a somewhat singular occurrence took place. Mrs. Saunders was sitting one day behind my patient, and, being very susceptible, went into the mesmeric sleep with one of her feet resting upon the rung of his chair. When I had finished the sitting, he left me, stating that his hearing was more improved that day than any other on which I had operated upon him. I then woke up Mrs. Saunders, and to my astonishment found she was completely deaf in both ears. I, however, by making reverse passes, and blowing strongly into the ears, succeeded, in a few minutes, in completely restoring her hearing. I merely mention this latter fact to shew the necessity of very susceptible persons not going too near or touching parties who are being mesmerised for any particular disease.

*Pain, Debility, &c., of the Spine, and Abscess of the Hip.*

Last August, Mrs. S. of Berkeley Square in this city, called upon me, at the request of Mr. Trotman, Surgeon, R.N., to speak to me respecting her daughter's illness, who had been ill for ten or twelve years, and had tried various eminent medical practitioners without any benefit, and had recourse to the water establishment at Malvern, where she slightly improved, but only for a very short time, falling back again to her almost helpless state. She was then attended by Mr. Trotman, who follows the homœopathic system; and, though she found greater benefit from the homœopathic treatment than from any other she had tried, still she remained dreadfully ill, and I was requested to try mesmerism as the last resource, merely, as both Mr. Trotman and her mother expressed it, to soothe and quiet her, and not with the idea of acting upon her disease, as this was of too long and rooted a character to allow the slightest hopes of a recovery. I accordingly called the next day to see her, and found her in bed, lying upon her right side. She had great pain in the lower part of the back, which was curved, an abscess in the left hip, and considerable lowness of spirits. As she was lying on the right side of the bed, I asked her to turn on her other side, in order that I might be able to make the passes down the back. But her mother told me she could not turn of herself, and that she should be placed upon her other side by the next time I came. I then endeavoured to produce sleep, but caused only a very slight drowsiness. As she was exceedingly low spirited, and satisfied that she could not recover, I acted upon her organs of Hope, Firmness, and Mirth. Upon paying her my second visit, I found her much less depressed, and she had experi-



enced a good night's sleep. I continued to mesmerise her three or four times a week,—never able to send her into a sound sleep, though she generally slept some time after I left her, till one day, whilst waiting in the drawing room, I was surprised to see her open the door and walk in without assistance; and one fine warm day she actually surprised her relations and friends by walking round the square. Her maid was the first to remark how much straighter her back was becoming; and soon the assistance of the maid, both in dressing, undressing, and taking her bath, was totally dispensed with. She frequently applied mesmerised water to her back, if she felt it at all weak, as this instantaneously imparted strength to a most extraordinary extent. The abscess in the thigh was once or twice inconvenient, and seemed to swell, but I was each time enabled to arrest its further progress by making strong passes over it. I continued to mesmerise her for some time, till, in fact, to use her own words, she “felt in perfect health.” She is quite the astonishment of all her friends—many of whom considered that she must die of consumption. However, the first time I saw her, I was convinced that by acting according to my own judgment, as I was allowed to do by Mr. Trotman, I should be able to effect a cure.

*Weakness of the Spine, with general debility.*

About the latter end of the year, a lady whom I had mesmerised for a tumor in the breast, requested me to mesmerise a friend of hers, a Mrs. C——, of Clifton, who was suffering from a severe weakness in the spine, with great general debility. A very short walk would cause her the greatest fatigue and pain, and she was unable to stand above two or three minutes together without being completely exhausted. Her sleep at night, too, was very indifferent. The first time I mesmerised her, I produced but little effect. However, after a few times, though I could never produce sleep, I succeeded in closing the eyes, and could, by the will alone, cause her to get up from her chair and walk towards me—no matter whether I was before, behind, or at her side. She would also raise her arms and make them become straight by my will; and yet I could only make them rigid to a slight extent by the passes. I could excite her organs of Mirth by contact, though not exceedingly visibly; but after I left her she would feel more lively, happy, and comfortable, than before the mesmerisation. On one occasion, I left her in the mesmeric state, and when I got outside of the room willed her to come to the door, and when I left the house willed her to come to the window. When I went the next time, her sister informed



me that she had walked towards the door, but suddenly turned round and went to the window, and then woke up. After she had been mesmerised about two months three times a week, she felt herself so much better that the treatment was discontinued. She now feels no weakness in the spine, her general health is good, and she feels altogether quite another person. I need scarcely add, that my chief attention was paid to strong passes down the spine, with occasional excitation of the organs of Firmness.

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IV. *More of Mr. Capern's Cures,—Abdominal Pain, Wasting, Dropsy, Sore Neck, Loss of Voice, Diseased Heart, Rheumatism, Ophthalmia, Erysipelas, Neuralgia.*

“There is a certain number of men endowed with such strength of mind and nobleness of soul, so thoroughly sensible of their own worth, and so passionately fond of independence, that they resist every external influence calculated to subject them. They endeavour, as much as possible, to establish themselves in countries where there is the most liberty; they follow a pursuit which renders them independent, which exempts them from the favours and the caprices of the great. Dominion over their inferiors, which would lead on to slavery under an absolute master, to them would be insupportable. Honours and distinctions intended for merit, when lavished on men of no pretensions, are in their eyes only degradations. If they prosper, it is through their own exertions. Like the oak, they sustain themselves; and, for whatever they are, they consent to be indebted to no one. This is a pride which has not degenerated into haughtiness; which is often the companion of great virtues, is the enemy of all baseness, and the support of courage in adversity.”—GALL, *Fonctions du Cerveau*, t. iv., 254.

*Abdominal Pain, supposed by medical men to arise from a tumor.*

MRS. GIBBINS, aged 32 years, suffered for many years from severe pain in the right side, supposed to be caused by an internal tumor. She was confined to her bed at Plymouth, where she resided before coming to Tiverton; and she consulted several medical men, but without benefit. They all considered her in a declining state, and despaired of doing her any good. Shortly after her arrival at Tiverton she applied to Mr. Capern, who made mesmeric passes on the side affected. She experienced immediate relief, and at the end of two months was completely cured. When Mr. C. first saw her she was advanced in pregnancy, and the child proved the healthiest of all her children. This cure took place nearly two years since; and, although she has had two or three slight returns of the pain, it has always yielded at once to a few passes from Mr. Capern.

*Wasting.*

John Gibbins, aged nearly 5 years, when first seen by Mr. Capern was very weak and emaciated. His shoulder



blades protruded greatly, and he was unable to stand alone, and passed the whole of the day either in his cradle or propped up in a chair. Before removing to Tiverton his parents had resided at Plymouth, and the child had been attended by three of the first physicians at that place since he was twelve months old, but without benefit. They all concurred in saying he was in a decline. He was also under the care of different surgeons at Tiverton. Mr. Capern, commiserating the poor child's case, resolved on trying the effects of mesmerism, and the following is the satisfactory result.

A slight improvement in the child's health was observable after the third or fourth operation. At the end of five weeks he was able to walk. Mr. C. continued his mesmeric operations daily for two months longer, and then saw him less frequently; and at the end of seven or eight months his health was perfectly restored, and he is now a fine healthy spirited little fellow.

At one time this child was so ill that the nurse called his mother to close his eyes, as she supposed him dying.

#### *Dropsy.*

Richard Thorne, aged 3½ years, had been very weak and sickly from his birth. His body was much swollen, particularly on the left side: his appetite was very great. His mother consulted a surgeon and a physician of Tiverton, but without any beneficial result. They gave her no hope of improvement, and considered him dropsical. Just before completing his second year, he became weaker than ever; was unable to stand, and with difficulty sat in a chair supported by pillows, and only felt ease when lying on his back. This was his state when Mr. Capern first operated upon him. After the first mesmerisation he began to improve, and was able to stand alone at the end of a week. Mr. C. continued his attendance for about a month, operating two or three times a week; and, at the expiration of six weeks, he could walk alone, and is now to all appearance a strong healthy child, a year and a half having passed since he was first treated by Mr. C.

#### *Sore Neck.*

—— Hoare, aged 5 years, had suffered for about twelve months from a painful sore on the neck and bosom, following an attack of measles; and, although only once mesmerised by Mr. Capern, yet there was an immediate improvement, and in less than a fortnight the sore had entirely disappeared. A physician had occasionally been consulted, but without benefit.



## A FAMILY GROUP.

Jemima Ackland, aged 73 ; Elizabeth Zelly, her daughter, aged 51 ; and William Zelly, her grandson.

*Loss of Voice.*

Jemima Ackland, of the town of Tiverton, had been poorly for a few days, about two months ago, when she suddenly lost her voice, and could not speak above a whisper. At the end of six weeks she was advised by her daughter to send for Mr. Capern and be mesmerised, as she (the daughter) had had her voice restored by that gentleman when lost in a similar manner ; and, on his making a few passes on her throat and chest, her voice was quite restored in less than five minutes, and her general health was also much improved.

*Loss of Voice.*

Elizabeth Zelly, daughter of the above, caught a severe cold, and in consequence lost her voice, and had a great difficulty in making herself heard. At the end of about eight weeks she was advised by a neighbour to apply to Mr. Capern. This she did the more readily, in consequence of the wonderful cure performed by that gentleman on her own son ; but she had no idea, until her neighbour mentioned it, that mesmerism could be useful in her case. Happening accordingly to meet Mr. Capern when on her way to his house, he desired her to accompany him into a neighbouring public house (the Swan), and then, making a few mesmeric passes over the throat and breast, completely restored her voice, much to the astonishment of all present.

*Diseased Heart.*

William Zelly, son of the above, now in his tenth year, came home from play, about two years ago, complaining of pains in the side and difficulty in breathing, accompanied with faintness. His father put his hand on the boy's heart, and found it was palpitating fast and strongly. The child continued getting worse for a week, when his mother sent for Dr. —, who attended him for a month, but without any beneficial result. Dr. — was next consulted, who prescribed medicine, which he took for nearly three months, but he still continued getting worse, and had become very pale and emaciated, and scarce able to walk across the room : indeed, so ill was he at this time that the doctors ordered him to be carried whenever it was necessary to move him. The palpitation of the heart was frequently so great as to cause the bed on which he lay to vibrate, and its motion was visible to any one



in the room. At this time his mother was influenced by Mrs. Taylor and Mrs. Turner, two neighbours who had both been cured by Mr. Capern, to apply to that gentleman to mesmerise her boy. She did so, and he was mesmerised for ten minutes daily for a month, and about three times a week for another month. He improved from the first visit of Mr. C., and at the end of the two months the palpitation of the heart had entirely ceased, and he walked a distance of four miles and a half and back without experiencing any bad effects from it. This boy remains so susceptible to the mesmeric influence that a look from his mesmeriser will send him to sleep.

#### *Rheumatism.*

James Webber, Bampton Down, agricultural labourer, aged 52 years, had severe rheumatism, first in the back, then over the whole body, for twenty-two years. The first attack lasted fifteen months, during the whole of which time he was entirely incapable of labour. He then got better, and for a few months was able to do a little light work. He could not, however, walk without the assistance of two sticks. After some time he became an in-patient of Exeter Hospital for four weeks, and then an out-patient for one week more. He derived considerable benefit from the remedies applied at the institution, but the relief was only temporary; for after a few months he relapsed, was again entirely incapable of labour, and became so helpless that he was even unable to raise food to his mouth. The neighbouring farmers, taking compassion on him, raised a sum by subscription and bought him a donkey-cart, and for about six years he earned his subsistence by travelling about the country, when he was able, collecting rags and old metal. He was constantly obliged to make use of two sticks to assist him in walking. During the whole period of his illness he never received full wages. About Christmas, 1847, he happened to meet Mr. Capern in Newport Street, Tiverton. Mr. C., having heard his statement, invited him into the stable-yard of an adjoining house, and made the usual passes over the parts most affected, commencing at the back. Great and almost immediate benefit was experienced by the patient, and after two or three more operations he was completely cured. In two or three weeks he was in full work, and in receipt of the usual labourer's wages. In the early part of last summer he cut two acres of grass in one day. Occasionally, during changes of weather, he suffers slightly from rheumatic pains. Some weeks ago, having strained himself while at work, he came into Tiverton to see Mr. Capern, who by a few passes afforded him com-



plete relief. With this exception, he has continued up to the present day well and strong.

*Inflammation of the Eyes.*

Eliza Quick, Bampton Street, Tiverton, aged 14 years, was subject from her sixth year to frequent attacks of inflammation of the eyes, attended by great pain and injury to the sight. She seldom passed a month without an attack, and these attacks often lasted six weeks; sometimes more than a fortnight of that time would be spent in one position, her eyes completely covered, as she could not bear the least light. Many medical men were consulted, both in Tiverton and Exeter, but without benefit: and at the Eye Infirmary of the latter place her mother was told that her daughter's case was quite hopeless at present, but that a change for the better might take place in her fifteenth year. At length Mr. Capern was applied to, and, after the very first operation, there was a decided improvement and great alleviation of the pain, and she was completely cured by four or five applications. About two years have elapsed since her cure; there has been no return of the complaint, and she is now apprenticed to a dress-maker.

*Erysipelas.*

Benjamin Grater, aged 1½ year, son of James and Mary Grater of Barton's Causeway, Tiverton, became very ill about nine weeks ago in consequence of teething, and was seized with very severe erysipelas of the head and face, accompanied with much fever. His mother, being alarmed for his life, sent first for Dr. —, and then for Dr. —, two practitioners of Tiverton. But the child became much worse under their treatment. His head and face were one continued sore, very painful and greatly inflamed, and also so much swollen that his features could not be distinguished. In the third week of the child's illness, his father (who had been himself much benefitted by Mr. Capern, when in a state of great suffering) requested that gentleman's attendance, in consequence of which the doctors refused to see the child again. He was, therefore, put solely under the care of Mr. C., who, from this time, attended him with care, and punctually mesmerised him three times a day for the first week, and twice a day afterwards, directing that he should drink mesmerised tea frequently during the day. From the first mesmeric operation, the most rapid improvement took place: the swelling of the head and face gradually subsided, and the sores healed of their own accord, no dressing having been applied. The child was much pleased with the mesmeric operation, and shewed



great delight on seeing Mr. C., and he is now as well as ever he was in his life. The father and mother express the greatest gratitude to Mr. Capern, and believe that, under Providence, he was the means of saving their child's life.

#### *Rheumatism.*

Mrs. Mitchell, wife of Mr. Mitchell, postmaster, Cul-lompton. Mrs. Mitchell, aged 65 years, a married woman with six children, states that at the age of 7 years she was attacked with rheumatism, which prevented any motion in the hip joint. She has never from that time, *until a fortnight since—a period of forty-nine years*, been able to walk, except with the greatest difficulty and invariable pain. She has constantly been under medical treatment, but without deriving any permanent benefit. Fourteen days since, Mr. Capern began mesmerising her hip and leg. She describes her sensation as very peculiar, and causing a feeling of dread lest the hand of the operator should too suddenly be removed. She can now walk with scarcely any perceptible lameness, and without the slightest pain whatever in walking up and down stairs.

“The above statement of facts was related to me by the patient herself, who appears to be a person of truth and respectability.

“JOSEPH HOPGOOD.”\*

#### *Neuralgia of a Stump.*

Samuel Britton, agricultural laborer, Bampton Street, Tiverton, aged 50 years, about six years since, when descending a well 70 feet deep, was precipitated more than 60 feet to the bottom, in consequence of the handle of the windlass slipping through the hands of the person holding it. His left leg was broken into three pieces, and he was otherwise much bruised and hurt. He was obliged to submit to amputation of the limb. For three years he was able to do but little work, and he no sooner returned to full employment than he had frequent attacks of excruciating pain in the stump. He was able to obtain but little rest and was often obliged to leave his bed and walk about the room on crutches the whole night from his agonies. About two years ago, Mr. Capern, happening to see him walking past his garden gate, and, observing that it was with difficulty and apparently from pain, inquired what was the matter with him, and, after hearing his statement, invited him into his house. This was in the forenoon. The man had gone to his work in the morning, but

\* Mr. Hopgood has been a surgeon, and is retired from practice.



had been compelled to leave it in consequence of his sufferings, and was then on his way home. He had never heard of mesmerism or of Mr. Capern's cures before. The usual passes were made over the limb, and in a few minutes the pain flew from the stump to the right shoulder, and then disappeared altogether. It has never resumed from that time: but the patient has been subject to occasional formation of abscesses in the stump that confined him to his house for weeks together, and caused considerable pain. He never mentioned this to Mr. Capern until lately. A few passes being made on Jan. 6, 1850, down the stump, a strong sensation of warmth was felt which gradually descended till it appeared to the patient to reach the calf of the leg and thence go down to the extremities of the toes. He felt precisely the same sensations on the left side when the passes were made over the stump as he experienced in the right limb when the passes were made over the thigh on that side. A piece of rock crystal being drawn lengthwise over the hand without contact, a pricking or tingling sensation was felt (see case of John Croote), and shortly afterwards severe pain and cramp in the elbow and shoulder joints. These sensations disappeared after a few reverse passes up the arms by Mr. C.

*Cramp of the Stomach.*

Mr. Henry Baker, of Hay Park, Tiverton, timber drawer, 40 years of age, became subject, about three years since, to severe pain in the pit of the stomach, by which, for the last twelve months, he was disabled from labour. He applied to many medical men, had recourse to a variety of remedies, and was for some time at the Exeter Hospital, and also under the treatment of an eminent physician of that city; but all without the least relief. He was brought very low by the remedies applied, and was reduced to so weak a state that he was hardly able to go about at all even in the house. His debility and emaciation were so great that he was considered by his friends, as well as himself, to be in a decline. In this condition he was advised to apply to Mr. Capern. He found immediate relief from contact passes with the flat of the hand down the front of the body. After three operations of ten minutes each, he was free from pain. This was about two years since. Two months after the last operation had been performed, Mr. Capern met him in the street, and, finding that he was suffering from the old complaint in consequence, as he believed, of his having overreached himself whilst engaged in his laborious employment, which requires at times a very great muscular force, offered to operate upon him, and



with a few passes entirely removed the pain. Since then it has never returned. He is now well and strong, attends regularly to his employment, and is capable of performing a good day's work without fatigue or inconvenience. His expenses for medicine, &c., previously to applying to Mr. C. were above £30.

Tiverton, February, 1850.

V. Cases by Mr. Harley, Kingsbridge, Devon.

"I have always been conscious of the dignity of my researches, and of the extensive influence which my doctrine will one day exert upon human knowledge; for which reason I have remained indifferent to all the good or evil which might be said of my labours. They were too far removed from received opinions to be liked and approved at first. A knowledge of them required deep and continued study: but every one was anxious to pronounce upon them, and every one came with opinions and views according to the measure of his intelligence. All the doctrine is now consecrated to the public. Judgment cannot long remain doubtful. Personal feeling will disappear: the passions will calm, and criticism will have only its due weight. Posterity will not fail to contrast the point from which I started with that at which I stopped. My adversaries have but too distinctly displayed the state in which the various objects of my labours were, for it to be difficult to know what improvement these have derived and will derive from my discoveries." —GALL, *Fonctions du Cerveau*, t. vi., p. 8.

*Continuation of Miss Trant's case.* (See *Zoist*, No. XXII. p. 191.)

Flora Place, Dodbrook, Kingsbridge, May 25, 1849.

I DOUBT not that the friends of mesmerism are desirous to know more concerning Miss Eleanor Scott Trant, whose case is reported in the 22nd number of *The Zoist*. The progress she has made has far exceeded my most sanguine expectations. When I began to mesmerise her, I had never entertained the most distant idea that she would ever stand on her feet again. I thought the pains arising from the tic might be alleviated or cured, but anything further seemed to me as well as herself and friends altogether out of the question. Both her legs were contracted, but gradually relaxed every time she was mesmerised. She shortly passed into the sleep-waking state, and was rendered perfectly rigid by firm contact passes. As she disliked being left asleep, I generally mesmerised her for an hour and then awoke her by transverse passes. But she would remain perfectly rigid for some time after. The most easy, and I think that by far the best, plan—it particularly was in her case—is to tell the patient to prepare for waking, and to awake quite freely, and she always does in two or three minutes. One day, being left alone knitting, the ball of cotton fell from off her lap, and in attempting to reach it she fell forward and sprained her ankle very much. I now experienced some difficulty in rendering the foot rigid,



and Mr. Saunders's remarks were fully justified. She suffered much for several days. One evening, when asleep, she said, "Oh, I never! I see a light blue flame passing through me; it is stretching the nerves. You must mesmerise the insteps of my feet strongly. I shall get over the injury sustained by the fall. I shall be able to walk across the room and open the door to you in a fortnight's time." And this was fully verified at the expiration of the time she named, and on the 11th of July, 1848, she walked out of doors for the first time with assistance. On another evening, she said, "My stomach looks very weak and soft as a jelly. I see the blue flame passing down over it, like a soft, gentle breeze. It is this which does me good. I see the disease passing off the feet like a cloud or dark, thick, mist—the light is driving it, I mean the sparks and streams of light which pass from your fingers." I applied a magnet some time on the outside of the shoe, when a violent shaking of the leg and foot took place. "Oh," she said, "it is going; I mean the disease." Although this produced a more sudden effect than the passes, its frequent application rendered her weak, so that I discontinued its use, and employed the strong slow passes instead, and with more benefit. The application of a crystal of quartz with a perfect point, about three inches in length and four and a half in circumference, had a similar effect, but would make her perfectly rigid. If any one enters the room during the sleep she always starts, unless I inform her that some person is about to enter.

On one occasion I put her to sleep, and left her, giving her friends a caution not to approach too near during my absence. A niece of hers very incautiously went too near, and distressed her so much that her mother said she would wake her. The mother was going to make the attempt, when she charged her not, but to leave her alone. When I arrived she had become more calm. She began at once telling me what had occurred. A few passes set her all right again; and, before I awoke her, I charged her to forget everything which had occurred, and to wake up comfortable—which she did, without having any knowledge of what had happened. Sympathy of sensation with her mesmeriser is very strong. I have tasted different kinds of fruit, and she has told me what I was tasting, saying she liked it, for she was exceedingly fond of fruit. I have also taken up a glass of water, and drunk from it, when she appeared to be drinking the same, saying it was very refreshing. I have said, "Do you know what it is?" "Yes, water." The rigidity of the limbs is very marked. Her jaws lock instantly on her going to



sleep, and then I generally relax them, to enable her to converse. The cerebral organs give striking manifestations when excited. Her poetic strains are of a most interesting and instructive character. Certain individuals have been placed in relation with her, when she very accurately describes the nature of their complaints, and their symptoms. One evening, being unwell, having caught a cold, she said there were several small ulcers on the stomach, which were soon emptied, and the stomach, she said, was much better. For several years there had been no discharge of mucus from the nose, except when she was labouring under a cold, and then a thin, watery fluid would escape. I asked her if I could at all benefit her in this respect. She said, "Yes, put one hand across the middle of the head, and the other across the top part of the nose." This had the desired effect: a change commenced immediately from that time. Previously to her being mesmerised there had been an entire cessation of the catamenia for upwards of three years, with but a few exceptions. Mesmerism has exerted a powerfully beneficial influence on her whole system.

One evening, when entranced, she was suffering from severe toothache, which was speedily removed. On another occasion it was taken away by local mesmerism when awake in three minutes, and never returned. Mesmerised water affects her greatly, and will send her to sleep without my making a single pass. When I mesmerise the water she sees sparks of fire in appearance pass from my fingers into it; and, if she looks at it when I mesmerise it, she becomes very drowsy at once. When awake, if I look towards her hand, it rises and maintains that position in a very rigid state, but not unless she sees I am looking towards it. I have tried this repeatedly, and the arm does not drop until I no longer allow the will to control it. The power of traction is so striking that I can draw her and chair together. I have repeatedly mesmerised one of her hands around the wrist of the other, and they become inseparable until they are demesmerised. I have occasionally made a few passes across the room on the floor without her knowing where the line was made: I have then requested her to walk across the room, and, as soon as she arrived at the place, she has become completely fixed in a rigid state, not being able to move in either direction until relieved.

She is now enjoying the spring season by walking and riding in the open air, thus proving that she has not relapsed into her former state of suffering. She says mesmerism has succeeded in doing for her what everything else has failed to do.



*Nervousness.*

Mr. J. Philips, sawyer, Kingsbridge, had suffered most distressingly in the head for several years : his nerves appeared to be in a shocking state, and he was unable to attend to his employment, at times imagining he must inflict some injury upon himself. I advised him to call, as I was confident I could do him good. I mesmerised him a few times. He never experienced anything but a little drowsiness and a sense of heat on the top of his head ; but, after a few passes were made, the head became cool and the feet very hot. During one of these sittings, his head nodded or bent forward and backward violently. He informed me that *he sleeps much better at night than formerly*. Shortly after, I met him, and asked him how he was : he told me that he was as well as myself, and had not had any return since. *He long suffered severely from constipation : but not once since he was mesmerised.*

*Rheumatism.*

Mrs. Ryder, of middle age, had been a great sufferer for several years in her limbs, so that she was confined to her house. Hearing of the good effects of mesmerism, she applied to me, in 1848, in a most distressed state of suffering—completely crippled. There was a great swelling from the hip to the knee, which was very painful and tender ; and both legs were contracted, so that she hobbled about on a crutch and stick : three of her fingers were much contracted, looking very purple about the joints, and much swollen. The nerves were in a most shocking state, and she looked exceedingly delicate. At the first sitting the eyes closed in a few minutes. She always heard everything, but could not speak. Contact passes produced rigidity of the limbs, and caused her much pain. The contraction soon gave way, and the legs became straight. She suffered much in her shoulders and spine. Breathing on the top of the head would cause, first one arm to ascend, then the other, and maintain a rigid position for a few minutes, and then descend, sometimes partially, and at other times resume their original position. Tractive passes with a crystal or with the hand rendered them rigid. The swelling of the joints in a great measure disappeared, and two of the fingers became somewhat more straight. She was mesmerised for several months, when she was enabled to dispense with her crutch and stick, and returned home to see her friends at Salcombe, where she resided, which is five miles from this place ; and, on returning to follow out the treatment a short time longer, she walked the distance of two miles without crutch or stick. From a thin, skeleton-like appearance, she



gained considerably, looking more healthy and ruddy than she had for a long time before. By resting the hands gently on her feet for a minute or so, I invariably found she would awake. I doubt not, had she continued it longer, she would have improved even more, but it was inconvenient to be absent from her family so long; consequently, she went home with the improvement made, feeling exceedingly grateful to the Giver of all good for the benefit received through mesmerism.

Flora Place, Dodbrook, Kingsbridge,

Devon.

February, 1850.

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VI. *Cure of intense Spinal Irritation in India.* By Mr. C. T. WATKINS. Communicated by Dr. Elliotson.

“Galileo, Newton, Salomon de Caus, Volta, Fulton, Windsor, Arkright, Gall, and all others who have presented themselves at the door of the vast mad-house called the world, have been pelted or hissed.”—JOBARD.

To Dr. Elliotson.

DEAR Sir.—I send you the accompanying case for *The Zoist*, if you think it worthy of being forwarded, as a cure was effected, and the patient's frame strengthened, in a *permanent* degree, which *no other treatment had been able to effect*.

My patient was a young lady about 16 years of age, her health very delicate, her spine curved from her seventh year, and occasionally affected with great pain and, as the medical men said, inflammation, along its whole region. She was likewise subject, as is her whole family, to violent constitutional head-aches.

As an intimate friend of the family, I had often related the wonders effected in the cure of diseases by the most natural agency that we have—mesmerism, and induced its members, *with the consent and advice of their physician*, to accept my services on the behalf of one in whom I took so warm an interest.

I shall at once plunge *in medias res*, and begin with my first day's work—first of all mentioning that I was indebted in no small degree to my friend Dr. Esdaile for his advice during the treatment of my patient; and I shall here take the liberty of doing him that justice which he so well merits, in mentioning the fact of his being always anxious to explain and give every assistance in his power to persons who come to him for instruction and not through idle curiosity.

Aug. 15th. Patient suffers great pain along the spine. Adjacent parts much inflamed. Has been using a counter-irritant ointment and tonic pills without any manifest im-



provement : was seized with hysterical fits a short time since, which added much to her general debility. Cannot bear the slightest pressure on the parts affected.

I, in the evening, in presence of the family, commenced mesmerising my patient ; but, owing to the annoyance from mosquitos, and my own health being in rather an indifferent state, I only succeeded in producing some slight indications of somnolence.

16th. Patient suffers great pain, accompanied by violent head-ache and universal languor. Mesmerised her again in the evening, and with more success. Did not succeed in producing coma, but my patient arose and went to her room ; upon reaching which, she fell asleep before being undressed—a thing she had not done before for years, as it was her invariable rule to read for an hour a book which we should not have specified here, except for the benefit of Mr. M'Neile and his admirers—namely, *The Bible*. She slept uninterruptedly until seven the next morning, and awoke much refreshed.

17th. Before commencing, my patient said, “ I am sure you will not send me to sleep to-night, as I have had a slight nap during the day, and am suffering from a head-ache.” She, however, this time was sent into a state of perfect coma, and did not awake until seven the next morning. During all the course pursued it is rather singular that the patient awoke within a few minutes of, if not exactly at, the same time, quite contrarily to her usual custom.

18th, 10 a.m. Feels some degree of pain along the spine. Mesmerised, and left sleeping. Awoke at one p.m. ; pain relieved.

11 p.m. Mesmerised again : perfect coma induced : utterly insensible to any pain. Made long passes and local ones along the spinal region. Patient awoke at the usual hour and felt very much relieved by her slumber, much stronger, and in better spirits.

19th. Ditto. Same results.

20th. At 9 a.m. I mesmerised a glass of water, and ordered my patient to take it when she felt the pain returning ; she did so at noon, and in seven minutes exactly fell into a deep sleep which lasted until four p.m. By that time she was free from any great pain, and felt stronger than in the morning.

From this until the 29th I was obliged to defer mesmerising my patient, in consequence of being absent. She remained during this time *in statu quo*, with the exception of head-ache.



29th. Again mesmerised my patient: made long passes, and pressed my hands on the spine where the inflammation was greatest. Awoke next morning much better, appetite improved, step firmer, eye clearer, and general appearance altogether perceptibly altered for the better.

30th. Ditto. Ditto.

31st. Absent. Not mesmerised.

Sept. 1st. Again mesmerised my patient, who now walks about, and says that the pain in the back has disappeared as if by magic. In reference to this announcement, the worthy family physician said, "You are doing good, but this is all owing to my tonic pills;" *which, by the way, were not taken.* The latter fact, however, I never alluded to.

2nd. Ditto. Ditto.

3rd. This evening, I was determined to see if I could mesmerise my patient by the power of the will: accordingly, as soon as she was in bed and in the mosquito curtain, I seated myself at about six paces distant, with my arms folded, and concentrating my attention on the patient sent her asleep in seven minutes, totally insensible to all pain. I then made local passes, and the next morning she awoke refreshed as usual.

4th. Mesmerised again by the power of the will, and with the same result. Awoke, as usual, at seven in the morning.

I left off mesmerising my patient about this time, as she seemed entirely free from all pain; her general health was good, and she had not experienced one return of her hysterical fits; her appetite was good, and I had succeeded far beyond my utmost hopes.

I was thus enabled to sooth the sufferings of one whose happiness is very dear to me; and I think, Sir, that, for an amateur physician, you will agree with me that my fee was a large one.

I shall send you next mail an account of some curious experiments made by Dr. Esdaile with crystals on a highly sensitive subject at the hospital.

CHARLES TYRREL WATKINS.

Calcutta, Jan. 7, 1850.



VII. *Cures of Chronic Head-aches, and of St. Vitus's Dance ; and a painless Incision.* By Mr. HAZARD, Bristol.

"We only wish that on all occasions in which legitimate medicine needs to be defended and quackery attacked, the champion may be equal to Dr. Inglis in tact, temper, and courage: we should then not have our provincial cities overrun, as they now are, by a vagrant pack of homœopathists and mesmerists."—*Lancet*, Oct. 13th, 1849.

*Cure of severe Head-aches of ten years' duration.*

JUNE 4th, 1849. Eliza Porter, aged 15, had been afflicted from the age of 5 years with constant head-aches. Her sufferings were most intense. She had been attended by medical gentlemen who, with all their talent and attention, had failed in doing her any good. She had been in the Infirmary for many months, and in that excellent institution also she was not relieved. Her head had been shaved, and she had taken of medicine a sufficient quantity.

When she came to me, her forehead and eyebrows were contracted and the eyes half open, from severe pain. I mesmerised her with passes over the head, face, and chest: at the second application, sleep came upon her in ten minutes, and she lost consciousness. She was mesmerised four times a week with the most beneficial results. The head-aches have gradually subsided; it is now seven months since she had one, and that was by no means severe. I then mesmerised her but once a week. The bowels are now regular, as was far from being the case before mesmerism.

In this case, most of the phenomena of mesmerism appeared. Rigidity of the arms with loss of sensation, induced by a single pass and dispelled as easily. She is phreno-mesmeric, and highly clairvoyant; reads with the greatest facility, and I cannot gratify her more than by giving her a book or the *Illustrated London News*, which she delights in, and will read out, describing the plates. The description she has given of several internal diseases has been remarkably correct, as testified by the parties themselves and medical men. She, in one instance, most particularly described the malady from which a young lady was suffering, said it was occasioned by worms, and that these were the cause of her fever. The physician was attending her on account of worms, and was present at the time.

*Experiments.*—Coma is, in this case, induced by magnets, electricity, and crystals. A large rock crystal, twelve inches long by three inches at the base, if held at a yard distance from her arms or legs, renders them exceedingly rigid. The same effect takes place by holding over her, or desiring her to



hold, a well dried hazel stick. The influence of the hazel stick on many of my patients is truly astonishing: some are attracted to it, others repelled. I have placed the stick under the carpet both in her sleeping and waking state, and she would not pass over it. Nor could she move until the influence was dispelled by the waving of a silk handkerchief. If a magnet or crystal is put into a tumbler of water for a few minutes, and she then drinks some of the water, the same effect results as from mesmerised water, and also from water through which a current of electricity has been passed: indeed, I think this is still stronger.

*Cure of St. Vitus's Dance and other complaints.*

July 5th, 1849. Miss F., a young lady residing at Kingsdown, Bristol, had been severely afflicted for five years with St. Vitus's dance, hysteria, a constant pain in the left side, an incessant, dry cough, sleepless nights, profuse light perspirations, loss of appetite, and painful nervousness. She has had the first medical attendance the whole of the time, without any permanent benefit: has taken medicine, upon an average, three times a day for four years, and most nights 20 grains of opium pill. She was advised to try mesmerism by a former patient of mine. When she first came to me, I was attending other patients in the same room. My attention, however, was called to this lady: she had fainted. After she recovered, she begged me not to go near her. I continued with the other patients. I knew this would be of more service to her than persuasion. As she became more interested in some of the phenomena, her excitability subsided, and soon afterwards she allowed me to act upon her. No apparent effect was produced, as she was too nervous at the time. At the third *séance*, her eyes closed by means of passes from the head downwards. *She has never lost consciousness.* I mesmerised her three times a week. She soon felt relief, still increasing after every sitting, and now, at the present time of writing, she is relieved from all her former complaints, has refreshing sleep at night, no perspirations, a good appetite, and a complexion beaming with health, and remains quite well.

It is with the greatest pleasure I here state the honourable and candid conduct of one of the most eminent chemists and druggists in Bristol. This young lady was personally known to him, and he well knew her sufferings. He saw the effect of mesmerism in her case, and has since recommended patients suffering under nervous disorders to try mesmerism. This gentleman, as yet, only knows me by name.



*Lancing a Finger without pain.*

This case, although so trifling in itself, proves the blessing of being under the power of mesmerism. Martha — last year had a severe toothache, from which I relieved her by mesmerism. Afterwards, I made a few passes over the arms just to observe the effect: they became slightly rigid. Until a short time since I had not seen her, when I met her with her arm in a sling, and inquired the cause. She said she had a bad finger. I found the first and second joint of the fore finger of the right hand much swollen and highly inflamed. She could not sleep from the anguish; had been poulticing. I saw the finger was coming to a head, and told her to call on me in the evening. She came: I made, for ten minutes, contact passes on the arm, and pricked her without sensation. I then, with a lancet, opened the finger to some extent, and well pressed out the pus and blood without the slightest pain to her. She slept well that night, and, in a few days, the finger was healed.

W. HAZARD.

4, Dowry Parade, Hotwells, Bristol.  
March, 1850.

VIII. *Remarks upon the Rev. George Sandby's Review of M. Alphonse Cahagnet's Arcanes de la Vie Future Dévoilés, &c.* By Mr. HOCKLEY.

"Many rich mysteries are lockt up in the nature of angels, which, by degrees, will break out."—Rev. R. Dingley's *Deputation of Angels*. London, 1654.

IN common, I doubt not, with all the readers of *The Zoist*, I with great pleasure perused the valuable review of M. Cahagnet's *Arcanes* in the last number of *The Zoist*: and, as any article from the pen of the learned author of *Mesmerism and its Opponents* well merits the earnest consideration of the magnetic world, both from the very liberal and truth-seeking spirit of his writings and his position as a clergyman of the church of England, I have, with great diffidence, ventured to differ from that gentleman on the subject of his review; but, emboldened by his admission that, although "many would probably dissent from his views, still some portion of truth might be elicited from the enquiry," I have, after a careful perusal of M. Cahagnet's work, come to the conclusion that Mr. Sandby has not placed before his readers a correct analysis of his author, inasmuch as that gentleman's objections rest more upon M. Cahagnet's logic than his facts; and the



two examples selected are of little value while others are omitted which seem perfectly to establish his book as "a step farther towards the unknown."

The *Celestial Telegraph* appears to me to prove more forcibly than any other work on animal magnetism, with the exception of I. Hernrich Jung's (called Stilling) *Theory of Pneumatology*, the existence of guardian angels, of Hades, and the materiality of the human soul, but to be as far removed from Swedenborgianism (by which term I mean a belief in the *doctrines* and *doxology* of the New Jerusalem Church, and particularly articles xxi., xxii., and xxiii.,\*) as from Behmenism, Mahometanism, Buddhism, or Polytheism, all, there is little doubt, equally indebted to the hitherto occult but ever existent law of nature which we now term animal magnetism. Mr. Sandby has sufficiently shewn there "is no reason to question either the good faith of M. Cahagnet or the credibility of his witnesses," and "that the work is written in an earnest and truth-loving spirit." This opinion I readily adopt, as, after a careful reading, I do not perceive in the work or correspondence anything *new*. "There is no new thing under the sun;" and scarcely a statement but to which a parallel can be readily produced.

In any treatise upon ghosts, the oft-repeated, but much to be esteemed, advice of Mrs. Glass, as to cooking a hare, occurs on the very threshold as a startling difficulty; for in these dark ages a (not *the*) sensible majority of the public require, upon this subject, confirmation a vast deal stronger than Holy Writ. Fortunately, the ensuing pages are addressed solely to *the* sensible readers of *The Zoist*—readers who have arrived at the conviction that there are, midst nature's laws, operations whose method of working, though beyond our finite comprehension, are still full of sublime truths—readers who believe that the phenomena of clairvoyance, soul travelling, transference of thought, taste, and feeling, "are established truths, and who differ only as to questions of degree."

Mr. Sandby, in placing before his readers a proof that M.

\* "Art. XXI.—That unless a new church be established by the Lord, no one can be saved; and that this is meant by these words, 'Unless those days should be shortened, there should no flesh be saved.' Mat. xxiv., 22.

"XXII.—That the opening and rejection of the tenets of the faith of the present church, and the revelation and reception of the tenets of the faith of the new church is meant by these words in the Apocalypse, 'He that sat upon the throne said, Behold, I make all things new; and he said unto me, Write, for these words are true and faithful.' Chap. xxi., 5.

"XXIII.—That the new church about to be established by the Lord, is the New Jerusalem, treated of in the Apocalypse, chap. xxi. and xxii., which is there called the Bride and the Wife of the Lamb.' "



Cahagnet's revelations are the result of transference of thought and not a connexion with the spiritual world, has selected two cases of clairvoyant communication with persons actually declared by the somnambulist to be *living*; and although, in stating them, that gentleman has given us the truth (of which there could be no possible doubt), still, if he had not most ingeniously disjointed it, I think very few of his readers would have coincided with him in opinion; and as the case appears to me a very strong proof of soul travelling, and remarkably corroborative of the very singular statement given by Mr. Hazard in No. XXVI. of *The Zoist*, I must crave room for the sitting in detail.

"In the ninety-eighth sitting, M. Lucas, desirous of learning the fate of his mother-in-law, who had left France twelve years before, in consequence of an altercation with his father, applied to M. Cahagnet for a sitting.

"Scarcely was Adèle asleep, than she asked for this man by his name, as she usually does for deceased persons. She then said to us, 'I see him: he is not dead; he is on the earth, and not in the spiritual world.' She then gave so exact a description of him to M. Lucas, that the latter declared even the very gestures true to life. A few days after, M. Lucas and the mother of the man had a second sitting. Adèle once asleep, said, 'I see him.' Where do you see him? 'Here present.' Give us, once more, a description of him, as also of the place where he is. 'He is a fair man, browned by the heat of the sun; very corpulent, features pretty regular, hazel eyes, mouth large; air sombre and meditative. He is in the garb of a working man—a sort of small blouse. He is at work, gathering seeds like peppercorns, but I don't think they are, as they seem bigger. This seed is found in small shrubs about three feet high. I see a negro near him, who is doing the same thing.' Try and obtain an answer to-day: let him tell you the name of the country where you see him. 'He won't answer me.' Tell him that it is his good mother, whom he was so fond of, who bids you enquire after him. 'Oh!' at the name of his mother he turned round and said to me, 'My mother! I shall not die before seeing her again: comfort her, and tell her that I am always thinking of her, that I am not dead.' Why does he not write to her? 'He has written to her, but he presumes the vessel was wrecked, as he received no answer. He tells me he is at Mexico. He followed the emperor Don Pedro; was five years a prisoner, suffered much, and will make every effort to return to France: they will see him again.' Can he name the place he lives in? 'No, it is far up in the country: such places have no names.' Is he with a European? 'No, with a man of colour.' Why does he not write to his mother? 'Because, where he is, no vessels come; he knows not to whom to apply: then, again, he scarcely ever knew how to write, and now less than ever. No one near him can render him that service: no one speaks his language. He has much difficulty in making himself understood: withal he never was of a communicative disposition; he has a somewhat unsociable look. It is a hard matter to get a word out of him; one would think he was dumb.' (In short, how are we to manage to write to him or hear from him?) 'He can't tell: all he can say is, "I am in Mexico: I am not dead: they will see me again."'

"The mother melted into tears as she recognized the truthfulness of each detail given her by Adèle. She had not a word to retrench from this description; the character, the instruction, and the departure of her son, were precisely such as described by Adèle: but what gives an air of greater probability to the clairvoyant's recital as to the country he lives in is, that some of his relatives entertained the idea that he had enlisted into Don Pedro's army, and took steps, at the time, to acquire a certainty of it. M. Lucas furnished me with this particular some time after, when on a visit to Paris. No information, however, could be obtained in this respect. But what astonished all present at this sitting was to



see Adèle, who, to screen herself from the burning rays of the sun of these countries, put her hand up to the left side of her face, as if suffocating with heat. But the most marvellous part of the scene was, *that she received a violent coup-de-soleil that rendered all this side of her face, from the forehead to the shoulder, of a reddish blue*, whilst the other side remained perfectly white; and full twenty-four hours elapsed before this deep colour commenced disappearing: *the heat was so violent there for a moment, that it was impossible to keep one's hand on it.*

"M. Haranzer Pirot, formerly a magnetizer, and honourably known for more than thirty years in the magnetic world, was present at this sitting, and declared he had never seen the like. The good woman took her leave quite consoled, unable to account to herself how her son who was in Mexico could be between her and Adèle, and how the latter could have received a *coup-de-soleil* when nobody felt the heat, the weather that day being very gloomy."

Now were we to suppose it possible that any sane persons could sit and listen to their own thoughts thus revived before them without recognition, still the *coup-de-soleil* could not be the result of mental transfer, nor could the circumstance thus minutely particularized be mistaken. It is either true, or the whole work is indeed a scandalous fabrication. Fortunately, in p. 179, Vol. VII. of *The Zoist*, we have a case in point, thus related by Mr. W. Hazard, of Ann Bateman, who, sitting in a mesmeric state, at Bristol, thus described the condition of a vessel, then (as afterwards proved by the captain) to the westward of Madeira.

"'Ah, there's the ship; but oh! how dark. How she tumbles. *I shall be sick.*' At the same time she was in that kind of unsteady motion so usual to persons unaccustomed to the sea. 'How the wind roars, and the sea so high and black: it's dreadful!' Do you see Captain C.? 'Yes, there he is on a high deck, calling to the men: now there's an Irishwoman at the cabin door asking for medicine; others saying they would all be drowned: now there's Capt. C. leaning over a rail, saying, 'Go down, my good women, there's no danger.' 'Now she said, 'There's such a noise down stairs: there's a man,—he looks like a parson or a quaker—with a great flat hat on, talking to the people; now he has put a large tin horn to his ear, and is lifting up his hand.'"

Now these,—may I say facts?—are thus to be accounted for, according to Mr. Sandby's hypothesis. The trees, the seed-gathering, and the negro, "love of the marvellous;" the correct description and part of the answers, "thought reading;" a part of the description and a portion of the answers, "suggestive dreaming;" the *coup-de-soleil* of twenty-four hours' duration, "a remarkable instance of the power of the imagination over the body;" and the perception of the circumstances taking place in the vessel and afterwards proved to be minutely correct, "old mesmeric principles of thought reading and clairvoyance." "What's in a name?"

But similar objections had been made to M. Cahagnet personally, and he has given a host of sittings—many of them at the instance of experienced magnetists—to prove their utter fallacy; and in support of M. Cahagnet's views, and to shew how far relations of events, which have taken place nearly a



century apart, confirm each other, I subjoin the following anecdote as related by Jung.

“A respectable man in Stockholm bought an estate of another, paid for it, and received an acknowledgment. The purchaser died soon after, and a long time had not elapsed before the seller demanded payment of the widow for the estate, threatening her that he would otherwise take possession of it again. The widow was terrified: she knew that her husband had paid for the estate, and made search for the receipt, which, however, she was unable to find anywhere. This greatly increased her fright; and as her deceased husband had been on friendly terms with the Russian ambassador, she had recourse to him.

“The ambassador knew from experience what assistance Swedenborg had occasionally afforded in such cases; and as the widow was not known to him, the ambassador undertook the matter. He spoke, therefore, with Swedenborg; and recommended the cause of the widow to him. Some days after, Swedenborg came to the ambassador, and requested him to tell the widow, that on such a night *her husband would appear to her and tell her where the receipt lay*. However terrible this might appear to the widow, yet she was obliged to consent to it, because the paying for the estate a second time would have rendered her poor, or even been impracticable to her. She therefore resigned herself to her fate, sat up on the night appointed, and retained a maid with her, who, however, soon began to fall asleep, and could by no means be kept awake. At 12 o'clock the deceased appeared. He looked grave, and as though displeased, and then pointed out to the widow the place where the receipt lay, namely, in a certain room, in a little desk attached to the wall; on which he disappeared. The widow went the next morning to the place he had indicated and found the receipt.”

Mr. Sandby observes that the tendency of this work, as well as those of Davis, Kerner, &c., is to support the *doctrines* of Emanuel Swedenborg. But to this also I must, with due deference, object: in the first place, it is plain that M. Cahagnet and Davis are neither of them believers in Swedenborgianism or any other *ism* but pure Theism, although their revelations strongly confirm a multitude of *statements* made by the Swede. That Swedenborg sincerely believed in his own being a special and divine commission, it would be a libel upon humanity to deny; that he was, though ignorant of it himself, a natural somnambulist, I think no one, conversant with animal magnetism, can reasonably doubt, and it has been held by many magnetizers, whose opinions well deserve attention, that in this magnetic state he became possessed of the faculty of clairvoyance, fell into a connexion with the world of spirits, and also possessed the power (so rare in mesmerised persons) of evolving the ideas thus raised, and embodying his visions, in his normal state; endued, also, with a prodigious amount of varied knowledge, which he brought, by his peculiar idiosyncrasy, to bear in support of dogmas founded on the doctrine of Hades, the possibility of a communion with the souls of the departed and the spirit world, particularly the ministry of guardian angels—doctrines which appeared novel to the great body of the Protestant faith, though strictly scriptural and strenuously asserted by the an-



cient fathers and numerous modern authorities of the Church of England.

The claims of Mahomet, Jacob Behmen, or Swedenborg, to a divine mission arose from their cases being isolated, though exceedingly elevated, instances of spontaneous somnambulism; but surely the demonstration of the existence of animal magnetism by Mesmer, the discovery of clairvoyance by De Puysegur, and the phenomena since elicited by an almost countless number of somnambulists, tending incontestibly to prove that the Great Disposer of all things has thus placed the the same powers in the hands of every man, irrespectively of his creed or station, ought to be deemed sufficient to strip from their revelations every particle of a belief in their being the result of a *special interposition* of the divine will, but leave their statements as to the spirit world to be attested or refuted by subsequent investigations.

In M. Cahagnet's theorem "that the soul is an intelligent being or fluid, independent in that (the magnetic) state of the material body, and able to see, hear, feel, and converse with another being at a distance," Mr. Sandby demurs to the logical accuracy of the term *independent*. To myself it appears only to mean that when the body is in a magnetic, cataleptic state, the soul is loosened, untrammelled, and no longer biased or controlled by the material body. That it is not entirely unconnected with the body is shewn by M. Cahagnet in his fifty-third experiment, when, wishing to test whether (as asserted by the somnambules) there were any real danger in leaving the soul of the somnambulist to its own guidance, he states that, relying on Bruno,—

"I had paid little attention to Adele, whose body, in the mean time, had grown icy cold: there was no longer any pulse or respiration; her face was of a sallow green, her lips blue; her heart gave no sign of life. I placed before her lips a mirror, and it remained untarnished. I magnetized her powerfully in order to bring back her soul into her body, but for five minutes my labour was vain. I thought for a moment that the work was consummated, and that the soul *had departed from her body*. Falling on my knees, I asked back of God, in my prayer, the soul that I had in my doubts suffered to depart. I seemed, by an effect of intuition, to know that my prayer was heard: after a moment's farther anguish I obtained these words, 'Why have you called me back.' I paid but little attention to her complaints; I was only too happy to hear her speak."

In truth, the majority of the magnetic world will care little about M. Cahagnet's theory, or whether his logic is of the school or not, any more than for the theories which almost every new aspirant for mesmeric fame seems impressed with the necessity of expounding, and which generally turn out as valueless as the 'wonderful' experiments of Dr. Scoresby,\*

\* That any tyro in the sciences should jot down the (to him) surprising phenomena elicited would be most commendable; but that a learned D.D., an F.R.S.,



who gravely places before his readers, as startling discoveries\* of his own, a number of experiments, common as household words, abounding in mesmeric works almost to nausea, and which, after all, only prove that the eccentric author has, indeed, caught something "vastly like a whale."

As Mr. Sandby, at p. 428, rather summarily disposes of all those "who may still have a leaning towards these developments of spiritualism," he will, perhaps, in proof of his assertion that "in revelations to be credited, there should be a complete harmony between the different parts," oblige us by pointing out an example; for, judging from the discord, to use the mildest term, between the members of the Christian world, we might be afraid of seeking it even in the *Bible*. To myself, "the manifest discrepancies" in the works of H. Werner, Hauffe, Davis, and Cahagnet, are the greatest proofs that they are written with a truth seeking spirit, and even those discrepancies may be referred to our own limited information. To any one possessed only of the knowledge of the *attraction* of iron by the magnet, the fact of the opposite pole *repelling* it would be "a discrepancy equally at variance with his common sense and reason." Mr. Sandby also objects that departed souls, on their arrival in the other world, retain their antecedent habits and opinions; in other words, "a Jew seems to remain a Jew, a Catholic a Catholic, and a miser as fond of his gold as before." Exactly so; and what idea more rational than the soul, which I presume Mr. S. allows to be the reasoning faculty when on earth, retaining its erratic dogmas for a short period (for what is 1000 years or so to eternity?), and when it becomes illumed by the divine mind, and capable of solving *our* doubts, being placed beyond the reach of mortals however magnetic. Had these clairvoyants affirmed that the souls of the defunct became immediate converts to Romanism or even orthodox Church of England, I should have become a rationalist at once. Notwithstanding, Jung, whose *Theory of Pneumatology*† I conceive to be the best

and a member of the Institutes of Paris and Philadelphia, should *publish* such crudities, with the modest avowal (p. 53) that of a science which during 80 years had successively engaged the attention of such men as La Fayette, d'Espremenil, De Puysegur, Deslon, Gmelin, Eschenmeyer, Oken, Deleuze, and Elliotson, he, to a considerable extent, had *refrained from reading*, may well cause us, like his philosophic friend, Mr. S. (p. 19.), to "throw up *our* hands, exclaiming, Astonishing! Wonderful!"

\* Amongst other 'discoveries,' permit me to say that the very curious analogy of thought-reading to the daguerreotype did not originate with your correspondent, W. F. G. of Clifton, but belongs to Dr. Collyer of Philadelphia, and forms the chief feature in his *Psychography or Embodiment of Thought*, and also in his lectures, which he delivered at Bristol and most other large towns in England.

† London. 12mo. Longman and Co, 1834. Translated by Samuel Jackson.



in our language, has the following for the 35th and 37th theorems of his *Brief Summary*.

“ 35. The souls of all such as have only led a decent, civil life, and who, though not vicious, are still no true Christians, must undergo a long purification in the waste and desert Hades, by enduring the deprivation of all that is dear to them, and of every enjoyment, whilst longing most painfully after that earthly life which has for ever fled, and thus be gradually prepared for the *lowest* degree of bliss.

“ 37. The souls of true Christians, that have trodden the path of sanctification, and who expired in the exercise of true faith in Jesus Christ, in the grace of his atonement, and in complete renunciation of everything earthly, are received immediately on awaking from the sleep of death, by angels without delay, conducted upwards to the pure regions of light, where they enjoy the fulness of bliss.”

Doctrines such as these may have been a pleasant contemplation for a steadfast Lutheran, as Jung undoubtedly was, but would afford cold comfort to the myriads of devout Jews, of pious Mussulmans, and truly worthy men of all denominations.

I have long been of the opinion that the soul is the luminous *material* atmosphere which surrounds the body, described by many somnambules as appearing like a lambent flame. *The outer and not the inner man*, and, so far from not being in connection with the spirit world, is, in fact, never out of it; and, as the opposite pole of a magnet repels the needle which the other attracts, so does the body, when in its normal state, by overpowering by its will the soul, repel all other soul atmospheres: but in the magnetic state, the body being rendered inert, the soul is left free to exert itself, and in that state exists, irrespective of time or space, and endowed with the power of attenuating or expanding itself to whatever point it desires to be in, with “QUASI-electro-telegraphic-wire-like speed,” and of acting on other human soul atmospheres, thus becoming cognizant of the past transactions of others like Heinrich Zschokke—the Swiss historian—of the present, how far soever distant, like the American *solitaire*\* and Mr. Hazard’s patient; and, in like manner,

\* Zschokke in his *Selbstschau* states: “It has happened to me occasionally, at the first meeting with a total stranger, when I have been listening in silence to his conversation, that his past life, up to the present moment, with many minute circumstances belonging to one or other scene in it, has come across me like a dream, but distinctly, involuntarily and unsought. Instead of recording many instances I will give one. On a fair day at Waldshut we went into an inn called the Vine; we took our supper with a numerous company at the public table: when it happened that they made themselves merry over the peculiarities of the Swiss, in connexion with the belief in mesmerism and the like. One of my companions begged me to make some reply, particularly in answer to a young man of superior appearance, who sat opposite, and had indulged in unrestrained ridicule. It happened that the events of this very person’s life had just previously passed before my mind. I turned to him with the question, whether he would reply to me with truth and candour if I narrated to him the most secret passages



becoming possessed by an intuitive perception of the floating ideas of other coexistent souls, thus accounting for the phenomenon of Jacob Behmen—a rude, unlettered shoemaker—who, falling, like his predecessor—Mahomet, and his successor—Swedenborg, into a “quasi-mesmeric state,” produced those admirable and voluminous works, the *Teutonic Philosophy*, which thus engendered were merely the reflex of the Christianity of his time mixed up with the then all-engrossing theories of the triune, body, soul, and spirit—the sulphur, salt, and mercury of the magi-alchemical philosophers, and

of his history? he being as little known to me as I to him. He promised if I told the truth to admit it openly. Then I narrated the events with which my dream-vision had furnished me, and the table learnt the history of the young tradesman's life,—of his school years, his peccadilloes, and finally of a little act of roguery committed by him on the strong box of his employer. I described the uninhabited room with its white walls, where to the right of the brown door there had stood upon the table the small black money chest, &c. A dead silence reigned during this recital, interrupted only when I occasionally asked if I had spoke the truth. The man, much struck, admitted the correctness of each circumstance, even, which I could not expect, of the last. Touched with his frankness, I reached my hand to him across the table, and closed the narrative. He asked my name, which I gave him. He may be alive yet.”

This extraordinary power Zschokke afterwards found also possessed by a *beggar man*.

The anecdote of the Solitaire is thus related by Jung, *Theory of Pneumatology*, p. 74:—

“In the neighbourhood of Philadelphia there dwelt a solitary man in a lonely house. He was very benevolent, but extremely retired and reserved; and strange things were related of him, amongst which were his being able to tell a person things that were unknown to every one else. Now it happened that a captain of a vessel belonging to Philadelphia was about to sail to Africa and Europe. He promised his wife that he would return again in a certain time, and also that he would write to her frequently; she waited long, but no letters arrived: the time appointed passed over, but her beloved husband did not return. She was now deeply distressed, and knew not where to look either for counsel or consolation; at length a friend advised her to go to the pious solitary, and tell him her griefs: the woman followed his advice, and went to him. After she had told him all her troubles, he desired her to wait awhile there until he returned and brought her an answer. She sat down to wait, and the man opening a door, went into his closet. But the woman thinking he stayed a long time, rose up, went to the window in the door, lifted up the little curtain, and looking in, saw him lying on a couch like a corpse; she then immediately went back to her place. At length he came and told her that her husband was in London, in a coffee-house which he named, and that he would return very soon: he then told her also the reason why he had been unable to write. The woman went home pretty much at ease.

“What the solitary told her was minutely fulfilled; her husband returned, and the reason of his delay and his not writing were just the same as the solitary had stated. The woman was now curious to know what would be the result if she visited the friendly solitary in company with her husband. The visit was arranged, but when the captain saw the man he was struck with amazement. He afterwards told his wife that he had seen this very man, on such a day (it was the very day that the woman had been with him), in a coffee-house in London, and that he had told him that his wife was much distressed about him; that he had then stated his reason why his return was delayed and of his not writing, and that he would shortly come back; on which he lost sight of the man among the company.”



expressed in their peculiar language and phraseology. Thus Swedenborg anticipated, in his revelations,

“Much science of the nineteenth century; anticipated in astronomy, the discovery of the seventh planet, but unhappily not also the eighth; anticipated the views of modern astronomy in regard to the generation of earths by the sun; in magnetism, some important experiments and conclusions of later students; in chemistry, the atomic theory; in anatomy, the discoveries of Schlichting, Monro, and Wilson; and first demonstrated the office of the lungs.”\*

Thus also enabling Andrew Jackson Davis, whose education, like Behmen's, “scarcely amounted to reading, writing, and the elements of arithmetic,” in his magnetic sleep, mesmerically induced to pour forth a mass of recondite matter (filling 800 closely printed octavo pages), explaining the laws of nature and giving us the minutiae of her operations in myriads of by-gone ages, revelling in the deepest profundities of geologic speculations and central-sun systems in the technical phraseology of the day, but stopping short precisely where his revelations would be most useful and most convincing—the limits of our present knowledge and ideas,†—detailing to a nicety the vegetation of the planet Saturn, the complexions of the inhabitants of Jupiter, and the very forms of the cerebrum and cerebellum of the inhabitants of Mars, but unable to give us the diameter of the sun to within 114,000 miles—“its diameter has not been as yet correctly determined;” becoming dogmatical upon the *origin* of the asteroids, but stating “Their rotations have been scarcely decided upon, their revolutions have been *nearly* correctly calculated.” But the (to me) most convincing proof that our soul atmosphere has the faculty of receiving, when in a mesmeric induced sleep, the influx of all the floating, though unpublished, ideas of the time is Professor Bush's note, at p. 227.

“What is here said of the dia-magnetic principle was entirely new to me at the time, having never heard of the term. On subsequently asking the speaker (Davis) for a more particular explanation, he replied, in substance, that an imponderable element had recently been discovered, the motion of which intersected the current producing the direction of the magnetic needle. On my enquiring the name of the discoverer, the clairvoyant passed off (*i.e.*, spiritually, the body assuming the inclined position, as is explained on p. 38), and on returning, he remarked, ‘It *sounds* like—he is known as Professor Faraday.’”

In conclusion, it must still depend on our individual idio-

\* Emerson's *Representative Men*, p. 51. Bohn.

† “The statement here, concerning the revolution of the sun as a planet around a centre in the depths of immensity, is verified by the recent discoveries of Maedler, a Russian astronomer; of which discoveries the clairvoyant, in his normal state, had no knowledge, neither had either of his associates until many months after this was delivered.” p. 160.

“Numerous witnesses can testify that what is said about an eighth and ninth planet was in manuscript months before Le Verrier's calculations and conclusions had been announced in this country.” *Ib.* 161.



syncracy, whether we believe the revelations of the spiritual world thus obtained are parallel truths or mere repetitions; but M. Cahagnet has promised us a tangible proof in a volume of alchemical revelations, and we must forewarn him that in these sceptical days we shall expect from him, with such a goodly host of defunct Adepts, "real sons of the fire"—from Synesius to Philalethes—for interlocutors, who, if judged from their voluminous writings, must doubtless prove most loquacious fellows, and who, having indulged when on this dull earth so copiously in dark and mystical enigmas, will now throw an unerring light upon the first matter, will truly give us an open entrance to the shut palace of the king, a lucid explanation of the Tabula Smaragdina of Hermes, the sophic fire of Pontanus, the doves of Diana, the fountain of Count Turisan, and the green lion, and all other monsters of Paracelsus, Ripley, Flamel, and Co.,—not omitting the assistance to be derived from those thrice learned ladies, Miriam the prophetess, Perrenelle, and Quercitan's daughter. Let them do this, M. Alphonse Cahagnet, and your revived art of projection will make more converts to animal magnetism than Anthony Mesmer and the whole of his disciples.

I remain, Sir,

Your obedient servant,

London.

FRED. HOCKLEY.

\*.\* Not wishing to continue a controversy in another number, we showed Mr. Hockley's manuscript to Mr. Sandby and to a philosophical layman; and the following are their remarks.—*Zoist*.

I. Mr. Sandby begs to thank the editor of *The Zoist* for the perusal of Mr. Hockley's manuscript, and at the same time he thanks Mr. Hockley for his friendly observations; and in reply he can assure him, that he has a pleasure in meeting so well informed a writer, though it is his misfortune still to dissent from his conclusions.

There are many questions alluded to in the above "Remarks," on which Mr. S. would be glad to comment; but he will confine himself to one point, where his argument seems misunderstood, or rather is altogether overlooked by Mr. Hockley, and it is the argument by which the fallaciousness of M. Cahagnet's *facts* is attempted to be proved.

This argument has respect to the *conversation* maintained between Adele, the clairvoyante, and the mother of M. Lucas, an alleged resident in Mexico. Here Mr. Hockley says, that "Mr. S., in placing before his readers a proof that M. Cahagnet's revelations are not a connection with the spiritual world, has selected two cases of clairvoyant communications with persons actually declared by the



somnambulist to be *living*, and, although in stating them that gentleman has given us the truth, still if he had not most ingeniously disjointed it, I think very few of his readers would have coincided with him in opinion," &c., &c.

Now the reason why facts, which are in themselves curious, were thus "ingeniously disjointed," and the whole story not given, was partly the desire of brevity, but mainly the fact of their not bearing upon the actual argument, which argument related solely to the *conversation* held between two persons some hundred miles asunder.

The case is this. Adèle, in addition to her power of calling up and conversing with the souls of the departed, travels in spirit to Mexico, and professes to hold a dialogue with a gentleman dwelling in that country. Now that gentleman was either dead, or he was living. If he were dead, there is an end of the matter, and the illusive character of the vision is at once demonstrated. But if he were living (as Adèle's powers of clairvoyance would lead us to assume), then it is contended that that gentleman's spirit or "reasoning faculty" must have been conscious at the time of so strange a transaction as this interesting conference, and could, if he had been questioned, have given much the same version of the interview as that communicated by Madame Adèle; for, in addition, it must be remembered that he was not asleep mesmerically or otherwise, but engaged at work with a negro in gathering seeds like peppercorns.

Now, according to Cahagnet, Adèle's power of conversing with the stranger in Mexico was as easily brought into action, as her power of conversing with the soul of Swedenborg or of Louis XVI. The fact then is readily tested. Let Cahagnet, or any lady or gentleman in London, who has the same faculty of raising the dead by the aid of a spiritualized clairvoyant, hold a conversation after the same fashion with some third party resident in some accessible locality, who shall be quite unprepared for the conference; and if that third party shall subsequently confirm the *procès verbal* of the dialogue, and admit that his "reasoning faculty" did really feel conscious of the same spiritual conversation; and if this fact be well established by repeated trials, then Mr. Sandby will admit that a *prima facie* case is made out in favour of M. Cahagnet's statements, and he will be prepared to reconsider the secrets of the "celestial telegraph."

But if this communication cannot be obtained at home or at Paris, and the distance of Mexico is required to "lend enchantment to the interview;" then it is contended that this spiritual intercourse with the brother of M. Lucas was simply a spectral illusion by the aid of clairvoyance, and the dialogue but "a coinage of the brain;" and then it follows next that the faculty, which at one moment could thus depicture a living man, could with equal facility raise up the ideal figures of a whole host of departed beings, and hold imaginary colloquies with them; and thus it follows next that the large army of Cahagnet's ghosts *may* be little else than airy nothings, or that—

"Bodiless creation ecstasy  
Is very cunning in."



The cerebral power of *seeing ghosts at will* is the great point established and explained by this Mexican dialogue: and though there may be several other facts in M. Cahagnet's volumes which a *most imperfect acquaintance with the extensibility of clairvoyance* renders at present difficult of solution, still this is the great physiological feature in the subject, while all the other perplexing points are of inferior moment.

Flixton Vicarage.

II. If we apprehend Mr. Hockley rightly, his purpose in giving this extended extract is to support the deduction drawn from it as from others by M. Cahagnet, and which is combated by Mr. Sandby in his more brief citation. The facts, cleared of inferences, are admitted or assumed by the several parties to the discussion, but the deduction from them "that spirits can and do make their appearance to an ecstatic sleep-waker, and can hold conversations with him," Mr. Sandby demurs to, while Mr. Hockley, we presume, supports. The text, however, furnishes us with no assistance in the work of connecting the premises and the conclusion, and we can find none for ourselves in the full report of the sitting, least of all in the *italicized* passages. Surely the anecdote of the *coup-de-soliel*, however interesting in itself, in no way elucidates the theory of conversing apparitions.

At the same time we are bound to say that Mr. Sandby appears to narrow his own ground too strictly. At page 421, *Zoist* XXVIII., he well states, that when the transference of thought is once established as a truth, the other points,—can a brain which is not in *apparent rapport* with the sleeper, (a brain which is at a distance, or which in years long past had been in sympathetic intercourse with some person that is present), can this brain conduct its impressions to the brain of the ecstatic,—are only *questions of degree*; additional experience, it is added, tends to extend our notion of the capabilities of the human brain in these respects. Now why should we deny to the cases of M. Cahagnet the character of evidence on the question of degree? and if they are attested, authenticated, admitted, what other course remains for us? The step in degree may be so vast—from transference of thought at the interval of an hour and a street, to an interval of a hemisphere and half a century—that we may withhold assent, waiting an example more completely exempt from all chances of mistake, misapprehension, and misreport; but a question of degree it still remains, and we must not allow the enormity of the application to frighten us out of recognition of the principle. What view then may we form, consistently with the principle, of the conversation reported between Adele in France and the stranger in Mexico? If, as we have seen, it be an admitted possibility that the brain of a person at a distance, at Mexico, may conduct its impressions to the brain of a person, in this case a brother, which in years long past had been in sympathetic intercourse with it, another link in the mysterious chain conducts those impressions to the brain of the somnambule; and it is quite within the range of experience in these



matters that the more sensitive organism should alone have distinct perception of the impressions conveyed to it through an unconscious recipient. The particular forms in which the impressions are enunciated by the somnambule, as a conversation, a vision, &c., are known to be matters of casual association and habit and predisposition, and the liabilities of mixed failures and success are also notorious.

There seems then no impossibility, according to the conditions of the argument, in a positive communication of thought taking place between a brain in Mexico and a brain in France; nay, if we suppose the brain in Mexico as sensitive and clairvoyant as the French one, the transference of thought may be mutual, and there may be consciousness of the communication on either side. But in the absence of such coincident sensitiveness there seems no reason, under the assumptions, for requiring that the absent person should become "conscious of the communication, and agree in the accuracy of the conversations ascribed to them," and to which they did in fact furnish their part, and in default of this for concluding that the "unreality of the supposed perception is at once obvious, and we have incontestable proof that the whole is a mental delusion."—*Zoist*, p. 426.

But furthermore, if any one chooses to claim the manifestation thus hypothetically admitted,—the perception in a room at Paris of the personal condition and present thoughts of a person in Mexico,—as virtually an apparition, as something much more to the purpose of a profitable apparition than is often to be had in the market, we know not what objection can be made on the part of those who have brought the question to this point. The sound of a voice is as much an apparition as a face and form seen, and what are externals of any kind to actual communication of mental impressions?

The differences, however, must not be lost sight of between assenting to such matters as theoretically possible and actually facts; between instances again that are authenticated and those that are not; and in authenticated instances, between the criticised residuum of philosophical truth and the accretions of error and false inferences at every step, from the somnambulist in chief to the last avoucher. It must be said that facts of this class recommend themselves too often to those who are so fortunate as to encounter the best specimens, not by their proper and essential value and significance, but by their supposed bearing in illustration and furtherance of a pre-adopted theory, not to say superstition; and painful it is to the student who would fain be the minister and interpreter of nature, to see her choicest productions mangled and bleeding, and smoking as sacrifices on the altars of every idol of den and tribe that physiology and philosophy have reason to abhor.

For the rest, after the exposition by Mr. Sandby of the "contradictions" and "poverty of ideas" exhibited in these developments of spiritualism, we fancy it is needless to enter farther into their claims as transcendental and authoritative revelations and "unveilments of the secrets of future existence."

London.

W. W. LLOYD.



Dr. Elliotson has written the following observations:—

III. After the successive teaching of so many master brains, we no longer take the trouble to shew that every natural truth is important, and to be prized for its own sake, as a source of high intellectual pleasure, and as sure to be applied some day to a practical purpose—all nature being one fabric, the minutest particle subject to universal laws, and constituting a portion of the universe: nor to shew that every natural truth is necessarily as harmless as it is important,—that we must never think of asking what will be the good of the knowledge of any natural truth, or what will be the harm of knowing it. We must also stand up boldly to assert that all natural truths, physical and moral, are to be ascertained by our own observation and intellect; and that miraculous revelation is solely for things which cannot be objects of our observation and intellect. No intelligent and honest Christian would now look into the Bible for information in astronomy, geology, or geography, nay, not even for history, except as rigorously as he would into any other book.\* As to morals, the New Testament teaches us what many exalted and pure men have taught, and leaves us to judge what constitutes murder, what constitutes theft,† and leaves us to employ our common sense and not present ourselves for a second blow to a man who has already struck us nor offer our coat to a boy who has stolen our handkerchief.

They are founded upon our various cerebral feelings and our intellect. One of the most acute and admirable of men, Bishop Butler, allows, as we cerebral physiologists do, that the *natural* tendency of all our united faculties and feelings is to virtue and the greatest happiness;‡ and that “moral precepts are precepts the reason of which we see, and arise out of the nature of the case itself prior to external command;” and that Christianity as regards its moral precepts, is a *republication* of “natural religion in its genuine simplicity.”§

Now all the phenomena of mesmerism are a part of natural knowledge, and therefore as deserving of investigation as any other part. To doubt this in regard to the ordinary mesmeric phenomena, shows a person to be not a whit superior to a priest of the middle ages or a peasant of an Italian village. Our business is only to ascertain whether each point is true; and this is moreover a duty, for the subject far transcends all the sciences of inanimate nature, and is one of the most useful arts. Mesmeric sleep-waking, from what appears profound coma to high activity; rigidity, lessened and heightened sensibility; peculiar susceptibility of impressions from various inanimate objects and from living beings; mental attractions and repulsions; the excitement of individual cerebral organs, &c., are only such phenomena as are at present too generally admitted for a person

\* See *Zoist*, No. XXVII., p. 252; No. XXVIII., p. 404.

† Some consider capital punishment to be murder; some consider the wanton expenditure of a sixpence of the taxes in jobs and unjustifiable wars to be robbery.

‡ Sermons upon the Social Nature of Men. Sermons ii. and iii. upon the Natural Supremacy of Conscience.

§ *Analogy*, part ii., chap. x.



to deny them without exposing himself to ridicule. Higher phenomena are not so generally admitted, and some of them are fancied to be supernatural. Cerebral sympathy of sensation, even of information and emotion, may be admitted and thought natural; clairvoyance, so far as it consists of an intuitive knowledge of the course of a disease and its remedies, in the patient himself, or even in another person; of knowing present objects of vision without the eyes; nay, the power of influencing another by the mere will, may be admitted. But the higher clairvoyance which perceives the absent and distant, the past and the future, is doubted, and, if believed, considered preternatural. If these things are true, they are of necessity in the course of nature; and the mode of effecting them must be a natural process. We have no miraculous faculties, nor can anything we do be miraculous; nor can it or any thing we do be necessarily wrong, unless it never can be done with good results and without mischief. As the higher varieties of clairvoyance, if true, must be natural facts, the whole deserve close investigation.

But we must investigate with knowledge, and not fancy and superstition. I am unable to conceive anything in nature but matter and properties of matter. The mental manifestations of men and all other animals I see produced by certain compositions and organizations of matter placed in certain circumstances. I know and can conceive nothing more: and all that relates to our minds being a part of nature, is to be observed and reasoned upon by us, not learnt from revelation.

To refer the mental phenomena to some imaginary immaterial substance is to me unintelligible; and the particular language of Scripture has no more weight in cerebral physiology than in geology or astronomy, or any other science. But the fancies of ignorant ages still linger in the civilized world, and are blindly taken for facts. Created beings are accordingly fancied who are not matter or properties, and called spirits; and of course uninformed or delirious persons will believe illusions of any of the senses—sight, hearing, or touch—to be realities. Every impression conveyed from any of the five senses may be conjured up in the brain without external excitement, or arise when the brain is under excitement from any cause, and be therefore illusions. Under the influence of narcotics and inflammatory and nervous excitement of any kind, the brain fancies it sees, hears, feels, smells, and tastes realities which are unrealities. In sleep-waking a degree of unsoundness of cerebral function is very common, and illusions often occur mixed up with intelligence and even clairvoyance. There can be no doubt that one brain may act upon another at a distance, as one heavenly body affects others at immense distances. If any fact is well established it is that of persons affecting others at a distance when thinking intensely of them, as must be the case in the very highest degree at the moment of dying. The appearance of an absent person is popularly and ignorantly ascribed to the imaginary spirit or soul presenting itself, after leaving the body, just before it departs from the earth. However, I have known the same phenomenon when the



party, though believing himself dying, did not die; and I know one instance in which a lady appeared in a white dress on her wedding night to a gentleman in his sleep no fewer than three times in the early part of the night, and so distinctly that he awoke each time, and at length awoke his wife to see her. He was not aware of her marriage, and there had formerly been an intimacy between them that ought to have ended in marriage. No doubt she was thinking intensely of him. I have a friend who can by his will make certain patients think of any others he chooses, and fancy they see those persons:—he silently thinking of certain persons, the brain of the patient sympathizes with his brain. Nay, by silently willing that these persons shall say and do certain things which he chooses, he makes the patients believe they see these imaginary appearances doing and uttering those very things.

In clairvoyance of the distant, the distant party beheld by the clairvoyant is usually not conscious of what the clairvoyant is doing: but certainly if his so-called spirit—his person—appeared to the somnambule, it ought to be conscious; and therefore Mr. Sandby's test is sound,—that the experiment ought to be tried with an absent person within reach: and, if he is not conscious of what had happened, his *spirit* could not have appeared and talked to the somnambule. In clairvoyance this consciousness of the party seen has generally not taken place. But, even if it took place, it would not prove the presence of a spirit, but be referable to only a double sympathy between the two. The following ghost story is perfectly authentic. A gentleman was poorly one night and lay awake in bed. Suddenly his absent brother appeared to him, looked at him, walked past the bed, went to a desk where some papers lay and looked at them, walked back past the bed looking again at him, and vanished. In a few hours he was summoned to his brother, who had been suddenly taken ill. On arriving his brother said, "You have seen me before to-night, and you know it;" and then expired. So that this visit had been made before the soul had left the body! Here the dying brother had thought of the other and probably of the papers, and produced a vision in him: and had himself sympathized with his brother's brain, and become conscious of what was passing in it.

When clairvoyants assure us of their cognizance of distant things, we can never be certain that their ideas are not illusions, until we find facts and their ideas to coincide: and when their ideas relate to matters beyond this world, there is no testing them, and we cannot be called upon to give credence, knowing, as we do, the strong disposition in all such cases, even when the party is honest, to delirious imaginings. Mr. Parsons's truly clairvoyant boy conceived his predictions

"To be communicated to him by a book in which they were written, and to which a ghastly being in black pointed."

The following observations were made by me upon this point:—

"Such a statement is likely to excite the ridicule of the ignorant: but is in perfect accordance with nature. Certain excitement of various portions of the brain, if not of other divisions of the nervous system, gives the appearance of un-



existing or absent beings and inanimate objects, gives the impression of unreal sounds, tastes, smells, and feelings, to use the term feelings in the signification of all sensations included in the generic word touch. Any of these phenomena may occur singly, or in combination with one or more of the others, or with different diseases of the nervous system. A madman may believe their reality, as he does the reality of all his fancies; and so may a person not mad but ignorant—unacquainted with their true nature, which is diseased nervous action. The ignorant suppose such appearances of beings to be supernatural beings or real souls of terrestrial men separated from the body for the moment. However, the appearance of their clothes, of books, and of all the other inanimate objects, is not to be so explained,—not by supernatural clothes, books, trees, &c., &c., nor by separated souls of clothes, of books, trees, &c.: and these appearances may be produced by narcotic poisons, blows on the head, indigestible food, &c., &c., and be dispelled by emetics, bleeding, &c., &c. Clairvoyance is sometimes, but not necessarily, attended by this sort of hallucination—by an appearance or impression of some unreal being or inanimate object, which seems to make the communication. In the highest form of the sleep-waking of the elder Okey, when she had a degree of clairvoyance and presented such an extatic appearance as no one could assume, she fancied her communications, whether true clairvoyance or illusion is not the present question, were made by a beautiful negro. If a question were asked her, she was observed to whisper as if to some one with her—then to pause, as if receiving an answer,—and then to answer the question. This idea I traced to her having seen a handsome young New Zealand Chief, brought to the hospital by Mr. Gibbon Wakefield to witness her phenomena. Her sister Jane at one time fell into an analogous state without any true clairvoyance, and she fancied she saw a gentleman. Subsequent reading informed me that these delirious ideas were often recorded by authors who have described the cases of clairvoyants that fell under their own observation. At the very time the two Okeys were in University College Hospital, a young lady was in an analogous condition at Neufchâtel under Dr. Castell, and subsequently at Aix in Savoy, under the care of Dr. Despine, senior, who has detailed her interesting case. . . . Her clairvoyant communications were generally made with the appearance of a good angel whose name was Angeline. Like the Okeys she would address the imaginary being in a whisper, wait for an answer, and after appearing to receive it, speak again and declare it.”—*Zoist*, No. XXIV., p. 372.

JOHN ELLIOTSON.

IX. *Cure of Pulmonary Consumption.* By Mr. JOHN MAYHEW, of Farnham, Surrey. Communicated by Dr. Elliotson.

“Credulity argues weakness of mind, and is deservedly attended with reproach. It is offensive in philosophy; whose venerable records it interlines with false stories and idle tales. But, on the other hand, it is also true that scepticism is not less faulty: for that alone renders the whole book of nature insignificant. What can the clearest experiment or the best discovery impart to him who will not hear, who will not see?”—*Philosophical Transactions*, vol. xx., p. 261, 1698.

SARAH Hewitt, aged 22 years, of scrofulous constitution; consumption fast gaining ground, no hope entertained of her recovery. Symptoms, pain in side and chest, great debility, much difficulty in breathing, hollow cough, considerable quantity of mucus raised in knots, and profuse night sweats.

Commenced treatment on the evening of May 7th; asleep in three minutes; eyes closed under third pass; slept about



half an hour, during which time I magnetized the chest strongly, ending with upward passes, for the purpose of clearing the chest and lungs of mucus, she having complained much of great oppression there. At the close of sitting, on asking if she slept, she awoke with a start, not conscious of having slept so long.

Shortly after I left her she felt a great nausea, and in her own words, "it seemed as if everything in her stomach turned quite over;" this was followed by vomiting, repeated three or four times. She says "it flew up in large lumps."

May 8th. She is much prostrated, but breathing much better; no wheezing; pain in chest relieved; chest feels very comfortable: feels a little oppression yet at the upper part of the chest; slept well through the night, better than for some time. Magnetized as before, with intent to relieve the chest; slept half an hour; woke as before with a start.

May 9th. Chest entirely relieved; cough gone; pain in side and night sweats disappeared. Magnetized with downward passes from pit of stomach with intent, by purging, to remove an uncomfortable sensation "just above the bowels;" slept as usual, but rather deeper than on the two former occasions.

May 10th. The bowels have been copiously moved. Magnetized with intent to decrease the purging, and gave magnetized water, which she said was "very nourishing to her whole inside." Slept as before. I think somnambulant, but difficult to develop; do not intend to fatigue her by questions, preferring that she should take the full benefit of undisturbed repose.

May 11th. The bowels quieted; appetite good; all symptoms of disease have vanished; still very weak, though not so weak as yesterday.

June 13th. From the preceding date to the present the treatment has been uniform, and she is progressing well. Nothing worthy of notice has transpired, excepting that her system sympathizes so entirely with my own that medicine taken by myself affects her as it does me.

Put her to sleep standing, during which she became somnambulant, and voluntarily exclaimed, in a clear and distinct voice, "Well! they may say what they like about magnetism not curing me; I know it will."

Are you sure it will cure you entirely?—Yes, *entirely*.

Can you see the nature of your disease?—Not very clearly.

So far as you can see, what do you observe?—My right lung is affected, but not much; my chest has been very bad.

How?—It has been full of ulcers, but they are now all healed.



Are there any more forming?—No.

Do I treat your case properly?—Yes.

Could I do anything better for you?—No.

She then desired me to tell her to wake. I did so. She awoke instantaneously, very much refreshed, and perfectly unconscious of all that had transpired.

June 14th. Again somnambulant. Having suffered from pain in the chest during the day, I asked her whence that pain? She replied, From sitting; (she is a dress-maker.) She directed me to remove the pain by downward passes from pit of stomach, stating that they would relax the bowels a little; but that would be of no consequence. I magnetized as she required till she said, "That is sufficient."

During this sleep she saw distinctly various things in the room, and described them with accuracy. A watch was placed in her hand, and she was asked the time by it; she placed it on the pit of her stomach and told correctly.

June 27th. From the last date she has not been somnambulant, but her advance towards a state of convalescence has been very decided and astonishing; more so than I have noticed in any previous case. She is asleep in twenty-five seconds, and after careful persevering effort for more than one hour she became again somnambulant and clairvoyant. She gave some general directions about her treatment, and prescribed for herself a quart of magnetized water daily. She has taken it in small quantities from May 10th; declares that her lung will be quite sound in about three weeks.

June 28th. Clairvoyant; declares she could not be doing better, and that she will be well in three weeks or rather before. Directed me to place a piece of flannel above her right breast, near the shoulder, and breathe through it upon the lungs; directed that in future she should not be allowed to drink *beer*.

June 30th. Clairvoyant as usual; will be clairvoyant in future. This evening the sympathy of Taste is developed, and she sings most exquisitely.

July 16th. All has been progressing well. She this evening declares her lung to be quite sound; she says she never was better in her life, and those of her friends who are unwilling to concede to magnetism the credit to which it is entitled, are constrained to acknowledge that the change in her appearance—however accomplished in so short a time—is altogether astounding.

Sept. 1st. She continues quite well, and is free from all manner of pains and ailments whatever. Upon being asked by a medical gentleman present if her lung was healed, and



how, she said that "the abscess had eaten the lung away," and that in healing "it had made fresh lung." It was asked, Do you not mean that the part where the abscess had been contracted together and so healed? She replied, No; it filled up with new lung.

This young person is one of the best medical clairvoyants I have ever met with. She has examined thirteen cases of disease, in three of which the parties were medical men, and in two others the sisters of medical men; in every case her examinations have been truthful, and verified in every point. Various curious phenomena have presented themselves in the course of her treatment—attraction, sympathy, thought-reading, distant clairvoyance, &c.; but I have taken no pains to make her an object of curiosity, having had in view simply her own benefit, and now hoping to be able to use her clairvoyant powers for the benefit of others.

JOHN MAYHEW.

P.S. I shall be pleased to communicate any cases of importance to *The Zoist*, and will send you for the next number two or three short cases of my American experience. *Petty cases, such as local rheumatic affections, head-ache, tooth-ache, sprains, &c., I take no note of.*

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NOTE BY DR. ELLIOTSON.

I was favoured with a visit from this patient to-day. She appeared in perfect health; and she informed me that in her illness she spat blood every morning for three months; had copious expectorations, abounding in thick lumps, which sank to the bottom of water; profuse sweats; diarrhœa; and was greatly emaciated. The gentleman who attended her used to examine the chest with the stethoscope, and say one lung was nearly all gone: his name was Parker.

Conduit Street, March 18, 1850.

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X. *A Cure of inveterate Hysteria, and one of intense Debility.*  
By Mr. ELLIOT. Communicated by Dr. Elliotson.

"The details of many of these cases of possession are so like the *wonders of mesmerism*, that they may be penned as proof that there is no folly so exposed, but that it has a chance of being revived; that there have been FOOLS AND KNAVES in all ages, and pretenders to imaginary sciences, whom the great vulgar and the small are always ready to credit."—Dr. Taylor's Review of Romantic Biography of the Reign of Queen Elizabeth, *Athenæum*, Jan. 11, 1842.

29, College Street, Dowgate Hill, 1849.

SIR,—I beg your acceptance of the following certificate,



signed by the person herself, who had been a great sufferer for many years, but is now in perfect health, and has been restored, under my treatment, by that most valuable and blessed gift of mesmerism, which God has given to man.

Sir, yours most obediently,

To Dr. Elliotson.

EDWARD ELLIOT.

“This is to certify that I suffered, from my childhood, an ill state of health, which, at the age of 19, brought on hysterical fits, from which I suffered very severely. They sometimes would attack me twice in the day, and were attended with violent convulsions. I had extreme weakness, and sometimes loss of speech; and I continued thus till the age of 33, when my health became so much impaired, that I was obliged to leave my situation. At this time I heard of Mr. Elliot, and of several important cures he had performed by mesmerism. I immediately put myself under Mr. E.’s treatment. I soon began to find benefit; and now I am thankful to the Lord, who hath sent me a remedy for my recovery, and now I can rejoice and say I am in perfect health, which I never knew till I received the blessing of mesmerism.

“LUCY JEMIMA CRATE.

“No. 8, Three King Court,  
Lombard Street;  
Dated 26th day of January, 1849.”

29, College Street, Dowgate Hill,  
March 16, 1850.

Sir,—In answer to your request, I beg leave to say that I saw Miss Crate yesterday, and am happy to inform you that I found her in excellent health and spirits. Miss C. tells me that she has never felt any symptoms of her old complaint since her restoration to health by mesmerism, and that she now enjoys a better state of health than she ever remembers in the former part of her life. Miss Crate says, should any one wish to speak with her on her late severe affliction, she would be most happy to see them, if they call at No. 8, Three King Court, Lombard Street.

Sir, I remain your most obedient servant,

To Dr. Elliotson.

EDWARD ELLIOT.

*Remarkable cure of a condemned case.*

P.S. A remarkable case of internal complaint of the chest, to which no name was given. This young man was under medical treatment for eleven months, and his medical attendants



told him they could do no more for him, that there was no hope of his recovery, that his wife might give him anything that he thought he could take, as they could do no more for him, and that he could not last long.

This man's name is William Humphry, of the parish of Down, in the county of Kent. I happened to be there on a visit, and was requested to go and see him, and try if I could render him any benefit by mesmerism. I found him sitting in a chair near the fire. He looked very ill, and complained of being very weak. He could raise his hands only just to his knees; and they had a cold, damp feel. He said himself that he thought he could not live long. I first gave him some mesmerised water, and then proceeded in the usual way. He did not go to sleep, but in about ten minutes, he said he was getting very warm, and in about twenty minutes he was in a very deep state of perspiration all over his body. In this state he remained for about half an hour, then the perspiration went off. He was then demesmerised, and immediately found himself a great deal better. He then felt a healthy warmth throughout the body, and had got quite a fresh colour in his face, and said he felt much better. He got up, and walked about the house, and could raise his hands half way to his head. The next morning I heard he was able to dress himself, and was much better. Two days after, I treated him again in the same manner; and when I had done he could clap his hands together over his head. I did not treat him any more; and the following week I received a letter that this young man was well, and able to attend to his business. He did not go to sleep. He is now a strong, healthy man, and has been ever since he was restored by mesmerism, which is not less than three years since.

Yours respectfully,

EDWARD ELLIOT.

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On making enquiries of Mr. Elliot respecting this case, he writes to me that—

“William Humphry had no cough; did not know what name the doctors gave to his complaint; thought it was produced by a succession of violent colds, as he is a ploughman, and his work lies in the fields; said that he had suffered very severely from internal pains across the chest, which had deprived him of his strength and the use of his arms: he was then very weak, and did not expect to live. Two working men that were laid up with the rheumatism at Down, one of whom was on his club and the other on the parish, were cured by two mesmerisations.



“When I left, two days after, they were both attending to their business : their two names are Thomas Elliot and John Percival.”

JOHN ELLIOTSON.

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XI. *Great benefit in a Case of Chronic Headache and general Ill Health : with some interesting experiments on Master Chapman.* By Lieut. HARE, Bath.

“Some are clamorous with groundless and fictitious assertions on the authority of their teachers, plausible suppositions, or empty quibbles : and some rail with a torrent of expressions which are discreditable to them, often spiteful, insolent, and abusive, by which they only display their own emptiness, absurdity, bad habits, and want of argument (which results from sense) and show themselves mad with sophistries opposed to reason.” “How difficult it is to teach those who have no experience or knowledge derived from the senses, and how unfit to learn true science are the unprepared and inexperienced, is shown in the opinions of the blind concerning colors and of the deaf concerning sounds.”—HARVEY.

Miss Taylor, a little girl aged nine years, was last year suffering from headache, debility, &c. I recommended the parents to send her to a mesmerist, but this did not meet their views, and they wished me to try if she were susceptible to mesmeric influence.

The time I expected to remain on a visit was so short that I could hardly expect much effect to be produced, but I consented to try what I could do. I saw her almost daily for nearly three weeks. I always began with passes over the head, which removed the pain in a few minutes ; I then placed my hand on the stomach or side, which always gave relief ; after which I made long passes from the head downwards for about fifteen or twenty minutes, part of the time using contact passes down the spinal column. I gave mesmerised water and lozenges ; the latter caused drowsiness, which the passes never induced. The little girl improved in health, which was remarked by persons who were ignorant she was under treatment. All her symptoms began to subside ; during my attendance her bowels, which were before confined, assumed a healthy state, so that *medicine became unnecessary*. A curious circumstance attending this case is that, although I could not induce sleep in the little girl, the mother became very drowsy even when at some yards' distance from me. I tried and succeeded in removing the daughter's headache by making the passes over the mother's head, their hands being joined. Wishing to ascertain if the drowsiness produced by the lozenges were the effect of imagination, I sent three packets of them by post from Bath ; the first I numbered 1, in which I put some gelatine lozenges not mesmerised, wrap-



ping them in blue paper; two other parcels were numbered 2 and 3, folded in white paper, both mesmerised (No 2 when I was insulated by glass, and No. 3 in the usual manner). I gave no hint to Mrs. Taylor, but asked her to mark the effect of each packet. She writes: No. 1 folded in blue paper had no effect; No. 2 made the child sleepy, but not so much so as No. 3. As I could only remain about twenty days, I gave directions to Mrs. Taylor to pursue the same course with her daughter that I did. The little girl complained that the passes her mother made caused sometimes a weight on the head. I first mesmerised her about the 18th of September, and left the neighbourhood the 8th of October. On the 27th Mrs. Taylor wrote to me:—

“Hambridge, Oct. 27th, 1848.

“Honoured Sir,—Mr. Taylor and myself beg to acknowledge our sincere thanks for your disinterested kindness to our little girl, who evidently still continues to improve in her general health and appearance, never having had occasion to take any medicine since you first mesmerised her. However, I must confess I have not that influence over her that you had, as she believes I cannot do her any good, although I succeeded once in removing a violent pain in her stomach; but she says I made her head feel heavy, but I will persevere, as she goes on well. The lozenges you kindly sent made her very sleepy, and she also said she was stiff, just as she used to be when you mesmerised her.

“I am, honoured Sir, your obedient servant,

“Richard Hare, Esq.,

“MARY TAYLOR.

“5, Somerset Place, Bath.”

“Hambridge, Langport, Nov. 16th, 1848.

“Mrs. Taylor is truly thankful to inform Mr. Hare his little patient still continues to improve, and there is reason to hope she will soon get quite well. She has not been well since she had the scarlet fever four years ago; always complaining, with pain in her head and stomach, attended with such debility as rendered the least exertion troublesome; her appetite was very bad, her temper irritable; indeed at one time her medical man feared it might so affect her brain that she would lose her senses. She was then sent to London for advice; the excitement certainly did her good; she returned much better, but having the ague last spring so upset her nerves from weakness, although she had good medical advice, and had been for change of air, there was reason to fear the consequences, as she daily got worse until Mr. Hare mes-



merised her, and from that time she has continued to get better; indeed she seldom complains of pain, is very active and cheerful, her appetite is good, and Mrs. Taylor hopes in another week she will be able to resume her studies. As she continually grew worse before mesmerism, and has improved since without medicine or change of air, or any advantage more than usual, the cure can only be attributed to mesmerism. Mrs. Taylor returns her sincere thanks for Mr. Hare's disinterested kindness to her little girl, also for the lozenges. No. 1 had no effect, No. 2 made her sleepy, but not so much so as No. 3."

"Hambridge, Nov. 29th, 1848.

"Honoured Sir,—I should have replied earlier, but Lucy has not been quite so well since I last wrote, having suffered from toothache, but is now a great deal better. I acknowledge I was too sanguine as to the time of her recovery, but still I hope she will soon get quite well. I have daily used the passes as you directed, and still purpose doing so; I cannot say whether the lozenges produce any effect but drowsiness on the system, although the change in her health has been so great, it has been imperceptibly going on; she has nearly lost *all* her silly tricks, and is regular at her meals; indeed she is not like the same child as when you first mesmerised her, yet I can give no distinct account of the change. The lozenges sent on the 6th November, No. 1 contained three in blue paper, folded separately; No. 2 twelve in silver paper, folded separately; No. 3 six marked £3. Lucy does not think the leather has any effect.

"I now subscribe myself your humble servant,

"MARY TAYLOR."

Mr. Taylor, her husband, who died a few months since, was a very respectable farmer, a tenant of my friend with whom I am on a visit, and his house, a few hundred yards from his grounds. A letter addressed to Mrs. Taylor, Hambridge, Langport, would find her, though she has now removed.

*Some Experiments with Master Chapman, whose case is detailed in No. XVI. p. 449, XIX. p. 308, XXIII. p. 290.*

I was very much surprized at the result of an experiment I made on Saturday last. A lady and gentleman had brought their little deaf and dumb boy to witness, with themselves, for the first time, a person sent into the mesmeric sleep. After having mesmerised Chapman by passes, upon his awaking I said I could send him to sleep by making the passes over



the little deaf boy, if Chapman held his hand ; which I did. He slept a short time, but upon awaking, with great alarm pictured in his countenance said he was quite deaf. A few passes and breathing into the ears quickly restored his hearing, but he was so agitated that he wished to be sent to sleep again to calm his nerves. He, during sleep the first time, said, upon taking the boy's hand in his, he was sure the child was deaf, for he felt it in his ears ; and he said that holding the other boy's hand made his heart beat quicker.

I learned subsequently from the parents who had seen and conversed with Chapman's mother, that he was *not* aware of their son being deaf ; and that he was much vexed his mother had not told him, as he feared he had in his sleep expressed himself in an angry manner to me, for he generally in the sleep-waking state speaks without reserve. His mother assured Mrs. B. she had not told him of the boy's deafness, and if, as it seems, he was in ignorance of it, his asserting the child was deaf and his saying he felt it in his ears is a curious and interesting circumstance. The boy Chapman has been flurried and his nerves excited by some cause connected with holding the deaf child's hand, and he is coming, I understand, to be mesmerised again to quiet him.

When in the sleep, Master Chapman told me that if I placed a piece of steel in the right, and sealing wax in his left, hand, it would induce the mesmeric sleep ; which, upon trial proved true : but the sleep was more deep, produced head-ache, and during it he was silent even when urged to reply. He could, at all times, in the usual mesmeric sleep, be awakened by contact with sealing wax, which, when placed near him caused uneasiness. If I placed rulers in his hands, and made the latter rigid, and took a piece of sealing wax in either of mine, his corresponding hand became relaxed, and the ruler fell : the same occurred if any other person did the same. The like effect was produced, if I had the wax in either hand, when I was in a room above him. This experiment and others succeeded quite as well when the boy was awake,—indeed, I think were more successful. I placed the steel in my right hand, and the sealing wax in my left, and gazed at his right to see if this would increase my power to relax the hand in which was a ruler. The result, to my surprise, was that the boy fell asleep. Upon one occasion, when at Weston-super-mare, I sent some mesmerised gelatine lozenges to Mrs. Chapman, desiring her to give her son two or three without acquainting him where they came from. When he had taken two he fell asleep and his arm became rigid. About that time, nine o'clock, I was making passes to ascertain if I



could affect him at the distance of thirty miles. Unfortunately, Mrs. Chapman received the letter in her son's presence, which rendered the experiment unsatisfactory, for imagination might have produced the sleep.

RICHARD HARE.

6, Somerset Place, Bath.

XII. *Mesmerism among the Ancients.* By Mr. W. W. LLOYD.  
Communicated by Dr. Elliotson.

77, Snow Hill, January 4th, 1850.

DEAR Dr. Elliotson.—I send you an essay of mine on an ode of Pindar. Here is an incident from the biography of the poet that seems to me mesmeric. Pausanias relates (ix. 23) that the goddess of the lower world, Persephone, appeared in a dream to the aged poet, and complaining that she alone of all the goddesses had not been made the subject of one of his hymns, she told him that he was to come to her and then compose a poem in her honour. Within ten days Pindar died; but he had at Thebes an aged female relative, who had had much practice in singing his poetry. To her he appeared in a dream, and sang the hymn to Persephone, which was written down by the old woman immediately on awaking, and was inserted in his works.

Assuming the reality of mental sympathy and thought-reading, it is merely a question of limit in degree, whether a hymn composed mentally by Pindar under a peculiar impression, just before his death, may not have been communicated to the brain of the old lady—his friend and admirer; and if so, whether the ideas communicated first acquired complete distinctness immediately or after some interval, in sleep or waking, would not alter the case. We might say that her dream of Pindar was the effect of the stimulus of the mental impression of the hymn, and not, as of course she supposed, the hymn the result of her dream.

Of course, it is possible enough that the whole story is a tale of a tub; but even then, the colour given to the invention would argue a foundation of fact in other instances.

To pass from one Bœotian to another, I find the following in Hesiod, and should be glad if some Bucolic mesmerist would give a clue to the explanation. In the *Works and Days*, ver. 795, he specifies a certain day of the month, on which he enjoins the farmer, sheep, oxen, dogs, and mules,

πρηνύειν ἐπὶ χεῖρα τιθείς

“to soothe or make them gentle placing his hand upon them.”



Van Lennep's note on the passage is "terga eorum attrectans et palpans." The Latin word *cicuro* seems to be used in the same sense, but I have not the means at hand of tracing its derivation. Columella, vi., 2, *De Bubus Domandis*, "Deinde nares perfricato ut hominem discant odorari. . . . Mox etiam convenit tota tergora, et tractare et respergere mero quo familiariores bubulco fiant, ventri quoque et sub femina manum subjicere ne ad ejusmodi tactum postmodum pavescant." Palladius iv., 12, has like theory and practice, and, like Columella, perhaps regards the process too much as one of mere habituation. I think I have heard that canary birds are tamed, and nursery kittens ruined for mousers, by much handling.

I may take this opportunity of adding another testimony to the mesmerism of the ancients from Sophocles, ver. 1000, *Trachin.*

τίς γὰρ αἰδός, τίς ὁ χειροτέχνης  
'ιατορίας, ὅς τήνδ' αἶτην  
χωρὶς Ζηνὸς κατακλήσει ;

They are words of Hercules suffering from the shirt of Nessus. The influence ascribed to the *χειροτέχνης* is the same as that of the singer who charms by song. The verb is used by Plato for the act of charming serpents.

I have left myself to say last what I ought to have commenced with. The *vital* energy of *The Zoist* tells well for the new year. Pope promised Bolingbroke, that "sons should blush whose fathers were his foes;" truly the descendants of some people must better wonderfully by the mother's side, if they escape a congenital disability of blushing at anything.

Believe me to remain, very truly yours,

Dr. Elliotson.

W. W. LLOYD.

P.S. The Latin *mansuetus*, *mansuefacio*, and *immansuetus*, may be connected with the same idea of rendering gentle by the hand, which the words of Hesiod express. But what of *immanis*?

XIII. *Cures of Rheumatism, Neuralgia, Ophthalmia, and painless application of Caustic to an inflamed Eye.* By Mr. TUBBS, Surgeon, Upwell Isle, Cambridgeshire.

"A presumptuous scepticism, which rejects facts without examination of their truth, is, in some respects, even more injurious than an unquestioning credulity. It is the tendency of both to impede accurate investigation. Although for upwards of 2,000 years the annals of different nations had told of falls of stones, which in many instances had been placed beyond doubt by the testimony of irreproachable witnesses; although the Bætylia formed an important part of the meteor-worship of the ancients, and the companions of Cortes saw, at Cholula,



the aerolite which had fallen on the neighbouring pyramid; although caliphs and Mongolian princes had had swords forged of fresh-fallen meteoric iron; and even although human beings had been killed by the falling stones, (viz., a friar at Crema on the 4th of September, 1511, a monk at Milan, 1650, and two Swedish sailors on board a ship in 1674); yet, until the time of Chladni [he wrote in 1794], who had already earned for himself imperishable renown in physics by the discovery of his figure-representation of sound, this great cosmical phenomenon remained almost unheeded, and its intimate connection with the planetary system remained unknown."—Humboldt's *Cosmos*.

*Lumbago.*

BEING called, on the 21st of January, 1850, to visit a woman of the name of Haylett, at Outwell, I found her husband by her side. He had been suffering the month previous with pain in his loins, and unable to follow his usual employment of trussing hay. As he had been attended by the parish surgeon (Mr. Coombe) without receiving any benefit, he asked me if I could do him any good. I made a few passes down his back; he was sensible of their influence, and the next day felt better. On the 26th of January he managed to reach my house, and in the presence of a few persons (who have kindly signed their names to what I have published) I successfully removed his lumbago by the mesmeric passes. He slept an hour, and, on being restored to his normal state, he walked out of the room quite well. On the 27th I saw him *run* past my window after a waggon loaded with hay.

29th. Came to be mesmerised again, having sprained his back by lifting the trusses. I let him sleep about two hours, and he went home better. He was mesmerised daily until the 1st of February, when he was able to go to his work.

March 6th. He is still quite well.

This man, when mesmerised, was in a fit state to have any surgical operation performed without pain.

“Upwell, January 26, 1850.

“We, the undersigned, witnessed a man, well known to us by the name of William Haylett, living at Outwell, mesmerised by Mr. Tubbs, the surgeon residing in our parish, for rheumatic pains in the loins and hip-joints, which he had long suffered from, disabling him from work, &c. The man, to all appearance, seemed quite in a deadly state. Mr. Tubbs then taking him from his sleep, he said he did not know that he had spoken or walked about, &c. To our astonishment, he had no pain and felt quite well; whereas he came into the room supported by a stick.

“William Whittlesey,  
Robert Whittlesey, × his mark.  
John Whittlesey,  
George Crane.”



*Chronic Rheumatism*, of long standing, greatly relieved by mesmerism.

William Waterfield, aged 76, has suffered great pain in his loins, hips, and knees, for about fifteen years; sometimes being confined to his bed for many weeks, and at all times unable to walk without a stick. He came to me to be mesmerised on the 23rd of January, 1850. He was entranced in about five minutes by passes over the cerebellum. He was considerably relieved by the first sleep, and came to me the next day without his stick, and stated that he had not had so good a night's rest for many years.

24th. Slept twenty minutes. Still better.

25th. Slept twenty-six minutes. Felt exceedingly languid.

26th. Slept half an hour. Very languid, but free from pain.

March 4th. The pain had returned, but half an hour's mesmeric sleep completely relieved him. Has remained free from pain to this time (March 11), and sleeps soundly.

#### *Rheumatism.*

William Frusher, of Outwell, 22 years of age, came to me on the 27th February to be mesmerised for pain between his shoulders, disabling him from his daily work, and requested me to write him a certificate for his club.

I locally mesmerised him forty minutes, and drew the pain out at the fingers. The following day he felt quite well, and walked to Guy Flim, a distance of about nine miles. I saw his wife on Tuesday, the 5th of March, who told me he had continued well from that time.

#### *Acute Rheumatism.*

I have for several days been attending a Mr. Jos. Booth, landlord of the Swan Inn, Outwell (the head inn), with acute rheumatism. This evening (Dec. 22, 1849), while on the point of leaving his bedside and giving orders for the night, and requesting his wife to send up to my house for a night draught, Mr. Booth said, "Could you mesmerise me? for I am in such pain I don't know what to do." I replied, "I doubt you are my master;" (weighing about 14 stone—a tall athletic man.) "You may try if you like." "Well, I don't mind attempting you for half an hour." I took off my great coat, and got the room quiet: his wife being seated on one side of the fire, and Mrs. Chapman (the nurse) on the other. Mr. Booth sat up, supported by a bed-rest; and in a few moments, by pointing, there was a quivering of the eyelids,



which soon closed. I then well mesmerised every joint, and, after breathing on them, I asked him to extend the limbs. He did do so. I said, "Do you feel any pain?" "No." "Now I wish you to get out of bed." Gradually he then first moved one leg and then the other, and without assistance he walked nearly to the fire-place, when he awoke and seemed surprised. He returned to his uneasy pallet, sat up, and enjoyed his tea. In the course of an hour I mesmerised him again, and he slept an hour. During his sleep he conversed with me in a firm manner; asked where Ginger was (meaning his groom), and said he wanted to see him. Nothing would do but Ginger must come and see him. So a sleepy red-haired stupid-looking fellow (named Ginger from having neither whiskers nor beard) soon made his appearance. After conversing with him twenty minutes about his stock and other matters, he obeyed his master's orders and left the room. I now pinched his hand, and made his wife do the same; threw his painful joints about, and made him wipe his mouth. He had warm linseed poultices on the wrists, knees, and feet; and I pulled these off, enveloped each in wadding covered with oil silk, and left him and chatted with the attendants until he spontaneously awoke. His wife went to him, and he said, "Mistress, what a beautiful sleep I have had! I feel quite easy." So he remained, until from a recollection of the past pains they again returned. He said, "I should like to sit up while you make my bed." Before this was done he was asked if he remembered Ginger talking with him. "No." So Ginger was sent for to assist in removing him to the chair. After having done so, which occupied some time, the nurse stood at the foot of the bed gradually pulling his legs, and one on each side raising him, with every now and then a "O dear! for God's sake, Ginger, hold me up; now, mistress, mind *that toe!*" and so on. At last he was placed in the easy chair, when master and man argued the point in dispute. At last Ginger said, "Why, master, as *sure* as you are *there* I have been in the room before, and you said if I married Mrs. Chapman and did your work well, you would be a leg of mutton; and Mr. Tubbs said to me I must not take notice of what my master said, for he was light-headed:\* and so I thought, for you run on such stuff as I never heard before." However, nothing could convince Mr. Booth that he had been out of bed, or his man *Friday* had been in the room.

\* Ginger not knowing that his master had been mesmerised, I told him that the fever was raging so high that it affected his head.



*Chronic Rheumatism.*

My dear Sir,—I beg leave to return you my sincere thanks for your kind attention in sending Fisher,\* who mesmerised me, which he did in a clever manner, so much so, that I have not a pain left.

I was first attacked with the rheumatic gout on the coast of Africa in 1821, and have been afflicted by it, at times, ever since. I was compelled to go on crutches the whole of 1829 and part of 1830; and at other times I have been obliged to have one, and sometimes both, arms in a sling. I have not been able to get my regular rest for the last five months until Tuesday night, when I went to bed at ten o'clock, and slept well till seven the next morning, free from pain. I have had the complaint this last time about five months severely in my right arm, hip, thigh, and knee, so much so, that I was unable to dress, wash, or shave myself regularly, nor could I bear my elbow to touch the bed, but was obliged to place my arm across my body, as the elbow-joint was so much swollen and contracted. The complaint was so bad at times that I could not walk without a stick. Fisher operated on me for the first time on Monday, the 4th February, 1850, by mesmerising my right arm, and in about half an hour I had complete relief, and the contraction and swelling much reduced. I was unable to get my heel on the ground, or my foot from the floor (when sitting) without applying my hands to my knee to lift it. Thursday and Saturday I was operated upon again; and I beg to say that I am at present free from every pain, and can walk without any inconvenience.

Believe me your very obliged,

Nordelph School, Feb. 10, 1850.

GEORGE WAUDBY.

Mr. Tubbs, Surgeon, Upwell.

Mr. Waudby had a return of rheumatic pains in the leg on the 24th. I sent Fisher to mesmerise him; which he did locally, and soon got him right again. Last week he dined at my house. A magnet laid on his thigh brings on violent muscular contraction; gold mesmerised and drawn over the limb has nearly the same effect. What is singular, the limb is in constant action until breathed on or transverse passes made over it. To-day (March 10th) I spoke to him after church. He said, "Mr. Tubbs, I am happy to tell you I continue well."

\* The man Fisher I cured of inflamed eyes, and now find him (p. 87) a very powerful operator. I never met his equal: a few passes over my head almost sends me off. He has mesmerised several; and I hope ere long more cures will be done by his strong nervous fluid. I am obliged to allow him three pints of ale a day to keep his *vis vitæ* going.—W. J. TUBBS.



*Painless application of Caustic to Inflamed Eyes.*

William Fisher, aged 33, a strong, healthy young man, a labourer living at Welney, near Upwell, brother to Thomas Fisher, of Outwell, whose case is published in *The Zoist* for January, 1844, No. IV. p. 462. His wife led him to my surgery (a distance of seven miles) on the 6th of January, 1850. There was considerable tumefaction of both eyelids; the eyes highly inflamed, discharging much purulent matter, and both pupils much contracted; the pain and heat in the eyes were intense. One had been inflamed a fortnight, the other a week, previous to his applying to me. I was about to treat him in the usual way, when he asked me to mesmerise him, as I had done his brother. I quickly threw him into the insensible state, when I cupped him. He was daily mesmerised until the 13th January, and the caustic lotion (15 grs. to the oz.) applied to the granulated mucous membrane by a camel hair brush at each operation, during which time he was perfectly unconscious of pain. He left me perfectly cured. I found him a powerful mesmeriser, and keep him to operate on my patients. Already he has done some excellent cures.

February 25th. The following singular circumstance I have observed while the patient was under the mesmeric influence. Yesterday I was amusing some friends in the surgery with shocks through water from my electro-magnetic machine, placing silver (a shilling) in the water, and telling the bystanders any one might have the shilling if they could get it. Not one could seize the shilling, nor free the hand from the basin. I thought I would try if a mesmeric subject could do so. I put the young woman who is to have her leg amputated into the mesmeric state, and made her walk to the table. Seizing one wire, I said, "Margaret, I want you to take a shilling out of the water in this basin, and if you do so I shall give it to you." She put the left hand in *with care*. The necessary contraction was evident, and her power not to remove the hand was *clear*. It struck me "I wonder if breathing on the hand will relax it while under a powerful magnetic machine." To my great surprise it did so, and by breathing some little time she was able to seize the shilling and remove it to *terra firma*. Thinking this may add a link to the mesmeric chain, which is daily grappling scepticism, has induced me to give you the above.

*Benefit in Neuralgia.*

One morning a Mrs. Fox, aged 23, pregnant, formerly living at Sporle in the neighbourhood of Swaffham, Suffolk,



came with her head and face covered with flannels until very little more than her olfactory organ was visible ; states she has been subject to a severe tic of the left upper side of the face the last four months ; the pain is considerably worse in bed, obliging her very often to sit up. When she applied at the surgery, I was about starting with a friend for a day's snipe shooting, and had ordered my assistant to give her the carbonate of iron ; but finding my friend (Mr. Goddard from Wisbeach) had not finished cleaning his gun, I got the patient seated on the surgery chair and began mesmerising her at the back of the head to fill up the time. Before I had fairly mesmerised her, my friend came blundering into the surgery, and in consequence, I had to do my work over again. However, in a few minutes, off she went with one deep sigh, with her head falling backwards, into the strange sleep. I asked her how she felt. "Quite comfortable." Have you any pain ? "No." She slept fifteen minutes, and on being restored to her natural state declared she was free from pain, although she went to sleep with those evils "flesh is heir to." While in the trance her arms and legs were rigid ; she did not feel a severe nip of the hand, or hear any of us talking. At seven o'clock in the evening of the same day, she was mesmerised by Harriett Bill (she being asleep) : her sleep was deeper and more lasting. I requested her to come daily, which she has not done, therefore here ends her case, as I never take the trouble to go out of my door after them.

*Neglect of Mesmerism.*

A poor woman, the subject of dropsy, came to consult me a short time since from a parish near Watlington ; she had twice been tapped by Mr. Johnson, surgeon, in that locality. I told her the only thing I could do for her was to prevent her feeling the next operation by being mesmerised. She readily consented, and a few passes threw her into the sleep-waking state. She did not feel me nip her face or hands ; conversed with me ; said her liver was grown to her side, and was the cause of the dropsy. The young person who accompanied her promised me she would mesmerise her every day and let me know when she *must* be tapped again. I told her to be sent into the sleep, and then get her surgeon to perform the operation, and if he would not to send for me.

*Neglect of Mesmerism.*

A Mrs. Shaw from London, related to Mr. Green in Upwell Fen, came for me to extract a tooth about three months since. She was distracted from a neuralgia of the facial, left



upper side ; the tooth was carious and snapped level with the gum, obliging her to leave my house with increased pain. She suffered daily until the end of a fortnight, when she came again for me to try and remove the stump. I found the gum had closed upon the enemy, and after several attempts I advised her to try and let me mesmerise her, promising to remove it without her feeling pain. She said, "Oh, sir, anything to ease me." She followed me into the dining room. There were others present (Mrs. Bath, Mrs. Towler, and my wife). After nearly an hour's spell, and while even telling her that I thought I should not succeed, her head fell back, and she was truly asleep. The jaw was firmly clenched, and she enjoyed a profound, *easy* sleep for forty-five minutes ; when she woke up, stared around her, and was quite amazed at being told she had slept so long. I said, "Now, Mrs. Shaw, have you any pain?" "No sir, I have not been so free from pain a long while." She took her seat by Mrs. Bath, and remained an hour to see other cases operated on. The pain returned about eight the same evening, but telling her friends that she had been mesmerised, and they prejudicing her mind, she flapped her wings and fled. Since then, I have been told she has had the stump removed at one of the London hospitals.

I extracted a firm tooth from a poor woman's lower jaw (Mrs. Wright of the Bedford Bank, near Wilney) a month since without her feeling the slightest pain.

#### *Cure of Ophthalmia, and Opacity of the Cornea.*

Harriett Bell applied to me on the 10th of October with inflammation of both eyes, and a great opacity of the left cornea. She was unable to bear the light, and complained of much heat and pricking in both eyes. As she had been cured by me of a diseased knee, I recommended her to be mesmerised again. I threw her into the trance in a few moments, and kept her asleep seven hours, now and then making tractive passes from the eyes. The following day there was a decided improvement in the eyes. She was mesmerised daily until the 17th, when I considered her perfectly cured.

On the 15th, while in the sleep, I requested that she should mesmerise Mrs. Towler, who had come in, suffering from a severe attack of tic. She continued making passes over the back of the head until the first stage of the sleep was induced. I then attracted her to the sofa, where she remained until I demesmerised her. The next day I tested her voice with a Mrs. Bath, who came in with Mrs. Towler, and she *accurately* accompanied her in some songs—"The Lass of



Richmond Hill,' 'Jenny Jones,' &c. Her knee has remained perfectly well; she can dance and walk with any one.

One singular feature in her case I have found out which might deceive a stranger to the science. That though asleep and insensible to pricking, if requested to open her eyes, she does so, and can see any object placed before her: in her normal state has no recollection of having obeyed the operator's wish to open them or of having seen anything.

*Cure of a Diseased Finger with Mesmerism, employed for a surgical operation.*

Jonas Amis, aged 20, of Upwell Fen, an engineer, received an injury to the second finger on the right hand by a cross-head of an engine at the waterworks, Trafalgar Square, Charing Cross. Was admitted into the Charing-Cross Hospital on the 3rd November, 1848.

The finger was removed at the second phalanx under the influence of chloroform. He inhaled a quarter of an hour, felt the operation all the time, and did not get over the effects for three days. He left the hospital half an hour after the operation, and was afterwards attended by Mr. William Wood (Union Street, Borough) nearly a month. He then returned home, and applied to me about the end of January, 1849. There were two sinuses, on probing which I found diseased bone. I put a tent in, and after ten days I removed two pieces of bone. The sore assumed a bad appearance, and I, fearing disease would extend to the joint, recommended removal of the part, for which purpose his father drove him to my house one evening to be mesmerised. He was easily affected; the sleep was induced several times, but was not sufficiently deep for the operation to be painless. Mesmerised gold had an extraordinary effect. If it was placed on the back of the hand and this rested on the knee, it would convulse the muscles, and the knee and hand would rise; if placed on Combativeness, his legs would fly out, and he would be kicking; his sleep never lasts more than a quarter of an hour. His constitution is good; he is a fine athletic subject. He afterwards called upon me to say his finger was *quite well*, and he was going to return to London. I gave him a letter to Dr. Elliotson, who afterwards wrote me word that he saw the finger quite well.\*

*Great benefit in a case of Diseased Ankle.*

Aaron Lister, 15 years old, suffered from inflammation of

\* The same result occurred to Mr. Case, of Fareham, when he mesmerised a woman for the painless amputation of a thumb. See *Surgical Operations without pain*, p. 13.



the right ankle, nine months standing ; was taking the Rev. — Townley's medicine for a considerable time without any benefit whatever. Came to me ; I tried to mesmerise him ; finding him susceptible of it, I hypnotized him first and then mesmerised him ; during the sleep I made him walk up and down the room several times without the assistance of his crutches, merely by taking hold of his hand. I next tried to work the ankle about, which had become quite stiff. This I succeeded in doing. When he awoke he was much better, used only one of his crutches to walk home with ; came the following day, was hypnotized again by the Rev. Mr. Cautley, could walk very much better ; came to me again as usual, could in the sleep walk up and down the room without any assistance ; came again only walking with a stick, was mesmerised again, and during the sleep was cross-magnetized by some persons being too near him ; through this cause I found him rather difficult to wake ; came again in a few days, was mesmerised by the Rev. George Sandby. Being again cross-magnetized he could not be awoke, was put to bed, and slept until the morning, was very much better, could walk well, and was very cheerful. Being so susceptible, I wished him not to come so often. A week passed, and he came to me with both crutches again, begging me to go on with it again, as he was sure it would do him good, since he always felt so much better after the sleep.

This case is a remarkable one. I was obliged to give him up because he was so troublesome. He would be influenced by a few passes near or several yards off ; the eyes first had a fixed stare lasting a few moments, with his head slightly forwards, then the eyelids would drop instantly : if any one touched him (except the operator) he would become rigid in every part. If I now tried to demesmerise him, he would become convulsed, sink down in the chair, and kick until he rested on the ground, lying still for a few seconds ; then the most frightful facial contractions would take place, so as to alarm every spectator. One day I was trying to demesmerise him by the bellows, and this being near his mouth, not much relishing the puff, he snapped at them, and it was with the greatest difficulty I could remove the iron part ; Mr. Robert Bird, of Emmeth, was with me ; his teeth bled. When he came out of the sleep he had no knowledge of what had passed. I used to get persons to be constantly with him while asleep, but at last he got so boisterous they dared not attend. If we put him to bed he would soon kill his companions as well as himself on the boards. The Rev. Mr. Sandby has a little knowledge of this curious case, having laboured nearly a whole evening in



endeavouring to demesmerise him, and nearly lost his supper as well. I firmly believe if I had persevered daily in this case it would have cured him. He used to ride a donkey, and could not wear a shoe; he now walks with a stick, and can wear a shoe.

*An Issue made in the Arm without the knowledge of the patient.*

Margaret Frances, who has suffered for twelve years with an irritable and sloughing ulcer of the leg, and death of a portion of the shin bone, wished to be mesmerised, in order that she might lose her limb, and not feel the operation. I took lodgings for her in the village, and she boarded at my house, and on the 27th of April, 1849, I commenced my mesmeric manipulations. Merely a closure of the eyelids took place after a trial of forty minutes. She was daily mesmerised until the 1st of May, gradually becoming more susceptible. She left, and returned on the 4th. I was now nearly an hour before I produced any effect, and then it was very transient, she waking up instantly I discontinued my passes. Mr. Cheverton, a medical pupil of the London University, lecturing on ether and chloroform in the neighbourhood, having expressed a desire to see some of my cases, I attended his lecture, and invited him to my house, and to stay a few days, so as to have plenty of opportunity for thoroughly investigating the subject of mesmerism. He accordingly arrived at my house on the 7th of May, and we mesmerised Margaret Frances several times, that is, every five or ten minutes for two hours and a half, when the sleep became more profound, and after dinner she was thrown into a state of coma, and slept an hour and ten minutes. As Dr. Whitsed had ordered an issue in the arm, it was agreed that one should be put in the next time she went artificially to sleep. After tea, the bell rang for Margaret Frances to come in, only knowing that she was to be mesmerised. The following were present:—Miss Annie Bird, Mr. William Bird, Mr. Cheverton, Mrs. Tubbs, and myself. In a very short time, by passes at the back of the head, the deep slumber was induced, the eyeballs rolling from side to side. The ladies assisted us in removing the dress, and exposing the deltoid portion of the arm. Mr. Cheverton then raised the integument, and slowly excised a portion. The arm bled freely. Lint and a bandage applied, the dress put right again, she quietly continued her sleep for an hour or more, when she was demesmerised, walked into the kitchen, sat down to tea with the other servants, before she was at all sensible that there was anything amiss in the arm: she declared she did not feel



any pain. Her sleep is now from one to seven or nine hours, and she can easily throw herself off by staring at the ceiling. The arms only are made rigid. The following evening Mr. Cheverton gave us a lecture at Outwell; and when speaking of chloroform, publicly acknowledged his belief in a science in which, but a few days prior to his visiting this locality, he was an unbeliever. And, from having tested with the knife a mesmeric patient, felt himself bound to place mesmerism with those agents he had that evening been lecturing upon.

*Painless removal of a Tooth but with a distressing sense of coldness.*

Miss Harvey, of Outwell, applied to me in May last to have a tooth extracted under mesmerism. She was a nervous, hysterical subject, affected in a very short time. I mesmerised her several times, and extracted the tooth, in the presence of Mr. Burman, surgeon, of Wisbeach; his wife and Mrs. Tubbs were also present. The moment I touched the tooth with the instruments she became hysterical, and continued so after its removal, and evidently seemed to have perfect knowledge of the pain. But in questioning her after its removal, she said it was not pain, but a coldness she felt. When ether was first introduced into this part, I gave it to this patient, and it threw her into a low, nervous, and desponding state, and there seemed to be but little *vis vitæ* left. She never perfectly rallied until she had been mesmerised. She is now perfectly well.

I extracted a wisdom-tooth of the right upper jaw, a few weeks since, for Miss Palmer, a solicitor's daughter. Her papa had kept her asleep from nine o'clock the previous evening until twelve o'clock the next day. On going in at eleven o'clock, she was sitting by the fire, full of chat, laughing, and her pulse was regular. She had retired to bed, washed herself, dressed, and breakfasted with the family, eaten heartily, and in fact seemed quite happy. The reason of her papa sending her to sleep was in consequence of the dreadful pain in the tooth. Now, in the sleep, there was no pain. About eight o'clock in the evening I was sent for in to extract the tooth. Dr. Burt, Mr. Munday, from London, and the family were present. I lanced the gum, and, with much force, drew an immense large tooth. She said, "Oh! you hurt me. You said I should not feel it, but I did." We allowed her to keep asleep about three-quarters of an hour; and, on demesmerising her, she declared she did not know it was out, and assured us she felt no pain.



About a fortnight since I extracted another tooth for Miss Palmer, while in the mesmeric trance, which I did without her evincing any pain or knowledge; but, owing to Mr. Hard assisting me in throwing her into a deeper sleep, she suffered from fainting fits for some days after, and seemed to be the subject of hysteria. We ought to have mesmerised her again.

Miller, case of diseased heart (reported in *The Zoist*, No. VI. p. 258) is married, looking quite well, and now blessed with two children. About two months since she called at my house, and I found her quite as susceptible of being mesmerised as ever: merely one stare threw her into an unconscious state. It was two years since I operated before.

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\*.\* We consider it a duty to express our admiration of Mr. Tubbs's conduct. Some years ago, a young practitioner in one of the innumerable prejudiced spots of the country, without enlightened gentry, without enlightened clergymen, or enlightened medical men, he had intelligence to see that mesmerism was true, and honesty to defend and practise it, till he was £300 the poorer. He could afford no more and held his tongue: not imitating those who were not contented with declining to be martyrs, but wickedly set about reviling it with conviction of its truth in their hearts. The time came round: he became independent, and, finding he could afford to smile at the scoffers, he became active in the cause again. It is amusing to know that the editor of the *Medical Gazette* (Dr. Alfred Taylor) has corresponded with him and presented him with his book; though Mr. Tubbs is one of those whom Dr. A. Taylor calls the impostors who send their own cases to *The Zoist*.

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#### XIV. *A Case of Insanity cured after only eight mesmerisations.* By Mr. BARTH.

"We beheld, always with astonishment, sometimes with concern, and sometimes with contempt, the credulity, real or pretended, of the magnetizers. We observed, with some little disgust, here and there a practitioner willing to become the provincial wonder, and only restrained by his prudence from declaring what a mixture of ignorance and cupidity prepared him to assert and to do. But, above all, we lamented to see the great delusion supported by one of the ablest physicians of this country, filling the most important chair in the largest medical school of the kingdom."—Drs. CONOLLY and FORBES, in the *British and Foreign Medical Review*, April, 1839.

"To the Editor of the *Bristol Gazette*.—Bath Hotel, Clifton, Nov. 30, 1848.—



Sir,—Happening to read your paper of this morning's date, I found my name mentioned, in a report of Dr. Storer's Lectures at the Albert Rooms, among the believers in mesmerism. I beg you to do me the favour of contradicting this assertion, which must have originated in mistake.—I am, Sir, your very obedient servant, J. CONOLLY, M.D., Physician to the Hanwell Asylum."

ABOUT the beginning of the present year, Monsieur Bott, a Frenchman and a stranger to me, called to request assistance for his daughter, a young woman 18 years of age, who had been ill for five or six weeks, and treated according to routine practice without benefit. He stated that he had great confidence in the curative powers of mesmeric treatment, and was a reader of *The Zoist*. On my enquiring the nature of his daughter's malady, he informed me, that she "was not right in her head, and could not sleep at night; that she had been an amiable, intelligent girl, and most useful to her mother as an assistant in the school, previously to her illness; that she was now quite incapable of attending to her duties, and fancied people were plotting against her, and that she would be taken away by them." And he gave such other particulars as satisfied me that it was a case of insanity, and, not being of long standing, likely to be speedily cured with mesmerism. I consented to undertake the case, and he arranged to bring the patient, accompanied by her mother, in the evening. I saw no more of the parties for a fortnight or longer, until the evening of January '23, when Mr. Bott and his wife visited me with their daughter. The parents explained that they had not been able to bring her sooner, as, though they had made several attempts, she was so alarmed by seeing policemen in the streets, under a delusion that they were watching for her, that she could not be induced to proceed; and that they had much difficulty to get her to my house then. I understood from Mrs. Bott that her daughter's bowels were obstinately constipated, that her appetite was tolerably good, that she seldom slept, that she had not slept at all for the past six nights, or if she had it was only for very brief intervals; that she sat listless and dejected all day, and was generally in a state of terror from some delusive idea of plots against her. I addressed the patient kindly, and made a few enquiries as to her health that she did not seem to understand. She looked vacantly at me, and made no reply. She presently whispered to her mother that there were five policemen waiting outside of the house for her. I took her gently by the hand, led her to the window, and desired her to see that they were now gone away. She replied, she was afraid they were there but had got close to the door, so that she could not see them from the window. The state of her mind was too apparent to be mistaken. She seemed very tractable, and at her mother's



request seated herself in an easy chair. I mesmerised her in the usual manner, and in *eight minutes her eyes closed*, and remained closed whilst I made passes before them. At the end of half an hour they remained closed, when the passes were discontinued. I aroused her in an hour, and she certainly seemed rather more intelligent than before her sleep, and made no allusion "to the policemen outside." She was brought again the next night. Her parents fancied she was a little better, and *she had slept better the previous night than usual*. I handed her over to the care of a lady assistant, who mesmerised her Jan. 24, 25, 28, 29, 30, Feb. 2, Feb. 4; so that she was eight times mesmerised. I have not seen her since the 4th of February, but received the following note from her parents on the 9th:—

" No. 3, Bath Place, Caledonian Road,  
Islington.

" Dear Sir,—Words are inadequate to express how much we feel indebted to you for the cure effected by mesmerism on Miss Louisa Bott, daughter of Monsieur Bott, French teacher. She is now enabled to resume the arduous duties of a school. Before she was under your judicious treatment she was incapable of any exertion, and was in a *very bad state of health*. We should be glad to have this *surprising* cure in so short a period, made universally known, that other sufferers may be benefited.

" Wishing you every blessing with our ever grateful acknowledgments,

" We remain, dear sir,

" Yours very respectfully,

" MARIANNE AND THOS. BOTT.

" P.S.—Since Louisa is so restored, we have been fearful to have her go out whilst the high winds prevailed, as her throat was sore, with a slight cough; the rain also prevented. We hope to see you in a few days."

I have not seen the parties since, but sent a few days ago to inquire how Louisa was; and understand that she continues perfectly well.

This patient continued to improve rapidly after the first mesmerising. She was put to sleep by my assistant (who is a good mesmeriser, both morally and as an operator) on each occasion, and slept soundly until designedly awakened. I know nothing of the character of the mesmeric state induced, as I did not permit myself to make any testing experiments, and the operator is too conscientious to do so without direct



instructions. Our business was to cure the patient, not to bring out extraordinary phenomena. *The bowels at once began to act regularly, and sound natural sleep at night was regularly obtained*; and the delusions and mental vacancy ceased after the fourth or fifth mesmerisation. This case is the truth just as I have given it; and, the name and address of the parents being furnished, there can be no difficulty in applying to them for a confirmation, if any doubter of the efficacy of mesmerism in insanity chooses to take the trouble to satisfy himself.

I request that you will permit me to add a few lines in relation to the case of Miss Sarah Newman, given in No. XXVII. of *The Zoist*, for October last; as, after stating that there had been a relapse in the case, I promised to communicate the eventual result of the treatment. I mesmerised this patient into deep sleep, and, on her waking from it, into sleep-waking on the 20th of last September. Although she had at one time been the most susceptible subject to mesmeric influence that I had ever treated, she lost her susceptibility as her cure advanced. Sometimes I mesmerised her immediately; sometimes, for several days in succession, I could not induce any mesmeric state. I was thoroughly puzzled to account for this unusual circumstance in mesmeric treatment. This day I ascertained the cause. When in the sleep-waking she was in a very tractable and amiable mood, and I therefore tried to extract a mesmeric promise that she would always sleep when I mesmerised her. She then explained that she could always sleep if she pleased; but she did not generally like being put to sleep, as she wanted to be at home playing with her sisters and brother, and that she could always keep awake if she determined to do so before being mesmerised. I could not obtain the required promise from her.

Next day, Sept. 21st, she visited me, and was mesmerised for an hour without sleep being induced; she was unwilling, and contrived to keep awake. I saw no more of her for nearly four months; her parents having sent her to Southampton. When she did revisit me, she came with a request from her mother that I would not mesmerise her. She had then relapsed; the disease (St. Vitus's dance) was very evident by a frequent twitching of the eyes and facial muscles. I saw her a month later, and then the shaking of the head had returned. Thus the good effects of all my mesmerising had been lost for want of steady perseverance. The case, a very bad one, was so far cured that no person watching the little patient for hours could detect any signs of the disease; a relapse



occurred in consequence of violent excitement caused by her chastisement at school; and, mesmerism being discontinued, the relapse has become a permanent disease again.

I took this patient upon very equitable terms. I told her father that I believed mesmerism would cure it, but I could not say how long a time would be required; and if he would pay me a moderate remuneration for three months, I would give the next three months, if requisite, without remuneration. I so far kept my promise that I mesmerised her for the term of nearly nine months without making a charge, or expecting other reward than the pleasure and credit of curing a very troublesome case.

It may appear surprizing that the parents should voluntarily discontinue the mesmerism, which cost nothing, after witnessing its beneficial effects. I regret it, because confident of my power of making a permanent cure; because I am attached to the child; because the parents are worthy persons; and the credit of mesmerism is involved in this particular case. Those who have read the particulars of this interesting case in No. XXVII. of *The Zoist* may wonder why, as the mesmerism cost them nothing, the parents discontinued it? I will tell them. They were persuaded to do so by a Dr. G.,\* who is a physician to a national institution, and who bought a house from Mr. Newman, and resides in it as a neighbour. He has assured them that mesmerism could not cure the child, and that they had better not allow any mesmerising, or any physic to be given, or anything done, as the child, if only left alone, will be sure to get well of her own accord when she attains the age of 14 years or thereabout; that is, arrives at the period of puberty. Time will shew if this prophecy

\* We have no doubt that Dr. G. was the Dr. George Gregory who thus instructed the students of St. Thomas's Hospital, now fallen, as a school, even more than University College:—

“Quacks and charlatans still abound, and in the disguise of homœopaths and mesmerisers have even intruded on the legitimate boundaries of science. But be not deceived by these specious appearances. Men of this stamp start for a time into notoriety; but track their course, and you will find that sooner or later their career is checked. Knowledge has taken no root in them. When difficulties occur (and occur they will to all in the course of time), they wither, like the corn that was sown on dry ground. On the other hand, the man of education continues his even course, overcomes the difficulty, and gathers experience from it. With experience comes self-confidence. Self-confidence brings in its train the good opinion of the world. Character, wealth, honours, follow.—Dr. GEORGE GREGORY's Introductory Lecture at St. Thomas's Hospital this winter, in the chair originally filled and established by Dr. Elliotson.”—*Medical Times*, Oct. 4, 1845.

Dr. George Gregory did not “overcome the difficulty” of Mr. Barth's case, nor “gather experience” from it, but still without it continues to possess “self-confidence;” whether he is gaining “character, wealth, and honours,” we know not.—*Zoist*.



be verified,—I hope it may for the dear little girl's sake; should it not, she will grow to maturity an object to be pitied; and a large share of blame will attach to a physician who has presumed to give a professional opinion on a subject which he is ignorant of or prejudiced against.

Your obedient servant,

G. H. BARTH.

7, Eversholt St.,  
Mornington Crescent.

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\*\*\* We entreat our readers to refer to No. II. p. 185, for a cure of insanity under Dr. Elliotson's direction exactly *twelve years* ago, in University College Hospital, some months before the council issued an edict that no cure should be effected by mesmerism in that establishment, now deservedly fallen into decay.\* Further interesting cures of insanity by

\* "No cure was ever effected in an hospital more satisfactorily. There was no expense beyond the patient's food, except for one pill and one draught before mesmerism was begun. And yet my colleagues—aye, that colleague who was prescribing the whole materia medica of all pharmacopœias, British and Continental—in almost daily change—almost daily '*quid pro quo substituendo*,' as Lord Bacon says in his censure of the practice of physiognomy, would not see it—would not hear of it: and they intrigued with the council of the college, till this body of men, known, with one or two exceptions, neither in science nor literature, issued an edict that no cures should be effected by mesmerism, though the wards have contained cases, as the wards of all other hospitals contain cases innumerable, physicked and tormented to no purpose, or comparatively little purpose, of diseases which might generally be effectually, and often quickly cured by mesmerism—mesmerism never, no, not in a single instance, being employed; nay, as little thought of as steam carriages, electro-telegraphs, the penny post, or Handel or Beethoven's music among the Caffres or Calmucks. And they glory in it.

"The treatment of the chronically insane is little more than hygienic and moral. Of the importance of preserving the general health of the system, and the absolute necessity of surrounding such patients with all circumstances calculated to induce and maintain a natural and happy exercise of the cerebral functions, no one can doubt. The benefit that results is incalculable. Even this, however, has been very badly—very imperfectly—put in practice in most lunatic asylums; and the greater part of those insanity doctors who thoroughly enrich themselves by these diseases are little more than boarding-house keepers, the inmates being mad instead of sane, and do little more for their patients than a boarding-house keeper does; and whenever I have met with them have seemed to know no more of that wonder of wonders, the brain, in its healthy or diseased functions, than the most ordinarily-informed of medical men—being not only ignorant of phrenology, but of what it really means. Were it not so, what careful and valuable intelligence should we not have had long ago from the physicians of great asylums! What collections of skulls, what casts, what drawings, what details, what general views, what results of various modes of treatment, what noble improvements! But what have we? Nothing. But those doctors amass, as the country people say, cruelly. Even some insanity doctors who have the credit of being phrenologists, and doing much for insanity, know nothing of it, and deserve not half the credit which they have.

"Seeing that other medical treatment—bleeding, blisters, drugs—are of so little avail in the majority of cases, and that we possess so powerful an instrument in mesmerism—shewn not only by its general influence, as in the case just



Dr. Elliotson will be found in the same number; and in our last number we reported the recent success in India of the mesmeric treatment of insanity, and the equal readiness of the insane to be influenced by mesmerism as the sane. The council and professors of University College ought to blush; and so ought Dr. Conolly and the other doctors who live by the insane.—*Zoist*.

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XV. *On the conduct of the Medical Times, the Critic, and Mr. Robert Hunt.* By Dr. ENGLEDDUE.

TO THE EDITOR OF THE ZOIST.

SIR,—I think it is important in an historical point of view, that your readers should be informed of any movement on the part of the medical profession, and it is for this reason that I wish to direct their attention to an article published in the *Medical Times* of February 16th, 1850. The systematic suppression of the facts which *The Zoist* has contained for so many years, on the part of medical journalists, is highly derogatory to their character as literary men, because it has always appeared to me that their chief duty consists in placing before their professional brethren such novelties as their position enables them to obtain, regardless altogether of any unfavourable view which they individually may be inclined to take. Facts should be chronicled as facts, or presumed facts, and the attempts at ratiocination on the part of editors should be taken by their readers for just as much as they are worth, and they are only worthy of attention when they are in accordance with sound logic. For eight years the conductors of the *Medical Times* have dishonestly suppressed all mesmeric facts; but on the 16th of February, 1850, the editor furnishes his readers with a professed review of the January number of *The Zoist*, and great as my experience has been of the ignorance and impudence of anti-mesmeric crusaders, this article, which I understand is currently reported to have been written by Dr. Bushnan, certainly far surpasses all the previous attempts of Forbes, Wakley, and Johnson.

Whether Dr. Bushnan be the writer or not of this article it is quite clear that the author sat down to concoct it influ-

related, but in acting upon the individual organs of the brain, according to discoveries made in America and England, and as I have seen proved beyond all dispute in four cases of my own—it is the duty now of all who treat the insane and fatuitous to give these unfortunate beings the chance of benefit from mesmerism. On many I know it can do no good; but many, I am persuaded it would calm and improve, and many it would cure.”



enced by any spirit but the spirit of truth. In the first place, ridicule is not argument, and rational beings require the latter even if they permit themselves to laugh at the judicious use of the former. It is ridiculous enough to witness an editor attempting to criticize a work containing nothing but facts, without mentioning one of those facts—presuming on the want of knowledge on the part of his readers, which he has carefully fostered for so many years, and denouncing the laborious investigator of truth without giving any reason for such conduct, but leaving us to deduce our own conclusions on the point from his display of ignorance and insincerity. In this article misrepresentations of the most gross kind occur again and again, and there is a recklessness of assertion, which I have never seen surpassed in the lowest kind of penny-a-line productions. It is not necessary to notice the personalities in which this article abounds; your space is far too valuable to be occupied with remarks on such contemptible trivialities. Each number of your journal contains an array of astounding and as yet inexplicable facts, and they require on the part of all careful consideration and investigation. A sneer may satisfy the vulgar and illiterate, but it will never enlighten them, and to the philosopher nothing can be more annoying than an attempt to laugh down what cannot be explained. What possible information can there be conveyed to medical men regarding mesmeric investigations, by telling them that the editor of *The Zoist* ranks in the same category “as Messrs. Morrison, Curtis, Solomon, and Holloway;” that the object for which the facts and cogitations of your contributors are inserted in your pages is as palpable and as notorious “as the monster advertisement-vans which perambulate Fleet Street and the Strand,”—that the cover of your journal is a “sort of whitey-brown Macintosh wrapper,”—and that the vignette on your title page is on a par with the “choice hieroglyphics which are to be found in the *Vox Stellarum*, or *Moore’s Prophetic Almanack*.” Are the medical men who read the *Medical Times* taught anything by such insinuations? Could they fancy from such a description that the journal thus designated contained some of the most important physiological facts ever communicated to the profession; or, that upwards of *four hundred* surgical operations performed without pain, and without chloroform or ether, are chronicled in its pages? Or, could they imagine from such a description that the cases are recorded by some of the most enlightened members of their profession? Would any man believe from Dr. Bushnan’s insinuations that every number of your journal for the last two years contains the



history of surgical operations performed by Dr. Esdaile of Calcutta—operations far surpassing in boldness and dexterity of execution anything performed in the hospitals of London, and which cast in the shade all that Brodie ever did, or that Miller of Edinburgh ever will do? Would the readers of the *Medical Times* believe that the “sort of whitey-brown Mackintosh wrapper” contained within its embrace these facts, and moreover the fact that an hospital has been opened for some time at Calcutta for the reception of patients, who come from all parts of India to be operated on in a state of mesmeric insensibility, and that this hospital is supported by the Government of India? The medical men of England are not aware of all this. Why? Because the editors of the journals, which profess to supply them with information, suppress it all, and with a species of infatuation chuckle over the apparent success of their short-sighted policy, and still consider themselves honest men. Alas for poor human nature, if these individuals are to be taken as even ordinary specimens of the race. Alas! for the followers of Hippocrates if they go not to a purer fountain for their mental aliment than the one Dr. Bushnan presides over.

The man who publishes the scientific statements of others, and from want of sufficient knowledge suggests a false explanation, is simply contemptible, we pity his intellectual barrenness and merely refuse to consider him a leader; but the man who suppresses statements altogether, who does not record in the journal over which he presides, facts bearing powerfully on some of the most important questions which interest his readers, should meet not only with the reprobation of all honest men, but should be scouted from the ranks into which he has intruded himself, and be located with the other offenders, who are considered to have rendered themselves amenable to the penalties of our criminal law.

Perchance a stroke of the pen prostrates the intellect which intrudes itself feebly and unnecessarily into scientific discussions, but a vast deal of labour is involved in the attempt to enlighten those who have been accustomed to hear a subject mentioned only to be ridiculed, and from whose attention all the important facts have been systematically excluded. Ten read the attack, but probably only one of this number meets with the refutation. This is a safe calculation, and right well Dr. Bushnan knows it to be so.

As far as I understand the principles which guide the conductors of your journal, and the correspondents who favour you with their contributions, they appear to be influenced by a strong desire not to give merely their support to a par-



ticular doctrine, but their support to all efforts towards the attainment of truth, regardless of the effect which their exertions may have on established systems. In a subject of such vast importance, and involving so much labour and investigation, as mesmerism undoubtedly does, the co-operation of a number of acute thinkers and practised observers is absolutely necessary. It is only by such a combination that error can be cast aside and truth ultimately attained. A clear stage and no favour is emphatically all that we require, for we know that perfect freedom of discussion is an essential element in our progress. Why then, I may ask, is the only course which can be consistently pursued, resisted? Why does Dr. B. rush forward, and in a question where the intellect only is concerned, wield the club? Why is there a display of brute force when reason and candour are alone required? "Established opinions are so interwoven with the interests of individuals, that the subversion of one often threatens the ruin of the other. Hence the energy which strains every nerve in their support, and hence much of the rancour with which the slightest deviation is pursued."

I have noticed the article in the *Medical Times* in this general way, because it was utterly impossible and unprofitable to bestow more time upon it. I turned from its perusal with disgust, and knowing from many years of investigation that mesmerism is true, I closed the number of the journal, and cried, "may all the opponents of truth be equally contemptible."

I observe in a notice of your journal in *The Critic* of February 1st, 1850, that the editor is not pleased with the exposure of the conduct of the medical profession by Dr. Elliotson and others. He says that "the usefulness of *The Zoist* is not a little curtailed by the repulsive and unphilosophical temper too frequently betrayed." For my own part I can see nothing "repulsive or unphilosophic" in exposing the ignorance and irrationality of a body of individuals, who for many years have used all their efforts to mislead the public on a scientific question. Are medical men, who ought from their education to act far otherwise, to promulgate the grossest untruths and inconsistencies, and no one step formed to expose the course which they are pursuing? Men of education and high position are daily using the most dishonest means for the purpose of retarding the progress of mesmerism,—such proceedings are "repulsive and unphilosophic," but surely the plain statement of all this is not so. When the scourge is applied we expect the recipient to wince, (vide *Medical Times*,) but it does not become *The Critic*, a



professed supporter of mesmerism, to misrepresent us, and to tell its readers that "we abuse the whole medical profession for not believing and embracing mesmerism *cum salto*."\* Those members of the medical profession have been exposed who misrepresent facts, and give an opinion without previous investigation—who, through life, have opposed new truths as long as it was safe to do so, but who invariably alter their course in time, and in such a manner, as to keep some little credit for consistency—who are worldly wise, but not "honest and true"—who persist in keeping back information, because the publication of such information would damage their own reputation—who denounce the laborious investigator of physiological phenomena as "a charlatan," and the individual who loses a fourth of his body while in a state of insensibility as "an impostor." These are the individuals who have been exposed to the gaze of the world, and right well they deserve it; but when *The Critic* states that the writers in your journal "abuse the medical profession for not believing and embracing mesmerism *cum salto*," all I can say is that the statement is devoid of all truth.

Before closing this letter there is another individual to whom I would direct attention. A short time since, Mr. Hunt published a work entitled *Panthea, the Spirit of Nature*, and which was reviewed in the *Athenæum*. The writer of this review introduced the following remark: "We would have been better satisfied to have seen mesmerism introduced among other mental delusions, than to find it used as the fly-wheel to carry the other parts of the machinery round the 'dead points' of the work, if such a mechanical phrase be permitted." This was quite enough to frighten Mr. Hunt. One gentle tap from the editorial wand of Mr. Dilke, and forthwith Mr. Hunt forgets his philosophy and prostrates himself with becoming submission to the Lord of the *Athenæum*. In fear and trembling he recants, and with a servility not to be surpassed, he addresses the following letter to the editor, which appears in the next number. The *italics* are in the original.

"Fearing that it may be inferred from your review of *Panthea, the Spirit of Nature*, that I am disposed to regard mesmerism as a fact, since I have not, you say, included it '*among other mental delusions*;' grant me the privilege of explaining that I have used the *manipulations* of the mesmeriser only as an adjunct to other forms of incantation employed by one in whom I intend to represent the *visionary philosophy* of some of the continental schools.

\* SaltO! Where did the *Critic* learn Latin? Even CUM *saltu* would be bad Latin in this sentence.—*Zoist*.



I thought that it would, therefore, necessarily be included in the delusions which it was my object to show as dangerous to the young and ardent investigator of natural phenomena. Admitting that there are some physiological phenomena of a peculiar character connected with the so-called animal magnetism, which may be embraced among those matters "not yet dreamt of in our philosophy." I cannot but regret that any work from my pen should be supposed to favour a belief in its mysteries. After a long, careful, and, I hope, unprejudiced examination of some '*striking instances*' of mesmerism, I can only come to the conclusion that its *very few real* phenomena are not connected with any physical cause,—and that self-delusion, and, I fear, often inexcusable fraud, mask the small amount of truth upon which it lingers.

"ROBERT HUNT."

Oh, Robert Hunt, how art thou fallen! I know that you believe in mesmerism: I know the individual who taught you to mesmerise; and, I know that you mesmerised *your own child for disease*. You state that you use in your work "the manipulations of the mesmeriser as an adjunct to other forms of incantation." What, may I ask, was the form of incantation which you used over your own child? You state that you thought mesmerism would "necessarily be included in the delusions which it was my object to show as dangerous to the young and ardent investigator of natural phenomena;" and yet you admit, in the next sentence, "that there are some physiological phenomena of a peculiar character connected with it." Permit me to ask whether "physiological phenomena" are to be considered "natural phenomena;" or, if so, whether the latter are "delusions?" You regret that any work from your pen "should be supposed to favour a belief in its mysteries." Permit me to ask whether the "physiological phenomena," which you do admit, are not *mysteries*. They are so to me, and I shrewdly suspect they are so to you, and if so, then you avowedly favour a belief in the mysteries of mesmerism—a course which, in obedience to the commands of the *Athenæum*, you "*regret*." You admit that there are "some physiological phenomena of a peculiar character," and then you say that you "can only come to the conclusion, that its *very few real* phenomena are not connected with any physical cause." You have written two works,\* in which you show that all the phenomena of nature, which are daily presented to us, are the result of physical causes, and yet you stultify yourself and your philosophy, and assert that the "*very few real* phenomena," which you have discovered in mesmerism, are not connected with any physical cause. You

\* *The Poetry of Science, and Panthea.*



admit that the "*very few real phenomena*" are "physiological phenomena." Permit me, therefore, to ask, if they result not from physical causes, what they do result from? What phenomena are there which are not connected with physical causes? But I am really lost in amazement. Where am I? Let me see:—

Since it is questionable whether "physiological phenomena" are "natural phenomena," and whether both are not "delusions"—since it is questionable whether "physiological phenomena" are "mysteries" or not—since "real phenomena" do not depend on "physical causes"—and since Robert Hunt regrets that his pen should chronicle his belief in the few real phenomena he has discovered, I really scarcely know how to conclude my remarks on this extraordinary recantation. It is certainly without parallel. After this the recantation of Galileo before the Inquisition, or the recantation of William Lawrence the surgeon, before the governors of Bridewell and Bethlem, sink into perfect insignificance.

I remain, Sir,

Your obedient Servant,

Southsea.

W. C. ENGLEDDUE, M.D.

#### BOOKS RECEIVED.

Contributions to Mental Pathology. With Introductory Observations, containing the past and present state of the Insane in Ceylon, &c. By James George Davey, M.D. London: Churchill. 1850.

This is a book fraught with much instruction. In the first place, we have seldom met with a more weighty testimony to the truth—now for the first time beginning to be generally recognized—that the mortality of human beings is retarded or accelerated in direct ratio to the observance or neglect of a few simple laws which prescribe *pure air*, wholesome and sufficient food, exercise and cheerful occupation, as the necessary condition of health; clearly shewing the grave responsibility which rests upon those to whom is entrusted the care of those deprived of liberty, whether through crime or disease. Seldom have we met with a more striking example of the fearful facility with which human life may be cut short and a frightful *artificial* mortality created, than the 60 per cent. of deaths with cures 0, which occurred amongst the unfortunate lunatics immured in the Lesser Hospital at Hendelle, in 1843.

In the second place, this book portrays in vivid colours the extent to which every generous, manly, and humane emotion becomes stunted, blighted, and depressed by little, petty, paltry, official jealousies, and a state of mind induced so miserably narrow and selfish, that duty and humanity are alike sacrificed at the shrine of egoism.

The state of the insane at Ceylon being so bad as to force itself upon general attention, and the more intelligent and humane of the colonists being convinced that filth and coercion were by no means necessary or desirable attendants upon the treatment of lunatics, an application was made to Lord Stanley to furnish the colony with an individual conversant with the most improved mode of treatment employed in the mother country, and competent to introduce and carry out the same system at Columbo. Dr. Davey, who had been for four years one of the



medical officers at Hanwell, was selected by his lordship for this task, and sent out as superintendent of the insane at Ceylon.

"Never, never can I forget," says Dr. Davey, "the impression made on my mind on first visiting the lunatics in confinement at the Lesser Hospital and at the Hulsdorf Jail. Such misery, such squalor, such neglect, I had never seen before. My mind naturally reverted to my past experience, and my imagination recalled certain shadows of horror and dismay I had some six years previously witnessed in the discharge of certain duties belonging to my office as surgeon under the new Poor Law Act. But the scenes then presented to me were as nothing in comparison with these at Columbo. One would have thought the wretched inmates of the miserable hovels or cells had been sentenced to die by the falling of the walls and roofs about them, so rotten and insecure were they; that is, if the patients ever managed to survive the exaggerated physical discomfort which everywhere surrounded and oppressed them."

Through the indefatigable exertions of Dr. Davey, the annual mortality was diminished from 33 per cent. to 23 per cent., and then to 15 per cent.; whilst the cures were contemporaneously increased, or rather brought up from 0 to nearly 40 per cent.

Unfortunately, however, the greater the improvement wrought by Dr. Davey in the condition of the unfortunate lunatic, the greater was shewn to have been the supineness and neglect of those under whose care he had been placed prior to Dr. Davey's arrival. Every additional achievement of his in lessening the mortality and increasing the cures, was felt to be an additional reproach to the apathy or ignorance of his predecessors. From the first moment of Dr. Davey's arrival he appears to have been received with the utmost jealousy by Dr. Rowe, the principal civil medical officer of the colony, who felt his authority superseded, and the mode in which he had performed his duty tacitly censured, by the new appointment. Not only were Dr. Davey's efforts to ameliorate and improve the condition of the lunatics systematically thwarted and obstructed by this gentleman and his friends, but every engine of dirty intrigue which malice and jealousy united could suggest was put in action to procure his removal from the colony; and after labouring for three years they induced Lord Torrington to recommend the cancelling of the appointment to the Home Government, on the plea of economy; and Lord Stanley, who knew the circumstances under which it was made, being no longer chief of the Colonial Office, the recommendation was listened to and carried out.

Dr. Davey has certainly been very ill-treated. Induced to resign a decent competence for life in his native land, by the offer of a permanent appointment, with an increased income, at Ceylon—after moving his wife and family from their comfortable home at Hanwell to this distant colony—at the expiration of three years he is unceremoniously dismissed, with the wretched compensation of one year's salary. Certainly the Home Government have broken faith with Dr. Davey, and perpetrated a great and glaring injustice, which they will do well to remedy.

*Practical Instruction in Animal Magnetism.* By J. P. F. Deleuze. Translated by T. C. Hartshorn. Fourth Edition. With Notes, and a Life, by Dr. Foissac. London. 1850.

Mr. Bailliére has rendered a service to the English public by reprinting the American translation of this well-known and excellent book. We think Deleuze occasionally in error; but the book is full of truth and wisdom, and is the work of one of the best of men. Everybody should read it.

*The Mesmerist's Manual of Phenomena and Practice; with Directions for applying Mesmerism to the Cure of Diseases, and the methods of producing Mesmeric Phenomena.* Intended for domestic use and the instruction of beginners. By George H. Barth. London. 1850.

This is a modestly and honestly written book, full of important information; and also deserving to be in the hands of everybody.

*The Celestial Telegraph; or, Secrets of the Life to come revealed through*



Magnetism : wherein the existence, the form, the occupations, of the Soul after its separation from the Body are proved by many years' experiments, by the means of eight Ecstatic Somnambulists, who had eighty perceptions of thirty-six Deceased Persons of various conditions. A description of them, their conversation, &c., with proofs of their existence in the spiritual world. By L. Alph. Cahagnet. London. 1850.

Tracts on Christian Socialism. No. 1.

The Chrono-Thermalist ; or, People's Medical Enquirer. London. 1850.

Woolmer's Exeter and Plymouth Gazette. January 19.

The Morning Chronicle. March 11.

Medical Repository, February, 1816 ; New York : containing an account of a case of Idiopathic or spontaneous Double Consciousness.

The Principles of Punishment, on which the Mark System of Prison Discipline is advocated. Respectfully addressed to the Committee of the House of Commons now investigating the subject. By Captain Maconochie, R.N., K.H. London : Ollivier. 1850.

The Editors regret the unavoidable postponement of the communications by Mr. Davey, Mr. Holland, Dr. Storer, Mr. H. S. Thompson, Mr. Cattell, and Dr. Davey.

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

#### ERRATA.

No. XXVIII., p. 431, line 16, for "disarming," read "discerning."

p. 375, line 1 of foot note, dele the first word "as."

p. 348, foot note, line 10, for "man" read "men."

p. 403, line 22, for "figures and half women," read "figure and half woman."

## Mesmeric Infirmary.

### A GENERAL MEETING OF THE SUBSCRIBERS

Will be held at the Infirmary,

No. 9, BEDFORD STREET, BEDFORD SQUARE,

On the FIRST MONDAY in MAY, at 3 o'clock precisely.