



Informazioni su questo libro

Si tratta della copia digitale di un libro che per generazioni è stato conservata negli scaffali di una biblioteca prima di essere digitalizzato da Google nell'ambito del progetto volto a rendere disponibili online i libri di tutto il mondo.

Ha sopravvissuto abbastanza per non essere più protetto dai diritti di copyright e diventare di pubblico dominio. Un libro di pubblico dominio è un libro che non è mai stato protetto dal copyright o i cui termini legali di copyright sono scaduti. La classificazione di un libro come di pubblico dominio può variare da paese a paese. I libri di pubblico dominio sono l'anello di congiunzione con il passato, rappresentano un patrimonio storico, culturale e di conoscenza spesso difficile da scoprire.

Commenti, note e altre annotazioni a margine presenti nel volume originale compariranno in questo file, come testimonianza del lungo viaggio percorso dal libro, dall'editore originale alla biblioteca, per giungere fino a te.

Linee guide per l'utilizzo

Google è orgoglioso di essere il partner delle biblioteche per digitalizzare i materiali di pubblico dominio e renderli universalmente disponibili. I libri di pubblico dominio appartengono al pubblico e noi ne siamo solamente i custodi. Tuttavia questo lavoro è oneroso, pertanto, per poter continuare ad offrire questo servizio abbiamo preso alcune iniziative per impedire l'utilizzo illecito da parte di soggetti commerciali, compresa l'imposizione di restrizioni sull'invio di query automatizzate.

Inoltre ti chiediamo di:

- + *Non fare un uso commerciale di questi file* Abbiamo concepito Google Ricerca Libri per l'uso da parte dei singoli utenti privati e ti chiediamo di utilizzare questi file per uso personale e non a fini commerciali.
- + *Non inviare query automatizzate* Non inviare a Google query automatizzate di alcun tipo. Se stai effettuando delle ricerche nel campo della traduzione automatica, del riconoscimento ottico dei caratteri (OCR) o in altri campi dove necessiti di utilizzare grandi quantità di testo, ti invitiamo a contattarci. Incoraggiamo l'uso dei materiali di pubblico dominio per questi scopi e potremmo esserti di aiuto.
- + *Conserva la filigrana* La "filigrana" (watermark) di Google che compare in ciascun file è essenziale per informare gli utenti su questo progetto e aiutarli a trovare materiali aggiuntivi tramite Google Ricerca Libri. Non rimuoverla.
- + *Fanne un uso legale* Indipendentemente dall'utilizzo che ne farai, ricordati che è tua responsabilità accertarti di farne un uso legale. Non dare per scontato che, poiché un libro è di pubblico dominio per gli utenti degli Stati Uniti, sia di pubblico dominio anche per gli utenti di altri paesi. I criteri che stabiliscono se un libro è protetto da copyright variano da Paese a Paese e non possiamo offrire indicazioni se un determinato uso del libro è consentito. Non dare per scontato che poiché un libro compare in Google Ricerca Libri ciò significhi che può essere utilizzato in qualsiasi modo e in qualsiasi Paese del mondo. Le sanzioni per le violazioni del copyright possono essere molto severe.

Informazioni su Google Ricerca Libri

La missione di Google è organizzare le informazioni a livello mondiale e renderle universalmente accessibili e fruibili. Google Ricerca Libri aiuta i lettori a scoprire i libri di tutto il mondo e consente ad autori ed editori di raggiungere un pubblico più ampio. Puoi effettuare una ricerca sul Web nell'intero testo di questo libro da <http://books.google.com>



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

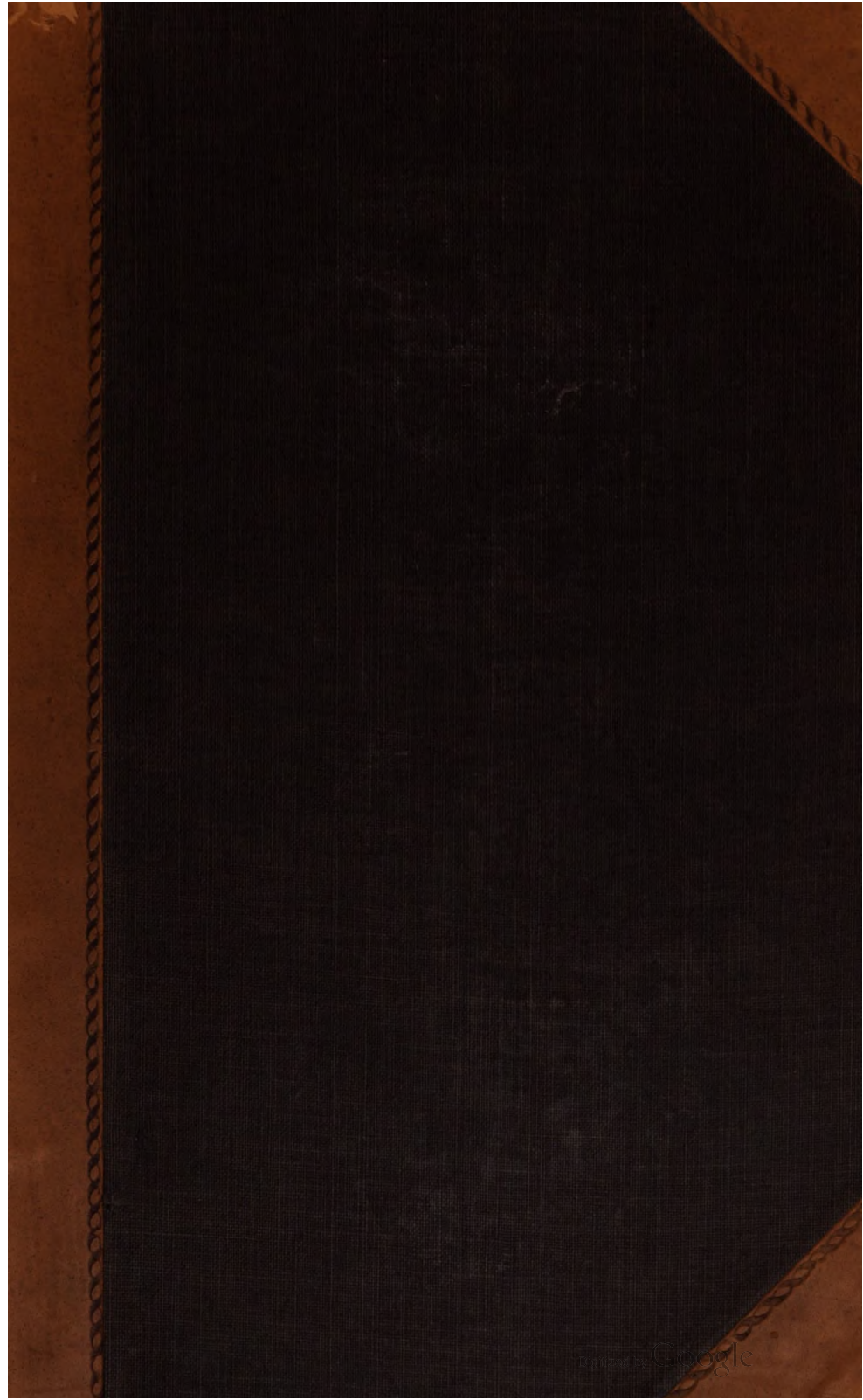
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



Per. 16695 e. $\frac{278}{11}$

THE ZOIST.

THE ZOIST:

A JOURNAL

OF

CEREBRAL PHYSIOLOGY & MESMERISM,

AND

THEIR APPLICATIONS TO HUMAN WELFARE.

“ This is TRUTH, though opposed to the Philosophy of Ages.”— *Gall*.

VOL. XI.

MARCH, 1853, TO JANUARY, 1854.



LONDON :

HIPPOLYTE BAILLIERE, PUBLISHER,
219, REGENT STREET ;

PARIS : J. B. BAILLIERE, RUE DE L'ECOLE DU MEDECINE ;
LEIPSIZ : T. O. WEIGEL.

MDCCLIV.

LONDON:

PRINTED BY WALTON AND MITCHELL, WARDOUR STREET, OXFORD STREET.

INDEX.

	Page
After-pains cured	303
<i>Agnes the Possessed</i> reviewed	57
American document, disgraceful omission in	215
Anti-Glorioso on the conduct of the Clergy in the persecution of Witchcraft	30
————— <i>British and Foreign Medical Review</i> ..	128
————— exposure of the <i>Quarterly Review</i>	390
Archbishop of Dublin cured at once	377
————— his suggestion of latent faculties	79
Arnold, Rev. Dr., his belief in Mesmerism	45
Asthma cured	307
Birch's, Surgeon John, own epitaph for his folly	317
Blindness cured	357
Breast, inflamed, cured	377
<i>British and Foreign Medical Review</i> , its confession to mesmeric cures ...	66
————— its appalling dishonesty	128
Burq, Dr., on the use of Metals in Cholera	148
Cane, Mr., his cures	143
Capern, Mr., his cures	18
Chase, Mr., his cure of Diseased Gums	68
————— of Palsy	237
Chilblains, pain of, cured	250
Children, cruel treatment of	244
Clark, Mr., his vain glory	140
Clark's, Sir James, fright	404
Clairvoyance, case of, by Mr. Chase	68
————— S. D. Saunders	72, 300
————— Rev. C. H. Townshend	75
————— in dreaming, by Mr. C. H. Cottrel	79
————— occasional peculiarity of	78

	Page
College of Surgeons, its love of progress	234
Conolly, Dr., his praise of Dr. Rose Cormack	350
Coma cured	352
Constipation cured	141, 169
Convulsions, Puerperal, benefit of Mesmerism in	235
Cormack's, Dr. R., contempt of Mesmerism and the Archbishop of Dublin	350
Cottrel, Mr. C. H., instance of a Clairvoyant Dream	79
Cross-mesmerism	354
Deafness cured	207, 208, 377
Debility cured	142
Devil, said by the Abbé Nisseni to have brought tobacco to Europe	143
Diarrhoea cured	141
Didier, Adolphe, his Clairvoyance	75
Doctor of Divinity, his cures	223
Dreams, Clairvoyant, ancient accounts of	81
Ear-ache cured	144
Ekins, Rev. Mr., on Mesmerised Water	84, 350
Elephantiasis, so called, cured	379
Elliotson, Dr., on Clairvoyance in Dreams	80
————— on the departed Spirits	191
————— cure of Epilepsy	240
————— Delirium Tremens	368
————— on the cruel treatment of Children	244
————— mischief of alcoholic drinks	242
————— notice of <i>Wood's Practice of Medicine</i>	254
————— reply to Sir James Clark	404
Epilepsy cured	45, 55, 210
Esdale, Dr., his address to Congress	294
Eyes, Inflammation of, cured	142, 384
Fall of man, an effect of, supposed by Dr. Gregory	349
Faraday, Professor, can he never be wrong?	320
Forbes, Sir John, late Dr., his honour and praise	352, 356
Fracture, great benefit in	56
Fradelle, Mr., his cure of Salvation	317
————— Insanity	367
Gardiner, Mr. Thomas, his cures	380, 384, 409
Gengulphus, Lay of, in <i>Ingoldsby Legends</i>	18
Godfrey, the Rev. Mr., and Satan	429
Gout, Rheumatic, cured	19, 20, 25, 26

	Page
Gregory, Professor, his view of an effect of man's fall.....	349
Gums, diseased, cured	68
Hand, injury of, great benefit in	353
Head-ache cured	141, 225, 306
Hitchcock, Rev. Dr., his belief in Mesmerism.....	53
Hudson, Captain, his successful labours	212, 270
Hypochondriasis cured	143, 208
Hysteria cured	21
Infirmity, London Mesmeric	201
Inflammation from an injury cured	29
———— cured	250
Insanity doctors	409
Insanity cured.....	229, 367, 376, 379, 409
Jackson, Mr., on Spirit-rapping and Table-moving.....	412
James, Mr., his cures	250
Jenner, Dr., his difficulties	302
<i>Lancet</i> , its true remarks on Insanity doctors	409
Laurie, Dr., cure of Epilepsy, with extraordinary circumstances	45
<i>Leader</i> newspaper, its folly	297
Lewchewans, their good breeding.....	385
Lewes, Mr. G. H., his groundless dogmatism.....	75
Lloyd, Mr. W., his cures	140
Lungs, disease of, cured.....	307
Macaulay, Mr., his amusing self-sufficiency.....	175
Maitland, Rev. Dr., answered	30
<i>Medical Times</i> , its folly	223, 235, 252
———— its reproof by Mr. Macbean	237
<i>Medical Circular</i>	140
Metals, their curative powers.....	148
Miles, Captain Falconer, his cures	376
Moore, Dr. J., epitaph for his wisdom.....	316
Mouat, Mr., benefit of Mesmerism in Puerperal Convulsions.....	235
Neuralgia cured	20, 21, 23, 28, 141, 208, 226, 227, 378
Norman, Mr., of Bath, his striking acuteness and knowledge.....	71
Od, etymology of the word	349
Painless Operations	55, 56, 57, 307
Palsy cured	298, 299, 376
Parker, Mr., his cures and painless operations	53, 302, 352
Parker, Dr., in America, his barbarous and useless treatment of Epilepsy	240

	Page
Prevision	378
Psoriasis cured	209
Recapitulation of the contents of the ten first volumes	2
Reichenbach on the Od Force	101, 274, 329
Rheumatism cured	50, 297, 306, 378
Salivation cured	317
Sandby, Rev. George, on Table-turning	175, 320
Saunders, Mr., cure of diseased toe	76
————— other cures.....	297
Scrofulous knee cured	23
Scott, Dr. W., his foul antimesmeric language	387
Society, Royal Medical and Chirurgical, its love of progress	234
Southam, Mr. George, his great penetration	357, 365
Spirit-rapping	86, 412
————— its fearful effects	366
Sprained ankle cured at once.....	377
Spry, Dr., his barbarous experiments	248
Sympathy of taste	21
Table-turning	175, 185, 320, 324, 412
Tobacco said to be brought to Europe by the Devil	143
Toe, diseased, cured	71
Tooth-ache cured.....	145, 305
Townshend, Rev. C. H., on Table-turning ..	185
Tubbs, Mr., his cure of Constipation	169
————— cures of pain	173
Voice, lost, restored	54
Uterine disorders cured	304, 305
Wakley, Mr., his violence	169, 185, 376, 432
Water, Mesmerised, its appearance	84
Wells, Mr. Spencer, his fancied worldly wisdom	252, 353
<i>What is Mesmerism?</i> reviewed	73
Wood, Dr., his admission and ignorance of Mesmerism	252
<i>Zoist</i> , a list of the store of facts in its first ten volumes	1

THE ZOIST.

No. XLI.

APRIL, 1853.

INTRODUCTION TO VOLUME XI.

“ If this counsel or this work be of men, it will come to nought : But if it be of God, ye cannot overthrow it.”—*The Acts of the Apostles*, v. 38, 39.

TEN Volumes of *The Zoist* are now completed, and we commence the eleventh. Forty Numbers have been published, containing four thousand four hundred and seventy pages.

How falsified are the predictions of the foes of mesmerism ! When our first Number appeared, Medical Lecturers, Fellows of Medical Colleges, and of Medical Societies, Journalists, and private Practitioners, tossed up their heads in contempt, and said there would never be a second. The appearance of the second caused them to bite their lips and sneer still more bitterly, declaring that the idea of a third coming out would be absurd. However, here we are, forty strong ! and vigorous enough to produce forty more as good as these.

When we commenced our labours in the spring of 1843, the storm was raging pitilessly against mesmerism. For above four years all the medical journals had been denouncing it in the most intemperate language, vilely traducing innocent and genuine mesmeric patients, and endeavouring to ruin him who was too intelligent not to discern its truth, too honest not to avow his knowledge and convictions, and too benevolent not to endeavour to effect the distribution of its blessings among all his fellow creatures suffering from disease and perhaps destined to suffer also from the surgeon's agonizing operations. It was spurned in every hospital, infirm-

ary, and dispensary in the United Kingdom. The physicians, surgeons, and apothecary of University College Hospital had been for four years exulting in the reflection, that not a single patient in the Institution had been saved the pangs of the surgeon's knife, not a single patient blessed with calm and refreshing sleep, not a single patient cured of disease, by mesmerism, since they prevailed upon the Council of University College, in 1838, to issue its mad edict, as barbarous as that of king Nebuchadnezzar or governor Gessler, that mesmerism should be expelled from the hospital and never be admitted again.*

All medical lecturers anxiously poisoned the minds of their pupils in regard to it. It was all but universally spurned in the private practice of physicians, royal, eastern, and rural; of surgeons and general practitioners. Not only was it spurned, but all these persons carried on a clandestine system of warfare against it and the two or three of their profession who were its advocates, by doing their utmost to prevent them from being consulted, and from ceasing to call in the very man whom, up to that moment, they had rejoiced to call in on account, as they professed, of his practical acuteness and his integrity.

Only very few months previously, the Royal Medical and Chirurgical Society of London had clamorously pronounced it too absurd and disgraceful a matter for their consideration; and, after an account had been read, at one of their meetings, of a painless surgical operation performed in the mesmeric state, exactly similar to the hundreds subsequently performed by Dr. Esdaile in India, had resolved that no trace of so ridiculous and contemptible an account should disgrace their minutes.† At that very moment the Royal physician, and the Royal surgeon, who had far more practice than any others in London, lost no opportunity of declaring to their patients and brother practitioners that mesmerism was altogether a cheat and delusion; that they not only did not believe a word about it, though they had never witnessed it, but that they would not go and witness it; nor, if they should witness it, would they believe the evidence of their senses.

* The names of the Council will be found in No. XIII. p. 2; and in the same Number will be found many most interesting particulars respecting the opposition of University College and the Royal Medical and Chirurgical Society.

† *Numerous Cases of Surgical Operations without pain in the Mesmeric State; with Remarks upon the opposition of many members of the Royal Medical and Chirurgical Society and others to the reception of the inestimable blessings of Mesmerism*; by JOHN ELLIOTSON, M.D. CANTAB. F.R.S. 1843.

Yet, at this moment, we sallied forth and faced the storm: well assured that the astounding phenomena of mesmerism were as real and as natural as the phenomena of galvanism and chemistry; that its remedial powers were incalculable; and that he who trusts to truth and not to man, poor feeble man, stands upon a rock, and may defy the idle rage of society, who, when their passions grow calm, will hurl contempt upon those false lights which had led them astray.

We set to work disinterestedly, without hope of even distant advantage. At the time of the appearance of *The Zoist*, one of us who takes an active part in its management had suffered a reduction of his practice to one-third for having declared and demonstrated the truth of mesmerism; some others had lost more or less of their practice;* and all open mesmerists were suffering persecution in some shape or other, even from those who before had always shewn them confidence, respect, and regard.

As we began in these circumstances, it was not likely that we should lose heart and turn back.

The fury of the foe continued unabated for many a year. Yet we stood undaunted, pouring forth on the first of every April, July, September, and January, facts without end, in return for empty declamations and unscrupulous invectives; and exposing his ignorance, dishonesty, abjectness, cruelty, and heartlessness, and his want of self-respect and moral dignity, although the foes name was legion.

In 1843 we gave to the world *five cures of insanity.*

Eight cures of St. Vitus's dance.

Six cures of palsy, of sensation or motion.

Seven cures of epileptic and other fits; some complicated with other diseases.

A rapid cure of delirium from grief.

A cure of functional affection of the heart that had existed seven years.

Six cures of rheumatism.

Almost instantaneous cure of severe pain from a sprain.

Amongst these cases were beautiful examples of prediction on the part of the patient respecting the cause and cure of his disease; of clairvoyance, as to distant objects: and other striking mesmeric phenomena.

* That excellent man and able surgeon, Mr. Tubbs, of Upwell, Cambridge-shire, so many of whose contributions have appeared in *The Zoist*, suffered severe pecuniary losses from the ignorance and malice of those in his neighbourhood.

A few of the cases occurred in University College Hospital. The details of several are a good mesmeric study.

The possibility of *mesmerising one half only of the brain* was first proved in this Volume, p. 327. Clear proofs were given of the *truly mesmeric excitement of distinct cerebral organs independently of suggestion or imagination*, p. 240, &c. The amazing power of imagination was pointed out repeatedly.

We gave an interesting history of mesmerism in England from 1828 to 1843, and concluded with these words:—

“It will soon be considered ridiculous for a man to declare he believes mesmerism to be nonsense. The honest among the most noisy opponents will become Sauls of Tarsus and be the most strenuous proselytes; each of this class will confess his sorrow, as Mr. Chenevix did, that this—

“‘Presumptuous ignorance had shut in his own face the door of a science more directly interesting to man than all that chemistry and astronomy can teach. Nine-tenths,’ he continues, ‘who may read will laugh at this as I did, in 1797, at my friend in Rotterdam. Let them do so; but while they laugh, let them learn, and not, thirty years afterwards, have to lament that so short a remnant of life is left to them to enjoy this new and valuable secret of nature;’”—

The uncandid will be silent, and then at last begin to allow there is something in it, and pretend that they always allowed as much, but did not think it right to be precipitate, and only objected to the nonsense of the matter.

“So at last it will be spoken and written of as a matter of course, lectured upon as a matter of course, and employed as a matter of course: and all the folly, ignorance, injustice, and vulgarity that have been exhibited must be most charitably forgotten; only that copies of the *Lancet*, its heavy offspring the *Provincial Medical Journal*, the *Dublin Medical Journal*, *Dr. Johnson’s Journal*, and *Dr. Forbes’s*, will still be accessible on the shelves of public medical libraries, and we, ‘before we forget them,’ must from time to time present our readers with a tit-bit of an extract, sometimes from one of them and sometimes from another, to show the world how wild and vulgar doctors can be among themselves, and how closely their conduct resembles that of the most uneducated, who wonder at what they never saw before and refuse to believe their senses because they wonder, forgetting that what they do believe is all equally wonderful, but not thought so because they are accustomed to it.

“‘Wonderful,’ says Mr. Chenevix, ‘indeed, it may appear; but what makes anything wonderful to us, if not our ignorance? In my recollection, they have wondered at hydrogen and oxygen; at a dead frog jumping between two slips of metal; at gas lights and steam boats; and now they wonder at all who wonders at these familiar things. They would pity the wretch who would not in-

stantly believe that a stone falls, and a balloon rises, by the same impulse: or that the taste which his tongue receives when placed between a piece of silver and a piece of zinc, has the same origin as the thunder which strikes his soul with awe. Every thing in creation is wonderful, or nothing is so, but the last known truth always appears the most miraculous to unreflecting minds.' 'Since the world began men have been wondering at every thing till habit *tamed* their minds upon it.'

"We ask not the aid of those medical journalists. On the contrary we entreat them to continue in their present course of absurdity, for their 'fantastic tricks,' like those of 'angry apes before high heaven,' will amuse us in our leisure moments, and enable us to amuse our readers as well as ourselves, by *playing with* them, and teasing them, and showing the world what comical creatures they are when well worried. The facts of mesmerism which we possess are now profusely abundant, and extensively scattered without the assistance of professors, examiners, colleges, halls, medical journalists, or fashionable practitioners. It must go on conquering and to conquer—for MESMERISM IS ESTABLISHED."

In 1844, we published a remarkable cure of *hiccup*, which probably would have proved fatal but for mesmerism. The mesmeric state was characterized by unusual rigidity; and the phenomena were all exquisite: the case is a valuable study.

A cure of *epilepsy* of fifteen years' standing; and several other examples of the power of mesmerism over the disease. A second cure of *epilepsy*, with remarkable and exquisite phenomena,—a complete study; and a third cure.

A cure of intense, long, and obstinate *spinal irritation*.

Cure of a child's *diseased knee*.

Extreme relief in one case of *acute rheumatism*, and cure of another.

Cure of *rheumatism*—eighteen cases.

Diseased kidney.

Asthma.

Neuralgia—four cases.

Enlarged glands—two cases.

Inflamed knee-joint.

Contraction of an arm.

Advantage in *typhus and scarlet fever*.

Cure of long standing *head-ache and giddiness*; another of *head-ache*.

Melancholy—two cases.

Apparently *threatening consumption*.

Deafness.

Withered arm after rheumatism.

Inflammation of the eye—two cases.

Quinsy.

Wounded leg.

Loss of voice.

Chlorosis.

Injured knee, and arm, and sprained wrist.

We now began to relate painless surgical operations. The only surgical operations rendered painless up to this time in Europe were recorded in Dr. Elliotson's pamphlet already quoted. They were Cloquet's removal of a breast, in France—the first mesmeric painless operation recorded, we believe; the insertion of a seton in Elizabeth Okey's neck, in University College Hospital; the division of the ham strings, by Dr. Engledue; the extraction of teeth; an operation on the jaw; and the amputation of the Nottinghamshire peasaut's leg.

Cloquet's case was totally disregarded by himself and all other surgeons. The first operation rendered painless in Great Britain by mesmerism was the insertion of the seton in Elizabeth Okey; the second was Dr. Engledue's. In the pamphlet was recorded also the opening of an abscess; and an incision down upon, and the filing of, the lower jaw.

The painless operations which we now recorded were venections; numerous extractions of teeth, some of which were quoted at p. 103 from the American translation of Deleuze's *Practical Illustrations in Animal Magnetism*, and were performed in America before the insertion of the seton in Elizabeth Okey. So that America followed France, and preceded England in painless surgical operations. We recorded at p. 108, a remarkable instance of a woman in whom the mesmeric process, conducted by Mr. Case, at Fareham, induced no other mesmeric effect than that she felt no pain while the tooth was extracted. A patient similarly circumstanced in University College Hospital was considered to have shammed, *ib.* We recorded likewise the painless establishment of setons and issues, excisions of tumors, openings of abscesses, amputations, an operation for squinting, and the painless cutting down upon the length of a nail and extracting a splinter.

In this year we gave abundant proofs of clairvoyance, especially in the case of Alexis Didier.

1845.—This year is signalized by Dr. Esdaile making his appearance with these words:—

“Ever since Dr. Elliotson declared, years ago, ‘that he should despise himself if he did not declare his conviction of the truth of

mesmerism,' I ceased to regard it lightly, and paid attention to all well-attested reports upon the subject; at last the facts became so numerous, and were so well supported by credible witnesses, and kept their ground so firmly both against adverse reasoning and ridicule (the test of truth), that I felt compelled to surrender my belief in the existence of the unknown power, or cease to be a reasoning and judging being. Ten days before making my first experiment, I thus wrote to a friend at home: 'What think you of this new mystery, mesmerism? For my part I am thinking seriously about it, and cannot help suspecting that we have hit upon one of nature's great secrets. I keep myself perfectly neutral, and hear the evidence *pro* and *con*. If it turns out a delusion, I will be happy to assist in digging its grave.'"

Painless operations were now recorded from his practice and that of others in France and America.

A cure of long-continued *ophthalmia*, with clairvoyance, and exquisite phenomena for study; and three other cures of the disease.

Inflammation of the lungs, and delirium, pronounced hopeless.

Rheumatism.

Neuralgia, &c.—seven cases.

Uterine disease.

Hysterical epilepsy, &c., with phenomena rendering the details a study: and of four others, one with catalepsy.

St. Vitus's dance—two cases.

Epilepsy—five cases.

Nervous symptoms and debility.

Insanity.

Overworked brain.

Deafness.

Inflammatory loss of voice.

Erysipelas—two cases.

Burns.

Ulcers.

A contracted finger.

A threatening abscess.

A diseased elbow.

A contracted foot; with endless exquisite phenomena: an admirable study for any mesmerist.

Power over *asthma*—two cases.

Amaurosis.

Opacity of the cornea.

Stomach affection, with great emaciation.

Instances of great comfort in various incurable diseases.

A full account of Miss Martineau's case is given, and an exposure of shocking medical conduct.

Cures of *inflammation in horses*—two cases.

Painless amputations—five cases.

Removals of tumors—three cases.

Removal of a breast.

Removal of a polypus from the nose.

Forcible extension of a contracted cicatrix or scar.

Paring an ulcer of a heel.

Deep incisions into abscesses.

Several extractions of teeth.

Examples of the power of the silent will ; of high clairvoyance ; of cerebral sympathy ; and of genuine phrenomesmerism.

Some learned papers upon the notices of mesmerism in the classics.

1846.—This was a remarkable year. At the beginning of it, the Royal Medical and Chirurgical Society declined to acknowledge a present by Dr. Elliotson of a printed account of an amputation performed painlessly through mesmerism at Cherbourg.

This almost incredible fact is detailed respecting the Medical and Chirurgical Society. Four years after the Society had so furiously kicked out the case of painless amputation, Dr. Elliotson presented it with a fresh pamphlet, containing an account of a painless amputation performed at Cherbourg. There is a printed form of thanks always sent to donors of books. This was not sent ; but only a short note from the Secretary, acknowledging, not the pamphlet, but Dr. Elliotson's letter—"your letter"—and without even allusion to its contents.

"53, Berners Street, Feb. 13, 1846.

"Sir,—I am directed by the president and council of the Royal Medical and Chirurgical Society to acknowledge the receipt of your letter of the 27th January.

"I am, Sir,

"Your obedient Servant,

"John Elliotson, M.D., &c. &c. "GEORGE CURSHAM, Hon. Sec."

A more lamentable piece of inveterate hostility to truth, and rudeness to a lover of truth, cannot be found. The President was Dr. Chambers ; and the names of the Council, and the whole affair, we recorded at p. 13.

A multitude of painless operations were performed under mesmerism by Dr. Esdaile. The pain-preventing power of the inhalation of ether was made known, and the medical profession who had before violently opposed our attempts to

prevent surgical pain, had despised our evidence and denied the necessity and utility of preventing pain, became converted to the fact and the duty ;—in the case be it observed, however, not of mesmerism, but of ether. We recorded

Cures of *epilepsy*—nine cases.

Of *neuralgia*—ten cases : one with a strange phenomenon, p. 236-7.

Rheumatism—thirteen cases.

Head-ache—six cases.

Loss of voice—four cases.

Fatuity and insanity.

Melancholia.

St. Vitus's dance.

Sensation as of insects crawling.

Deafness—three cases.

Disease of spinal marrow.

Tooth-ache—three cases.

Palsy of half the body.

Convulsions.

Great irritability of brain.

Scalds—two cases.

Dumbness, of many years standing.

Spasms.

Diseased breast, pronounced cancer, and condemned to operation.

Diseased lung, pronounced consumption and hopeless by Dr. Todd.

Dropsy.

Inflammation of eyes—four cases.

Disease of the bladder.

Sprain.

Indigestion—two cases.

A few instances of great benefit during and after parturition.

The painless operations were very numerous :—

Amputations—six cases.

Removal of tumors—TWENTY-ONE : some weighing 30lbs ; one 40lbs. ; and one 112lbs.

Cutting out a nail.

Application of strong acid to a sore.

Application of red hot iron to a sore.

Many applications of caustic to the eye.

Removal of an enlarged testis—two cases.

Removal of preputium.

Removal of breast—two cases.

Paring sores—four cases.

Tapping—two cases.

Opening abscesses, &c.

Operations, consisting in *simple incisions*, or for *fistula*—eleven cases.

Injecting hydrocele—five cases.

Operation for cataract.

Removal of excrescence—two cases.

Tearing adhesions asunder.

Extending a contracted knee.

Extractions of teeth, numerous.

Introduction of setons.

Dividing the tendon of the heel.

Prevention of pain in reducing *prolapsed intestine*.

We gave good examples of clairvoyance: and even independent of mesmerism:

Examples of double consciousness, also independent of mesmerism; and we pointed out the importance of knowing this fact in courts of justice:

A long historical extract from Dr. Elliotson's farewell address to his pupils at University College, and a notice of his Harveian Oration before the College of Physicians, in which he rendered this year remarkable by declaring the truth of the phenomena and practical benefit of mesmerism in medicine and surgery, and imploring the College to investigate the subject.

We detailed instances of the serious inconveniences of trifling with mesmerism.

1847.—This year Mr. Wakley wrote the following passage in his *Lancet*. What he meant we do not know,—what he wished we do know:—

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

We published cures of *neuralgia*—nineteen cases: one of the stomach, with remarkable facts.

Rheumatism—three cases.

Head-ache.

Hypochondriasis, with wonderful phenomena.

Rigidity of muscles.

Indigestion.

Irritation of the bladder.

Twisting of the head—two cases.

Affection of the heart.

Short-sightedness.

Ophthalmia—three cases.

Loss of voice.

Deafness—five cases.

Injury of the knee.

Abscess.

After-pains.

Hiccup of 12 years' standing.

Scalds and burns—three cases.

Strangury.

White leg; and another, but the treatment was interrupted.

St. Vitus's dance.

Injury of the spine.

Great relief of *pain of inflammation.*

Pain of chest and spitting of blood.

Asthma.

Palsy.

The painless operations were:—

Removal of a breast.

Removal of tumors—eight cases: one 40lbs., and another 100lbs. in weight.

Opening of a whitlow.

Cutting down upon and tying an artery.

Extractions of teeth.

We gave also remarkable instances of the temporary transference of *melancholia* to the mesmeriser, and of the temporary transference of *rheumatism* to the mesmeriser; of cerebral sympathy, and sympathy of taste and touch, placed, like so many other instances, beyond the possibility of error; of clairvoyance,—and some instances independent of mesmerism; and of double consciousness without mesmerism; of mesmerisation without the patient's knowledge; and of cross-mesmerism.

1848.—This year was remarkable for the indisputable fact of the *complete dissipation of a hard genuine cancer of a breast* by mesmeric agency: by the publication, in Scotland, of a barbarous letter from Mr. Liston, exulting in the probable serious damage to mesmerism by the discovery of the pain-preventing powers of inhaled ether; by a virulent and unjust attack on mesmerism and mesmerists, in the College of Physicians, by a Dr. Hawkins, and the refusal of all redress by the President, Dr. Paris; and of the medical persecution of Dr. Esdaile, with his final triumph and reward, in India.

We recorded cures of

Neuralgia—eleven cases.

Rheumatism—sixteen cases.

Epilepsy—three cases.

St. Vitus's dance.

Loss of voice—two cases.

Painful affection of the heart.

Involuntary movements of an arm.

Cataleptic insanity, with wonderful phenomena: an excellent study.

Palsy—five cases.

Contraction of a finger.

Hysteria.

Chronic inflammation of an elbow.

Inflammatory swelling of the face.

Inflammatory excitement of the brain.

Inflammation of the throat.

Acute gout.

Head-ache—two cases.

Ulcers.

Lumbar abscess.

Diseased knee.

Enlargement of glands—three cases.

A remarkable instance of the operation of mesmerism in relinquishing opium eating; and one of its restoration of lost weight.

The painless operations were:—

Removal of tumors, some of very great size and weight,
THIRTY-FOUR cases.

Amputation of a great toe.

For Hydrocele.

Lithotomy.

Extractions of teeth.

Removal of scirrhous testis—two cases.

The application of strong nitric acid to a sore.

Ditto of caustic to a sore.

Unconscious parturition—two cases.

We gave proofs of clairvoyance; and an instance of clairvoyance in a dream; and of the antiquity of mesmerism.

1849.—In this year three wholesale mesmerists appeared, Mr. Capern here, and the two Messrs. Keeley in America; and we printed their striking results.

We reported cures of

Neuralgia—seven cases.

Rheumatism—THIRTY-SIX cases.

Palsy—five cases.

Epilepsy—two cases.

Head-aches—two cases.

Insanity—five cases—with a report of the great utility of mesmerism in Indian lunatic establishments.

Tooth-ache—with a remarkable effect.

Deafness—two cases : greatly improved—ten cases.

Dumbness : probably from palsy.

Blindness of 26 years duration, from opacity of the cornea, and a second of the same kind ; but of one year's duration,

Spinal affection of long standing, greatly relieved.

Diseased knee, greatly improved.

Dropsy—two cases.

Palpitation.

Disease of the lungs, called consumption.

Scrofulous ulcerations, much improved—four cases.

Nervous debility—three cases.

Severe inflammation of an arm. *Scald.*

Vomiting, of above two months' duration.

Instances of great relief in various diseases while treated in the usual way : very numerous cases are mentioned, but not fully reported for want of room, which were treated by the Messrs. Keeley, in America.

The operations recorded from India were :—

Removal of tumors: some very large—ten cases.

Removal of a malignant tumor of the eye, and subsequent application of *strong nitric acid* to the wound.

Application of *strong nitric acid* to a sore.

Reports in one half year, of THIRTY-ONE capital operations : and in the next, of THIRTY-ONE.

In one place we read that of 100 *capital* operations in the mesmeric insensibility, only two died within a month—one from *cholera*, and the other of *lock-jaw*.

Two instances of unquestionable mesmerisation to sleep at a distance of 46 miles are recorded by Mr. Adams of Ly-mington. The imaginationists may think of them, and of the other thousands of facts which upset their fancy. We gave abundant examples of mesmeric disturbance through mismanagement ; and of clairvoyance.

1850.—This year was signalized by a furious and ridiculous attack upon mesmerism, by a Dr. J. A. Wilson, in his Harveian Oration delivered before the College of Physicians ; and by the GREAT EVENT OF THE OPENING OF THE LONDON MESMERIC INFIRMARY.

We recorded cures of

Rheumatism—nineteen cases.
Hysteria—three cases.
Epilepsy—two cases.
Wry Neck.
Gout.
Long standing vomiting.
Chronic headache—three cases
Spinal irritation.
Neuralgia—ten cases.
Palpitation.
Spinal and general debility—two cases.
Nervousness.
Violent fits—two cases.
Deafness—three cases.
 A remarkable nervous case in Switzerland—a fine study.
Insanity—three cases.
Chronic tooth-ache.
Delirium tremens.
St. Vitus's dance—three cases.
Loss of voice—five cases.
Inflammatory head-ache.
Diseased finger.
Spitting of blood.
Inability of a child to retain the urine at night.
Polypus of the uterus.
Ulcer of uterus—two cases.
Sprain.
Ulcerated glands.
Dropsy and diseased liver—two cases.
Wasting.
Chronic inflammation of the lungs—two cases.
Ulcer in the neck.
Chlorosis and dropsy.
Obstinate chlorosis.
Diseased heart.
Disease of a lung.
Agonized finger from a rusty nail.
Inflammation of the eyes, five cases—one with a speck.
Inflamed knee.
 ——— elbow.
Erysipelas—two cases.
Curvature of the spine—two cases.
Consumption.
Threatening consumption.
Inflammation of the knee-joint.
Inflammation of the bladder.

Delirium of fever.

Abscess of ear, of long standing.

Constipation—three cases.

The painless operations were :—

Bursting a ganglion by a blow.

The application of caustic to an inflamed eye.

The making an issue—two cases.

Venesection.

Teeth extractions.

Almost painless parturition.

We furnished instances of the power of the silent will ; of sympathy of brain ; of clairvoyance ; of clairvoyance in common sleep ; of the successful mesmerisation of an old lady, eighty years of age ; and of the cure of several brutes with mesmerism ; we also pointed out the superstitions of some mesmerists.

1851.—In this year two important circumstances occurred :—Dr. Esdaile left India, the term being up beyond which, on entering the service, he had resolved not to remain, as it sufficed to gain him his pension and he detested the region ; and demonstrations, absurdly called electro-biology in America, were made in England, proving the mighty influence of a consciously felt mental impression over the belief and the will with very little of mesmerism, and even with none in persons previously mesmerised or highly susceptible of impressions. Thousands admitted these facts, already shewn in, and after, the perfect mesmeric state by us all for many years, but ridiculed with the rest of our innumerable evident facts.

Our cures were, of

Ulcers of the leg, with varicose veins—two cases.

Chronic inflammation of the eye, with ulcers of the cornea
—two cases.

Inflamed fingers—two cases.

Injured leg.

Ditto hip.

Benefit in severe injury of breast-bone and back.

Ditto in case of fractured leg.

Lock-jaw.

Chlorosis.

Ditto and neuralgia.

Chronic debility after cholera.

Deafness—two cases—(one of seven years' duration).

Loss of voice.

Neuralgia—thirteen cases.

Wry neck.

Asthma.

St. Vitus's dance.

Convulsive and rigid fits—an excellent study.

Rheumatism—fifteen cases.

Epilepsy.

Spinal irritation—three cases.

Inflammation of the face.

Palsy of the legs, blindness, and dumbness.

Gout.

Dyspepsia.

Palsy—four cases.

Polypus of uterus.

Inflammation or neuralgia of the uterus.

Insanity—two cases.

Hysteria with convulsions and delirium.

We also recorded cures of *lock-jaw in horses*—two cases.

The cases of prevention of pain were:—

The removal of a *very painful wart*, many *extractions of teeth*, and *parturition*.

We gave unquestionable examples of clairvoyance, and of the kind of clairvoyance called introvision as to disease: also two of sympathy with the disease of different individuals.

We again pointed out the absurdity of the imagination-theory in papers by Drs. Gregory and Engledue and Mr. Sandby.

1852.—In this year we were indulged with a third gross attack in the College of Physicians—of course with the established impunity of antimesmeric conduct in the College—and the assailant was a Dr. Alderson; successors to Dr. Esdaile in mesmerism appeared in India, and the different impression made by a visit to the Mesmeric Hospital upon a Batavian Governor and a Fellow of St. John's College, Cambridge, from that made upon doctors, is strikingly told. Dr. Burq's remarkable facts in the curative influence of metals externally applied were detailed.

We recorded cures of:—

Severe cutaneous disease.

Insanity.

Despondency.

Sleeplessness and dimness of sight.

Palsy—two cases.

Ditto and debility.

A stiff knee.

Uterine disease.

Crooked spine and hysteria.

Inflammation of the face.

Rickets.

Erysipelas.

Epilepsy.

Irritability of temper.

Gout.

Squinting.

Weakness of the knees.

Ditto of ankles.

Spasmodic cough.

Vomiting of blood, &c.

St. Vitus's dance.

Neuralgia—nine cases.

Head-ache—five cases.

Loss of voice.

Palpitation.

Rheumatism—six cases.

Stiff knee.

Burn.

Trembling and nervousness.

Curious fits of apparent insensibility.

Blindness of seventeen years' standing.

Singular variety of St. Vitus's dance.

Lock-jaw.

Inflammation of the eyes.

Removal of after-pains.

We recorded the particulars of a *painless removal of a large tumor*, and mentioned that twenty-nine painless operations had been performed in India in eight months, and numerous teeth extractions in England.

We gave instances of clairvoyance and introvision.

With this array of solid facts we defy the entire host of our medical adversaries. Other adversaries we have not, except the silly Satanites, and they deserve commiseration only—not indignation.

Besides these facts, we have presented our readers with dissertations and reviews; proved unconscious impressions, knowledge, and willing; and unsparingly exposed the fallacies of some opponents and the abominations of others.

We have contributed to the stock of phrenology, or more properly, cerebral physiology, in the way of both disquisition and fresh illustration: and the original and laborious articles by Mr. Straton appear of the very highest interest.

Our work is the most important, though not the most able, work of the age. For it conducts mankind into a new region of physiology, a new region of psychology, and a new region of the healing art. Animated nature transcends the inanimate: cerebral physiology transcends the physiology of all the rest of the body; and medicine, comprehending the good formation and training of the whole human being, and the prevention, cure, and assuaging of disease and suffering, transcends all other arts, however noble, and whatever talent and labour their successful cultivation may require.

II. *A few examples of such rapid relief in severe complaints with Mesmerism by Mr. Capern in the Mesmeric Infirmary as medical practitioners cannot effect with their established routine.*—1. *Rheumatic Gout*; 2. *Lumbago*; 3. *Gout in the hand and arms*; 4. *severe and long-continued Hysterical Convulsions*; 5. *intense Neuralgia (with mesmeric sympathy of taste)*; 6. *pain from injury of the foot*; 7. *agonizing White Swelling of the knee*; 8. *Rheumatic Gout*; 9. *Rheumatic Gout*; 10. *Neuralgia*; 11. *Injury to a hand and arm.* Communicated by Dr. Elliotson.

“ But now while on all sides they rode and they ran,
Trying all sorts of means to discover the catiffs,
Losing patience, the holy Gengulphus began
To think it high time to ‘astonish the natives.’

First, a Rittmeister's Frau, who was weak in both eyes,
And supposed the most short-sighted woman in Holland,
Found greater relief, to her joy and surprise,
From one glimpse of his squint ‘than from glasses by Dolland.’

By the slightest approach to the tip of his Nose,
Megrims, head-ache, and vapours were put to the rout;
And one single touch of his precious Great Toes
Was a certain specific for chilblains and gout.

Rheumatics,—sciatica,—tic douloureux!
Apply to his shin-bones,—not one of them lingers:
All bilious complaints in an instant withdrew
If the patient were tickled with one of his fingers.

Much virtue was found to reside in his thumbs:
When applied to the chest, they cured scantness of breathing,
Sea-sickness, and colick; or, rubb'd on the gums,
Were ‘a blessing to mothers’ for infants in teething.

Whoever saluted the nape of his neck,
Where the mark remain'd visible still of the knife,
Notwithstanding east winds perspiration might check,
Was safe from sore throat for the rest of his life.

Thus while each acute and each chronic complaint
Giving way, proved an influence clearly divine,

They perceived the dead gentleman must be a saint,
So they locked him up body and bones in a shrine.”

A Lay of Gengulphus in the Ingoldsbys Legends,
by the Rev. Mr. Barham.

I. *Rheumatic Gout.*

"I, James Gladwell, 3, Mabledon Row, Burton Crescent, do hereby certify that I have been afflicted with rheumatic gout and rheumatism for about eleven months. Six months ago the gout flew to my stomach, and thence settled in my hands, arms and shoulders, since which time I have been incapacitated from carrying on my business, not being able to handle a tool. I was under my medical attendant, Mr. Brown, of Gordon Street, for two months: after that at the Northern Dispensary for the same time. I then took brimstone and mustard for seven weeks; after that Woolridge's mixture.* In fact I swallowed poisons till I was almost killed, including aconite, iodide of potass, colchicum, &c., &c., *from none of which did I find any relief.* I was then advised to apply to the Mesmeric Infirmary. *I scoffed at the idea of being mesmerised,* but was at last induced to do so; and, had I not experienced it, no one could have persuaded me of the result. When I went there, on the 3rd of last November, I could *scarcely put my feet to the ground;* and my hands were so much swollen that I *could not near close them.* I am now, November the 15th, so much better, that I can *walk without my stick, and can bear my whole weight on the toes of that foot,* a thing I have not done since first attacked. I *can now use my heavy hammer,* which I had not done for the previous *six months,* and my health is decidedly improved. In conclusion, allow me to say that my scepticism is removed, and my faith as strong as was my unbelief before; and I shall feel happy to recommend mesmerism to any one.

"At the risk of being called intrusive, I cannot help bearing my testimony to a case this day, November the 15th, when a poor man named William Keating had hurt his back so much that he could neither stoop nor sit down, and with great difficulty could walk: and, *within seven minutes* after entering the operating room, he stated that he was *perfectly cured.* There was an *immediate change in his countenance,* while Mr. Capern made the passes, as if from the expression of intense pain to that of comfort and ease. He stated that he felt a *great heat in the back,* as if he had been placed near a large fire."

NOTE BY MR. CAPERN.

This patient continued to recover and was about to appear before the committee to thank those gentlemen, when,

* A common colchicum mixture sold by a druggist in the New Road named Woolridge.—*Zoist.*

having an engagement in the country, he was unfortunately placed in a damp bed, and this caused a return of the complaint from which he is now recovering.

Jan. 16th, 1853.

II. *Intense Pains in the Back.*

William Keating, 7, Charles Street, Lisson Grove, states that, on the morning of the 15th of November, whilst in the act of lifting a heavy weight, he felt a sudden shock as if the vertebræ of the back were broken: he had no power to raise himself from the chair, *and he could not stand alone above two minutes*; the pains were *excruciating*, and, although a strong man, he shed tears whilst going to the Infirmary in the omnibus: he was helped to the Infirmary by *two men, one on each side*. On his entrance Mr. Capern offered to relieve him, and, immediately on Mr. Capern passing his hand over the part affected, the pain diminished, and in a *few minutes it wholly disappeared*. Great heat was produced, and, when Mr. Capern breathed on the back, the sensation was *as if a hot coal were on it*.

(Signed) WILLIAM KEATING

November 15th.

Witnessed by Mr. James Gladwell.

This patient has not been heard of since; and is therefore, no doubt, still well.

III. *Gout in the Hand and Arm.*

Henry Oaten, of Newman Mews, Newman Street, states, that he had been suffering severely from the gout in the hand and arm for a fortnight: he was incapable of making any exertion or performing any labour; was in great pain, and his hand much swollen. He was induced to apply at the Mesmeric Infirmary, October the 11th. At that time his arm was in a sling, for he was unable to use it. Mr. Capern immediately mesmerised it, and within *two or three minutes the swelling disappeared; and he has experienced no pain since*. He was at the time receiving pay from a sick society, and immediately gave it up.

(Signed) HENRY OATEN.

Dated Dec. 16th, 1852.

Statement referring to the above case, received from Mr. Henry Edward Clawser, who was a visitor at the Infirmary, and witnessed the operation.

“ Mitcham, October 20th, 1852.

“ I visited the Mesmeric Infirmary, in Bedford Street,

on the 11th October, and saw Mr. Capern mesmerise a person's hand which was dreadfully swollen with the gout: and the patient said he had not been able to use it for several weeks. *In two minutes and half the swelling went down, and he could use his arm as well as he ever could in his life: neither has the pain nor swelling returned.* I feel a pleasure in adding my testimony to the above.

"HENRY EDWARD CLAWSER."

IV. *Hysteria with severe convulsions.*

Christine Matthews, 9, Medway Street, Westminster, was admitted a patient August 25th, and ceased attending October 15th, for violent and frequent neuralgia, hysterical convulsions and insensibility. *Sleep was induced at the first mesmerisation in two minutes and a half; though she had never seen mesmerism in her life.* In her sleep she stated that she should be cured. She had 33 sittings, and no fit after the first.

Copy of a letter received from Christine Matthews.

"9, Medway Street, Westminster,
"Oct. 15th, 1852.

"Sir,—I feel deeply sensible of the kind attention you have paid to me during my heavy affliction, which was hysterical with striving fits, and had lasted for upwards of *four years*, and *unrelieved*, though I was under eight medical men in town and country. A long time under Dr. Golding Bird at Guy's Hospital, under Dr. Burgess at Yarmouth, and Drs. Bean, Beck, Elston, Meadows, Peacock, and Sampson at Ipswich. After the first sitting I found great relief: but, after attending daily for six weeks, I am happy to say that I had not had one fit during the whole time: neither do I feel the least symptom of any kind. Previously to my application to the Mesmeric Infirmary, I used to have three or four severe fits a day; and my sufferings were most distressing. And now, Sir, feeling deeply grateful, I would return you my sincere thanks for the cure that you, under the blessing of God, have been able to accomplish.

"I remain, your grateful and obedient servant,

"CHRISTINE MATTHEWS.

"To Mr. Capern."

V. *Tic Douloureux, Nervousness, and an Affection of the Heart (with mesmeric sympathy of taste).*

Mrs. Ann Doeg, 17, Goodge Street, states, that above *four months* ago, she experienced *violent paroxysms of pain in the face* and head, accompanied with giddiness. She has

been confined to her bed fourteen days at a time, and been under the care of medical men in Kent, and was latterly under the treatment of Dr. Thompson, Charlotte Street, who assured her that medicine was not likely to affect her case, as she wanted quietude and rest. *On her naming to Dr. Thompson that she intended applying to the Mesmeric Infirmary, that gentleman advised her making the attempt, a friend of his having been benefitted by mesmerism.* The paroxysms, at times, were fearfully agonizing; her life was a *continuation of misery*, and the least excitement occasioned an attack. She attended at the Infirmary, and, on relating her sufferings to Mr. Capern he immediately requested her to be seated, and in a few minutes she was put into the mesmeric sleep. She awoke in about twenty minutes free from pain. This was on the 14th November. She remained free from any paroxysms until Monday, the 6th of December, when she was awakened at midnight by some of her friends from the country, and dressed herself to receive them. This sudden exposure occasioned another attack, which was again completely relieved by Mr. Capern giving her another sitting. She is now mesmerised for the palpitation of the heart and nervousness, and is deriving benefit.

NOTE BY MR. CAPERN.

This patient is extremely susceptible of the mesmeric influence; she may be put in a state of coma by a look in fifteen seconds, by taking a wine glass of mesmerised water, or by the inhalation of mesmerised air. The sympathy of taste is *displayed* or proved without contact of the person with whom she sympathizes. On the 11th of December, I tried the effects of the taste by drinking a glass of water, at the same time looking intently towards her. This immediately produced motions of the mouth, larynx, and throat, similar to my own;* and, after I had drunk the greater portion of the water, she said, "I have taken enough of the water; I will take no more: thank you." Finding the sympathy of taste so great, and having a small phial containing a preparation as received from Mr. Purland, the dentist, containing brandy, myrrh, &c., as a gargle, I was induced to try the experiment at a distance of four or five feet. Immediately on my applying the bottle to my lips, and taking a small portion into my mouth, she gave evident proofs of her disapproval of the taste, by stating that she had a great dislike to brandy, and requested that I would desist and not give her

* See the importance of such a fact in No. XXIX., p. 22.

any more. She instantly said she should be sick; and, on her giving evidences of it, I requested Mrs. Sherbourne, the matron, to assist me in taking her down stairs. She descended with us cautiously, and, when in the back garden, she relieved her stomach. On her being awakened from her sleep, she knew nothing of the occurrence, and we learnt that she had the greatest repugnance to the taste of brandy.

VI. *Severe pain from Injury of a Foot.*

Thomas Hayes, postman, 31, Charles Street, Hampstead Road, states, that nearly *three months* since he injured his foot by a blow; was not able to bend it, and was compelled, when walking, to rest the weight of his body on the heel. The pain was considerable, and the only relief he experienced was by his son rubbing the injured part. It was inflamed and much swollen. He was alarmed as to the result, being apprehensive that he should be compelled to relinquish his duty, when fortunately he met Mr. Capern at Mr. Andrews', Post-office keeper, in Tottenham Court Road, who, observing that he walked with difficulty, and apparently in pain, offered to relieve him, and in *a few minutes*, to his great surprise and comfort, *the pain disappeared, and has not since returned.*

THOMAS HAYES.

Jan. 3rd, 1853.

(Witness)

WILLIAM LOVELY.

I have seen Mr. Capern relieve several persons at different times, that he has met afflicted at my house.

A. ANDREW.

VII. *Agonizing Scrofulous Enlargement of the Right Knee. (White Swelling.)*

George Townsend, son of Mr. George Townsend, 14, Upper Mary-le-bone Street, aged $3\frac{1}{4}$ years, admitted June 30th. Statement of Mrs. Townsend his mother:—About fifteen months ago, he fell from his crib, and injured his right knee. A swelling commenced and he became lame, and complained of great pain. A surgeon was applied to, who ordered *medicines*, and *leeches* and *blistered* the limb for *six months*. *No improvement whatever* resulted from this mode of treatment. On the contrary, the *knee increased in size*, he became weaker and weaker, and the knee gave proofs that the disease was advancing. His moans were truly distressing to hear. He was generally seated on a chair near the window, and from day to day was continually crying out, "*Oh, bad knee! bad knee! bad knee!*" He could not allow it being touched. His mother then applied to Mr. Gay, of Finsbury Pavement, who considered it scrofula, gave him

iron medicines and lotions. As he still became worse under this treatment, his mother took the poor little sufferer to Mr. Ayling, of Upper Marylebone Street, who concurred with the opinion expressed by Mr. Gay, and, in addition to the medicines, painted the knee with tincture of iodine. His health was now much impaired, and his appearance *indicated a steady progress to dissolution*. This hitherto fine child was a *pitiable object*, only repeating, "*bad knee! bad knee!*" from day to day; and he *pinched his mother's breasts until they became discoloured whenever she attempted to put his stocking on the affected leg*. Mr. A. then kindly introduced the case to the consideration of some of his medical friends at the Middlesex Hospital. Mr. Campbell De Morgan, and the house-surgeon saw him. They considered the case was a desperate one; they suggested the *application or use* of splints, and, should they not succeed, considered that amputation would be unavoidable. There appeared, then, no hope for the parent but to witness the amputation of the little sufferer's limb, or to see him consigned to an early tomb. The latter would have been preferred. No hope remaining, the anguish of the parent's heart may be faintly conceived, when, providentially, a relative of Mrs. Townsend's, residing at Exeter, recommended mesmerism, having witnessed mesmeric phenomena at Mr. Parker's parties, and known many cures performed by that power at Exeter and Tiverton. As the last resource, Mrs. Townsend who had also been present at one of Mr. Parker's parties,* took her son to the Infirmary, 9, Bedford Street, Bedford Square. Mr. Capern instantly commenced to operate on the suffering child, his only request being that they would attend regularly, and desist from taking medicines. *After the third mesmerisation there was evidently a mitigation of the pain, and, after the first week, he would cry if not taken to the Infirmary in proper time. The improvement in the limb became every week more decided, the hue of health appeared in the cheek of this beautiful child, and Mrs. Townsend's neighbours, generally, congratulated her on his altered and delightful appearance, whilst others, with this powerful proof, would not believe the improvement to be the effects of mesmerism. Mrs. Townsend believes that after the first month he experienced no pain; but was perpetually at play, hopping about the room, and took no notice of an accidental blow. Two months after his admission he could rest his toe on the ground.*

* Mr. Parker may have the heartfelt satisfaction of thus having been the indirect means of terminating a poor child's sufferings, and preventing the loss of his leg.—*Zoist*.

He can now place his whole foot on the ground. The limb is gaining strength and power of motion, although the knee is still enlarged; but there is a diminution of two inches and three quarters in its circumference. Mesmerised water was occasionally given him to drink, and the limb washed with it. He was put into the mesmeric sleep only twice: local passes, with contact, were invariably made, frequently with both hands, from above the knee downward.

VIII. *Rheumatic Gout.*

John Inkle, 12, Dudley Street, St. Giles, states, that on the 28th June, he had a second attack of rheumatic gout in the back, hip joint, and legs, that confined him to his bed for six weeks, except that he occasionally got up in fine weather in order to be assisted to the King's College Hospital. Receiving no benefit there, he applied to the Homœopathic Hospital, Bloomsbury, and, finding no progress from the infinitesimal treatment, he was taken to the Workhouse, where the surgeon used a lotion which increased the pain so much that he left the place. He then became a patient at the Gerrard Street Dispensary, where he remained three weeks, experiencing only a slight mitigation of the pain. He was induced to apply to the Mesmeric Infirmary, on the 6th of September, at that time ignorant of what mesmerism meant. Mr. Capern promptly gave him confidence, and a sitting. The result was, that the pains were driven from one part of the limb to another, and *within ten minutes the relief was so great that he leaped down the stairs, and walked through the passage with the greatest ease.* He had experienced no rest night or day from the day he was attacked until Mr. Capern operated upon him. He had not earned sixpence during that time. On the fourth day after being mesmerised he earned three shillings. On the fifteenth of September he appeared before the Committee, and thanked the gentlemen for the great benefit derived, stating that he was cured.

The passes were generally made locally with contact, commencing above the seat of pain. Occasionally the hand was placed on the part. *Even when the passes were made without contact*, but at a little distance, he *felt as if the blood was trickling down the limb*, just as he did when they were made with contact. It was particularly pleasing to hear him rejoicing the morning after he had earned three shillings for his starving wife and children. Every article of furniture was at that time in the hands of the broker. *Had Satan anything to do with this cure?* Was this poor, hard-working Englishman, almost in a state of nudity and in the greatest

depth of misery, influenced by a kind diabolical emissary from the infernal regions? and was the operator induced, even unconsciously, by secret solicitations of impure and unholy spirits, to endeavour to relieve this suffering man? if so, let us not speak harshly of those invisible agents from whatever part of God's creation they come, but at all times invoke their aid in assisting us in this holy work.*

IX. *Rheumatic Gout.*

George Arnold, 24 years of age, harness-maker, 22, Charles Street, Hampstead Road, has been suffering severely from a second attack of rheumatic gout for the last fourteen weeks. He first experienced sudden pains in the limbs, more especially in the lower extremities. On his return from his labour at Highgate, a surgeon attended on him, and it was only after being confined to his bed for six weeks that he was able with difficulty to dress himself and walk across his

* With a chance of disgusting our readers we record the following statement from the *Salisbury and Winchester Journal*, Jan. 22, 1853:—"Odiham. Mechanics' Institute.—Through the interest of Dr. Mac Intyre, one of the vice-presidents of the institution, the members were favoured with a lecture from Dr. Cowan, of Reading, 'Mesmerism condemned on its own evidence,' was the subject; the lecturer arguing that the practice of mesmerism was sinful, and that the wonderful effects produced by it are the results of Satanic agency. In support of this assumption the lecturer read from the publications of professors of the art accounts of disclosures, revelations, predictions, &c., by persons in the mesmeric state, a faculty he contended that could not be possibly acquired by human aid alone. The lecture was replete with advice, caution, and admonition to the young, warning them of the consequences resulting from a departure from the path inculcated by divine truth. The room was crowded on the occasion by a highly respectable audience, including several gentlemen of the medical profession. A vote of thanks proposed by J. G. Seymour, Esq., and seconded by William Brooks, Esq., was given to Dr. Cowan, who replied that the best way in which they could thank him was to seriously think over what he had advanced." This poor orator may glory in the presence of village geese, but the intelligent and the good look upon him with pity.

Let us turn for refreshment and a better view of human nature to a Dublin newspaper of the same month and nearly the same date:—"Dublin Mesmeric Association.—Mesmerism a Curative Power.—The first annual meeting of the above association was held on Monday evening, January 17th, at the committee rooms, 13, Anglesea Street. The chair was taken by the patron of the association, His Grace the Archbishop of Dublin, who at some length addressed the meeting on the value of mesmerism as a curative agent, citing, as an instance, the benefit which he himself had received after the first physicians in Dublin had failed in their efforts to cure him. The report of the past year was then read by the honorary secretary, who enumerated a variety of cures effected in the infirmity of the association, including diseases to which we were not previously aware that mesmerism could be so successfully applied. In moving and seconding the various resolutions, several argumentative and eloquent speeches were delivered, the last of which was an earnest appeal to all the believers in mesmerism to co-operate with the association in their efforts for its establishment, and to stimulate the honest but sceptical public to a candid inquiry into its claims."—*Zoist*.

room. This was a slight improvement. He was induced to apply to the *London University College Hospital*, where he was a patient three weeks, *deriving no benefit*. He applied to the *Middlesex Hospital*, but was not admitted a patient, although they gave him medicine. This treatment produced no more relief than the medicines of *University College Hospital*. The pains were constant and severe. He had no sleep or quiet night or day for six weeks; he walked with difficulty and in misery; could not stand alone without the assistance of sticks: his knees were almost powerless and much swollen. Whilst on his way in *Gower Street* to the *University College Hospital* on the morning of *February 12th*, he met a stranger, who, observing his condition, requested he would return and call at *9, Bedford Street, Bedford Square*, and that he would have some good done for him. On his entering the building he was invited by the stranger, whom he found to be *Mr. Capern*, to the second floor. *Mr. Capern* said that he was glad to see him, and requested him to sit, assuring him that he would not be hurt, and desired that he would look *Mr. Capern* firmly in the face. *Mr. Capern* then gazed at him about five minutes, when *he felt unusual sensations in the legs and knees, as if the blood had found a new channel or a greater impetus was given to it*, and felt also a *throbbing feeling*. In less than another five minutes he felt a *comfortable genial warmth diffused over the whole body: the pain had nearly disappeared, and the knees became flexible*. He was able to move them with more freedom than he could have done before, had all the gold in *London* been given him. His friend, whom he understood to be *Mr. Capern*, then requested that he would go to the *University College Hospital*, shew himself to the surgeon, and relate the facts as they had presented themselves: and also requested him to give to the surgeon one of the reports of the *Mesmeric Infirmary*, accompanying it with his compliments. He did so, and the young gentleman in attendance appeared to be astonished at the circumstance.*

* The young gentleman was of course perfectly ignorant of the truth of mesmerism through the perverseness of his instructors. Fifteen years ago exquisite cures were effected with mesmerism in the *University College Hospital*. But through the working of *Dr. Sharpey*, *Mr. Quain*, *Dr. A. T. Thompson*, *Dr. Davis*, *Mr. Liston*, and others, upon the Council of the College, mesmerism was suddenly forbidden, and thus during fifteen years hundreds of poor sufferers have been left a prey to disease who might have been relieved or cured: and now splendid mesmeric cures are effected in a building absolutely in sight of the College, and shaming it, its councils, and committees, and medical teachers.—*Zoist*.

X. *Neuralgia.*

Georgiana Couzens, who had been suffering from the *severe pain of tic douloureux for four months*, and had tried numerous remedies *without the least success*, was kindly persuaded by Mr. Lyle (in whose service she is) to try the effect of mesmerism, and feels great pleasure in stating that, after having had it applied *eight times* by Mr. Capern (to whom she will ever feel most *grateful*), the pain has entirely subsided, and she has reason to think permanently.

"In so far as expression of pain and acknowledgment of relief from the aids of the Mesmeric Infirmary, I have much satisfaction in adding my testimony to the above.

"WILLIAM G. LYLE.*

"17, Bloomsbury Street, Bedford Square."

XI. *Injury to a hand and arm.*

Mr. David Holsgrove, ironfounder, 21, Olive Street, Bishop Wearmouth Pans, Sunderland, whilst on his passage on board a steamer from Sunderland to London, severely injured his arm and hand by a fall: he had constant pains. He called at the Infirmary, Bedford Street, and Mr. Capern without ceremony immediately relieved him. The following is the patient's own account sent to Mr. Capern:—

"21, Olive Street, Feb. 22, 1853.

"My dear Sir,—. . . You are aware that I am an anchor and chain maker. A large ship of 1000 tons, belonging to London, her name *Bank of England*, got a new chain in London. It proved faulty or not very good, so that a gentleman in London wrote to me to go to Shields, seven miles north of Sunderland, and inspect the chain and put it all right. When put right, and tested by twelve strong men, I was going to put the chain down in the chain trunk, but the men let it slip out of their hands, and it ran off the deck with fury, and got me down on my side in the bites or coils; about five tons weight ran below, and tossed me about on my arm: and while the twelve men were looking on, my son, a lad 16 years old, ran in to me and was knocked down; and, strange to say, yet true, we were both drawn to the deck-pipe, and my boy's boot got fixed in the pipe and stopped the chain, and saved us both. He of course was not hurt, when I got picked up, and my arm from shoulder, elbow, and all my fingers were swelled to a great size: so I got on shore

* This gentleman had presented £10 to the Infirmary: and now presented five more.—*Zoist.*

to a chemist's shop, and wanted something for my arm the pain was so bad. He told me the best thing I could do was to put it in warm water, which I did for two hours, and then got home to Sunderland at half-past eight o'clock. I need not say I got no sleep that night, but I sat up all night and tried to magnetize my right arm with my left, and thought I felt a little easier. By so doing, my shoulder, arm, and fingers swelled and was very painful, and continued till I got up to London. A few days afterwards, when I made my way up to the Bedford Square Mesmeric Institution, and told you about my accident, you made long passes from my shoulder to my finger ends and took the pain away. You would not be more than two or three minutes; but I wrote it down on a bit of paper in the office at the time if I mistake not. I have not had the pain any more: it is now nine months ago; and, what makes it more surprising to me, the arm was broke six years ago on the railway by saving two women from being killed.

"Now, my dear Sir, I hope you will be able to understand this scrawl writing, and make it out. You can put it in any way you like and my name to it, and I should be most happy to answer any letters to the afflicted of the good you did me at the time, and the pain never returned, and the swelling all went away in about six weeks. I now send you post stamps, so when you get it put in the *valuable Zoist*. I have got about fourteen of them, and shall get more when I can afford it; but still I want more information how to mesmerise. I have not got much done with my daughter: you will recollect it was on her account that you were so kind as let me see into your institution to *learn* to mesmerise. She has had epileptic fits from being a baby: she is now 19 years of age, and this last week she was very bad. I am afraid she will quite lose her senses, but I will persevere all I can. If there is any books you can recommend I will get them, as I am quite convinced it will do good.

"David Holsgrove sends his thanks for good received, being relieved from pain by the hands of Thomas Capern, and his best wishes for the invaluable institution.

"I remain, yours respectfully,

"DAVID HOLSGROVE.*

"P.S. Shall be glad to hear from you, and do all in my power in the good cause."

* Here is an example to those who are not poor men: and to the members of the medical profession.—*Zoist*.

III. *The Rev. Dr. Maitland, the Rev. Mr. Sandby, and Mr. Combe on the conduct of the Clergy in the persecution of Witchcraft.* By ANTI-GLORIOSO.

"Leave nature at full freedom to work her own way, and all will be well. This is what we aim at, and nothing short of this can come up to our principles."—Bishop Berkeley, *Minute Philosopher*, 2nd Dialogue.

"The making anything known which was unknown before, is an innovation in knowledge; and if all *such innovations had been forbidden*, men would have made a notable progress in the arts and sciences."—Bishop Berkeley, 3rd Dialogue.

TO THE EDITOR OF THE ZOIST.

February 1st, 1853.

SIR,—Some of your readers may by possibility remember the case of a ruffian, who was handed up a few years back before my Lord Mayor, or the grave authorities of Bow Street (I forget which), for some wantonly outrageous assault. The main facts of the story are unimportant; but there were circumstances which may have fixed the incidents in more memories than my own. When the man was called upon for his defence, he took no notice whatever of the accusation, but poured forth all the vials of his wrath upon an unhappy witness. "That fellow Johnson," he kept exclaiming, "borrowed an umbrella, and forgot to return it." When requested to confine his observations to the charge against himself, he still persevered in his taunts about the umbrella, and with a petty spite that astonished the bystanders, seemed only anxious to damage the character of the unlucky Johnson. His own position of a cowardly assailant and offender against the law appeared a point perfectly immaterial; if he could but fasten an imputation, however frivolous, upon the man who presumed to give testimony against him, his small malice was satisfied; and having accomplished this feat, as he hoped, he walked off to prison with a glow of delight, as if justice had received an ample atonement.

This little event in the annals of the police was brought to my mind the other day by the perusal of an article in the *Theological Critic*, by Dr. Maitland, which was recently placed before me by a clerical friend. The question under consideration is not one, indeed, about which I feel any concern, viz., "the conduct of the clergy with regard to magic and sorcery;" but as the article takes the shape of a dispute between two of our writers on mesmerism,—one of them being a staunch and valued friend to our cause, the other an antagonist with some strange prepossessions against it,—the matter is not wholly devoid of interest. As you have done me the favour, more than once, of inserting some of my ob-

servations on mesmeric topics, perhaps you will not refuse me a hearing on this occasion, unless, indeed, you regard the point under review as foreign to the pages of *The Zoist*.*

In 1849, the Rev. Dr. Maitland, "sometime librarian to the late Archbishop of Canterbury," published a small pamphlet, called, *Illustrations and Enquiries relating to Mesmerism*, Part I., with the purport of propounding some very peculiar views as to the unlawfulness of clairvoyance. He cited copiously from *The Zoist*, shewing himself, in general, a believer in its statements, and admitting at the same time that for "more than twenty years he had formed a very decided opinion on the subject," having arrived at the conclusion that mesmeric phenomena were "realities." But then came this question, "What is mesmerism, and what is it like?" and then again we were asked, what was the true nature of ancient magic divination? and what were the "familiar spirits" of Scripture? Perhaps (he says) ancient magic was only a pretence, and perhaps the sorcerers of old times were cheats: still his question is, did not these sorcerers employ the realities of clairvoyance as part of their evil system? and were not sorceries, divinations, charms, witches, familiar spirits, &c., forbidden in Scripture as abominations to the Lord? and therefore asks Dr. Maitland, if clairvoyance be identical with some of their arts, did not clairvoyance fall under the terms of the divine prohibition, and is not mesmerism a practice which God in his Bible has forbidden man to exercise?

You, Mr. Editor, want not to be told, how Dr. Maitland and his theory were disposed of in *The Zoist* for January, 1850.† Whether the writer of the unanswered and unanswerable article be really the eminent person to whom common fame has ascribed it, you know best: at any rate, it is worthy of that great man's distinguished pen: the author of *Historic Doubts* need feel no shame if he ever found that clear and convincing "Review of Dr. Maitland's Book" bound up in the same volume which contains his own original and most successful pamphlet.

* We are always happy to hear from our intelligent correspondent. His first paper, on the *Fire-away Style of Philosophy*, No. XXXIII., p. 68, was inimitable in its way, and attracted much observation. His *Comments upon Professor Gregory's Letters*, No. XXXIV., p. 201, were somewhat severe: but nothing could be better than his reply to Blackwood's question, *What is Mesmerism?* No. XXXV., p. 274: and his fourth paper, *On the Roman Catholic Priesthood and Mesmerism*, afforded us some useful information, No. XXXVII., p. 152.—*Zoist*.

† *Zoist*, Vol. VII., p. 395. It has since been reprinted in a separate pamphlet, entitled, *Mesmeric Phenomena: their reality and importance, attested by Dr. Maitland, the Edinburgh Review, and others*. Baillière, 219, Regent Street.

It may be convenient to offer an outline of the answer. Good reasons are given in the first place, which make it more than doubtful whether Dr. M.'s interpretation be correct, and whether the "witchcraft" of the Old Testament and the employment of "familiar spirits" be identical with clairvoyance and other mesmeric phenomena. The translation is perfectly novel, and rests on the etymology of one Hebrew word; and if that translation be incorrect, the argument falls to the ground.

But, says the Review, let us for argument's sake suppose the translation to be demonstrably established as correct: let it be supposed that the passages in question were understood by the ancient Hebrews as applicable to persons who were in reality mesmeric clairvoyants, or their mesmerisers: what is the inference? Simply, that the *Mosaic Law* forbade application to be made to them. And then comes the next question, whether that *Mosaic Law* be binding on us.

The reviewer shows, that unless Dr. Maitland can prove mesmerism to be *an evil in itself* (a position which he would find somewhat difficult), its prohibition to the Jew under the *Mosaic Law* would not affect us, who are Gentiles. There was a reason for that prohibition, which reason has ceased. The reason was, that every attempt to resort to the aid of demons, whether those demons were imaginary or real, was wrong; *everything connected with idolatry, however remotely, was forbidden*: and if mesmerism were mixed up with idolatrous practices, mesmerism, in that case, became so far an unlawful art.

The argument is so cogent, and so lucidly arranged, that if the reader has not yet examined the Review, he will be well rewarded by a perusal.

In the following number of *The Zoist*, the Rev. Mr. Sandby, who has in so many ways conferred service on the cause of mesmerism, pursued the subject still further; filling up the outline with those details, "upon which the first writer from the evident purpose of brevity had dwelt far less than his readers could desire." Various passages of Scripture were adduced or referred to by him, in which the prohibition of "familiar spirits" is introduced, and their reference alone to the idolatrous customs of the people around is established beyond doubt. If the first writer drove the nail home, the second clinched it: and Dr. Maitland's interpretation of his anti-clairvoyant texts, with his hypothesis and its consequences, was at an end.*

* *Zoist*, Vol. VIII., p. 1. This is also reprinted together with the other review.

At the same time we must add, that though our friend entered very fully into Dr. Maitland's argument, and discussed each separate point most closely and logically, he still treated his opponent with every courtesy, "thanked him for his honourable testimony" to the facts of clairvoyance, called him "a lover of truth," and expressed a hope of seeing him one day enlisted on the side of mesmerism.

Of course, it was expected that after two such decisive and argumentative reviews of Dr. Maitland's *Illustrations and Enquiries*, Part I., some notice, if not some reply, would at least make its appearance on the part of the reverend commentator, more especially as in his preface he spoke of "publishing first a small part of what he had written." The publication of "Part the First," generally implies that "Part the Second" will follow, and at no unreasonable distance of time; and the mesmeric public were all looking out for an answer: but the oracle has not spoken, or at least not spoken on this subject. The ex-librarian has maintained a profound silence upon the charge of "misinterpretation" that has been laid against him: his translation of the Hebrew word "aub," his character as a commentator with hypothesis, arguments, and inference were all at stake; he is accused of having libelled and calumniated mesmerism, yet he neither "justifies" nor owns himself wrong; but to "dumb forgetfulness a prey," he evidently wishes, with Baillie Nicol Jarvie, that his boots had been full of scalding water, ere he had worn them in the erudite errand on which he had sallied forth.*

* In No. XXVIII., Dr. Elliotson accuses Dr. Maitland of two gross misrepresentations: and Dr. Maitland has not yet shewn himself able to reply.

"In my note to the motto of Article VI., I repelled Dr. Maitland's accusation that we found philosophy on man,—that is, upon human speculations, as though philosophy could be founded on anything but observation of nature. His readers would suppose that he had seen in *The Zoist* an exhortation to found philosophy on man. His words are, p. 48,—

"But among the advocates and practitioners of mesmerism, there are many who adopt the Bible, and are not willing to see all religious belief swept away to make room for something contradistinguished as a true philosophy, and founded on man instead of God."

"The passage in *The Zoist* to which he refers for this misrepresentation, has no such words; it says, 'founded on the physiology of man,' i. e., upon the handywork of Dr. Maitland's Creator. The physiology of man can mean only the laws of human nature; and moral philosophy ought to be so founded.

"But this is not the whole of Dr. Maitland's misrepresentation. He quotes this and a similar passage simply from *The Zoist*, leading his readers to suppose that they were the words of the editors: whereas they are no such thing. They are the words of a gentleman, named Atkinson, who was never in any way connected with *The Zoist*, and bear his signature: and they do not occur in any communication sent by him to *The Zoist*, but in a paper read before the Phrenological Society, whose proceedings *The Zoist* regularly recorded, just as the *Athenæum* records the proceedings of various societies; and *The Zoist*, whether it agrees or

And now comes in that little point in his conduct which recalls to my mind the odd police transaction mentioned above. Though this learned expositor, standing arraigned, as he does, at the bar of scholastic opinion for a blunder in criticism, takes no heed whatever of the charge that is

not with Mr. Atkinson, has no more to do with these statements than the *Athe-næum* with the various statements which occur in the papers read before the societies whose proceedings it records.

"These two instances of misrepresentation agree very badly with his parade of his religious belief. All is anise and cummin, and neglect of the weightier matters of the law: and his conduct is calculated to injure true Christianity more than all the dogmatic and formulary religion, which signalizes the present day as strongly as it did the time of Christ, can do good."

The motto and note to which this refers are as follows:—

"If this be a real power, is it *natural or supernatural?* *Is it lawful or unlawful, in whole or in part?*" p. 598.

"If this act or power, in its different branches, can be applied to medicine or surgery, can this use of it be separated from other uses? and whether it can or cannot, is the *application a lawful one?*" p. 600.—*The British Magazine*, Nov., 1849. Review of Dr. Maitland's book by a friend of that gentleman.*

* "What can have been the education of men, though at Oxford or Cambridge, who can ask such a childish question, as whether moving the hands up and down before a sick person, or upon an agonized part, and looking at him, and thus restoring ease and health, is natural or supernatural—miraculous, lawful or unlawful? Are men who ask such questions superior in information and intelligence to an old village nurse or even an untutored Indian? Can they be fit to instruct the people as ministers of religion, and point out the distinction of the miraculous characters of revelation from the stupendous universal laws of nature? But Dr. Maitland and his friend the reviewer consider such doating to be adopting the Bible, and philosophy to be founded on man instead of God: as though philosophy or science were anything else than the knowledge of the natural truths of the universe, inanimate, animate, and animal. Believers should hold it *sinful* to pretend to derive their own nonsensical opinions upon physical, historical, or moral matters from the Bible, and then attempt to damage the good name of others, not so ill informed or so weak as themselves, by accusing them of not adopting the Bible. Christ taught us to learn men from their works; and a Christian ought to learn nature from observing nature. Philosophy founded on man!

"The Archbishop of Canterbury four hundred years ago would have dismissed a librarian so superstitious as to fancy mesmeric passes supernatural. He knew that—

"Miracles are ceased,
And therefore we must needs admit the means,
How things are perfected."

Archbishop of Canterbury, in King Henry V., Act i., Sc. i.

"Had Dr. Maitland and his reviewer lived earlier, they would no doubt have considered the natural philosophy of Friar Bacon to be witchcraft and unlawful. I wonder they can stand the electric telegraph or a balloon.

"The manual classes in our towns are far above such ignorance, and begin to look with contempt upon the teachers in Israel who write and discourse ignorance and superstition. Were Lord Bacon alive, he would still repeat what he said in his *Novum Organum*:—'Religion is full of *vile* suspicions and *imbecile* contempt of all the improvements and discoveries of philosophy,' (vol. i., p. 89.)

"Happily for us, we have clergymen who understand science, and, like Bishop

brought against him, he still endeavours, like his prototype, to cast a slur upon one of the witnesses, not indeed upon the subject under consideration, but upon a matter as foreign to the real point at issue, as was the loan of the umbrella in the original transaction. And strange enough too, the imputation regards a question of "borrowing," not of borrowing indeed without return or acknowledgment, but borrowing that of which, in Dr. Maitland's opinion, use ought not to have been made. But that which has struck me so particularly, is the exhibition of the same poor spirit of petty vindictiveness that was displayed by the worthy character in the hands of the police. The latter could not, indeed, gainsay the truthfulness of the accusation; but he could at least "pay the witness off" for the impertinence of his evidence, and give him to understand that no one should appear with impunity against a man of his degree.

It will be remembered, that in Mr. Sandby's work, called *Mesmerism and its Opponents*, a standard book on the subject, with which few of your readers are unacquainted, the reverend gentleman entered into argument with Dr. M'Neile upon the question of Satanic agency. The absurdity of M'Neile's opinion was exposed; but then came the observation from sundry antagonists, that an opinion which was entertained by so many good and pious men ought to have great weight, and that if *they* objected to mesmerism, surely mesmerism was wrong. Upon this it was shewn that the piety of an opponent was not a test,—that religion was indeed the medicine of the soul, but that if religion were transmuted into superstition, such medicine became rather a noxious ingredient; and that if the clergy, instead of preaching against *sin*, chose to preach against *science*, such clergy were but blind guides, and the less that they were attended to the better. It was next shewn that such preaching had not been unfrequent; that inoculation had been preached at, vaccination had been preached at, astronomy and geology had been preached at, and that the modern preaching against mesmerism was nothing more than the old feeling under a new face.

In the course of his argument Mr. Sandby entered a

Butler, acknowledge that Christianity is a republication of 'natural religion in its genuine simplicity,' and that 'moral precepts are precepts the reason of which we see' and which 'arise out of the nature of the case itself prior to external command.' A life of usefulness and virtue—of true philosophy—is the best creed. An enlightened man, as Milton says of the divine spirit, prefers

"Before all temples the upright heart and pure."

"JOHN ELLIOTSON."—*Zoist*.

D 2

little into the fate which had attended the accusation of witchcraft: for here certain of the clergy had not been content with preaching, but had proceeded to persecuting: popish, puritanic, and presbyterian divines had been all active in the onslaught; and to their account a large proportion of the crime must be placed.

And here comes in the passage, which offers to Dr. Maitland a handle for an attack. In presenting an historic statement of this persecution against witchcraft, Mr. Sandby quotes Combe's well-known work on the *Constitution of Man*. Mr. Combe, in his ninth chapter, had gone at some length into the topic, giving copious but harrowing details, many of which he had himself extracted from the *Foreign Quarterly Review*, in an article now generally ascribed to Sir W. Scott. The leading points of Combe's narrative Mr. S. compressed into a paragraph of about fifteen or twenty lines, not pretending in the slightest degree that the said paragraph was the result of his own researches, but carefully adding, at the bottom of the page, the following foot-note:—"I have abridged the above facts and figures from Combe's admirable work on the *Constitution of Man*, and rely on his accuracy for their correctness." The main position that Popes' had fulminated—that the Roman Catholic clergy had actively carried out their decrees, and that numerous victims had suffered, was a point too undeniable to be called in doubt: whether all the details were to be depended upon, was another question; and here, our author exercised his discretion and referred to authority: nay, he did more, for he adds the expression "of a hope that there must be some mistake in the calculations." As, however, it is desirable that your readers should understand what was actually written, I will give the passage entire, merely observing by the way, that Mr. Sandby was guilty of the grave impropriety of terming it "a tale of horror."

"The persecutions for witchcraft did not commence in Europe till towards the close of the fifteenth century; that is, when what are called the dark, or middle ages, were rapidly passing away. In 1484, at the time of our Richard III., Pope Innocent VIII., in his conclave of Cardinals, denounced *death* to all who should be convicted of witchcraft. The succeeding Popes, Alexander VI., and even Pope Leo X., the polished and enlightened Leo, lent their aid in this fearful persecution. About 1515, just before Luther commenced his career, 500 witches were executed in Geneva; 1,000 were executed in the diocese of Como. In Lorraine 900 were burnt. In France, the multitude of executions is called "incredible." In Germany, after the publication of the Pope's Bull, the number of

victims stated is so portentous, as to lead to the hope that there must be some mistake in the calculation. And we are told that the clergy went about preaching what were called 'Witch Sermons,' and inspiring the people with a fanatic ardour in the pursuit."*

The above, then, is the passage upon which an adverse critic has fastened; for in June, 1852, there comes out, in the *Theological Critic*, vol. ii. part 2, an article by Dr. Maitland, "*On the conduct of the Clergy with regard to Magic and Sorcery*," in which the Popes and Catholic clergy, who are referred to in these quotations from Mr. Combe, are taken under the writer's especial protection. Dr. Maitland, whose learning no one questions, has consulted the original documents, and favours us with the fruit of his investigations. The language attributed to the Papal decrees, he thinks, has been exaggerated; and the number of those who fell victims to the persecution overstated. Whether, however, upon carefully analyzing the above paragraph, and the quotations which Dr. Maitland himself produces to disprove it, any serious discrepancy will be found to exist between the two statements on the essential point, the reader, who studies them both, will be the best judge. Your pages can only allow of a most brief exposition.

I. It is shewn that the attack against witchcraft did not commence *so late* as in the time of Innocent the VIII., but in the pontificate of his predecessor. Whether humanity gains much by this change of date may be a question, upon which we will not dwell; but when Pope Innocent the VIII., at length published his Bull, he did not actually "*denounce death*," as Mr. Combe states; he *only* gave power to his Inquisitors to "*correct, imprison, and punish*," all offenders in Sorcery. But when we remember the practical effect, too commonly, of imprisonment by an Inquisitor, it may be doubted whether the phrase, "*denounced death*," be any serious misrepresentation: wrong they are as to the *letter*; but, perhaps, the *spirit* of the Pope's Bull has been only too faithfully rendered by Combe and Sandby. II. It is next said, that "Pope Alexander VI. *lent his aid* in the persecution." A milder phrase than that of "*lending aid*" can scarcely be employed: still Dr. M. is displeased, and says, that "*much ado is made about nothing*," and a "*mole-hill turned into a mountain*." Most obligingly, however, he gives us an extract from the Bull directed to the Inquisitor of Lombardy, from which this much ado about nothing was

* *Mesmerism and its Opponents*, Second Edition, p. 103.

taken, and therein we actually find power is given to the said Inquisitor to punish and repress all persons of both sexes who were guilty of practising incantations and diabolical superstitions (*contra easdem utriusque sexûs personas diligenter inquiratis, easque puniatis et compescatis*). To represent the power given to an Inquisitor to "punish and repress," by the gentler term of "lending aid," Dr. Maitland, in his zeal for accuracy, calls making mountains out of mole-hills. The contrary, however, is the fact; the truth has been *understated*, and far more expressive language might, with great propriety, have been used. III. In regard to Leo X., however, (unless there were other Bulls on the subject issued by him,) it would appear that there is a mistake. Dr. Maitland shews that Leo's Bull was not designed to punish, but to enforce moderation: and so far Leo himself has been misrepresented; but the nature of his Bull proves too truly the general accuracy of the main allegation. The Bull was issued to mitigate the severity with which the Inquisitors acted in punishing those who were guilty of the abominations of Sorcery. That severity must have been, indeed, excessive, which required the moderating influences of a Papal Bull. IV. The statement about Geneva seems doubtful: the story is not actually disproved; but no great weight can be attached to it. V. It is next said, "One thousand were executed in the diocese of Como:" this is all; and Dr. M. takes an odd way of contradicting this statement by proving from the original writer, that "*a hundred a-year* were burned by the inquisitors in that diocese for some time." A hundred victims a-year for some time would soon mount up to a thousand: and this is all that Mr. Sandby asserts. And is this the "tale of horror," at which Dr. Maitland sneers without intermission as undue and exaggerated language on the part of our author? The fact is, that he is very angry because the latter has exercised his judgment, and did not copy the mistakes of those who went before him: he simply says that one thousand victims were executed in Como, by the Romish Inquisitors; and Dr. Maitland, again most obligingly furnishes him with a proof of the accuracy of his statement. Where is the egregious misrepresentation here? VI. To the charge of nine hundred being burnt in Lorraine, Dr. M. brings forward nothing that can be regarded as a refutation, unless it be that the number amounted rather to eight hundred. VII. In respect to France, all that is said is that the "multitude of executions is called incredible;" and, in reply to this cautious statement, Dr. Maitland simply offers a tedious dissertation on the inaccur-

racy of sundry French writers; but he has not ventured to assert that the number of victims in that country was not fearfully great. VIII. In regard to Germany, a hope is expressed that there is a mistake in the calculations of those who have stated the numbers. Is this hope one of those "ignorant and scandalous falsehoods by which the clergy have been calumniated," and in the refutation of which, Dr. Maitland, as a great *ensor morum*, has taken Mr. Sandby to task? The persecution in Germany was dreadful; and after large deductions that may be made on the score of this charitable hope, and of Dr. Maitland's unsatisfactory winnowings, enough remains to establish a "tale of horror," at which, though malice may love to make it the subject of a sneer, humanity cannot reflect without a pang.*

The above, then, are all the points on which Dr. Maitland has touched in his answer; and, if these points be dissected carefully, the abatement to be made on the previous allegation will not be large. If our author, indeed, had presented the statement on his own authority, from a professed examination of the original documents, he might have been convicted of inaccuracy in detail, though his general conclusion could not be greatly controverted; but when confessedly he appeals to the testimony of another; and when so far from amplifying that testimony's language, he has, as his very accuser admits, subdued and softened it down, he certainly ought to have been safe from the offensive tone in which he has been here spoken of. But *haeret lateri lethalis arundo*: a vent must be found for choked-up bile; and Mr. Sandby's character is to be damaged at any cost; and, therefore an unwarrantable calumny is introduced into the *Theological Critic*, which, of course, like all other calumnies will not fall void to the ground. Mr. Sandby is accused of " maligning the Church of which he is a Minister." Strong language this against a brother clergyman, and a somewhat railing accusation!

"I have no right," says Dr. M., "to be offended with *The Zoist* for speaking of clerical dolts. If one should, on any ground, feel a momentary pain in reading the hard things which some philosophers love to say of the Church, one is pretty sure to be comforted by finding, within a page or two, something to certify that they knew no better. . . . When, however, anything of the sort comes from a clergyman the case is different. He may be expected to know something of the history of his own order, and of *the Church of*

* It will be seen that the above reply to Dr. Maitland's observations is founded upon the *data* which he himself furnished for his attack. Whether a much more conclusive reply might not be obtained from a larger inspection of other historical works, is a question.

which he is a Minister, and to be free from any temptation to malign either. And when he offers to the public "a tale of horror," made up of surprising allegations, &c., &c., he cannot be surprised if some of his brethren enquire into his authorities."*

Who would not understand, from the perusal of the above extract, that in his narrative of the persecutions of witchcraft, and of the conduct of the clergy with regard to sorcery, Mr. Sandby, in compiling his "tale of horror," had marked for his especial vituperations his own brethren of the Established Church? Who would not infer "that these surprising allegations" were all laid on the shoulders of that body of *which he is a Minister*? This is what Dr. Maitland's language expresses, and what the writer wished to be understood. A slander more utterly devoid of truth never fell from any pen. In his description of those cruel persecutions, which the charge of witchcraft generated, Mr. Sandby does not present one single instance which can apply to the clergy of his own persuasion. His tale of horror and his surprising allegations relate alone to the clergy of the Church of Rome, to the clergy of the Presbyterian and Independent Churches, at the period of the Commonwealth, and to the clergy of the Presbyterian Kirk of Scotland; of none of which churches is he a Minister. And for a brief reference to this notorious state of things, which is substantially matter of history, and the truth of which, in certain points, *Dr. Maitland has actually assisted to confirm*, Mr. Sandby is accused by him of "maligning" the Church to which he belongs. And yet, strange to say, the very paragraph which Dr. M. has selected in proof of his accusation, and the very instances which are recited in it, relate not to the Church of England, as one might expect, but to the Church of Rome exclusively. Pope Innocent VIII., Pope Alexander VI. (that monster of iniquity, as most historians designate him), and the Inquisitors of Lombardy, are the ill-used men, before whom Dr. Maitland places his ægis to shield them from the darts of the Protestant Vicar. And this is called "exposing the ignorant and scandalous falsehoods by which the clergy have been calumniated!" Truly, it is not Mr. Sandby who has calumniated his own brethren; but Dr. Maitland, who has grossly calumniated Mr. Sandby. And if the former in his extracts from these ancient writers, with which he would claim a monopoly of acquaintance, has not been more conscientiously accurate than he has been in his insinuations of Mr. Sandby's "malignings," his emendations of history will not be of much

* *Theological Critic*, Vol. ii., p. 164.

value. He talks, indeed, with much virtuous horror of the offence of "slyly tampering with historical truth;" but to tamper slyly with character is something quite as bad, especially when the tamperer perverts the language of a brother-clergyman in the pages of a Theological Review, not nine in ten of whose readers will know anything whatsoever of the refutation.

Not that we mean that the researches which have been made into these ancient records, or the corrections which have arisen in consequence, are of slight price, and amount to nothing. On the contrary, it must be admitted that the ex-librarian has occasionally done service in this respect. All truth, and all approach to truth, is valuable; and he who helps us onward in the right path, deserves our thanks. It is not, therefore, Dr. Maitland's emendation of historical error to which we object, it is the uncalled-for spiteful spirit in which it is conveyed—it is the unjust insinuation with which it is accompanied, which is the subject of censure. To tell the truth is one thing: but to snarl, while we are telling it, proves not so much a love of that which is communicated, as malevolence against those to whom it is directed. Dr. Maitland assumes that he shall be accused of loving persecution in a milder degree, because he may in some instances have struck off a few hundreds from the number of the witchcraft-victims. "There are probably those who will think it quite enough to say, 'Well, but was it not bad enough to burn hundreds?' and to represent me as rather liking and commending the thing in its mitigated form." (p. 178.) Timid, worthy gentleman, he need not be under any such an apprehension! His philosophic indifference must be palpable to all who read him. Likings or dislikings *in that matter* he has none, and is probably as humane as most of his craft. His feelings are of a very different order. To pounce on an error in a transcript from an annalist—to detect a flaw in an indictment—to erase a cypher from an opponent's calculation,—this it is which sharpens the edge of his spirit, and emboldens him to mingle so much gall with his ink. His antagonist may be substantially correct in his main position and in his general principles,—but if he have fortunately committed one or two unintentional blunders in his quotations, Dr. Maitland is the man to ferret them out. And if by a lucky coincidence there should be an old grudge lurking in his bosom against the inaccurate offender, the correction will lose nothing of its pungency in the sauce with which it is served up.

But how is it that Dr. Maitland, in his zeal for truth, has

stopped short after his exculpation of the clergy of the Church of Rome, and not proceeded to defend the Presbyterian and Independent preachers in the time of Cromwell, and the General Assembly of the Kirk of Scotland, from the censures of Mr. Sandby, all of whom the latter in his impartiality has included in the charge?

"In England," says the author, "the executions were frightfully numerous, especially at the period when the Presbyterian and Independent clergy were in the ascendant. During the puritanic supremacy of the famous Long Parliament, 3000 victims suffered. . . . In Scotland, the General Assembly passed an act for all ministers to take note of witches and charms. The clergy exhibited the most rancorous zeal: and there was a system of *espionage*, of informations and visitations, which carried dismay and unhappiness to every household hearth," &c.*

And several extracts are then given from the Miscellanies of the Spalding Club, referring to trials before the Kirk Sessions for the offence. Why then has not Dr. M. examined the *Presbytery Book of Strathbogie* and the *Trials for Witchcraft*, and shewn that the citations are wrong? Such silence has a language. It proves that the "surprising allegations" of our author, and his "tale of horror" against the clergy, are true in the main, and not to be gainsayed. The diction of one Pope's Bull may have been too strongly described by him: he may have "maligned" another Pope by *only* saying that he "lent his aid" in the persecution, when he ought to have stated that power was given by him to the Inquisitor "*to punish and repress persons of both sexes who practised incantations;*" and he may have written that a thousand were burnt in the Diocese of Como, when he ought to have quoted the words of Bartholomæus de Spina, and said that they "went on burning a hundred per annum for several years together;" of all such "rhodomontades and sly tamperings with historical truth," our author is proved clearly guilty, and ought, as Dr. Maitland says, to feel "ashamed of:" but his general position remains undamaged, and one half of his statements is not even examined or referred to. This sort of criticism I call a "sly tampering" with evidence, and a suppression of truth, "in which some writers indulge when they want to use rhodomontades," and to imply more than they "dare express *in the rank integrity of their falsehood.*"† But why, it must be again asked, is it

* *Mesmerism and its Opponents*, p. 104.

† All the above phrases within inverted commas are quotations from some of

that a Pope must be protected, and a Puritan left unscreened ; that the Inquisition of Lombardy is to be sheltered from attack, and the Kirk Sessions of Scotland left to its fate ? This seems but a one-sided justice. The author of *Mesmerism and its Opponents* may "calumniate with his scandalous falsehoods"* the reverend followers of John Knox, and say what he likes respecting their spiritual tyranny, and not a line is penned in their behalf : but let Alexander Borgia, who, by certain historians, is accused of every crime of which human nature is capable, be simply taxed with "lending his aid" in a persecution, and our calumnious author is charged with converting mole-hills into mountains by that priestly specimen of all that is orthodox, the "sometime librarian to the late Archbishop of Canterbury !"

I suspect that we have here stumbled upon another cause of offence in Mr. Sandby. That gentleman shews too plainly that he is no friend to any system of priestcraft, which exalts the sacerdotal order beyond their legitimate position. While he neither finds all that is perfect in those "dark ages" in which others love to grope, so neither does he belong to that sect in his own church which in so many of its tastes and doctrines is but thinly separated from that other church of which the aforesaid calumniated Alexander Borgia was such an eminent ornament. *Hinc ille lacrymæ.* Nay, he is something worse than this. He has dared to say, with an honesty which ought to command our respect, that when the clergy either preach sermons or write pamphlets against physical truth, they wander from their province, and go beyond their commission. He has ventured to express his regret that the "clergy of all denominations" should more or less have joined in this sad crusade of preaching against knowledge, and he has brought forward instances in his own church to prove his position. This position Dr. Maitland is surely the very last person to deny, or to call a "calumnious and scandalous falsehood," when he himself so recently published a pamphlet, in which he attempted to shew that we must not consult the services of an introvionist in favour of a sick relative, because clairvoyance was interdicted to the Jews in the book of Deuteronomy !

However, to go back to the question of persecution for witchcraft, there has been a curious little publication recently

Dr. Maitland's insinuations against Mr. Sandby, who has simply copied and understated Mr. Combe's narrative. The decency of such language and its untruthfulness at the same time are points on which comment is needless.

* Maitland's language again, p. 163.

put forth by the Camden Society, which throws additional light on the subject. It is called, *Proceedings against Dame Alice Kyteler*. This unhappy woman, with her household and relatives, was prosecuted about the year 1324 by the then Bishop of Ossory, Richard Ledrede, on the charge of sorcery. The tract is considered to be a cotemporary narrative, and was probably written by a monk, and gives, as the editor adds, "a remarkable picture of the overbearing conduct of a proud prelate of the *ancien regime*." When application was made to the Bishop for a slight relaxation of punishment, he peremptorily refused: "every grace in this matter," he says, "is dangerous, and I will concede nothing in any degree." Dr. Maitland would probably laugh at my morbid indulgence of sentiment, if I were to term this Bishop's persecution a "tale of horror;" yet the effects were fearful. "Some," says the tract, "were publicly burned; others were publicly marked with the cross; others publicly flogged through the city; others exiled beyond the diocese; others excommunicated; others fled through fear, and were not heard of." A goodly number of unhappy victims! But the special point to notice in the narrative is the fact, that the Bishop, and the Bishop alone, was the cause of all the misery. This the monkish historian singles out as a peculiar subject for episcopal glorification. "There was not throughout all Ireland one single person to be found, who had the wish or the courage to oppose himself to these men, but the Bishop alone (*sold personâ Episcopi exceptâ*): and this," adds the monk, "was by the special grace of God." In short, in his melancholy visitation of the city of Kilkenny, the Bishop of Ossory "lent his aid" to the cruel persecution, much after the same fashion that Popes Innocent and Alexander afforded their assistance upon similar occasions.

Though it is but too evident that Dr. Maitland has permitted his personal feelings to guide his pen in that criticism which we have been just considering, yet it is equally certain that few men are better qualified to furnish a correct examination of mediæval literature, if he would address himself to the task without spleen or partiality. I am not unacquainted with some of his writings, and can attest their usefulness in some points, and their fidelity in others. Let him, then, proceed onwards in his own walk. Let him throw still farther light on what he would seem to think are wrongfully termed, our "dark ages:" let him facilitate the interpretation of many obscure passages in ecclesiastical biography; nay, if his benevolence must take a retrospective action, let him find humility in every pope, humanity in every inquisitor,

and the odour of sanctity in every monk : but let him not go out of his way to invent a depreciating charge against a brother clergyman, and disseminate imputations which are more easily spread than contradicted. If our archæologist had paid to the paragraph which offended him but a quarter of the attention which he devotes to the elucidation of some moth-eaten tome, he would have perceived that the writer had not produced one instance of persecution for witchcraft in reference to the church of which he is a minister, but solely in reference to churches from whose discipline he dissents, and against whose doctrine he probably *protests much more strongly* than does Dr. Maitland. But there is a fatality attendant upon the opponents of mesmerism. Whether the writers be medical or clerical, whether they pen a pamphlet, or indite an octavo, whether they preach a sermon, or poison the *minds** of their patients, there is in them all the very same perversion of facts and the same misrepresentation of evidence,—the very same suppression of truth and the same omission of essential points,—the same nasty, dirty, trumpery feeling, which in a man of education we call paltriness and meanness, but in a man who is uneducated, we call something else.

I am, Sir, yours, &c.,
ANTI-GLORIOSO.

IV. *Cure of Epilepsy of ten years' standing, with remarkable phenomena, in a Lady, with Mesmerism.* By WILLIAM FORBES LAURIE, M.D., Edin., Hydropathic Establishment, Dunstable, Bedfordshire.

“In our times the phenomena of animal magnetism have lately received an attestation which, in my judgment, establishes the facts beyond question, while certainly as far as mere strangeness is concerned, and departure from the known laws of nature, they are, perhaps, more extraordinary than some things which we might call miracles. I am inclined to think that there exists a lurking fear of these phenomena, as if they might shake our faith in true miracles : and therefore men are inclined to disbelieve them, in spite of testimony ; a habit far more unreasonable and far more dangerous to our Christian faith than any belief in the facts of magnetism. For these facts are mere wonders in our present state of knowledge : at a future period, perhaps, they may become the principles of a new science, but they neither are, nor will be, miracles.”—*Sermons* by the Rev. Thos. Arnold, D.D., late Head Master of Rugby School, and Regius Professor of Modern History in the University of Oxford : vol. iii., p. 48.

IT is now about six years since Mrs. L— became subject to epileptic fits, which were originally brought on partly by

* It might be too often added, and their *bodies* too, rather than make use of the healing virtues of nature and mesmerism.

mental anxiety, and partly by sudden fright. The circumstances are as follows.

Mr. and Mrs. L— had an only child, an infant of four months old, who was seized with inflammation of the lungs. Two or three days of painful suspense passed away, and at length the medical man in attendance assured them that there was no hope of the child's recovery. All that night the little sufferer was watched by his parents, expecting every moment would be his last. The crisis however passed; in the morning he was better, and, to the inexpressible joy of his father and mother, he was in a day or two declared to be out of danger. This was towards the end of the week, and on Sunday so great was the change that his parents could hardly believe he had been so near the grave. On this day, one or two relatives dined with Mr. and Mrs. L—. The conversation naturally turned on the recovery of the child, who had been left up stairs with the servant. However, on their going a short time after to see it, it was suddenly seized with a convulsive cough and died in the nurse's arms.

The mother on witnessing this unexpected change fell senseless on the floor. This her husband considers to have laid the foundation for that extreme nervous susceptibility which followed; and it appears necessary to describe all the antecedents particularly, because it would seem to shew how the mental suffering was aggravated by occurring when Mrs. L— was in the fulness of hope and joy, all but realizing the child's recovery.

The event thus related occurred in January, and from that time Mrs. L— was subject to slight fainting fits, though it was observed that they never yielded to the ordinary restoratives, and that the colour did not leave the lips.*

In August she sustained the fright alluded to. It was on a sultry and oppressive day in the afternoon, that she read one of the tales in the *Diary of a Physician*, in which a philosopher is described as sitting in his study, when a ghostly visitor dressed as a gentleman in black clothes enters the room, closes his writing desk, arranges his papers, cleans the inkstand, &c., and thus silently intimates that the philosopher's work in this world is done.

The impression produced on Mrs. L—'s mind by reading this tale in her feeble state of health at that time was deep and melancholy. After taking tea, however, she seemed

* These were no doubt comatose attacks—which are partial epileptic or hysterical seizures: and the difference between such and fainting is carefully pointed out in No. IX., p. 42.—*Zoist*.

better, and went to a service at the Scotch church in the neighbourhood. Returning alone in the dusk of the evening, she was insulted and terrified by some young men smoking, who had just come out of a public house as she passed, and who rudely addressed her. One of them caught hold of her bonnet and puffed some cigar smoke into her face. She hurried home, however, but in a very excited state, and in about half an hour was seized with a most distressing and awful fit, which had every appearance of being decidedly epileptic.

She struggled violently, foamed at the mouth, and the eyes rolled frightfully. The wildest expression of terror was depicted on the countenance. Her medical attendant considered it a case of hysteria, and treated it accordingly. After the violence of the fit had subsided, she was carried to bed in an almost totally unconscious and helpless state. The next day, slight hysterical fits followed each other in quick succession, and for several days her mind was painfully bewildered. One of the delusions was the greatest horror of anything *black*. She could not endure her husband's approach, or even that he should sit in her bed room, with a black coat on, and shuddered violently when he attempted to do so. On this account it was found necessary to cover over the fire place, and every dark object in the room. This at the time her husband could not account for as he was not then aware of her having read the tale previously mentioned : but some remarks which she made during her wanderings shewed him that she had done so, and that it was connected with the aversion to anything *black*.

She then discovered, and also seemed to explain, the depression of spirits which Mr. L—— remarked without being aware of the cause, on the afternoon of her visiting the Scotch church.

After about a week the excitement subsided, and the full exercise of reason returned ; but with it came exhaustion to such a degree, that for one day her life was almost despaired of ; the crisis however was safely passed, and she slowly recovered.

To remove the nervous susceptibility which still remained, change of air was resorted to and with visible improvement, which however was but of short duration : for in a few weeks the fits returned worse than ever ; insomuch that the mind began to be visibly and painfully affected, leading her husband to apprehend the most serious result.

It ought to be remarked here, that the fits about this time assumed a more *active* character, sometimes occurring in the night, when she would rise from her bed and proceed in

the most determined manner to the greatest extravagance. Sometimes in the day while the fit lasted she would talk and act as one under mental derangement, and even require the employment of force to prevent mischief.

In these circumstances a total change of residence and occupation was resorted to, and with considerable advantage: so that, although subject to a recurrence of fits occasionally, and sometimes frequently, from over fatigue, a close atmosphere, or any sudden emotion, yet for about two years there was nothing to excite serious apprehension.

In about a year after, however, the symptoms returned in an aggravated form, accompanied by a general lassitude and extreme depression of spirits.

It was nearly six years after the fits of an epileptic character had manifested themselves in Mrs. L——'s case, that her husband, hearing of several cures which I had effected of epilepsy by mesmerism, requested me to try what I could do by this means in benefitting his wife.

I commenced the case in March, 1852. Mrs. L—— then by my directions slept for three nights with the copper and zinc disk wetted and bound in the hand; after which the first experiment was made by this lady's sitting for about half an hour with the eyes steadily fixed on the disc held in one hand. I made transverse passes firmly on the forehead about every five minutes.* In about half an hour a fit came on just such as Mrs. L—— had been long subject to. This fit was accompanied by violent flatulence, so as to threaten suffocation, which was however removed at once by a few passes made over the chest and stomach; and from that time it never recurred so as to be worth notice.

After the fit, to the astonishment of this lady's husband, Mrs. L—— was better than she had been for some weeks, had a good night, and the next day was unusually cheerful, describing herself as feeling a sensation of lightness and buoyancy, as though something had been removed from her, especially about the eyes. This was to herself and her husband more surprising, as, whenever a fit had come on in the ordinary way, it was invariably followed by langour, stupor, and sometimes by utter prostration.

The experiment was then repeated once or twice without any fit being brought on, and on these occasions no advantage seemed to be gained.

During further applications of mesmerism at intervals of

* It was these, and not the metallic disk or staring, that induced the mesmeric state. See No. XXXVII., p. 48.—*Zoist*.

a few days, the fits reappeared, though it sometimes occupied as much as two hours to produce them.

The time, however, thus consumed was gradually shortened, and ultimately the effect was produced in less than three minutes. The three or four fits thus excited differed so slightly from the first as to render any particular notice of them needless: but it should be remarked that after every one Mrs. L—— seemed better, and her general health and cheerfulness rapidly improved. The first time that a change was noticed in the character of the fits, was in one which I brought on in about twenty minutes, and which struck her husband as strongly resembling those that she used to have at a much earlier period than when I commenced mesmerism in her case.

On this occasion she sat in an easy chair in a kind of swoon; then, suddenly starting up, she said in a very excited manner, "*Give me the book; give me the book; I will read it.*" After which she swooned again; and upon waking suffered from head-ache and excessive languor, which however were quickly removed by a few mesmeric passes.

As this lady and her husband walked home from my house after the *séance*, she remarked, "*I have a strong notion of having seen F—— to night, (this was a relative who had been dead about three months,) as if in a sort of vision.*" She then proceeded to describe the place and circumstances, mentioning the very hour; and she added, "I asked him to read to me from the Bible, which he refused, and I then did it myself." Her husband then immediately remembered the scene and circumstances alluded to, which she described with a perfect minuteness as having *somehow* actually just then passed before her. The whole occurred about five years ago, one day when she had a fit precisely similar to this; and the words, "*Give me the book,*" were thus explained. Mr. L—— said nothing to her, however, as to the resemblance he discovered between this fit and that at an earlier period: she herself had no perception of it.

Every experiment now produced a fit in a few minutes: all commencing with a swoon, but having also some active development: each exhibiting some peculiarity, and nothing being repeated in one that had occurred in those which preceded it. The whole character of the fits had an exact resemblance to those which have been described in the account given of the first relapse after partial recovery. *The patient was evidently by an artificial process going over again what she had experienced in a six years' illness, only in an inverted order.* As one who retraces a road familiar to him

recognizes objects on either side, so, in this process, the associations of her illness, names, places, persons, events were described, talked with, and acted over again in the most perfect and vivid manner without the slightest confusion or inaccuracy. The following examples will give the reader an idea of the character of these interesting phenomena.

On one occasion, the swoon being brought on in a few minutes, she rose from the sofa, and, taking her husband's arm, said, "*My dear, let us go to B——. Do you know what we will do then? We will buy a piano; and I shall get well. Papa shall look at it first.*"

To try the effect, a note was touched on the piano, when she said, "Ah, H——, you cannot play." "I shall play it to the song of Mrs. Hemans's 'Better Land.'" A short coma followed, then came a troubled expression of countenance, and she said sharply and in a very different tone from that of her former remarks, "*I shall not have those things on; tell Dr. P—— I never did, and I never will.*" Her husband could not understand this allusion; but I thought leeches were referred to; and so it proved, for in a minute or two she seemed resigned, and said, "Mother, I would not let any one but *you* put them on." Then a feeling of delicacy was expressed in her face, and she covered it with her hands, and wept a little. "Mind you keep G—— down stairs," she exclaimed. In a few minutes she composed herself to sleep, as if soothed by the attention of friends, saying, "*Well, that is kind of you.*"

All this was a complete representation of what had really occurred. Her husband well remembers the morning on which she proposed the visit to their relatives at B——, the purchase of the piano, and the leeches which had been recommended by Dr. P——, their medical attendant at the time; while, by her relatives who attended her, every sentence she uttered is distinctly remembered as having been spoken at the time.

After this experiment she said to Mr. L——, "I have been thinking to-day of Ann,"—a person who happened to be visiting B—— at the time the leeches were applied, whom she never saw except then, and whose name her husband had never before heard her mention: but she remembered nothing of what had passed in the coma. At another time, shortly after this, there was an exact representation of the first serious fit she ever had, which occurred, as has been described, on the night of her visit to the Scotch church. She became unconscious, as usual, under the influence of mesmerism, and in a few minutes she started up with the

most awful expression of terror upon her face. Her eyes were open and fixed as if staring at some frightful object, towards which, as if following round the room, she gradually turned her head. She started back, shrieked as if with fright, and clutched her hair wildly, saying, "There!—there! don't you see it?" She became insensible again, and in a few minutes started up and said with a quick motion of the hand and a jerk of the head, as if pushing some one from her, "*Go about your business,*" while at the same time I observed an expression on the face of mingled indignation, contempt, and fear. The last greatly predominated: the lips being curled in scorn, but having the appearance of being assumed to conceal fear. Then followed a strong epileptic fit. Afterwards she became calm, and lay upon the sofa with her eyes open and fixed upon her husband, who was present, as if imploring help, yet unable to speak and appearing to derive no satisfaction from his approaching closely to her. The whole of the phenomena thus described lasted about two hours and a half. An hour or two afterwards she said to her husband, "I cannot tell how it is, but I keep thinking of that Scotch church at G——. I seem as if I had just seen it. There are the pews, and the people, and the minister with the long sermon. What can make it haunt me so to-day?" In the evening she was observed to have an unusual depression of spirits, and she remarked, "I feel as if I had been frightened to-day. I have an impression of having seen some very frightful object, but I cannot tell what. I seem to remember having been in some great trouble and seeing you, but not being able to get near you." No allusion was made to the street insult, which, however, clearly passed before her mind, as expressed by the motion of the hand, connected with the words, "*Go about your business.*"

The object of terror which her eyes seemed to be following round the room, her husband imagines to be connected with the tale in the *Diary of a Physician* before alluded to.

Mr. L—— now felt confident in his convictions that the whole progress of the fits from the first would be retraced, *but he carefully concealed from his wife these impressions and everything that had transpired during the whole process.* He expected that the next experiment would present the scene of his child's death. Instead of this however nothing occurred but a gentle coma of a few minutes, unconnected with any mental phenomena; and he then remembered that between the child's death and the first fit, Mrs. L—— was subject to slight attacks of coma. On the next occasion,

however, a complete and painful revival of this sad event did occur. From the usual coma she started up and cried, "Oh my baby; *he's gone,*" with the most violent expressions of grief. Then clinging to her husband she said, "*What does Dr. P— say?*" While all the time she wept and sobbed and wrung her hands most piteously. A few moments of unconsciousness followed, and then while lying upon the sofa she moaned as if in pain, appeared to breathe with difficulty, and rubbed her hands across her breasts. Her husband asked her what troubled her, and she said, "The milk; the plasters have not come yet." She then awoke, and the usual manipulations removed the feeling of heaviness and languor. On going into another room, she saw her little girl at play, and the sight seemed to bring before her the whole affair of the little boy's death. The sensation of fulness and pain in the breasts remained the whole day. It may be remarked that everything which has been stated forms a complete picture of the facts connected with the child's death, including the allusion to the plasters.

From this time all mental association with the past vanished, and at about the third experiment afterwards no effect from mesmerism was produced beyond slight drowsiness.

At this time a curious circumstance occurred. Her husband, desirous of trying his own hand at mesmerism, made his first experiment upon a young lady in the presence of his wife, and produced some of the amusing phenomena commonly seen at public lectures. Then in a sort of half jest he proceeded to try the same upon his wife, producing however a very different result from what he had anticipated. She fell into a fit, the effects of which he could by no means remove. On partially recovering she said, "I feel as if there were two hammers in my head fighting against each other." She was scarcely able to stand, so that she was with difficulty got to bed, and in the morning her husband was obliged to send for me, when I speedily succeeded in removing the ill effects she had sustained from her husband's mesmeric influence. After this the results of the various experiments became perplexing; a series of *cataleptic fits* followed, some severe, others very slight. About this time two or three fits came on in the ordinary way—the only ones she had while under electro-biology. Gradually however the fits ceased altogether. The electro-biology only producing drowsiness, it was then discontinued.

This was about six months since, and from that time there has been no *return of the fits*, nor any apparent tendency to them: and the *general health and cheerfulness have*

been such as *Mrs. L*— had not enjoyed for years. She is perfectly well.

The whole time from the commencement of these experiments to their close was about four months, subject however to some interruptions.

I have already described the interesting mental phenomena which presented themselves during the treatment of this case, but there are still some circumstances relative to the *modus operandi* in inducing these states that deserve notice.

1. The usual method was to remove the disk from the hand as soon as the fit came on; but on two occasions it was allowed to remain, when there was a partial return of the fit after an hour or two, that is to say, convulsive action without loss of consciousness.

2. It was observed repeatedly that for removing the headache and stupor, which followed each experiment, passes made with the hand from the top of the head down the spine were much more effective than those made down the front of the person.

3. In addition to the disk being held in the hand of the patient, the hand of the operator was placed upon the forehead of the patient occasionally, and a tingling sensation from the fingers was experienced.

I have related the facts in this case exactly as they occurred, and hope, by keeping a record of several cases of epilepsy which I am treating by similar means, to be able to throw more light upon this exceedingly interesting subject.

W. FORBES LAURIE.

March 3, 1853.

V. *Cures and painless Teeth Extraction.* By Mr. PARKER, Surgeon, Exeter.

"Shall I be pardoned if I say that in the experiments of an incipient and maltreated science," &c. "If these experiments be not all delusion, (and how can we reasonably infer that experiments so multiplied, so various, and in many cases, when not in the hands of itinerant jugglers, so fairly performed,) I say how can we regard all these as mere trickery?" p. 325.

"It may indeed be doubted whether any created intellect operates, except in connexion with some form of matter. Yet there are certain facts in the history of individuals in an abnormal state, which shew that one mind acts upon another, independent of the senses or any other material means discoverable by the senses. Take the details of sleep-waking, or somnambulism: and do not they present us with numerous cases in which impressions are made by one mind upon another, even separated beyond the sphere of the senses? Take the facts respecting

double consciousness, and those where the power was possessed of reading the thoughts of others, or the facts relating to prevision: and surely they cannot be explained but by the supposition of a direct influence of one mind upon another," p. 350.—*The Religion of Geology, and its connected sciences.* By Edward Hitchcock, D.D., LL.D., President of Amherst College, and Professor of Natural Theology and Geology. Glasgow: 1851.

Curious return for benefit derived from Mesmerism.

A LADY had suffered from rheumatic gout for fourteen years. She was unable to dress or undress herself, unable to walk, or to raise either hand to her head, to separate her fingers, or to hold anything in either hand. Every kind of medical treatment had been tried in vain; change of air, and change of residence, but all without effect. She seldom slept at night without a very large dose of Battley's opiate; and, as her sufferings had baffled all previous treatment, I advised her husband to have recourse to mesmerism, which he treated with ridicule. I then referred him and his daughter to many of my patients, whom this wonderful agent had cured. At last the husband consented to have it tried, and one of my mesmerisers attended, and made slow passes in my presence over one of the patient's arms, from the shoulder downwards, and in half an hour she was enabled to open her hand and raise it to her forehead—a feat she had not performed for seven years. The following day the other arm was mesmerised with similar results; then her legs were mesmerised, which enabled her to walk down stairs with the assistance of a servant. She slept comfortably at night without her opiate, and the fifth night after being mesmerised she slept so soundly that she did not disturb her husband for the whole night—an event which had been unprecedented for years.

Now I have to record one of the most extraordinary scenes I have ever witnessed. On the seventh day of her being mesmerised, I called in the morning to see my patient, when her husband met me in a perfect fury at the prospect of his wife's being cured by mesmerism, as all the world, including his *visiting* friends, would laugh at him, and consequently drop his acquaintance: therefore he would not allow his wife to be mesmerised any more, and she relapsed into the miserable condition in which she had passed so many years. Is cruelty like this exceeded by any description in *Uncle Tom's Cabin*?

Loss of Voice.

Mrs. Bannister had lost her voice for two years when she applied to me. At our first interview the slightest whisper only could be heard. She was mesmerised daily for six weeks, when her voice was quite restored, and it has not left her since.

Rheumatism.

William Fay had suffered from an attack of rheumatic fever, which confined him to his bed for six weeks. It left his legs so stiff that he could not walk across a room without two sticks; his arms also were so stiff that he could not raise his hands to his head. He was obliged to quit a gentleman's service in this state, and came to consult me about mesmerism. After a few days' trial of it, he was enabled to raise his hands to his head, and to walk without sticks; he slept better at night, and at the end of a fortnight was restored, and returned to his place.

Epilepsy.

William Roach, a cabinet-maker, was attacked with convulsive unconsciousness, attended with considerable determination of blood to the head. When partial consciousness returned, I proposed bleeding him, to which he objected. The next day the fit returned with increased violence, and on recovering from this attack his intellect was very much clouded. I then bled him, and gave him some active medicine. Still the fits returned with greater violence, and I then had him mesmerised daily. I am happy to add that he had no fit after the first mesmerisation, but I continued the treatment for a fortnight, when he returned to his work convalescent.

Epilepsy and Extraction of a Tooth.

— Bidgood whilst in service had an epileptic fit, in which she was discovered prostrate on the ground. On enquiry, I found she had injured her thumb some time before. She complained of pain and involuntary movement of the arm. The fits returned daily, and she became stupid and listless from their frequency. As other remedies produced no relief, I had her mesmerised daily for a fortnight, and she has had no fit since.

Some time after this she suffered much pain from a decayed tooth, which I extracted during mesmeric sleep without the least consciousness of pain.

Threatened Delirium.

— Roper had been bathing in the river whilst he was very much heated. This brought on a severe attack of determination of blood to the head, for which I bled him, and gave some active medicines. These produced temporary relief, but two nights after I found him in the same state, for which I repeated the former treatment. Temporary relief

was again produced, but was soon followed by symptoms threatening delirium. He was then mesmerised with immediate relief. Mesmerism was continued for a few days, when he became quite well, and resumed his work.

Great benefit from Mesmerism in a case of Fracture of the upper Arm.

An elderly lady was found insensible on the floor of her bed-room. On my arrival I found her perfectly unconscious, with stertorous breathing, and the movement of the mouth described by French authors as "*pipe du tabac*." A copious bleeding restored her senses; and as I feared that such an attack would be attended with an effusion of blood on the brain, and consequently paralysis, I did not disturb the limb. On the following day she was unable to raise her hand to her head, although she had a perfect use of the fore arm, hand, and fingers. On examining the humerus, there was considerable extravasation of blood from the lower third of the arm, extending to the elbow. As it was evident that the bone was broken, the ends were put in apposition, and proper splints and bandages applied. The injured part of the arm became so painful as to disturb the patient's rest. I then had the limb mesmerised, and the first trial removed the pain. Mesmerising was repeated daily for ten days, and there was no further return of pain, although the injured part retained the green tint of extravasation for six weeks from the date of the accident.

Hæmorrhage from the Lungs, severe Head-ache, and Extraction of a Molar Tooth.

E. Haydon (like — Roper) had imprudently bathed in the river when he was very warm from running. This produced severe pain in the side, with cough and bloody phlegm, and severe head-ache. The family medical man attended him for several days, and gave him some very active medicines, which produced no relief. As he had been mesmerised by me at my *séances* two years before, he requested his father to fetch me. When I arrived, I found him very feverish, with cough, intense pain in the side, blood-spitting, and head-ache. As two years had elapsed since he had been mesmerised, I questioned my being able to put him into the mesmeric sleep under such intense suffering: but in less than *two minutes* I succeeded in producing deep mesmeric sleep. He then gave me directions how to mesmerise him in order to relieve him, which instructions I strictly followed, as prudent mesmerisers are always safe in doing so. I mes-

merised him once daily, for three days, when all his sufferings were removed, and he was able to resume his occupation.

The 30th November he came to my house to have a large molar tooth extracted, as it was much decayed and had pained him for several weeks. I put him to sleep in less than a minute, and he told me when to proceed. I extracted the tooth without the least consciousness of pain. Just before he came to my house, he had fallen down stairs, and bruised his back, for which he desired me to make a few passes down his back, and they soon relieved him. When I awoke him, he found the tooth out, and the pain in his back gone, without knowing the source of either removal.

Painless Extraction of two Teeth.

Mary Ann Long had two of her second set of teeth growing from the roof of her mouth. She was mesmerised in the presence of more than fifty persons, and the teeth extracted without the least consciousness of pain.

Another case of Tooth Extraction.

Miss Beedle, whose case is recorded in a former number of *The Zoist*, came to have a tooth extracted by me. As she had not been mesmerised for two years, I did not know how I should succeed, for she was suffering very acutely. However, I mesmerised her in less than two minutes, and, having deepened the sleep, I removed the tooth without the least pain being felt.

The more I see of operations under the influence of mesmerism, the more I feel astonished at the indifference, not to say contempt, which the majority of our profession evince at the most glorious discovery of our age.

JOHN B. PARKER.

VI. *Review of "Agnes, the Possessed, a Revelation of Mesmerism."* A tale by T. S. Arthur.

"While we are very much in the dark with regard to the *real agents or causes* which produce the phenomena of nature, and have at the same time an avidity to know them, ingenious men frame conjectures, which *those of weaker understanding take for truth*. The fare is coarse, but appetite makes it go down."—*Reid on Powers of the Human Mind*, vol. iii., p. 45.

"With these vast and *bottomless follies* men have been entertained. But we that hold firm to the works of God, and to the sense, which is God's lamp, will inquire with all sobriety and severity, whether there be to be found in the footsteps of nature any such transmission and influx."—*Bacon*, vol. iv., p. 488.

THE object of this tale is to discourage the employment of mesmerism, on the ground of the alleged submission of the

will of the patient to the will of the operator. The writer (a Mr. Arthur of the United States) fully admits the "existence of the power called mesmerism," but he assigns to it a disorderly, and therefore an evil origin; in other words, a spiritual or supernatural source. The mesmeriser, according to Mr. Arthur, possesses the ability of calling evil spirits from the vasty deep, but not, as it would seem, that of so readily remanding them back again to their black abodes. The evil spirit becomes, as it were, summoned by the very exercise of the manipulations; the will of the patient is thereby disturbed, and eventually placed under the control of another; moral injury is sustained by this loss of rationality and freedom, and the unhappy victim is brought into a most sinful condition; *i. e.*, "possessed" by a bad spirit; and therefore, as a natural conclusion, mesmerism is an art not to be sanctioned.

We do not propose, on this occasion, to enter into a refutation of the above most ludicrous notion; neither shall we ask, whether it be really true, as asserted in this tale, that one person in twenty is liable to any peculiar subjection of the will, as a consequence of being mesmerised; or rather, whether any such sort of subjection be not a most extreme and very unusual case; neither do we ask, whether in such extreme case, this mental subjection really does remain, in any such fashion or degree as here described, after the mesmeric sleep has passed off; or even if it so remain, whether such continuance of the influence would counterbalance or make void the enormous amount of benefit received through the mitigation of pain, or through the diminution and cure of disease; all these are points which the tale suggests, and which are open for our consideration, in answer to the allegations of our author: we simply propose to analyse his story, as it is given us, and to shew the inconsistency and absurdity of its details.

At the same time the tale is in certain respects not badly written, and some of the points are well put: the dialogues are sustained with spirit, except of course that the best arguments are all given to one side: the author is evidently a practised writer; and we may assume that he has done his utmost to prove his case: how completely his position breaks down, even with his own machinery and with his own opportunity of establishing his case, we will proceed to shew.

Agnes Wellmore, a young lady in delicate health, and whose nervous system, from one cause or another, had become highly susceptible of impressions, and, as a consequence, most sensitive to pain, is suffering from a distressing

tooth-ache, at the opening of our tale. For months her sufferings had been so severe, as at times to occasion almost a loss of consciousness. It is at last suggested that she should allow herself to be mesmerised, and so have the tooth extracted while she is in an insensible state. It so happened that at that time a Monsieur Flori en, an itinerant French lecturer, was in the town, giving a course of experiments on mesmerism. No one knew where he came from, or what his antecedents had been: but he possessed a good deal of intelligence and *much force of mind*, and by the attraction of his manners was able to interest nearly all with whom he came in contact. M. Flori en is sent for: his face and attitude express an intensely-felt purpose: but says a bystander, "I did not like the look of his face, and as to his eyes, there was *something snakey about them*." However, our heroine is soon thrown into a profound sleep, and the tooth is extracted without nerve or muscle quivering: but alas! though this apparent good is obtained, enormous mischief is effected at the same time. For according to the author's theory, the patient's will has been influenced by this one sitting, and this single mesmeric action. She need not, indeed, be again mesmerised *against her will*; but this is a mere play of words, for her will has been acted upon, and she *will not be willing* to refuse. The question, therefore, upon which the whole story hinges, is, how far any person who has been once mesmerised, may or may not have the will to decline to have the process repeated. "The gist of the whole matter," says the author, "lies in the effect of magnetism upon the *will*." Now it strikes us that this question is to be answered by what is philosophically called, induction,—or to speak more clearly, by the evidence of the most experienced mesmerisers on the subject. What is their opinion as to the fact? and what the result of their observation? Do they, for example, find that the success of a first sitting and a single submission to mesmeric influence, does so work upon any one patient's brain as to compel him or her to submit to the process again, in spite of a natural disinclination, until the will be brought completely under the mesmeriser's control. Judging from our own experiments, we must say that we regard this opinion of our author's to be as absurd in its notion as it is false in its fact. That a patient, who has been relieved from acute suffering, or who has obtained a refreshing night's rest by its aid, should be *willing* to recur to the influence again, is, we believe, both natural and true: it would be the same as to all other remedial agents: the potency of the physician in such a case would be as absolute as that of the mesmeriser;

and so far the will would be affected : but, on the other hand, are persons in health always ready or willing to be mesmerised a second time? and is it not a fact that many patients who for weeks have been subject to mesmeric treatment, and who have derived acknowledged benefits from its use, often abandon all application of its aid, in *spite of the earnest entreaties of the mesmeriser*, at the very time that they have before them the most certain prospect of a cure? This is notorious: whether it arise from idleness, or carelessness, or want of the power of perseverance, or from the tedium occasioned by lengthened attendance, or from contentment at the amount of the health or the benefit already received by them,—we repeat it, that it is a fact, and a fact very much to be deplored, that in opposition to the wishes and requests of the mesmerisers, numerous patients do discontinue their sittings, at the very time when it might be assumed, according to our author's theory, that the influence of the operator would have been rendered paramount. We consider this well-known fact to be in itself subversive of the above preposterous hypothesis. The truth is, that in cases of intercourse between man and man, and especially between man and woman, quite irrespective of and apart from mesmerism, the influence of a strong mind over one far weaker is supreme. It is in proportion to the relative strength and weakness of the two parties whose minds come in contact, that the ascendancy becomes developed. The strong-minded physician, equally with the strong-minded mesmeriser, carries his point, and enforces obedience. It is the same in religion, in politics, in study, in social and domestic arrangement, in everything, in short, into which the mind of man enters, that the strong will rules and the weak gives way. The strong-willed priest sways the mind of his delicate and gentle convert, as readily, if not far more readily, than does the most successful mesmeriser. Look to the annals of Methodism, Calvinism, Puseyism, Catholicism, Mormonism, &c., and see this great physiological truth established beyond a doubt. This argument, therefore, respecting the will might be made as conclusive against religion itself as much as against mesmerism. The will is there seen to be rendered prostrate under superstition, under idolatry, under the most false and pernicious practices, under customs that are alike repugnant to good morals and good sense. We might carry this argument to great length, and prove the truth of our assertion by an examination of its bearing on all the relations of life. To single out mesmerism, therefore, for its exclusive application, shews an ignorance of the mind of man, and an inattention to the

workings of the human brain. The will is not more chained or led in one case than in another ; not more by an evil-disposed mesmeriser than by an evil-disposed priest ; and certainly in our experience we have seen nothing of the supreme ascendancy and control of the operator over the patient, to which this tale of Agnes endeavours to give a colour : at the same time we must admit that we are not able to decide as to the amount of influence, which a gentleman with an "unpleasant expression in the look of his face, and with something snakey in his eyes," may be supposed to obtain. The fascination in such a case would doubtless exceed anything to which our poor power could hope to reach.

To return, then, to our story. This gentleman with "much force of mind, attractive manners, and snakey eyes," is invited to a large evening party soon after the extraction of the aforesaid tooth ; Miss Agnes and her friends are also there. The presence of Monsieur Flori en turns the attention of all to the subject of mesmerism ; and the evening had not far advanced before a circle is formed round the Frenchman, besetting him with questions ; when a pale and thin gentleman (evidently some wicked sceptic), at length observes with a confident air, "I don't believe you can mesmerise any one here." "I can," answers Flori en, "if I may choose my subject." Leave is granted him after a time ; and he selects Agnes, who with horror it must be mentioned, makes *no objection !*

Now here it is evidently assumed by our author, that his heroine had no power to offer any real resistance. Her first feeling respecting mesmerism had been that of almost unconquerable repugnance : but that feeling was changed ; because "the will was now changed ; and desire is from the will ;" in other words, Agnes had become "possessed ;" and her freedom of action was gone. Now whether this case be drawn from one in real life, we cannot pretend to say : in all probability it is so in the main ; but whether that be the fact or not, we see no necessity of calling up the machinery of an evil spirit to explain this young lady's compliance. Mesmerism had liberated her from very acute suffering : she was free from pain, and improved in health and spirits ; and out of a grateful feeling to M. Flori en, she was ready to oblige him, and also her friends who were present, by permitting herself to be mesmerised. All this is a natural and very common proceeding ; in short, of daily occurrence. What is there strange in the matter ? However, Agnes is soon asleep ; and we need only add that the phenomena, which were developed,

were of the usual order, and proved the susceptibility of the patient to mesmeric impressions.

We find a few days after, that the fair Agnes is still continuing to derive benefit. "I'm sure," she says, "that I am better since I was magnetized than I have been for a long time. The doctor was here to-day, and says that my pulse has not been so indicative of health for months as it now is." In fact, she becomes a regular patient of M. Flori n, and is placed under a systematic course of mesmerism: and seriously ill as she had been, and enfeebled in nerves and spirits, it cannot be denied, it is said, that her health visibly improved during the period of six weeks under which she remained under the Frenchman's care. And his power over her was great; for by a single effort of his will, he could throw her into the sleep-waking state.

However, at length the time is approaching, when M. Flori n will have to proceed onwards in his travels for his lectures and public exhibitions. He feels that he shall leave Agnes with regret: for she had developed in so remarkable a degree the faculties of the somnambule, that he is persuaded that if he had been able to remain, he could have investigated the higher phenomena of mesmerism by her agency with great success, and have attained the most astounding results; in short, "nothing less than a full penetration into the invisible world, and a revelation of the causes of all things which there lie concealed from our eyes."

It ought, now, however, to be mentioned that in consequence of opposition on the part of her lover, the mesmeric treatment had at this time ceased for about a week: still Flori n called daily to see Miss Wellmore, and to talk on the subject of mesmerism, and of her astonishing power. For this purpose he is allowed to have private interviews with her: what her friends were about all this time, we do not pretend to understand: for such meetings seem to be contrary, if not to the rules of society, at least to the regulations of prudence. Here is a foreigner, with engaging manners, whose character and history are perfectly unknown, permitted to pay daily visits to a young lady, not for the purpose of mesmerisation according to the rules of mesmerism in the presence of her family; but for the sake of making himself agreeable, and of talking on subjects with which her mind was full. We are all quite aware that these private and daily conversations are necessary for the sake of the story: for without them how could the fair Agnes be influenced? But they quite upset the author's theory: we want no evil

spirit, and no subjection of the will by supernatural possession, to explain the ascendancy of M. Florián. The means, by which he obtains his controlling power, are natural enough, viz., daily visits and daily flattery. An eloquent and attractive Frenchman, who has secured primarily a feeling of gratitude in the patient's breast for health improved, has the opportunity granted him of talking to this very susceptible girl about higher destinies, and the invisible world, and all that sort of exciting nonsense. "Already," he says, "has the morning star arisen as a gladdening precursor to the coming dawn. It is in your power to hasten the coming of the approaching day. It must come by means of some one. Who knows but that you may be indeed the heaven-sent agent?"

And this is a tale written to expose the dangers of mesmerism, and to prove how lamentably the will of the patient is prostrated under the will of the magnetizer. Listen to the language which the author puts forth in explanation of his views. "Such a state, (*i.e.*, the state of being willing to be mesmerised, in order to be cured of long-standing disease,) he (Ralph) clearly saw to be a disorderly one, and being disorderly, he very naturally inferred that it was governed by evil influences, for none other could reign over disorder." Ridiculous trash: well worthy, indeed, of a follower of Dr. Maitland, and of his puzzle-pated and bewildered school. If the ordinary regulations which the best mesmeric writers advise to be adopted in the intercourse between a magnetizer and the patient be but carefully observed, and we will answer for it, that no improper ascendancy will be obtained. But let an impressible girl be permitted to receive daily visits from an eloquent and attractive physician, or from an eloquent and attractive curate, and to hold private conversations with him on some favorite topic, and to be flattered about her powers, we want no ghost to tell us that the physician or curate would soon acquire an undue influence over her will. And should we blame medicine or religion, and not rather the relatives of the young lady for such a result? And why is mesmerism to be considered as so specially responsible for the folly or misconduct of those who have recourse to it? The charge is preposterous: and we should really feel a shame at entering into this lengthened refutation of so idle a fancy, did we not know that the views which the author of *Agnes, the Possessed*, is putting forth in this tale, are views which are receiving extensive circulation in a pseudo-religious circle.

To return, however, to our story, and to the next proof

of diabolical possession. Flori n so worked upon the feelings of Miss Wellmore at these interviews, and inspired her with such a desire of placing herself in his hands, "in order that she might become the medium of bringing down from the invisible world the knowledge of things more wonderful than any yet imagined," that she at last agrees to carry on with him a *secret correspondence*! The Frenchman, therefore, proceeds on his journey, and settles at a distant town: but his letters, we are told, arrive regularly, and are written with the skill of one who had an end to gain, and who *understood well the character* of the individual he was desirous of winning over to his purposes. Again we ask, where was the need of introducing the machinations of an evil spirit into the plot? A weak girl, and a cunning clever man, who thoroughly understands her character, meeting every day, and afterwards carrying on a private correspondence, constitute of themselves a very pretty story, without any need of supernaturalism. However, this secret letter-writing proceeds, till such a time as that Flori n by its means induces Agnes to undertake a visit to the same town, in which he is himself a resident. She has some relations there, with whom she is to be a guest. The day for her departure is fixed: and this very discreet young lady prefers to travel alone rather than wait one week, when she would have had the escort of a merchant, known to her friends, who could have taken charge of her. Such companionship would not have suited the views of our interesting heroine. What, however, occurred at the end of the journey, shall be told in the author's own words:—

"In the blindness of the one purpose she had in view, she had neglected to mention to any one but Flori n the precise time at which she would arrive. . . . But Flori n was too much interested in the fact of her arrival to forget the time. He was at the d p t for the cars, and ready to receive her. 'How glad I am to see you, my dear Miss Wellmore!' he said, grasping her hand, 'I have a carriage ready to convey you to your friends. Come!' To refuse this civility was out of the question. Even the wish to do so faded from the mind of Agnes. The baggage was quickly placed behind the carriage into which she entered with Flori n. The driver mounted his box, cracked his whip, and away they dashed over the rattling pavement," &c.

What happened to the fair Agnes, after the above act of folly and indiscretion, we shall not proceed to narrate. A young lady who can place herself alone in a carriage with an itinerant French lecturer of whom she really knows nothing,

deserves any fate that she may meet with, and is no longer a subject of interest. Let it be sufficient to say, that her subsequent adventures are all in keeping with the above most precious commencement; the author, however, finishes the chapter by informing his readers that his heroine remained sitting upon the chair in the room in which she was imprisoned by the Frenchman and his fellow-conspirators, "with every sense of her soul locked up and asleep, and all her wonderful organism in the possession of some evil spirit, who used it for a time as his own." (p. 112.)

This, then, is called a "revelation" respecting mesmerism, or a tale to prove the mode in which satanic agency works through its means upon the will. We feel that some apology is due to the readers of *The Zoist* for occupying any portion of its pages with what Bacon calls in the motto of this paper such "bottomless folly" and balderdash. But we must deal with fools after their foolishness. And we announce with regret, and also with amazement, that, in spite of the enormous sums that are annually expended in this country towards the instruction of the *soi-disant* educated classes, the nonsense which this silly story propounds, embraces a numerous body of believers. Dr. Maitland, who shews himself so wrathful if the clergy are accused of preaching against scientific novelties, has the especial honour of being the founder of this select sect. Henceforward, those fanatics should be called *Maitlandites*,* who teach that when a patient is receiving relief from the aid of mesmerism, the soul is fairly *walked out* of the body and the evil spirit fairly *walked in*. For this it is, which this theory respecting the will enunciates, and which the tale of *Agnes, the Possessed*, is intended to establish. And whether Mr. T. S. Arthur, its author, has succeeded in proving his own most alarming hypothesis, we must now leave our readers to determine.

But really, after all, we mesmerisers are in a sad case. First, we are sneered at for being dupes and idiots; then we

* Among those whom Dr. Maitland can claim as his followers, may be named a certain number of the *Irvingites*. A sermon on *Mesmerism and Spiritual Agency* has been preached and published by one of them, in which a debt of gratitude to the learned doctor is handsomely acknowledged. The Archbishop's late librarian must be proud of his disciples. As a specimen of their style of argument, we will give one short extract:—"Men perform things which it is impossible to account for, *otherwise than by the agency of spirits*. For let them say what they will of latent powers in human nature, we know,—every one must know,—that it possesses no faculty by which it can disclose what is being done in secret and distant places. *We need not argue the point*," &c. This cool assumption of the position that nature has no latent powers of the kind alluded to, without any sort of argument being permitted, is worthy of the Maitland school.

are libelled and called rogues and impostors: then, again, when the facts of the impostors are found to be too truthful to be denied, a vain theory about expectant attention is invented in explanation, and a dull physician, whose hatred of mesmerism and mesmerisers (on account, we presume, of their success) has become a subject of ridicule even among his acquaintance, writes a self-sufficient volume, ascribing all the phenomena to the action of the mind on the body, in which aforesaid volume he cunningly contrives to forget the very examples which tell against him.* Then comes forward the long array of spiritualists, with Professor Bush and the Swedenborgians in their train, who accuse us next of a hard and gross materialism for not adopting certain transcendental views respecting the bright inhabitants of the invisible world, who are said to be moving all around us and filling the atmosphere with their presence. With the thoughts and affections of these beauteous beings we are admonished that we might hold a daily and improving intercourse, if we would but address ourselves to them in faith. And, lastly, appears the gloomy school of the saturnine Maitland, which teaches that mesmerism is but too true a tale, and that the very blackest spirits from the blackest pits of Erebus are the patrons of that unholy art, having formed an especial alliance with the writers of *The Zoist*. Of any connexion, however, with such potent beings, we must, in all modesty, proclaim ourselves entirely innocent; whether they be—

“Black spirits or white,
Red spirits or grey;”

Whether they bring with them blasts from hell or airs from heaven; whether they be the gracious loving forms, with

* We call the especial attention of our readers to the following extract from an article in the *British and Foreign Medical Review* for October, 1852:—“The influence of concentrated attention, especially when accompanied with the expectation of a change, in modifying the organic functions, which is the real agent, as Dr. Holland has so well shewn, in the cures worked by mesmerism, &c.”

There are two points peculiarly worthy of observation in the above quotation.

1st. The *British and Foreign Medical Review*, the great quarterly organ of the profession, is at length driven to admit by the force of evidence, that cures are worked by mesmerism! Let not this confession be forgotten: there it is, printed, published, and circulated among the faculty, without, however, one word of shame or regret being added thereto, for the scandalous insinuations in which the medical world has indulged against the character and conduct of our patients.

2nd. It is said that “Dr. Holland has so well shewn” what is the real agent of mesmeric action. This he has shewn by utterly ignoring all the well-authenticated facts which contradict his theory. A curious system of proof! but thus it is that medical writers go on repeating, one after the other, arguments and statements which have been refuted again and again.

whom Cahagnet's somnambules and Dr. Haddock's Emma hold a sweet communion, or the foul fiends that seized upon the soul of "Agnes, the Possessed;" of all or any of these spiritualities we know nothing,—we have seen nothing,—and we can say nothing. Our experiences relate to manifestations of far less exalted origin, and of far more practical purposes. Ignorant, however, as we are of these unearthly visitants, there are "spirits" of whom, alas, we have seen and known a great deal too much. Of the spirit of *falsehood*,—of the spirit of *folly*,—of the spirit of *fanaticism*,—of the spirit of *misrepresentation* and of the *suppression of truth*,—and of those who have been "possessed" and led by these bad spirits, we have many a "revelation" to unfold, and many a dark picture to portray. By these evil natures have we been pursued and persecuted without remission or remorse; and such has been the implacability of their rage, that no stone has been left unturned, and no means unattempted, to deter and drive us from our course. And such, indeed, was the loudness with which they screamed and gibbered, and such was the activity with which they beset us on every side, (for their name was legion,) that many who looked only at the outside of things, and who loved to coalesce with the winning faction, deemed that our cause was hopeless, and parted from our company, *in spite of their own convictions*. But a brighter sun has been beaming upon us for many a day: and though at times the malignity of our enemies will not allow us to proceed onward unassailed, still it may be seen, that their spells are becoming less potent every hour, that their circle is being narrowed every year,—and that the good cause, in which we have cast our venture, is approaching to a certain, and not distant, triumph. For ourselves, not even when the sky was most dark and overcast, did we ever for one moment quail or blench in our faith, or deviate one hair's-breadth from our path. From the first we have relied upon the integrity of our purpose, the accuracy of our observations, and the fidelity with which we have adhered to nature, and to nature's laws and developments; and in spite of the host of evil spirits that have been leagued in enmity against us, upon the aid of *one good spirit only* have we trusted, and with the weapons of *one good spirit only* have we fought and conquered,—and the name of that good spirit is—**TRUTH**.

VII. *Cure of diseased Gums: and a case of remarkable Clairvoyance.* By Mr. CHASE. Communicated by Dr. Elliottson.

"It is plain from the whole history of human religion and of human philosophy that, in the uncultivated periods, men have been prone to imagine in all that surrounds them and happens to them the action of some power superior to themselves, operating *especially and immediately* on each separate occasion. As civilization advances, the domain of the preternatural recedes, *law* is found to embrace continually more and more, the exceptional and the occasional is found to be less and less frequent, and at length the conviction rises clear and well defined that in the divine creation *all is subject to law*, and that it argues no exalted conception of the Maker of all things, that He should be interesting, correcting, and adjusting defects in his own works."—*Bampton Lectures*, delivered before the University of Oxford, by H. B. Wilson, B.D., late Fellow and Tutor of St. John's College; p. 121.

Vittoria Lodge, West Clifton, Bristol,
March 2, 1853.

DEAR Sir,—Should you consider the following case worth transmitting to *The Zoist*, it is at your disposal: the young lady has consented for her name to be published.

Miss S. Smith, milliner and dress-maker, Shaftesbury, suffered for more than two years from a remarkable disease of the gums. It began to show itself when she was recovering from a severe fit of illness. At that time *many remedies* were applied: but they *only appeared to aggravate* it, for the disease so increased that it was with difficulty she masticated. The pain and inconvenience became so great, that she has frequently told me she was unable to bite off the cotton she sewed with. But this was not the worst: for her teeth so decayed that she was reluctantly compelled to discontinue every kind of meat, and found it very difficult to eat bread. When I first saw her (March, 1852) she was living entirely upon sops, baked and boiled fruit, &c., and had done so for a considerable time. As can be easily imagined, such a *regime* was not likely to be conducive to her general health, especially with her sedentary employment.

I had been going daily to the house for several weeks to mesmerise her brother, who suffered from epileptic fits of a most extraordinary character, (a beautiful case for the pages of *The Zoist* some future time,) when one day she told me what a long time she had been a sufferer in her gums, and shewed them to me. Not being a medical man, I know not what to call the disease: but over or under each tooth, there was a very red spot unlike anything I had ever seen before, and the teeth were injured, I have no doubt in consequence of having so long used various astringent applications for the purpose of strengthening the gums. Mercury may have been

administered. From the incisor and canine teeth all the enamel had disappeared; I need scarcely say to the great mortification of the young lady.

I said there could be no harm in trying mesmerism: probably it would effect a cure, though I had never tried it in any case of the kind. I was very much engaged at that time, and could only afford from ten minutes to a quarter of an hour. However, I made very slow passes over the face, &c., for a month, at the end of which time she was delighted to find that she could not only *masticate bread and butter*, but *meat*, and, what was no small joy to her, *bite off her thread again*. From that time to the present she has had no pain or trouble with them, excepting so far as their appearance is concerned, and *can eat with comfort what other people can*.

When at her house one day in June last, having an hour to spare, I tried to mesmerise Miss Smith. In a quarter of an hour she was deeply entranced, and I was pleased to discover that she possessed the faculties of introvision and medical instinct. Since that time she has examined a great number of persons of all classes, from the peer to the peasant.

Having a sister-in-law in Bath, who has been suffering for five or six years from epilepsy, and gradually getting worse, Miss Smith kindly obliged us by coming to examine her a fortnight ago, when I was on a visit to my brother, S. Chase, 5, Saville Row. I had been urging them to try mesmerism, for everything had been tried that could be thought of: but she continued to get worse, and, as it was a case likely to require very judicious treatment, I was anxious that the clairvoyant should see her first, and tell me the *cause* of the fits, if possible. As the examination was a very interesting one, I will subjoin a very brief account of it.

After she was put into the sleep, she requested my sister-in-law to give her hand. In a few minutes she said, "Medicine will never cure her; the principal cause is the too rapid circulation of the blood, it is *now* flowing as fast again over the brain as it ought. What a good thing it is you have not tried to mesmerise Mrs. Chase: a single pass made *now* over her head with both your hands would bring on a fit." I did not feel inclined to try the experiment, for on one occasion last summer she had examined a young man who suffered from fits, and saw a mass of dark matter on the cerebellum, telling me at the same time that, if I made passes over the back part of his head for three minutes, he would, *when in mesmeric sleep*, have a very heavy fit. I was rather incredulous, and the following night when I had mesmerised him I tried the effect a few passes would have on that part; for I

had made hundreds over him when standing before him without such a result. But on this occasion I soon had the truth of her prediction verified. For in less than three minutes I saw that I had done mischief, and should be punished for my unbelief. He was a tall and powerful young fellow, and it was with difficulty eight stout men could keep him on the floor: but his raging ceased the moment I placed my hand on the epigastric region.

I must, however, proceed. The clairvoyant continued:—"Your sister must have a female to mesmerise her for the first month or six weeks: but mind, the female must not make the passes over her head; she must make them from the neck to the feet for ten minutes twice a day; after that time a man may do it: but at first the influence from a male mesmeriser would be too powerful; she could not bear it." I said, "Is there any other cause for these fits?" "Yes," she replied, "I see a number of worms in her stomach, and they are partly the cause; stop a minute, and I will tell you how many there are: five large and eighteen small ones; the larger ones are of a light brown colour, quite round, and upwards of four inches long; the smaller ones are quite white, flat, and about three quarters of an inch in length:—nasty things! she must take some salt and water twice every day to destroy them."

Some time ago my brother and his wife saw a worm which came from her, of the exact appearance and size described by the clairvoyant.

Many other interesting things were said by her, but I fear that already I have spun my communication to too great a length.

There is a gentleman residing in Bath, the nephew of a great man who died last year, whose opinion has considerable weight with my brother and his wife. He has called the clairvoyant a sorceress, and expressed his hope that they will have nothing to do with her. I fear he has succeeded in preventing her being mesmerised for the present, and perhaps altogether.

If, Sir, these pages are of any interest to you, you are at liberty to make what use you please of them.

Believe me to remain, dear Sir,

Yours very respectfully,

Dr. Elliotson.

C. W. CHASE.

VIII. *Cure of a diseased Toe, condemned to amputation by Mr. Norman, surgeon, at Bath: and an instance of clairvoyant knowledge of disease and the remedy.* By Mr. S. D. SAUNDERS, Clifton. Communicated by Dr. Elliottson.

“Another false meteor which has visited the world at various times now flourishes somewhat under the name of the dreamer—Mesmer. Now, this so-called science has no pretension whatever to the name, as even its advocates say that the knowledge and the influence of it can only be felt and possessed by a few. . . . But what most provokes one's ire is, that the doctrine of Mesmer has been introduced into the treatment of disease,—that persons who are otherwise sensible people, believe that they, (knowing nothing of the medical art,) can cure by this mysterious agent, the most formidable complaints; and not content with believing this absurdity themselves, they make the most strenuous endeavour to procure converts to their faith, of which they have so much dread on some other occasions, and unscrupulously intrude themselves into the chambers of our patients, persuading them that they can cure disorders much more quickly than we can, and even diseases which we make no pretension to do more than palliate, inducing the poor creatures to believe, and probably believing themselves, that they can give an earthly immortality to our frail and perishable bodies.”—Address of Mr. Norman on taking the chair as President of the Bath and Bristol Branch of the Provincial Medical Association. *Provincial Medical and Surgical Journal*, August 18, 1852.

A YOUNG lady, by the name of Werrett, living upon Combe Downs, near Bath, called upon me when I was residing at Ivy Cottage, Bath, and stated that she had been suffering for a very long time from a disease in her great toe. She had been under Mr. Norman, surgeon, of Bath, who had tried everything he could think of *without producing the slightest benefit*, till at last he came to the conclusion that the toe *must be amputated*, and that *immediately*. Miss Werrett at this time having become acquainted with a family named Parsons, and being told by them that I had with the agency of mesmerism cured the mother of rheumatism, the uncle of rheumatism, the eldest daughter of deafness, and the third daughter of consumption, requested I would try and see if by mesmerism I could prevent the necessity of her toe being taken off.

She had on at the time a large cloth slipper, and said she had, owing to the pain, been scarcely able to walk from her home to my house, a distance of about half a mile. I did not examine her toe, but she told me that there was an ulcer on the upper part just behind the nail and over the joint. I placed her in an easy chair and tried to induce the sleep: but could not succeed. I therefore directed my attention entirely to her toe, and made strong passes. Sometimes I made the passes from the forehead to beyond the toe. The only sensation she felt was a slight tingling and drawing as the hands passed over the disease. *At the end of the first*

sitting she felt her toe much easier,—that is, after I had blown upon it. I very often find that my patients feel additional benefit after I have blown over the part that I have been mesmerising.

Miss Werrett came to me altogether about fifteen times, and at last she was able to wear her ordinary leather boots and shoes without feeling any pain, or limping in the slightest degree.

This took place in the year 1846, and on my removal to Clifton I entirely lost sight of her. But about a year ago she met my mother in Bath, and asked my mother to thank me for my former kindness to her, and say that her toe had remained quite well up to that time.

Effects of the Upward Passes.

About a fortnight ago I had been over to Bath, and on my return in the afternoon I found Mrs. Saunders in bed experiencing the greatest sufferings. She was almost frantic with pain in her right side just under her breast. She told me that she had been suffering in this way for upwards of two hours. I immediately made two or three passes over her face, and she went as usual into the mesmeric sleep. I then questioned her as to her disease, and what ought to be done. She said, "There is a little lump in my side like a very large pea or small marble; it looks rather yellow and is gritty; and, if it remains where it is for twenty-four hours, it will become hard and I shall never get rid of it. You must make *upward* passes, from my side, up my chest, to my mouth; and I shall be sick and bring up the lump." I asked if the downward passes would not be best. But she replied that they would not get rid of the lump. I therefore made upward passes with both hands, and in about five minutes she vomited some phlegm and also a kind of gritty matter. She said, "There, part of it is up, but not all: you must stop a little." In about a quarter of an hour she told me to resume the upward passes. This I did, and she was again sick, and threw off a little more of the gritty matter. She said, "Now it is all off, and you must make the downward passes to soothe me." I made them, and in about half an hour she was able to get up; and before bed-time she felt herself quite well. Her reason no doubt for prescribing the upward passes was that I had mesmerised her in that way to bring on vomiting some little time before, when she was suffering from an attack of bile.

S. D. SAUNDERS,
Penrose Cottage, Clifton, Feb. 12, 1853.

N.B. May not the phenomenon of sea-sickness be explained by the upward and downward passes?

* * In No. XXII., p. 202, is a beautiful cure of a lumbar abscess which Mr. Norman had said would prove fatal in two years. After the cure the patient rode recklessly about, had many falls, and brought back the disease (see No. XXXIV., p. 224). Compare a similar cure in No. XXXIII., p. 25.—*Zoist*.

IX. A Review of "*What is Mesmerism?*"

"Ye shepherds—tell me,
Tell me—tell me—tell me."

The Wrath.

OUR cause must be, indeed, thriving and making no unimportant progress, if we may form a judgment from the number of missives that are sent out to arrest its course. There is no more certain sign of success than the small-pamphlet-opposition. Here is another little publication, full of maledictions and Maitlandism,—quoting Scripture with a happy inappropriateness,—raising up giants for the satisfaction of knocking them on the head,—reproducing arguments which have been refuted again and again,—conjuring up the most alarming consequences from problematical contingencies,—seeing nothing but mischief and evil in that which in itself is so full of good,—and overlooking, with the cold bigotry of a theorist, the vast amount of relief and blessing which our art, judiciously administered, is capable of communicating to the race of man.

"What is mesmerism!" asks our fanatical author, with his hair bristling all on end, like quills upon the fretful porcupine. "Look back at the ten volumes of *The Zoist*," (we might, if we so cared, tell him in reply,) "and you will there see that mesmerism is a gift out of the mighty storehouse of nature, full of mercy and comfort and health to the suffering and to the miserable." But though we cannot spare time to inform our mystified author "what mesmerism is," we will at least have the pleasure of instructing him as to what it is *not*. It is *not* anything that can be considered, even by the most forced construction, as now "forbidden to the people of God" by the books of Moses. It is *not* anything, to which the numerous passages of Scripture, which are quoted in this pamphlet, have now, if they ever had, the slightest application. It is *not* anything, as it is recommended to be practised by those who contribute to our

pages, which can be called a dealing with "necromancy and familiar spirits," or a pretension of working miracles and signs. There may be those who have used, or still use, mesmerism for such purposes, for what we know,—for instance, among eastern nations at this moment: but how does that affect the question, supposing such to be the case? There have been fire-worshippers before now: nations or tribes, who have either worshipped the fire itself, or made use of fire as a means of communication with the other world, and of appeasing or controlling imaginary demons by its light. The prohibition of fire in our domestic arrangements might, according to our author's principles, be as much enforced as the prohibition of mesmerism.

However, the principal point in this pamphlet relates to the Maitlandite view, that the will of the patient is subjected to the will of the mesmeriser during the sleep, and while the influence is in full work on the system. This subjection, of course, is very distinct from the influence over the will, which is also said to exist *after* the sitting, and between the intervals of sleep; upon which we have already touched at some length in our review of *Agnes, the Possessed*. As to this subjection of the will during the sleep, we fully admit the fact, and regard it as one of our most curious phenomena: and where is the harm of it, if it be properly exercised by judicious mesmerisers? That this power might be *abused*, like every other power or every other gift, we do not deny: the evil-disposed may do what is evil with that which is alone excellent and good. But we are weary of this argument drawn from abuse; and we only ask in reply, what is the mischief that arises from the simple, harmless, inconsequential experiments that take place at a mesmeric sitting, to prove the influence of the operator over his patients? Even if there were any mischief, would it be enough to counterbalance the immense amount of benefit received in the matter of health?

The truth is, argument is of no use in a question of this sort. It is a matter of sentiment and feeling, or rather of prejudice and misdirected zeal, the effect of the novelty and strangeness of the phenomena; and those who are influenced by considerations of this nature are inaccessible to argument, even were the arguer a Bacon or a Newton. We remember, for instance, to have heard it strongly asserted, that expeditions to the North Pole were very sinful, seeing that Providence, by the barriers of ice that were purposely placed in the way, had clearly not intended a passage to be forced in that direction. More lately, the use of chloroform

in surgical operations was objected to, on the ground, that pain was part of the inheritance of man; and that to annihilate pain, was to oppose God and upset his word! And we have known some very interesting bodies gravely contend against the propriety of railway travelling, because the pace, at which the trains proceeded, was infinitely faster than that which poor human beings were authorized to attempt. Men tried, it was said, in all these schemes to exceed the *natural limit* by which their Maker had intended to hem them in! And they who talked this nonsense, deemed themselves very religious all the while, and very superior in piety and virtue to those who did not so talk. Again we say, that there is no use in reasoning with fanatics like these, any more than in reasoning with the writer of this pamphlet. Sentimentalism must have its swing: and we shall not waste any further time in endeavouring to make it wiser.

X. *Indisputable Clairvoyance of M. Adolphe Didier.* By the Rev. CHAUNCY HARE TOWNSHEND. Communicated by Dr. Elliotson.

“You assure me solemnly that you do not tell the Medium anything. I declare unequivocally that you *do*. It is the same in cases of clairvoyance: you *tell all*, and fancy you are told: you do not tell it in so many words, but unconsciously you are made to believe the very thing you believe is communicated to you.”—Mr. G. H. Lewes, *Leader Newspaper*, March 12, 1853; p. 262

My dear Elliotson,—As you were so good as to think my slight communication respecting Adolphe Didier sufficiently interesting to find a place in *The Zoist* (No. XL., p. 409), I am induced to give you a more detailed account of the circumstances referred to in my former letter.

My friend, Mr. Lawrence, now residing at Geneva, (and who has derived much benefit to his health from mesmerism,) invited me, in September last, to come and test the clairvoyance of Adolphe Didier. The day after my arrival at the *Hôtel de l'Ecu* at Geneva, about a quarter past 11 o'clock in the morning, Mr. Lawrence entered my apartment, introducing to me a quiet pleasing-looking young man, of an agreeable honest countenance, and a gentlemanly exterior. This was Adolphe Didier. As my time was limited, I did not waste the moments in conversation, but soon threw Adolphe into the mesmeric state by the usual passes. In him I did not perceive any of the convulsive contortions of countenance which had preceded the sleep of his brother Alexis. With a slight sigh and a shiver, he closed his eyes

in less than five minutes from the first mesmerisation. Asking him if he slept—if he were clairvoyant, I received affirmative answers. I now begged of Mr. Lawrence, who sat slightly removed from us, to be attentive to my questions, and to Adolphe's answers, in order that I might have a corroborating witness of what should pass. My first question was (I translate the French, in which the whole conversation was carried on), "Can you see a *person* (I was careful *not* to name the sex) whom I know at Lausanne?" Answer—"I shall be able; but you must first lead me to Lausanne by your thoughts." Then, after a pause, "I embark on the steamer—I go up the Lake—the vessel stops at various places—I am now opposite a small town (this was Ouchy)—I get into a boat—I land—I walk up a broad road—up hill—now I turn to the right." (Here I must observe that Adolphe never had been at Lausanne). "Now I see a house to my right," (here he paused :) "the house stands in a sort of angle, *between two smaller roads than the one by which I first came*. It is very near the road. I go up steps to the door—I enter a not large vestibule; from this I go into a salon. There is a door open in the salon, which connects it with another room. The two rooms seem to me almost like one large apartment that stretches quite from one end of the house to the other." "And where is the person who lives in the house?" I asked. "Wait, wait," said he; "there is no one in the salon. I go up stairs (again a pause)—*Je vois une dame*," (this was uttered very slowly.) "Describe her," said I. Now followed a very accurate description of the lady—my cousin—Miss C——, on whom I had thought. The features, the hair, way of wearing it, &c., were all correct. Now, without further question from me, Adolphe went on, "*Quelle drole de chose elle met sur la tête*." I fancied this odd head-dress might be my cousin's "wide-awake," in which I believed she was accustomed to ride out. With this idea I asked for a description, but was surprised at Adolphe's insisting upon it that the article in question was, "*un filet brun*." In vain I tried to get him away from this (as I thought) false scent. He persisted in the "*filet brun*." Now again he began to exclaim, "What an odd dress this lady wears! She has the upper and lower part of her dress quite unlike! The upper part is more like a man's—a sort of jacket; then there are skirts of quite another material." I must here observe that I thought this was a clumsy description of a riding-habit. It is necessary also to remark that, never having seen Miss C—— in her riding-dress, save once casually when she was attired in a full habit and wide-

awake, I was fancying all the time that Adolphe was very incorrect—a surmise, however, afterwards disproved. Adolphe went on, “She goes to the window—she looks out anxiously—she is doubting about the weather: ah! she is wishing to go out on horseback. *Monter à cheval!* (he repeated) *c'est sa passion d'aujourd'hui!*” Here I was indeed struck; for nothing could be more true than this assertion. Adolphe now seemed fatigued, and asked me to give him a few passes, which he declared refreshed him. From this quiescent state, he suddenly and spontaneously (and I must own this is one of the most extraordinary instances of true clairvoyance I ever met with) cried out, “I am at a point of time *anterior* to that of which we were just now speaking. I see the same lady in another room—in another house. What I see happened *before* you left Lausanne for Geneva. She sits in a large arm-chair by the fire. You are sitting on another chair (*not* an arm-chair) facing her. You are telling her about your going to Geneva: you seem interested: you lean forward in your chair. I see you both perfectly!”

Now I must observe that the circumstances described were rendered remarkable by this, namely, not only that the whole was true, but that the visit of Miss C—— to me just before I left Lausanne was *accidental*. In passing, she had seen my carriage at the door—had entered to ask where I was going, and had been seated exactly as described while I was speaking of my going to Geneva.

These are the chief circumstances of Adolphe Didier's clairvoyance, as witnessed by me; and to the correctness with which I have narrated them my friend Mr. Lawrence can add his testimony, though all was an enigma to him until (the somnambulist having gone away) I explained to what lady the revelations had alluded, and how far they were founded in fact. “But,” I added, “I think Adolphe was wrong on some points; namely, about the being able to see from one end of the house to the other—about the brown net and the dress—possibly even about my cousin riding out at all to-day, for I believe it is not her day for going to the riding-school.”

But now comes the most singular part of the business. On returning to Lausanne, I related the whole history to Miss C——, pointing out where I thought the somnambulist had made errors. What, however, was my surprise to hear her say, “But he was *not* wrong. The day you left Lausanne, I opened the door between my two rooms, to let in the warmth from the stove in the dining room, and so they have remained ever since.”

"But," I said, "he was wrong about the brown net?"

"Not so! I was putting on a brown net to keep my hair up: I will shew it you. I did not wear my wide-awake that day. Moreover, though *not* my regular day for riding, I went to take a lesson, because the days had just been changed. I also had put on only my jacket, but had my usual dress below it."

"And what o'clock was all this?" I still rather incredulously asked. "Between 11 and 12," replied Miss C——.

This indeed was the very time I had been questioning Adolphe. In short, it turned out that he had been right in every particular, and even the apparent failures substantiated more the accuracy of his assertions.

This I declare to be an accurate account of one of the most searching investigations possible. No leading questions were asked: the somnambulist almost spontaneously made the statements. I tell but the truth, and leave the readers of *The Zoist* to draw their conclusions.

Believe me, my dear Elliotson,
Very faithfully yours,
C. HARE TOWNSHEND.

London, March, 1853.

NOTE BY DR. ELLIOTSON.

In the most interesting and instructive history of his case of cataleptic insanity, No. XXIII., Mr. Parsons, at p. 357, gives the following report of the events of "Tuesday, June 6:"—

"Various feats of clairvoyance, concerning the school, which we verified: and, strange to say, the things had been accurately described, but had happened and ceased half an hour before he described them to us as passing at the moment."

In my note to the case I wrote as follows:—

"The curious circumstance of clairvoyants communicating a knowledge of things as now occurring which had occurred just before is well established. What is stated at p. 357 as having happened on June 6th is similar to what was noticed by Capt. James at Dover in one of his clairvoyants. I recollect being informed of it by Capt. James at the time; but, wishing for minute particulars, I requested the Captain to give me an account in writing, and he did so upon the 17th of the present month.

"With respect to the case of clairvoyance to which you allude, I will endeavour to give you as correct an account as possible of what occurred.

"About three years since, a servant in my employ exhibited during the mesmeric sleep very extraordinary clairvoyant powers. Some

friends having one day desired to witness my experiments, the servant was mesmerised, and, after giving various proofs of the possession of the faculty of clairvoyance, I suggested that two of the party should withdraw to another room, in order to prove whether the patient could describe what they were doing.

'After the lapse of a *few minutes*, I desired the patient to look into the room in question and to tell me what she saw. After a *short pause* she said, "I see a gentleman and a lady in the room; the gentleman has got a bonnet on his head." Another pause; she then exclaimed, "Oh! now the gentleman has got upon the table with a candle in his hand."

'Soon after this my friends returned to us, and I asked them what they had been doing. Their account agreed in every particular with the patient's, except as to the time. It appeared that the gentleman had actually put on a bonnet *on first entering the room*, but took it off again *immediately*; and after some *considerable delay*, at length got on the table with the candle in his hand. I perfectly remember that, on comparing notes, we found there must have been a lapse of nearly five minutes from the moment my friend removed the bonnet from his head and the moment my servant declared she saw it on him.'

* * M. Adolphe Didier at present resides at No. 26, Charlotte Street, Fitzroy Square.—*Zoist*.

XI. *A very recent and remarkable Clairvoyant Dream.* Communicated by Mr. Charles Herbert Cottrell to Dr. Elliotson.

"Now I think it is not unlikely,—it certainly is not impossible,—that our minds may have, even now, faculties which lie dormant at present (as the power of sight does in a blind man)."—*A View of the Scripture Revelation concerning a Future State, laid before his parishioners by a country pastor* (now the Most Rev. Richard Whately, D.D., Lord Archbishop of Dublin); lect. v., p. 124.

"Hawley Lodge, Barnet, Feb. 25, 1853.

"SIR,—I send you the following very curious *fact*, which I think you may like to put into *The Zoist*. The accompanying paper is drawn up by our physician at Colney Hatch, and the matter came before me as a visiting justice of that Asylum, so that I can verify it of my own knowledge. It is, however, necessary to add some explanation.

"The patient in question was eating his dinner, when a piece of meat got into his throat, and although Mr. Tyerman was immediately called to his assistance—did everything that surgical aid could effect, even to making an external opening in the throat, he failed to save his life.

"You will see that it is but an ordinary case of a dream

coming true, as the phrase is: but the woman's conviction of its truth was such that she came from Poplar some eight miles to see if the dream were true, and, had it been a visiting day, she would have been *in* the Asylum at the moment of the event occurring.

"Your obedient servant,
"CHARLES HERBERT COTTRELL.

"It seemed to make a great impression on Mr. Wakley at the inquest."

Particulars with reference to Mrs. Simmers's presentiments of the sudden death of her husband.

Jan. 25, 1853. An hour or two after his decease Mrs. Simmers came to see me, and stated that during the previous night (Monday), she awoke terrified several times under an impression that her husband was by her side in the act of dying from suffocation whilst taking food, making a gurgling noise in the throat.

The conviction that some fatality had happened to him induced her to rise early and call upon her landlady to acquaint her with the circumstances.

She then came to the Asylum upon an unusual day of the week (Tuesday); Monday and Thursday, the usual visiting days, being the days on which she had always previously called to visit her husband: and requested the porter at the gate to send a messenger to her husband's ward and make enquiries as to his state, having also related to the porter (Haslett) her above described convictions. The messenger returned with a favourable report of the patient: but in the interval occupied by his return the fatal accident occurred. Mrs. Summer's having, however, received a favourable message left the lodge to return home, but, being late for the train, received at the station intelligence of the facts. Her landlady (besides the porter Haslett) has corroborated Mrs. Simmers's statements.

D. F. TYERMAN.

Mrs. Simmers's address is 15, James Street, Poplar New Town.

NOTE BY DR. ELLIOTSON.

I am inclined to believe that clairvoyance independent of mesmerism occurs more frequently in sleep than in the waking state. References to all the instances of clairvoyance recorded in *The Zoist* up to October, 1851, will be found in No. XXXV., p. 234. Among the examples of clairvoyance

without mesmerism in a dream, are that of Goethe's grandfather, No. XX., p. 344: of Gasparus Van Sparr, No. XXI., p. 54: of a friend of Dr. Davey, No. XXXI., p. 328.

Clairvoyance in dreams is frequently not a copy, but allegorical, figurative. In my note on clairvoyance in No. XXIV., p. 375, I said:—

“If clairvoyance takes place in dreaming, it may give rise to imagery; and so commonly was this known in ancient times that professed interpreters of dreams were consulted. When I reflect upon the unquestionable unconscious working of the brain, upon its unconscious reception of knowledge from without—upon its unconscious acting upon this knowledge, upon its unconscious and irresistible willing,* I can conceive that a clairvoyant may not understand his clairvoyance: and another sagacious person, perhaps another clairvoyant, may be required to interpret for him.”

These facts all presented themselves to my own observation: and, as in ordinary clairvoyance in the waking or sleep-waking state the clairvoyant information is occasionally given with a degree of hallucination,—the fancy of an imaginary being or book (No. XXIV., p. 337) communicating it, so such appearances sometimes take place and communicate the information in clairvoyant dreaming.

“Certain excitement of various portions of the brain, if not of other divisions of the nervous system, gives the appearance of unexisting 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 ig-

* “Though I have always contended that what appears the attraction of parts is an act of the will, I confessed that if I stiffened Miss Barber's arm in her waking state, and drew it by tractive passes, the movements of the arm were excited unconsciously, and to her astonishment, p. 221. But they do not occur, unless she knows of my tractive passes: and I had a patient, Miss Emma Melhuish, who did anything that I said she would, though she did not if I requested or commanded. ‘Whatever movement I said would occur of any part, it did occur.’ I asked her how all this happened; and she replied, in the gentle voice which had always characterized her mesmeric sleep-waking, ‘that she did not know,—that she heard what was said, and that she knew her arm went up, but could not tell why,—that she did not try to lift it up,—she could not help it,—and when it was up she could not put it down again; but, when I said it would go down, it did.’ No. IV., p. 434. That will was exerted, was proved by seeing being required in Miss Barber's case, and hearing in Emma's case, though the willing of both was unconscious. But the fact in Miss Melhuish's case was an *experimentum crucis*; for, as no tractive pass was made, there could be no physical attraction,—nothing comparable to magnetic attraction. The brain heard and willed—and this was all. See No. V., p. 70.”

norant—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 was 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 most interesting case.

“It was not till the following year that I met with the work, presented indeed to me by Dr. Despine, and found that the *impositions* of the Okeys, as the deeply learned British medical journalists, Mr. Wakley, Dr. Conolly, Dr. Forbes, Dr. James Johnson, and professors and practitioners termed them, had been performing at the same time, in a little Swiss town. Miss Estelle was but 11 years old, five years younger than Elizabeth Okey, and yet devised almost the same set of phenomena. Of course Estelle and the Okeys had laid their heads together and had daily correspondence by post. Estelle’s 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. Metals and crystals had peculiar effects on her. She saw globules of light, and blue and red lights: could be sent to sleep by electricity: and had the power of inducing her own somnambulism. Socrates appears to have been a clairvoyant, but to have had one tinge of insanity with it. He fancied that a certain being attended him. This hallucination justifies Mr. Lelut in pronouncing him so far a monomaniac.

“As monomaniacal delusion is only a casual accompaniment of clairvoyance, so it sometimes ceases to attend it. The Okeys lost it while still exhibiting as much approximation to clairvoyance, if such it should be termed, as ever. They afterwards were satisfied that it had been an illusion, and explained it by saying that a degree of delirium had been at one time united with one of their mesmeric conditions. The peculiar modes of detection mentioned at pp. 338—40, as employed by Mr. Parsons’s youth, appear to me to be the result of an insane condition: and his mode of telling the time by an imaginary dial, p. 338, to be the result of at least eccentricity. I conceive that Frank had an extraordinary faculty of judging of time, but went through certain unnecessary processes, which, however, he sometimes made necessary, and yet not always, for he sometimes judged accurately without them (p. 355 and perhaps 353).”

Ancient writings are full of examples of clairvoyant dreaming, in which the information was given by the imaginary figure of a being.

These observations, made by ourselves in the dreams of ordinary sleep and in sleep-waking, are precisely those which were made by the ancients. Dr. Potter, Archbishop of Canterbury, in his *Archæologia Græca*, when treating of divination by dreams, says that dreams of a predicting kind, “commonly call’d *Divine*,” were of three sorts. “The first was *Χρηματισμὸς*, when the Gods and Spirits in their own, or under an assumed Form, conversed with Men in their Sleep:” as when the Form of Nestor advised Agamemnon in his sleep to give the Trojans battle. “The second is *Οραμα*, wherein the Images of Things which are to happen are plainly represented in their own Shapes and Likeness; and this is by some call’d *Θεωρηματικὸς*:” as when Alexander the Great dreamt that he was to be murdered by Cassander. “The third Species, call’d *Ονειρος*, is that in which future Events are revealed by Types and Figures; whence it is named *Ἀλληγορικὸς*, an *allegory*, being, according to *Heraclides of Pontus*, a *Figure by which one Thing is express’d*, and another signify’d:” as when Hecuba dreamed that she had conceived a firebrand.

The ancients carefully distinguished between these *divine* dreams and the common, usually futile and wild, (though sometimes intellectual, consistent, and more rarely highly intellectual,) to which we all are subject* from mere cerebral excitement, and which are induced by strong intellectual or emotional action in the brain in the waking state not properly

* See my observations upon dreaming, and instances of their occasional intellectual character, in my *Human Physiology*, p. 663, &c., &c.

subsiding, or by the common causes of the excitement of every other organ—imbibed or externally applied stimulus, sympathy with the stomach or some other organ disordered, &c., &c. “The Ways, by which dreams were suppos’d usually to come,” “were two: one for delusive Dreams, which pass’d through a Gate of Ivory; another for the true, which pass’d through a Gate of Horn.”

“Sunt geminæ SOMNI portæ, quarum altera fertur
Cornea, quâ veris facilis datur exitus umbris:
Altera candenti perfecta nitens elephanto,
Sed falsa ad cœlum mittunt insomnia manes.”

Virgil, Æneid. vi., 893.

“The Time in which true dreams were expected, was *Νυκτὸς ἀμολγὸς*,”—morning milking time.

“Namque sub auroram jam dormitante lucernâ
Tempore quo cerni somnia vera solent.”

Ovid, Epist. xix., p. 195.

“The Reason of which Opinion was this, viz., they thought all the remainder of the meat upon their stomachs might by that Time be pretty well digested, and gone; for till then, Dreams were believ’d rather to proceed from the Fumes of the last Night’s supper, than any Divine or Supernatural Cause: and therefore Pliny tells us, a Dream is never true presently after eating or drinking: and Artemidorus further observes, that small credit is to be given to a Morning Dream, if you have eaten too plentifully the Night before; because all the crudities cannot then be carried off.

“For that Reason they who desired a prophetic Dream, us’d to take a special Care of their Diet, so as to eat nothing hard of Digestion, as particular Beans, or raw Fruit. Some, that they might be sure to be free from Fumes, fasted one Day before, and abstain’d from Wine for three.”

The observations respecting the connexion between the time and the clairvoyant character of a dream resolve themselves, I presume, all into the greater or less liability of the brain at one period than another to be excited in a common way by the causes which excite all other organs.

XII. *A Confirmation of the Observations upon Mesmerised Water detailed in No. XL., p. 425.* By the Rev. JEFFERY EKINS. Communicated by Dr. Elliotson.

“You are to give full credit to Bruce. We put him to a severer trial than travellers in such remote countries have experienced. General Baird brought his work from India, and I opened it in the presence of a native of Abyssinia and several English, for two days successively: examining the Abyssinian on all

points. He knew the plants, and named them from the plates alone, and in all things strictly confirmed what Bruce had written. All the French travellers in Upper Egypt give praise and credit to his work : so do the captains of the ships in the Red Sea, and the officers of the Indian army, who were so far up the Nile as the cataracts. Indeed, it is a most valuable acquisition. He is not only accurate in general facts, but in all the minute circumstances deduced from them." —Letter to the Rev. R. Malthus by the Rev. E. D. Clark, Professor of Mineralogy in the University of Cambridge. *Life and Remains of the Rev. E. D. Clark, LL.D., &c.*, by Dr. Otter, late Bishop of Chichester. p. 492.

Sampford, Braintree, Jan. 22, 1853.

My dear Sir,—As I can confirm the statement in the last number of *The Zoist* relating to the effects produced on water by mesmerising, I am willing to add my testimony if required.

On being told at the Infirmary that the matron could perceive a change in the water when mesmerised, I said I should like to try if I could see anything myself. Accordingly we both watched the water together, I having previously told her not to tell me what she saw : when we both exclaimed at once that a change had taken place. After Mr. Capern had pointed his fingers over the water for a few seconds, there appeared a dancing light on the surface (like what is seen over a corn-field on a hot day) : then the water was put into an undulating motion, which began to increase, and afterwards a nebulous form like an inverted cone slowly descended from the surface of the water towards the bottom of the glass. I have made these observations at the Infirmary three or four times. The other day when I was watching the matron mesmerising some water for a patient, I distinctly saw the undulating motion.

I can confirm another statement in the same article of *The Zoist*, and I learnt from the writer of it that the girl alluded to who saw living insects in the water before mesmerising, and saw them dead after mesmerising, is the same person who once in my presence at the Infirmary declared that she perceived appearances precisely the same.

If you deem this account of mine worthy of insertion in *The Zoist*, I shall be happy to contribute to so excellent and useful a work.

I remain, my dear Sir,

Yours very truly,

JEFFERY EKINS.

J. Elliotson, Esq., M.D.

XIII. *Spirit Rapping.*

“ — pulsat pede—

HORATIUS, lib. i., *carm.* iv., 13.

RAPPING sounds, ascribed to unseen spiritual beings, have attracted the attention of a great number of persons in America within the last few years, and are now beginning to attract some attention here.

It is pretended that tapping, rapping, or pecking sounds are made by departed spirits, who favour the living inhabitants of this world with their presence and their communications, to please certain among us who are styled *Mediums*, and are in fact *go-betweens* to the spirits and those of us who wish to witness the proofs of the presence of the spirits and gain information from these people of another world. The Medium causes the visit of the spirits and induces them to answer questions, proposed by individuals of the company, by rapping, or not rapping, in order to signify Yes or No; and by rapping when the enquiring individual, in passing his finger over the several letters of the alphabet, passes it over those which make up the word signifying the information, or over the numerals which represent the number of any numerical matters about which an enquiry is made.

A philosopher would be justified in rejecting all this doctrine at once. We have no proof of the existence of any spirits as distinct beings in nature; they are merely imaginary beings,—“*bottomless fancies*,”—the offspring of bygone times,—of ignorance, when men personified every power in nature, and fancied that power could exist alone, detached, inherent in nothing. We have no proof of the existence of anything in nature but matter and its properties: and to regard the existence of power without matter, however fine and subtle, in which it is inherent, and of which it in truth forms a part, according to the actual composition, &c., of the substance, is impossible to a strong, deep-thinking mind. We have no proof, or ground of belief, of anything else. These spirits, fancied, bottomless, unproved and unprovable, nay, inconceivable, a philosopher is justified in at once rejecting as arrant nonsense. Of God, who must be supernatural and above all nature,—beyond nature, we can conceive and comprehend nothing, and therefore we exclude him from our consideration of his works. If the philosopher*

* See No. XXXIX., pp. 313—15.

should be a Christian, he would still be justified in rejecting this doctrine, because he not only sees clearly that we, bodies with properties as we are, perish by nature into complete disintegration and dispersion, like all other organizations, when we die, but looks forward on the promises of the New Testament, and on them only, to a future existence—to future life and immortality, as a miracle, as a gift, super-added to us, and revealed by the Gospel: and believes that we shall exist again as bodies—rise with bodies—but not till the judgment day. Even if he believes in these inconceivable spirits, already existing before the last trump, he cannot believe that they can be called up from their abodes of bliss, where God had placed them, or from any abodes, at the pleasure of a public exhibitor, making money of them whenever an audience will collect and pay. The idea is outrageous and revolting.*

Disregarding, however, all considerations of improbability and impossibility, of horror and disgust, let us examine the facts.

After a certain number of persons have agreed to pay the Medium a stipulated sum for spiritual truths, they sit at a table with her: a table is always insisted upon by the spirits; and this is very odd, as there are no tables or chairs in their own country. Sooner or later they arrive, sometimes not till half an hour has elapsed, and then expectation is the more highly worked up, and so much the less time is left for rigorous examination. There is heard a faint rap at the table: so faint perhaps that the Medium says, "Hush—stop: I heard a rap." All listen: it is repeated: one hears it: and then another also hears it; and so on, till all agree that the rapping has begun and the spirits have certainly arrived. All are now amazed, and all are attentive. The gentlemen become grave; the ladies pale; and all are satisfied that there is something in it. The sound is like the pecking of a bird;

* A "Medium" tells her audiences that she has come to England because "the spirits" would give her no rest till she had made them known in England. According to her own account, she wishes to make no profit by the expedition, but merely to clear her expenses: and for this purpose she allows the spirits to manifest themselves in England, at a guinea for individual examination, or half a guinea each for a party. Though brought over by a man, who engages her on speculation, as Tom Thumb or the Wonderful Pig or the Industrious Fleas were engaged for the season by a speculator, she cannot have now made less than two or three hundred pounds, and ought therefore no longer to make such charges as rich people only can afford to pay; but, if her object is to publish a great truth, a great *spiritual* truth, should, in fulfilment of her mission, admit the more numerous and humble classes at a low rate, or without money and without price, to witness these new revelations.

like a slight striking of the edge of a finger-nail upon a hard substance; and sometimes the sound is of a stronger hitting: all may be well imitated by striking the edge of a finger-nail upon a table with various degrees of force. The idea of any thing peculiar, awful, unearthly, in the sound, is ridiculous. There are slight raps from little children, strong ones from gentlemen spirits, and soft raps from lady spirits.

If the spirits do not give the raps, and thus signify their arrival at the party, the Medium may begin to rap with her finger-nails on the table, and ask, "Are there any spirits here to-night?" "Will the spirits *have the kindness* to rap?" "Will the spirits *oblige me* by manifesting themselves immediately?" At last they are pretty sure to rap, and thus signify "Yes:" quite sure if you have paid for them; for, if they once failed, this would be talked about, and people would not go and pay on a chance. You are informed that the spirits are those of departed persons, and that, if you employ the word *death* or *die* they will not answer: but that you must express your meaning by asking when they *went into the spirit world*: when they *left this world*, &c., &c.: Though they stand up for this etiquette as becomes spirited people, they do not take offence at rudeness; for you are told that while waiting for their raps you may chat and laugh as much as you please. You are desired to *think on the name of some departed person*, and take a printed or written alphabet and move your fingers over letter after letter: and on hearing a rap you are to observe what letter your finger is over: and then you begin again, and so on till no rapping is heard. You consider what words the letters so distinguished by rapping make; and this is the answer to the question you may propose either aloud or mentally. You receive a series of numbers also from 1 to 0, and proceed in the same way when your question relates to numbers that you did in the case of letters.

Let it not be thought, however, that this is always very plain. A rap often comes before your finger is over a letter or number, sometimes after you have left a letter or number: and this makes so much confusion that you are desired to ask the question again: and the Medium requests the spirit to be *so good* as to repeat the rap, if another trial is made. "Will the spirit be so good (or so kind) as to rap once more if it was the letter that was meant;" and so on. Sometimes it is all nonsense: and frequently, if not nonsense, quite wrong.

This is always done at a table. The Medium says a circle is the favourite arrangement of the spirits, and that the greater

part of a dozen persons is better than a smaller number. The *petticoated* Medium has her feet under the table; and is near enough to reach a leg of it, and of course can always on emergency reach a leg of her own chair. The name of the departed person mentioned, or silently thought of, is often spelt out by the rappings either quite correctly, or tolerably so: and the enquirer is thunderstruck: and the rest of the party are aghast at hearing him say that "indeed the name is quite correct." The Medium keeps a sharp look out at your eyes, or your hand, or both, and listens anxiously if you speak.

Questions are then asked regarding the history of the deceased, and perhaps answered with equal and wonderful accuracy. The company becomes excited, and the excitement increases. Enquiries are made without the alphabet: questions are asked aloud, and the spirits blandly requested by the Medium to be so good, to be so kind, as to tap if the answer is affirmative: no tap being negative.

A lady will now ask how many children she has? Seven taps.—"Quite right." "How many boys?" "Four."—"Quite right." "How many children has my mother had?" "Thirteen."—"Quite right." "When was my mother's birthday?"—"It was Michaelmas-day." "When was my own?"—the first of May? No rap. "The first of April." Rap.—"Quite right." "When did my mother leave this world?" (not die, observe, as there would be no rap to such vulgar language.) "Last Lady-day." "Where was my brother buried?"—"Kensal Green." "What is inscribed on his tomb?"—"He died in peace." The lady now throws down her card of letters and numerals, and in great agitation declares that every answer was "most frightfully" correct. One gentleman asks about a certain person, and the answer is given by spelling out the names of another person with whom he had been intimate, but not of the individual he thought of: and this may happen again, before the right one is spelt out.

Then an old gentleman who has said little, but who has observed a great deal, and in his various observations has detected the Medium in two or three statements which, if placed in juxta-position, would lead to considerable embarrassment, now takes the alphabet. Instead of asking for any particular person, he asks the spirit if it wishes to speak to him, whereupon he hears a tap of assent. He then asks for the *name* of the communicant. He receives the answer of "*Swithesy*," puts it down silently, looks pleased, and asks where he met him?—"Irrenghn," is the reply. "When?"—"1790." "When did my sister Ann leave this world?"—

“1835.” “Where did my friend S—— enter the spirit-world?”—“Calais.”

All are now impatient to hear the result. Whereupon the old gentleman informs the company that all the answers were wrong. He had never known any one of the name of Swithesy: he never was at a place called Irrenghn (if there be such a place): he was born in 1792, consequently could not have met Swithesy in 1790. His sister is now alive: his friend S—— died at Dover, though at the time he was questioning he resolved it should be Calais, allowed his mind to dwell on this as he moved his fingers upon the letters, and got that place for the answer.

A gentleman took the alphabet, and thought of a departed relative: the Medium asks if the spirit is present that the gentleman thinks of: a rapping declares, “Yes.” Then she asks if the spirit will “be so kind” as to answer the gentleman’s questions, and again a ready rap promises it will. The first letter of the surname is rapped out correctly, and the second: the third letter was a repetition of the second, and not essential to the pronunciation of the word, and was omitted, but the next was rapped out: the fourth, fifth, and sixth rapped out: in passing along the alphabet for the rest of the letters, the rapping made all confusion. The Christian name came out perfectly right. The place where the body now lies is doubted by some—is one of two places, but which of the two is a matter of doubt. England began to be rapped out: but was not rapped out satisfactorily: and, on a doubt being expressed by the enquirer whether England was the place, —— was rapped out, which to the enquirer’s mind is probably the place. He then mentioned the surname; that it had been spelt incorrectly as to the third letter—a single letter being rapped out instead of a double one; and as to the last letters, that those indicated were confused: and he mentioned a year as that in which his relative died; but through inadvertence did not mention the right year, making it two years earlier—not fifty, but forty-eight.

After a week this gentleman had a second interview with the Medium. Thought of the same relative: whose spirit promptly rapped to signify its presence and perfect willingness to answer questions. The surname and Christian name were given most accurately: and the double letter given instead of the erroneous single one given at the former interview. The spirit was certainly not a lying spirit, but spake the truth and fulfilled its promises. Besides, it and all the other spirits are now in bliss and therefore in a state of Grace. Great things were therefore to be expected from it. The spirit was

now asked the year in which it went to the spirit world? It answered 1848, the year told by the gentleman to the company on the former evening, whereas it "went to the spirit world" in 1850,—a sad want of memory in a spirit "made perfect."

It was then asked what was its age when it went to the spirit world? It replied twenty-seven, whereas his age was forty. It was asked by what cause it left this world? Now it had left this world through a short attack of delirium tremens in a foreign land, but it replied, "Dropsy." "Dropsy is not so often an original disease as the effect of some disease: You must have had some other disease: what disease, therefore, caused the dropsy?"—"Defness." "But deafness would not cause dropsy: what caused it?"—"Dispepsy." "Why dyspepsia could not cause dropsy—what did cause it?"—"Disentary." "Well, but there must have been some other cause: dysentery does not produce dropsy?"—"Disipation."

The gentleman had graduated at a University and was a Fellow of a Medical College. He had therefore forgot his spelling as well as his age and the date of his death. This Medium, however, was very illiterate, and pronounced many words in common conversation as though she had never learnt to spell, and so the poor ghost caught her ignorance and spelt badly like her.

He now took a letter from his pocket, and the spirit present was asked if it "would be so kind" as to tell the name of the writer. It at once knocked assent, but made a most terrible miss: neither surname nor Christian name was rapped right; and words as different from the right were rapped out as Jeremy Didler are from Isaac Newton. And why? because he held the alphabet under the table, so that Medium could not see it in his hand, and he kept his eyes fixed on one spot.

A gentleman thought of his brother, whose Christian name was Colmer. His brother rapped and delared himself present, but persisted that his own Christian name was Charles. The C having been guessed right, the most probable name was Charles. He maintained that his surname was Symonds, though it had but one syllable, which one syllable the Medium had imperfectly heard when the gentleman was introduced to her before the sitting, and which, being unusual, she mistook for Symonds.

A lady wished to have some spirit rap his presence to her. The spirits were asked by the Medium "to be so kind:" and were so kind as to begin some very brisk raps. For the raps may be gentle, or strong, slow, or rapid; just as you may at

your own pleasure rap in common life. "Oh," said the Medium, "that is a man-spirit by the loudness of the rap." It was prevailed upon to give its name, and its name came out by the rap and alphabet, "Thomas a." The company thought it must be Thomas à Becket: but no, it was Thomas à Paine. Doubts were entertained whether it was the real Thomas Paine—there were other Thomas Paines in the world besides the Tom Paine, whose name, moreover, was not Thomas à Paine, though Mrs. Medium knew no better. It was therefore asked by the lady whether it was "the T. P. who wrote against the Bible?"—"Yes." "Was it not very wrong?"—"Yes." "Are you not very sorry now?"—"Yes." "Would you do so again?"—No rap—meaning "No." "Are you happy now?"—"Yes." "Were you unhappy for a time only?"—"Yes." It seems that all spirits are happy after a short period of unhappiness: so that the day of judgment is not so awful a matter, and is not still to come to the majority in the spirit community.

A gentleman wished to know if any one was present who in life had known him?—"Yes." The Christian and surnames were spelt of a lady of whom he had never heard and who had resided in a place where he had never been.

Another gentleman now takes the alphabet. The rapping is loud and continuous in answer to the enquiry whether a spirit will speak to him. But in the midst of the rapping the enquirer *places his head under the table, and that moment the rapping ceases.* He raises it, and the *rapping recommences.* He looks under again, and there is the like cessation.

Not only will spirits rap, but sometimes push about the table. Therefore another gentleman asks for a sign in the fact of the movement of the table. Suddenly the Medium exclaims, "Bless me! the table has moved." All eyes are turned to where the Medium is looking: and certainly there has been an alteration of position. Suddenly, another lurch! But one person now keeps his eyes fixed so as to command the whole space underneath the table. *All further movement ceased* while he thus commanded a view.

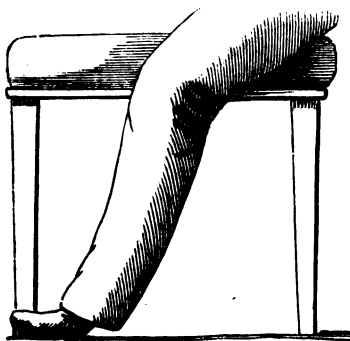
The above instances are merely samples of what occurs daily at various spiritual *séances.*

The successful answers by the spirits are the result of great natural keenness, increased by much practice; for people do not become mediums in a minute—but gradually. The Medium by keen practice is enabled to discover in the features certain shades of indication that prompt her to make the sounds at particular moments. Then, if there

be a doubt upon which letter the rap took place, the enquirer repeats the letters aloud, and thus the Medium gets a further clue from the intonation as to the exact letters the enquirer wants to form his words. If any one who has been taken in by this cunning trick will put his questions mentally, place an opaque substance as a screen between himself and the Medium, and observe rigid silence, he will quickly find the spirits not sharp enough to penetrate the obstruction: and this trial will satisfy the most credulous as to the real nature of a spirit's sagacity. Even without a screen, if he preserves a wooden, inexpressive countenance, holds his tongue, and keeps his fingers an equal time on every letter, he will not be answered right: and he may produce all kinds of blunders at pleasure if he dwells on wrong letters, and acts a treacherous part with his features.

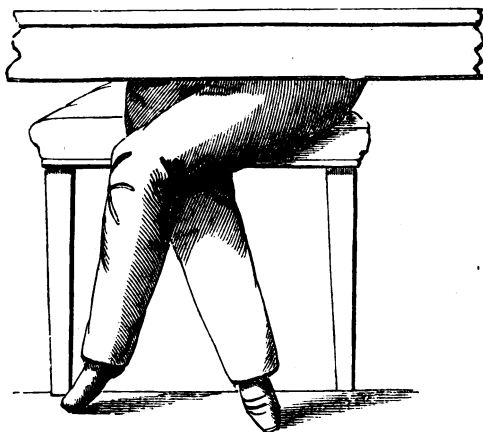
If the raps give a name different from that which the enquirer was thinking of, but still one of a person he has been acquainted with, we are persuaded that the thing begins with some chance letter or letters, and his imagination is excited to the recollection of the person, and so by his features and voice, &c., he gives the Medium all the information she requires in order to be right; just as in common cases.

As to the raps, they are successfully made with the foot against a leg of the table or the chair. Place the sole of one of your boots or shoes with one side bent downwards (one foot being crossed over the other, if you please), so that the upper edge shall touch the leg of the table or chair; and then a very slight movement of it backwards or forwards will give you the precise rapping sound: and you may give any intensity you think proper. Striking the inner edges of the two soles together will also give a tapping sound.



Insist upon the Medium standing upright or sitting with her feet apart, and not under the table, nor touching any thing but the ground, her petticoats being raised enough to expose the whole foot, and you will have no rappings: provided she have no confederate.

As to the movement of the table, the Medium sits with her feet under it, and you see that her knees are far too low to touch it. But she afterwards quietly crosses her knees, and the upper thigh touches it; and by a very slight turning movement, invisible to the rest who sit round the table, and not requiring effort enough to disturb a feature, the table is put in motion at pleasure. Insist upon the spirits moving the table while she is placed beyond the possibility of contact with it, and you will have no movement: unless she have a confederate.



It is a pity that the spirits will not dispense with tables and are so fond of petticoated Mediums. Why should not the party sit in a circle in the middle of the room, without a table, but with a piece of wood on the floor in the middle for the spirits to rap upon; the Medium's feet being fully exposed and parted?

Why the spirits should be endued with the power of prophecy we know not. But they are, and will often prophesy largely. The Duke of Wellington, a week ago, was called up and obeyed; and, when questioned, foretold remarkable things which are to happen on the first of August next. They may prophesy safely with American Mediums, as these will be off with the money in their pockets before the period for fulfilment arrives.

It is thought by some persons that the Medium must be "naturally clairvoyant" in order to be able to read off the thoughts in the mind of the enquirer so accurately. This supposition, however, can easily be disposed of. Take for instance the case of the interrogator wilfully, but covertly, leading the Medium on a wrong scent by lingering or by looking at particular letters, and getting the manifestations according to his outward indications, not in accordance with his innermost thoughts. The old gentleman who knew his friend died at Dover, but purposely "looked" and "acted" Calais, got the latter place for his answer. Again. Request a person sitting opposite to you at a *séance*, who *does not know* what word you have written on a piece of paper, to ask the spirit for that word: and you will *not* get it. If the Medium were clairvoyant she could have rapped the answer as easily as if the enquirer knew. If spirits rapped, *they* could. Consequently this simple experiment "kills two birds with one stone;" completely upsets two hypotheses—the clairvoyant and the spiritual.

It is possible that some excitable persons fancy they see and hear what they do not. The facts of what is absurdly called electro-biology prove what may be done by imagination.

Then there is the electrical hypothesis for the rappings and the movements. The little "fliberty gibbets" are thought to let off small charges of electricity for rapping, and stronger charges for the heavier work of moving tables, &c. Indeed, a Medium informed us that the spirits informed her that they were taught the use of electricity for communication with mortals by BENJAMIN FRANKLIN. The Medium assured us also on the same evening that the rappings had been heard ever since the creation. How the two statements are to be reconciled we leave to her and the spirits.

Those who do not discern the trick, and yet do not believe in the agency of spirits, think that the Medium is electrical. The supposition is without proof or probability, and superfluous.

At a late rapping *séance* Mr. G. H. Lewes* wrote upon a piece of paper the following question, "*Is the Medium an impostor?*" An unequivocal "YES" was the answer. The question was repeated, and *again* the spirits assured the company that the Medium *was an impostor*. Which should be

* *Leader Newspaper*, March 12, 1853.

believed, the spirits or the Medium? "Will the spirits be so kind as to be so good as to oblige us" by rapping *which*?

We write of that only which we have witnessed: on real electric phenomena we give no opinion.

Anything approaching to this imposture in impious audacity we have never witnessed. It tampers with the holiest and most sacred feelings of which our nature is susceptible; deludes a person into the belief that he is holding converse with those whom he loved on earth, when he is only the secret sport and victim of the most mendacious trickery.

We have felt it an imperative duty boldly to raise our voice in condemnation of this vile and unblushing imposture. In so doing we shall doubtless excite the temporary enmity of many who are at present believers in the supernatural character of what they have seen and heard. The only advice to those friends whose self-love may be somewhat ruffled by our rejection, *as utterly false*, of what they have submissively received as *true*, is, "TEST IT!" "*Test it rigidly*, in the manner we have indicated. If you do not speedily come to the same conclusion with us, we shall be compelled to acknowledge that we have very much under-rated your capacity or very much over-estimated our own." Then shall we be compelled to exclaim with Othello, "O thou invisible spirit! *If thou hast no name to be known by*, let us call thee DEVIL."

N. E. E. N.



BOOKS RECEIVED.

The Generations gathered and gathering ; or, the Scripture doctrine concerning Man's Death. By J. Panton Han, minister of Cooper's Hall Congregational Church, Bristol.

We recommend this very able little work to our readers ; as the true Christian doctrine of a future state appears so little comprehended.

The Key to the Mystery ; or, the Book of Revelations translated. By Edward Richer, of Naples. Bedford : 1853.

The Exposition of Life and Immortality. No. 1. March, 1853. Edinburgh. This pamphlet is the work of an enlightened intellect.

Sights and Sounds ; or, the Mystery of the Day : comprising an entire history of the American Spirit Manifestations. By Henry Spicer, Esq. London : 1853.

This would be an interesting book were the matter solid. Before the truth of the subject is known, a person may read it nearly through with pleasure : but it fatigues at last. To make it larger and pleasanter the author has introduced a quantity of entertaining American matter in the middle totally unconnected with the subject. Mr. Spicer does not commit himself to professing his belief of what he writes : and he is a wise man.

Memoirs of a Metaphysician. By Francis Duke, Esq. London : 1853.

NOTICES TO CORRESPONDENTS.

Haydn's History of Dates.—"A Reader of *The Zoist*" will find that we published in No. XXXVI., p. 398, the absurdity and ignorance exhibited by Mr. Haydn upon mesmerism.

Dr. Davey's Lunatic Asylum.—"A Relative" is assured that one of the very best physicians under whom his insane cousin can be placed is Dr. Davey, of Northwood, near Bristol. He is one of the most conscientious, benevolent, independent, sound-headed, intelligent, and well-informed men in the medical profession : few of those who treat insanity specially, approach him in these excellent qualities.

The Rev. Thomas Millington.—"An Indignant Inhabitant of Northampton" may congratulate the Rev. Mr. Millington upon having met with his reward in being presented to the living, though small, of Woodhouse Eaves, near Loughborough, where he will communicate the blessing of mesmerism, and he is so happy as to have a rational unprejudiced medical man in his village. We wish some of our readers would send him pupils. He could take five. He has been travelling tutor in the families of Lords Gainsborough, Shaftesbury, Crofton, and others. He has a delightful house and grounds in a healthy situation, every way suitable for educational purposes.

Mr. James.—We have to apologize to Mr. James (see our last number, p. 427) for having mentioned him as being "of the Society of Friends." The error was occasioned by the circumstance of Mr. James's letter commencing "John James to H. U. Janson," and concluding with the word "farewell." We were not aware that this is the mode adopted by "The Phonetic Society," of which Mr. J. is a member. The object of this rapidly increasing body is to effect a reform in the present mode of orthography; and, also, to introduce to public notice a greatly improved system of short-hand writing, calculated to be of great practical importance, not only to the reporter, but also for *general* use, in epistolary correspondence.

Mr. James, we are informed, is a member of the Established Church.

Messrs. Jackson and Davey.—These two excellent and able men, the former so full of general information and so philosophic a mesmerist, and the latter so good and true an experimenter, having fulfilled their mission faithfully through Wales and Ireland, have now passed to Scotland, and are at present in Edinburgh. We trust that the public of the Modern Athens will listen to them and support all their efforts; notwithstanding an impostor has preceded them, and certain doctors, in properly denouncing the impostor, aim, contrary to the dictates of their own despised consciences, but from lamentable motives, to injure mesmerism, which in their hearts they know to be true.

The Dublin Mesmeric Institution has had its annual meeting. We have referred to it at p. 26, and lament that we have not room to report the speeches. The Archbishop of Dublin nobly took the chair, and uttered his sentiments.

Dr. Esdaile has been giving two capital lectures on mesmerism at Perth, to aid the funds of a literary institution in that city. We trust they will be printed.

We have two or three articles left, which the authors will allow us to postpone till July. The earlier communications are sent us the better. In general they arrive very late: but should be sent a month before the time of publication.

LONDON MESMERIC INFIRMARY,

No. 1A, FITZROY SQUARE.

NEW DONORS SINCE DECEMBER.

	£	s.	d.
Armytage, Mrs., Gaussin, Miesenburg (by Dr. Ashburner)	1	0	0
Byrne, Miss E., 25, Charlotte-street, Portland-place	0	10	0
Collected by the Misses Briue	5	8	0
Davies, J. Silvester, Esq., Pembroke College, Oxford	0	10	0
Espie, Mrs., Blythe Hill, Sydenham (by Mr. Barth)	1	1	0
Featherstonaugh, D., Esq., Ealing	1	1	0
Friend, a (by Mr. Capern)	1	0	0
.....	0	10	0
Ishan, Sir Charles, Bart., Lamport Hall, Northampton	10	0	0
Janson, H. U., Esq., Exeter (besides a former donation of £20, and an annual subscription of £5)	30	0	0
Lyle, W. G., Esq., 17, Bloomsbury-street, (in addition to a former donation of £10)	5	5	0
Nottage, G. S., Esq., 67, Upper Thames-street	5	5	0
Stringer, Mrs., Ventnor, Isle of Wight	1	1	0

NEW SUBSCRIBERS SINCE DECEMBER.

Abadurn, —, Esq., Midderton Hall, Carmarthenshire (by Dr. Ash- burner)	1	1	0
Baillièrè, Miss, 219, Regent-street	1	1	0
Bettinson, Thomas, Esq., 21, Charles-street, St. John's Wood (Mrs. Bettinson having derived benefit at the Infirmary)	1	1	0
E., Mrs., (by Dr. Ashburner)	1	1	0
Ellis, A. J., Esq. (in addition to his former subscription of £2)	1	1	0
Espie, Robert, Esq., Surgeon R.N., Blythe Hill, Sydenham (by Mr. Barth)	2	2	0
Holtop, L., Esq., 4, Russell-place, Fitzroy-square	1	1	0
Ishan, Sir Charles, Bart., Lamport Hall, Northampton	3	3	0
Kinnard, —, Esq., Iron Works, Falkirk	1	1	0
Langhorne, Mrs., Kingston, Surrey	0	5	0
Paget, Lady	2	2	0
Sandby, Mrs., Flixton	1	1	0
Saunders, S. D., Esq., Penrose Cottage, Clifton	1	0	0

	£	s.	d.
Smith, Mrs. G., Champion-hill	1	1	0
Taylor, C., N., Esq., 4, Ampton-place, Gray's Inn	1	1	0
Todhunter, Miss, 19, Highbury-terrace, Islington	1	1	0
Travers, Miss H., Champion-hill	1	1	0
Woods, S., Esq., Walthamstow	1	1	0

The Committee of Gentlemen and Ladies congratulate the public on the establishment of this most useful charity in a spacious and handsome mansion in Fitzroy Square : and earnestly entreat all who know the power of mesmerism in curing and alleviating diseases, both medical and surgical, and in assuaging and preventing pain, to step forward and support this invaluable institution. Ample room now exists for mesmerising a much greater number of patients than before : and they purpose devoting one of the floors of the building with its five rooms to the mesmerisation of those who cannot afford the common fee of half a guinea or a guinea a week to a mesmeriser, but would not object to a weekly expense of five shillings.

Subscribers and Visitors introduced by Members of the Committee are allowed to visit the Infirmary between two and four o'clock in the afternoon.

Fine Crystals may be purchased at the Infirmary at a moderate price.

Those Subscribers who have not yet paid their subscriptions are earnestly requested to forward them without delay to Mr. Capern at the Infirmary.

THE
ANNUAL GENERAL MEETING

Of the Institution will take place at
WILLIS'S ROOMS, KING STREET,
ST. JAMES'S,

On WEDNESDAY, MAY 25, 1853,

At Two o'Clock precisely.

THE ZOIST.

No. XLII.

JULY, 1853.

- I. *Popular Letters on the Odic Force, and on Magnetism.* By
Baron REICHENBACH. Translated by William Gregory,
M.D., F.R.S.E., Professor of Chemistry in the University
of Edinburgh.

INTRODUCTORY NOTICE BY THE TRANSLATOR.

THE following letters appeared in Summer, 1852, in the Augsburg Gazette (*Allgemeine Zeitung*), a paper in which many interesting series of letters have appeared on various branches of science. The present state of public opinion on the subject of mesmerism is such that it appears to me probable that these letters may prove very useful.

The medical profession has, within the last two or three years, found it necessary to admit a very large part of the long and obstinately rejected phenomena of mesmerism; viz., all those phenomena which depend on suggestion. These, so long as they were described by mesmerists as occurring in the mesmeric sleep, were scornfully rejected, and it is only since they have been publicly exhibited as occurring in the waking state, and absurdly called electro-biological, that they have been admitted. Yet they were just as true, and as fully demonstrated by the mesmerists before, had the evidence but met with a fair reception.

But those who now admit the suggestive phenomena forget the past and, *still neglecting or despising investigation*, ascribe, without hesitation, all mesmeric phenomena whatever, so far as they admit these, to the influence of suggestion; and either deny or disregard all the evidence which tends to prove the existence of a transferable influence, capable of acting at a distance, and of passing through various media—opaque or other-

wise. The writers now alluded to still reject, *precisely as they once did the phenomena of suggestion*, all the alleged facts of action at a distance, of sympathy without suggestion, of vision at a distance, or lucid vision generally; and rather than admit such facts, which imply such a transferable influence as I have above alluded to, ascribe all the alleged facts to imposture and collusion, exactly as they did a few years ago in reference to the phenomena of suggestion. They pronounce the very idea of such a force or influence to be unphysiological, unphilosophical and absurd, and begin their *researches* (?!) with assuming, *a priori*, the principle that *no such influence or force exists or can exist*.

Now against this mode of reasoning, *a priori*, in opposition to alleged facts, observed by competent persons of good character, I protest, in the name of logic and science, as altogether inadmissible. I maintain that we know little or nothing of the laws of nature in such matters, and certainly nothing to justify such an assumption. Nor can we ever learn anything of the laws of nature save by observation and deduction from observed facts; in no case by *a priori* assertions.

I maintain, further, that there exists a mass of evidence in favour of the existence of a force or influence, in all probability imponderable, but quite distinct from all the known imponderables—such as heat, light, electricity, magnetism, &c.; and that the facts observed by mesmerists, in which suggestion has no share, can only be accounted for by the supposition of some such force. But I hold, that even if we could not account for them at all in this or any other way, these facts exist as truly as do those of suggestion, and to deny them does not annihilate them. They remain, and will ultimately compel recognition.

I will go further, and say that we have no more nor better evidence of the existence of the forces or influences which we assume to be the causes of heat, light, &c. (but of the true nature of which we know nothing, except that they appear to be imponderable), than we do of the supposed mesmeric force or influence. When we are able to answer the question, "What is light, or heat, or electricity?" but not till then, we shall be able to say what is the true nature of the mesmeric influence. At present, of all these forces and many more we know only the effects, but not the essence. We have ascertained by observation some of the laws which regulate them, but still not their essence. And there is no reason whatever to suppose that the admitted list of imponderable natural forces is incapable of additions being made to it, from the same source, namely, observation.

Be this as it may, it is on this point at present, that the mesmeric controversy hinges. Those who assume that we know all the forces and laws of nature refuse to admit a new influence or imponderable; as if electricity itself did not date, at the very earliest, from the 17th century only; and as if magnetism as a science, and above all, electro-magnetism, were not of still more recent origin. Those, again, who appeal to observation, maintain that the facts observed demonstrate the existence of a new imponderable, or force, or influence as plainly as do other facts the existence of the causes of heat, light, electricity, magnetism (ordinary), chemical attraction, gravitation, cohesion and any other forces which may belong to this category. And if it be unphilosophical to talk of the mesmeric fluid, be it remembered that this is done only in the same sense in which we speak of the electric fluid or the magnetic fluid, a mode of expression which arose from the resemblance of some of the phenomena to the motion of currents of fluid matter.

Up to a recent period, all the evidence in favour of the existence of a mesmeric force or influence was derived from experiments made on persons in the state of mesmeric sleep or somnambulism. But in 1842, Reichenbach adduced a vast body of facts, altogether independent of the mesmeric state or processes. He studied the phenomena precisely as those of all the other departments of physical science are studied; and, precisely as is done in all other cases, he gave a name to the new force, because he found it to differ from all known forces.

The letters which follow contain a brief and popular account of his researches, and are, in my opinion, admirably calculated to shew the utter futility of the *a priori* argument against the existence of this force. It is for this reason that I think they will be useful at the present time, when so much misapprehension prevails as to the extent and bearing of his researches. None of the writers who have opposed his views have given proof of having even carefully read his work. Their arguments are addressed to superficial and erroneous notions of it; and I have no hesitation in stating my conviction, after a very careful study of his writings, and many experiments on the subject of them, that no scientific work whatever, known to me, deserves to rank higher in all the qualities which belong to an investigation conducted on the true Baconian principles. I have met with no argument which even touches his conclusions. But in conclusion I would remind the reader that while Baron Reichenbach speaks of a force or influence as the cause of the phenomena he has observed, he is not to

be understood as using these terms in any other sense than that in which we daily use them in reference to the known and admitted imponderables. As we speak of a magnetic or electric influence or force, so, and not otherwise, does he speak of the od force or the odic force,—meaning by this the unknown cause of certain observed phenomena, which is precisely what we mean when we speak of the electric force.

Evidently then, the important point is the phenomena, and not the name given to the supposed cause of them. And the reader will find in these letters abundant proof of the existence of peculiar phenomena, and also, if he considers the subject fairly, equally abundant proof that suggestion has nothing whatever to do with them. The precautions taken to exclude suggestion, however, can only be fully understood by studying Baron Reichenbach's great work, of which the first volume has been translated both by Dr. Ashburner and by myself.

Even the present letters, however, contain sufficient proof to satisfy such as can judge of scientific evidence, that suggestion cannot explain the facts; and this is the conclusion to which all have come, who have investigated these phenomena, and which agrees perfectly with the conclusion arrived at by the independent researches of mesmerists on persons in the mesmeric state, it being borne in mind that all the observations of Reichenbach were made on persons in the ordinary or waking condition.

WILLIAM GREGORY.

LETTER I.

Sensitives.

Have you never, my dear friend, met with individual persons exhibiting the strange peculiarity of a marked aversion to everything *yellow*? Yet a lemon, an orange with its fiery hue, or a mass of bright gold, surely presents a charming spectacle! What can there be unpleasant in it? If you ask these persons which colour is most pleasing to them, all, with one voice, will answer, *blue*. The azure of the sky is lovely, and has a grateful influence; but when sunset encases it in a frame of gold, surely the lovely becomes still lovelier,—*nay*, splendid. Had I to choose between inhabiting a room painted straw yellow or one painted light blue, I should probably prefer the former. But all the haters of yellow to whom I have said this, laughed me to scorn and bewailed my bad taste.

Let me invert my question, and ask, Have you ever met

with any one, to whom blue is disagreeable? Certainly not. No one has ever disliked blue. Whence, then, in certain persons, so great and universal an agreement in the dislike to yellow and the preference for blue?

We know that blue and reddish yellow stand in a peculiar relation to each other. They are complementary colours; that is, each, added to the other, makes up white; and they form a kind of polar contrast to each other. Does something more lie here concealed than the mere action of these colours on our sense of vision? Is there not an unknown and more deeply seated difference than the simple optical difference of colour, which all perceive? And does there exist among men a distinction as far as concerns the perception of this supposed difference, so that some are able to perceive what others cannot? Are there, so to speak, men with a double sense? This would be a strange thing. Let us endeavour to pursue it further.

A young girl has no objection to look in her mirror; nay, perhaps even men are to be found who delight in its pleasing reflection. Who can blame them, if a true image of God's fair masterpiece smiles on them from its surface, and awakes the presentiment of the conquests which await them? There is indeed nothing in the world more magnificent or more blissful than the contemplation of a beautiful *ipsemet ego*. But what if it should prove that there are fair maidens, stately matrons, and handsome men, who abhor the mirror? who turn from it, and cannot endure to look at their own image in it? Seriously, there are such persons, and indeed they are far from rare, in whom the looking-glass excites a peculiar sensation of dread, as if a lukewarm, unpleasant aura breathed upon them, so that they cannot endure the aspect of the mirror calmly even for a minute. It not only reflects their image, but affects them besides with an inexpressibly painful impression, stronger in some persons, weaker in others, and in others again only so far perceptible as to cause an undefined aversion to the mirror. What is this? Whence comes it? Why do only certain persons perceive this unpleasant sensation, and not all?

You have travelled much, and it is impossible that you should not have met with persons in stage coaches, omnibuses, and railway carriages, who everywhere with the most urgent selfwill insisted on opening the carriage windows. They cared not for storm, rain, thorough draughts, nor icy cold; they regarded not the sufferings of their rheumatic fellow-travellers, and behaved, in short, as you thought, with intolerable selfishness. You have no doubt met with such, and regarded their

conduct as the result of ill breeding. But let me beg of you to suspend your judgment for a little, at least till a few of my letters have passed under your eyes. Possibly you may acquire the conviction, that in a small and crowded space influences as yet unknown are at work, strong enough to be absolutely insupportable to certain members of the party, while others do not in the least perceive their effects.

Is there no one among your friends who has the fancy of never sitting in a row between others at table, in the theatre, in church, or in society, but who always chooses a special seat for himself, or occupies the corner seat if possible? When you see such an one, mark him well. He is our man, and we shall soon become better acquainted with him.

You have surely observed that there are ladies who frequently, although otherwise healthy, become ill or faint in church: even in a corner seat they suffer, and must often be carried out fainting. If you will observe, you will find that it is always the same persons, that is, only certain persons, who are thus affected. Such persons are quite unable long to endure sitting in the nave of a church, and yet they are perfectly healthy.

Your physician will tell you that to sleep well and to enjoy good health, you ought to lie on your right side. If you ask why, and he is honest, he will say that he cannot tell. He only knows from experience that many persons cannot sleep at all if they lie on the left side. The cause is to him quite unknown. If you examine more closely, you will find that all men do not require to lie on the right side; that many also sleep on the left, so that there are plenty of people to whom it is a matter of indifference on which side they lie, and who are equally refreshed either way. But you will also find, that those who can only sleep on the right side are a small number of persons; in whom, however, this peculiarity is so strongly marked, that they lie for hours, nay, for half the night, on the left side, without being able to fall asleep, while as soon as they turn round to the right side they fall asleep instantly. This is strange; but you may observe it everywhere.

How many persons are there who cannot, without a sense of nausea, eat from a spoon of packfong, new silver, German silver, argentan, or whatever name may be given to the alloys now so common as substitutes for silver! Yet others cannot perceive any difference between the use of these alloys and that of silver! How many are there, who cannot taste coffee, tea or chocolate, if made in brass or copper vessels, which to most people is a matter of indifference! How many persons

dislike warm, and particularly overboiled food, or fat, or sweet things, and infinitely prefer cold, simple, above all slightly acid nourishment! There are not a few who have such a passion for salad, that they may be heard to say they would readily sacrifice all other food for salad alone; while others cannot even conceive how salad should yield such unlimited delight.

There are persons who cannot endure that any should stand close behind them. They avoid all crowds or mobs, fairs or markets. Others dislike shaking hands, and to them it is intolerable if their hand be held long in that of another; they escape, or tear away their hand. Many cannot endure the heat of an iron stove, but relish that of a brick stove covered with earthenware.

I could tell you many more strange peculiarities observed in certain men. But what are we to say of them? Are they fancies, the result of bad education; or bad habits, perhaps depending on local circumstances affecting health? It may appear so to those who only look at the surface; and this appearance has too often misled us, and caused us to be unjust to these persons. If these strange peculiarities indeed occurred singly, or scattered, accidentally, among all men, we might be justified in paying little attention to them. But a remarkable fact, hitherto regarded as unworthy of notice, alters the question essentially. All the above-named peculiarities of these persons occur, not singly, but always combined or associated in the same person. You will find, if you look, in one and the same person, most or all of these singularities together; and never, no, not in a single case, is one of them found alone. He who is a foe to yellow, shuns the mirror; he who loves the corner seat forces open the carriage windows; those who can sleep on only their right side faint in church; those who dislike brass, copper, or German silver, delight in cold simple food, and despise fat and sweets; they are devoted to salad, &c. &c. &c. And this goes on everywhere, in the same person, in an unbroken succession, from dislike of yellow to dislike of sweets; from the love of blue to the passion for salad. There is a solidarity, so to speak, of these strange likings and dislikings, in those who exhibit them. Experience demonstrates, everywhere around us, that he who has one of these peculiarities, as a general rule, has all the others also.

Hence it is very clear that they stand in an unmistakable connection with each other; and if this be so, it can only happen because all may be traced back to one fundamental connecting element, to a hidden source, common to all, and from which they all flow. Now if this source be found in

some men and not in others, it is obvious that from this point of view there are really two kinds of people ; ordinary people who possess none of all these forms of excitability, and people who are peculiarly excitable and are affected in the way above explained by every apparently slight circumstance. These last we may properly call "Sensitives," for they are in truth frequently more excitable and sensitive than the sensitive plant. They are so, in virtue of their innermost nature, which they can neither lay aside nor control at will ; and whenever we have regarded their peculiarities as mere fancies, or as selfish rudeness and ill-breeding, we have certainly done these persons injustice. They have enough to suffer from their peculiar and hitherto unrecognized sensitiveness in a society where no regard is paid to it, and are entitled to more consideration and forbearance than they have ever yet experienced. Their number is far from small ; and we shall soon see how deeply these things, of which I have to-day only attempted to give you the first superficial notions, penetrate, in every direction, into the intercourse of human beings.

LETTER II.

You have no doubt been able, making use of the marks I pointed out in my last letter, to discover among your acquaintance some who belong to the class I have named sensitives. It is not at all difficult to find them, for they are everywhere numerous. And if you do not at once find such as are perfectly healthy, you have only to enquire for such as have disturbed sleep, often throw off the bedclothes while asleep, speak, or even rise in their sleep, are much plagued with sick head-ache or migraine of short duration, or suffer frequently from transient pain of stomach ; or complain of nervousness, and nervous changes of humour ; who avoid large societies, and either confine themselves to a few friends, or love solitude. With few exceptions, all such persons are more or less sensitive.

But all these things are only the trivial sides of the matter. When we apply to it the touchstone of science, facts of far higher interest come into view.

Procure a natural crystal, as large as may be attainable, such as a crystal of selenite (gypsum), 10 or 12 inches long, a large crystal of heavy spar, or one of the rock crystals of St. Gothard, about a foot in length. Lay it horizontally across the corner of a table, or the arm of a chair, so that

both ends project freely, and desire a sensitive to place the hollow of his left hand near the ends of the crystal successively at a distance of 6, 4, or 3 inches. Before the lapse of half a minute, he will tell you, and this without any question or prompting whatever, and without his having previously the remotest idea what he is to expect, that from the upper, free, or pointed end of the crystal (that which in its natural position projected into the air), a delicate cool aura breathes on his hand; while from the opposite end (the broken end, by which it was originally attached), a something tepid reaches the hand. He will find the former sensation, the coolness, pleasant and refreshing; the latter, or the tepid feeling, disagreeable, and accompanied by an offensive, almost nauseous sensation, which, in a short time, will affect the whole arm, as with a sense of fatigue.

When I first made this observation, it was as new as it was puzzling. No one would believe it. I have, however, repeated it with hundreds of sensitives in Vienna, it has been repeated and confirmed in England, Scotland,* and France,

* I have myself frequently made this simple experiment with persons of moderate sensitiveness. It is, notwithstanding its simplicity, a fundamental one, and enables us at the outset to dismiss the notion that these perceptions are caused by suggestion. In the first place, although many persons in the mesmeric sleep may be made to see, or fancy they see, anything directly and forcibly suggested to them, and although the same thing may be done with many others in the ordinary state, or at least in that modification of the ordinary state which has been absurdly called the biological state, yet in the experiments of the author and in my own, no attempt was made to produce either of these states. The subjects were strictly in their usual state. Secondly, not only no direct suggestion was made, but the greatest care was taken to avoid even indirect suggestion. No questions were asked; the subject was never told what he was likely to feel, but was simply desired to approach his hand to the crystal. If sensitive, he invariably described, spontaneously, his own sensations. And all who perceived anything, perceived exactly the same sensations in kind, although varying in degree. Many were illiterate; some educated; but all were ignorant of what they were to perceive, and yet they all agreed. Now I maintain that this agreement demonstrates that the sensations described were due to a *real objectice cause*, and were not *mere subjective feelings*. A writer in the *North British Review* has endeavoured to shew that these sensations are purely subjective; but he has not explained how this can be reconciled to the fact that all have the same sensations when they make the experiment in the same way, while all observe the sensations to be reversed, if made to use

and any one may test it, for sensitives are to be found every where. If they hold the hand near other parts of the crystal, such as the lateral edges, they perceive here also, at one place the tepid, at another the cool sensation, but at all such points incomparably weaker than at the two ends, which are in polar opposition or contrast to each other. Of all this, non-sensitives perceive nothing.

Since these opposite sensations are excited without contact with the crystal, at the distance of several inches, nay, in highly sensitive persons at the distance of several feet, it was obvious, that from these, so to speak, semi-organized minerals, something proceeds, flows out, or is radiated; some-

the right hand instead of the left; and all this, without any further suggestion than the general idea that when they are asked to approach the hand to the crystal, they are probably supposed likely to feel or perceive *something*. That two persons who never met, one in Vienna, the other in London, should thus agree in all the details of their sensations, if these were merely subjective, that is, fancies, appears to me, if not impossible, in the highest degree improbable. In no other mental functions do we observe any such identity of manifestation in the fancies of different persons. But that hundreds should thus agree, unless the sensations be caused by something which has a real objective or outward existence, appears to me the wildest and most preposterous assumption that ever had birth in a fanciful brain. Can any reason be given why, if these sensations be only subjective, the next subject who shall be tried should not associate the cool sensation with that end of the crystal which in all our experiments has been found associated with the opposite tepid sensation? It is obvious, that persons who only fancied sensations of which they had never heard, must, according to the law of probabilities, differ at least as often as, probably far oftener than, they agree. But as in fact they never do differ, any more than people do who observe the warmth of a fire and the coldness of ice, the conclusion is, in my humble opinion, unavoidable, that the cause of the new sensations is as real as the causes of heat and cold.

It would, I think, be interesting to know what Professor de Morgan, our great authority on the doctrine of chances, would say to the North British reviewer's doctrine of the uniform agreement of hundreds of different persons in their subjective feelings, or fancies, when asked to make certain trials, and told nothing of the expected result, and therefore only able to guess that something is to be felt. The learned Professor would confer a benefit on science if he would state the chances in favour of, or rather against, such a perfect agreement, say in 100 persons, with respect to only one phenomenon. The result would be both curious and instructive. We shall see further on some striking illustrations of the above argument.—W. G.

thing as yet unknown to physical science; and which, although we cannot see it (any more than we can heat, electricity, or magnetism, W. G.), yet makes its presence known by its action on the corporeal system. Now as sensitives are able to do, that is, to perceive, so much more, in the way of *sensation* than other men, it occurred to me that they might possibly excel us, with reference to certain points, in their powers of *vision*; and might perhaps be able to *see* something connected with these strange emanations *in the dark*. To test this, one dark night, in May, 1844, I took a very large rock crystal to the house of a highly sensitive young woman, Miss Angelica Sturmman. Her physician, Professor Lippich, so favourably known to pathologists, was accidentally present. We produced total darkness in two rooms, in one of which I laid the crystal in a place unknown to every one else. After remaining some time in the other room, in order to accustom her eyes to the darkness, we led the subject into the room where the crystal was. After a very short interval, she pointed out the spot where it lay. She told me that the whole mass of the crystal glowed, through and through, in a delicate light, and that over its point (or naturally free end) a light flowed upwards, of the size of a hand, blue, and in a continual undulatory motion, with occasional scintillations. It had the form of a tulip, and lost itself above in a delicate luminous vapour. When I turned the crystal upside down, she saw a dull, reddish yellow smoke rise from the opposite or broken end of the crystal. You may imagine what delight her statement gave me. This was the first of thousands of similar observations, which from that time forth till now I have made with crystals, varying the experiment in every possible way, and in which, by the aid of a large number of sensitives, the fact has been ascertained beyond a doubt, that the sensations allied to touch, produced by crystals, are associated with luminous phenomena, which keep pace with the others, exhibit, as blue and reddish yellow, a polar contrast, and are only perceived by the sensitive.*

* This experiment I have also frequently repeated, and always with the same results in kind, varying in degree, according to the grade of sensitiveness. To it the same remarks apply as those made on the cool and warm sensations in the preceding note. Granting that Miss Sturmman, having guessed that she was thought likely to see something in the dark room, did really see what she described, but only as subjective ideas, that is, fancies or dreams, is it conceivable that the next subject, not knowing what Miss Sturmman had fancied, should fancy exactly the same things in kind, yet dif-

Should you wish to repeat these experiments, I must warn you, that it is only in *absolute darkness* that you can expect to succeed. The light from crystals is so delicate, so extremely feeble, that if but a trace of any other light be perceptible in any part of the room, this suffices to dazzle the sensitive; that is, to blunt, for the time, his capacity of perceiving the stimulus of so weak a light. Moreover, few persons are so highly sensitive as Miss Sturmann, or are able to perceive this delicate light after so short a period passed in darkness. With sensitives of the middling degree, from one to two hours must generally be spent in absolute darkness, before their eyes are freed from the stimulus of day-light or lamp-light, and sufficiently prepared for the perception of the light of crystals. Nay, I have had many cases, where persons of feeble sensitiveness, after three hours in the dark, were still unable to see anything, and yet in the course of the fourth hour succeeded in seeing the light from crystals very

ferent in degree? Who does not see, that if the light were entirely subjective, there is no reason whatever why that from the point of the crystal should not be, to the second subject, green, red, orange, yellow, or white, as well as blue? Yet it is invariably blue; that is, blue invariably predominates at that end, and reddish yellow at the other, in the statements, not only of the second but of the two hundredth subject. Moreover, why should the new subject see the undulating motion, the sparks, the luminous vapour or smoke above, and why should he see more light at the point than at the broken end, &c., &c.? We shall find, by and bye, that with the most highly sensitive, the light at both ends is described as composed of all the prismatic colours, blue however always predominating at the one end, and reddish yellow at the other. And in the minutest details of the arrangement of the colours, nay, in facts quite unexpected connected with them, and in all the changes produced by change of form in the poles of magnets, (which, as we shall see, are also luminous,) these highly sensitive subjects are still found, without concert, and without the shadow of direct or specific suggestion, to agree as perfectly as they do in the general facts. To my mind, this is utterly irreconcilable with the idea of the exclusively subjective nature of the phenomena, and indeed with any view but that which admits the existence of an external, a real, an objective cause of these phenomena. I beg most particularly to call the attention of the reader to this point, because it is the turning-point of the whole controversy; and I beg him, in reflecting on it, to bear in mind, that all direct suggestion, and all questions, are avoided, so that, as I formerly stated, the subject can, at the utmost, only guess that something is to be seen, and can have nothing to guide him as to what that something is, unless there be an objective reality concerned.—W. G.

well, and in convincing themselves of the objective reality of the phenomena*

You are probably impatient to learn what all this means, and to what part of physics or physiology these phenomena belong, with reference to their objective and subjective nature. They are not heat, although they produce sensations resembling those of cool and tepid; for here there is no imaginable source of heat; and if there were, it would be perceptible not only by sensitives, but by others, or at least by

* Here I would remark, that, as so happens in all branches of science, we may learn much from apparent failures. If the doctrine of the exclusively subjective nature of the phenomena be true, or if they depend on involuntary suggestion (I have shewn that all direct suggestion is avoided), there is no conceivable reason why the fancies or visions should not at once appear. Where suggestion is employed, whether intentionally or accidentally, we never observe this delay in the results. If this were otherwise, biological or rather suggestive phenomena could not be publicly exhibited, as they are. Indeed, one of the most striking facts about these suggestive phenomena is, the instantaneous efficacy of the suggestion, whether it be oral or pantomimic.

I would further observe, that to my certain knowledge, many of those who have attempted to repeat Reichenbach's experiments have utterly neglected the conditions indispensable to success. I have seen such experiments tried in a room where the daylight entered at twenty chinks, and in another where lamps were burning in the next room and the door was opened every minute. The experimenters obviously had not even read Reichenbach's work, in which all the necessary precautions are fully detailed, but had only a vague general idea that he had stated that crystals, magnets, &c., were luminous in the dark. I have seen the crystals and magnets held in the hands or on the knees of the experimenter, which, according to Reichenbach, extinguishes the light. I have seen these objects held at 6, 8, or 10 feet from the subject, while the author states 40 inches to be the average distance at which the light is best seen, and mentions that in many cases the distance was much less. I have seen a man sitting close to the subject on each side, which again, according to our author, interferes with his sensitiveness, and the experimenters, in spite of all these mistakes, have expected the result in a few minutes, without even an approach to absolute darkness. When I pointed out some of these causes of failure, I was told that if there were truth in the statements of Reichenbach, the light must be visible in spite of these little blunders. I greatly doubt whether one of Reichenbach's opponents has even studied his account of the conditions to be observed, far less actually observed them. I, however, have done so, and have obtained the same results, *pro tanto*, as he did.—W. G.

a delicate thermoscope. They are not electricity, for there is no exciter, no source for the perpetual current which here flows, if it be electrical; and electrical conduction has no influence on them. They cannot be magnetism or diamagnetism, because crystals are not magnetic, and the diamagnetism of crystals does not always act in the same direction, but often in various, and even opposite directions, which is never the case in our phenomena. Common light they are not, because, although light is associated with them, mere light never causes cool or tepid sensations, &c. &c.

What then are these phenomena? If you must positively know, you compel me to answer, that I cannot tell. I perceive the evidences of the existence of a dynamide (imponderable force) for which I cannot find a place under any of the known imponderables. Unless I have formed a very erroneous conclusion from the facts observed, its true position will be in the middle of Magnetism, Electricity, and Heat. But it cannot be identified with any one of these, and in this state of matters, I have, for the present, given to it the name of Od (pronounced *ode*), or of the Od force or Odic force. The etymology of this word I shall give further on.

LETTER III.

The Sun, the Moon, the Prismatic Colours.

You are now acquainted with what I call "sensitives," and with the element or imponderable to which their sensitiveness refers, and which I have named "od," or the "odic force." But we have only as yet touched a mere point of the hem of the ample garment of this force, in which all nature is wrapped. For this remarkable influence not only gushes forth from the poles of crystals, but flows also from many other sources in the universe with equal or even superior energy. Let me direct your attention to the heavenly bodies, and first of all to the sun. Place a sensitive in the shade, and put into his left hand an empty barometer tube or any other glass rod, or even a rod of wood. Let him now hold the rod in the sunshine, while his hand and body remain in the shade. You will soon hear, from this simple experiment, something that will surprise you. For you will naturally expect that the subject will feel the rod becoming warm; surely the rays of the sun can do nothing but warm it. But, on the contrary, he will tell you exactly the reverse.

The sensitive (left) hand will perceive various sensations, but the result will be, a decided feeling of coolness. If he draws back the rod into the shade, this coolness will disappear, and he will feel it become warm; on again holding it in the sunshine, it will again become cool, and he can thus alternate and compare the accuracy of his sensations. There are therefore circumstances, exceedingly simple, but hitherto unobserved, under which the direct rays of the sun not only do not produce warmth, but most unexpectedly even excite a feeling of cold. And of this coolness, the sensitives will say, that it entirely resembles in its mode of action that possessed by the point or upper end of the crystal. Now if this coolness be of the nature of od, it must in some way be capable of assuming the form of a luminous emanation in the dark. This you will find to be the case if you will repeat the following experiment of mine. I brought one end of a copper wire into the dark chamber, the other end being in a well-lighted room. I then placed this latter end in the sunshine, and I had hardly done so, when the sensitive in the dark chamber saw that part of the wire which was in the dark begin to be luminous, and from the end of it a small flame rose, about the size of a finger. The rays of the sun therefore poured into the wire odic influence, which the sensitives in the dark saw flowing out in the form of light.

But you may go a step further. Let the sun's rays fall on a good prism, and cause the coloured spectrum to fall on the nearest white wall. Now let the sensitive with the glass rod, held in the left hand, try the different colours of the spectrum or ires one after another. If he holds it in the air so as only to absorb the blue or the violet ray, he will perceive a strong and most agreeable coolness, much cooler and purer than from the entire sunshine. But if he holds the rod in the yellow, or still more in the red ray, this pleasing coolness will instantly vanish, and a most disagreeable tepid feeling will soon oppress the whole arm. You may allow the sensitive, without the rod, simply to hold the finger of the left hand in the different colours, the result will still be the same. I only used the rod to exclude the action of the heating rays on the hand by means of a bad conductor. These effects of the decomposed sunlight will be found exactly similar to those of the crystalline poles. From this you will see that odic force of both the kinds observed in crystals is contained in the rays of the sun. It flows to us from this luminary at every moment of the day along with light and heat, in incalculable quantity, and constitutes a new and powerful agent, to be added to those already detected in the

rays of the sun, and the full bearing of which we cannot at present even conceive.*

And now permit me to request you to look back for a moment to the lovers of blue and the haters of yellow of my first letter.

Have we not seen, that that pole of crystals, which gives out a grateful coolness, also emits a blue light? and do we not find here, in a totally different manner, that the blue ray of the sunlight yields a most delightful refreshing coolness? On the other hand, do not the reddish yellow light of the opposite crystalline pole, and the yellow and red rays of the spectrum, excite unpleasant tepid sensations in sensitives? You observe that in these two cases, so far apart, it is always blue that excites agreeable and reddish yellow that causes disagreeable feelings. You have thus the first indication, that may induce you to hesitate before passing a hasty judgment on what might be supposed the caprices of certain persons, who are, in truth, sensitives. You see that in the blue and yellow of the colours we use, there must be something more hidden than the mere optical action of these colours on the retina; that a deep-seated instinct for an unknown, subtle something, here guides the feelings, and consequently the judgment, of our sensitives; and that this subject is worthy of the utmost intensity of our attention.

But even without reference to colours, let me mention another easy experiment, which I have often made, in order to distinguish the odic state of different parts of the solar rays. Polarize the light by letting it fall, in the usual way, at an angle of 35° on a bundle of glass plates. Then let the sensitive place the end of the rod, held in his left hand, alternately on the transmitted and in the reflected ray. You will invariably hear, that the former yields to the hand through the rod odic coolness; the latter, the unpleasant tepid sensation so often described.†

* Scientific men have been compelled, of late years, to admit more than one new constituent of the sun's rays. We had first the calorific rays, then the chemical, now better known as the photographic, rays, both invisible. Why should we wonder at the discovery of another element in the sun's rays, invisible to the ordinary eye, and in daylight, like these, but visible to sensitives in the dark, and acting on the sensitive nerve, as the photographic rays do on the sensitive plate or paper? And who shall say that even this exhausts the list?—W. G.

† These experiments, as well as that which follows, are good examples of the kind of experiments alluded to in a preceding note,

If you feel inclined, you may puzzle the chemists a little. Take two exactly similar glasses of water; place one in the

in which I hold it to be impossible for a certain number of persons, when simply asked, separately, to describe what they see or feel, (but without any suggestion whatever, beyond the unavoidable one, inherent to the experiment, namely, that they may suppose they are expected to see or feel *something*,) should agree exactly in their descriptions, (as the writer in the *North British Review* seems to think they would do,) unless their sensations and perceptions had a real, external, objective cause.

A subject is brought into the dark chamber, and, after some time, the experimenter places a crystal, previously concealed, in a certain position, of course unknown to the subject. He, the subject, declares that he sees a light at a certain point, which is found to be the natural acumination or free end of the crystal. When the other end (unknown to him) is exposed in the same place, he speaks of a light also, but different from the former. The first was bluish, the second reddish. The first gave to his left hand a sensation of pleasing coolness; the second, an unpleasant tepid feeling. The experiment is repeated, always in the dark, many times, and he never contradicts himself, but always finds bluish light and coolness at one end of the crystal, reddish light and tepidity at the other, although he has no means of knowing which end is presented to him. Next day, a second subject is tried, and the very same results are obtained, although this subject knows nothing of what the other has said. And the trial is repeated with numerous subjects, and uniformly with the same results.

Now the writer in the *North British* seems to think that such agreement is possible, even although the sensations or perceptions are entirely subjective or imaginary.

I maintain on the contrary, that no two persons, describing imaginary, subjective sensations, and free from all communication or suggestion, could agree in the above details. For there is no conceivable reason, unless the phenomena be objective, why the second should imagine himself to perceive blue light and coolness at the same end of the crystal as the first did, rather than at the other end. Nor is there any reason why he should associate blue with coolness and not with tepidity; nor why he should think of blue and red, as his predecessor did, rather than of green and yellow. If we confine ourselves to the few details above alluded to, every one will see that two persons, separately describing imaginary sensations, would be sure to differ on some of those points, and could not agree on all, unless by mere hazard.

Now it is here that the doctrine of probabilities applies. Granting, for the sake of argument, that two persons could, by mere hazard, agree in the above details, does any one believe that 10, 20, or 100 persons, unknown to each other, could possibly thus agree? I have the authority of Professor de Morgan, surely a sufficient

reflected, the other in the transmitted rays. At the end of six or eight minutes cause a sensitive to taste both. He

one, for saying, that, in a case far less complex than the above, namely, where there is but one point, on which the answer may be "yes" or "no," the chances against 100 persons agreeing in giving the same answer, by mere hazard, (and if they describe an imaginary, not a real object, they can only agree by hazard,) are about 12680000 27 ciphers to 1; that is, more than a million of millions of millions of millions, of millions to 1 against such a result.

This inconceivable number represents the chances against 100 persons, without communication or suggestion, agreeing in their answer to such a simple question as this: "Do you see anything at present?" (in the dark room.) It exactly represents the chances against the whole 100 answering, "Yes, I see a light," *by mere hazard*, or, what is the same thing, *by mere fancy*.

But if this calculation of chances be embodied in a number so vast that we cannot even form a conception of it, what must be the extent of figures required to express the chances against these 100 subjects agreeing in declaring that they see at one time blue light, accompanied with grateful coolness sensible to the left hand, and at another red light, with an unpleasant tepid sensation! when it appears, although unknown to them, that the former observations invariably apply to one end of the crystal, the latter to the other end. Here we have not a simple yes or no in reference to one phenomenon, but two phenomena, the light and the sensation, connected with a certain point or points in the crystal, which makes a third phenomenon, and this twice over, once at each end. So that we have at least six phenomena, observed to occur invariably in the same order, by 100 persons. And since the whole phenomena are uniformly reversed, when the right hand is used instead of the left, the actual number of facts in question is twelve, in regard to which there is a perfect agreement. Let the reader reflect whether such an agreement be even conceivable, in reference to unknown sensations, *if purely subjective*. But if the causes of the two lights, and of the two sensations, be *truly objective* and *external*, and moreover connected, by some natural law of polarity, with the opposite ends of the crystal, and also with the two hands, then nothing is more probable than such a perfect agreement as I have mentioned.

I am much within the mark, when I say that the author has had upwards of 200 subjects, who have agreed invariably, not only in regard to the phenomena above mentioned, but also in regard to a very large number of others, without one example of inconsistency in their statements. The only point in which they differ is that of the *degree* or *intensity* of the light or of the sensations, &c., according to the degree of their sensitiveness. One may see only a faint luminous vapour where another sees a flame six or eight inches high. One may see a blue flame of small size, while another may

will at once tell you, that the former tastes cool and slightly acidulous, but that the latter is tepid and has a sort of bitterness. Or place a glass of water in the blue light of the spectrum, and another in the reddish yellow; or place one in contact with the free end of a large rock crystal, the other at the opposite end, formerly attached to the rock, now broken. In all these cases you may be quite sure, that the former will taste acidulous and very agreeable, the latter, bitterish, harsh, and even nauseous. The subject will gladly drain the one, if you allow him; but if you compel him to drink the other, you may meet with what happened to me, namely, that he soon afterwards is attacked with violent vomiting. Now give the two glasses of water to the che-

see a large flame, exhibiting all the prismatic colours; but still, in the former case, both will agree in the bluish colour of the light, and in the latter, while one sees only blue light, the other sees a rainbow in which blue predominates over all the other tints. And so with the red at the opposite pole. Not one sensitive has ever seen red predominating, or red alone, when the others have seen blue in the same way. And yet none of them have known what the others saw, nor, if they had known it, could they possibly know, in the dark chamber, which end of the crystal was presented to themselves at any given time. And if both ends are presented, one at a time, for a hundred times in succession, not alternately, but according to any arbitrary succession, they never contradict themselves, although it is the operator alone who knows which end he is presenting, either by its form, or by a mark attached to it. To the accuracy of all this I can myself testify, as I have tried similar experiments with several sensitives, although with a far less number than the author.

I cannot avoid once more urging on the reader the utter impossibility of any such agreement as the above in the statements of persons describing imaginary phenomena, when the experiments are performed with due caution, as those of the author most certainly have been. It is not every one who can make an experiment worthy of being recorded, and there are few who can properly appreciate the experiments of others. I cannot too strongly express my conviction that those who suppose the author to have neglected any precautions against suggestion or any means of ensuring a genuine and trustworthy result, either have not studied the details of his method, or are quite incapable of judging of the value of scientific evidence. It is certain that no one of his opponents or critics has yet been able to detect a flaw in his mode of procedure, while most of their criticisms abundantly prove that they have neither carefully studied nor even understood it. Let the reader only examine that method carefully, and I am sure he will admit that it is unexceptionable.—W. G.

mists; and let them detect the acid and bitter principles in them, *if they can.*

You may now try the moon's light, as you have done that of the sun; and you will obtain analogous results, but in part reversed. If the sensitive places the end of the glass rod in the full light of the moon, the rod being in his left hand, he will experience not a cool, but a tepid, sensation. And he will find a glass of water which has stood in the moonlight more tepid and nauseous than one which has stood in the shade. Every one knows how great an influence the moon exerts on many persons. Now those who are thus affected, are without exception sensitive, and commonly very much so. And since the moon can be shewn to produce effects due to odic influences, while its action on the insane agrees with that of other sources of od, the moon is, as a luminary which gives out odic force, of great significance and importance to mankind.

With the solar and lunar rays, then, we receive so abundant a supply of this force, that we can use it conveniently for many simple experiments. How vast the influence exerted by the odic force, not only on man, but on the whole animal and vegetable creation, must be, I shall presently shew you. Od, according to what we have already seen, is evidently a cosmic dynamide, that is, a universally diffused imponderable force, which radiates from one heavenly body to another, and, like heat and light, enwraps the universe.

LETTER IV.

Magnetism.

These letters relate to the odic force and to magnetism; but you may ask, "why to magnetism? what has magnetism to do with the matter?" Now I am almost inclined to say, in answer, "little or nothing." But it has pleased the world to apply the term "magnetic" to a number of phenomena connected with our subject; and for the present I must conform to this nomenclature. The inducement to do so is derived from the fact, that ordinary magnetism carries along with it odic force, just as we have seen that the sun's rays and the moonlight do; as we see this force emanating from crystals, and from many other sources, which have nothing whatever in common with magnetism, as generally understood. Let us now cast a glance on the mutual relations of od and magnetism.

Lay a good bar magnet across the corner of a table, as you did the crystal, so that both ends project freely : place the table so that the bar comes to lie in the plane of the magnetic meridian, like the needle of the compass, with the north pole towards the north, and the south pole towards the south. Now bring a sensitive near it, and let him bring the hollow of his left hand gradually near, first to one pole and then to the other, at the distance of from 4 to 6 inches. You will now hear from him precisely the same statements as in the case of the crystal ; namely, that one pole, that which points to the north, sends a cool aura to the hand ; while the other, pointing to the south, gives out an unpleasant tepid aura. You may now place a glass of water at each pole, and let the subject taste it after six or eight minutes. He will tell you that the glass at the northward pole tastes fresh and cool, the other warm and nauseous ; and if you once more annoy the chemists by insisting on an explanation of this fact, they will get angry, and in order to escape from their embarrassment, they will unhesitatingly deny the plain and simple observation, and will assert that it is not true. You may smile at the manner in which these learned authorities now and then expose their own weakness ; for a natural truth cannot be changed into untruth by a denial not founded on investigation. These learned sceptics will soon be compelled, in spite of their opposition, to adopt a more rational view.

You will readily understand, that the same expectations which led me to try the crystals in the dark, occurred to me in reference to magnets also. I made the first trial with Mdlle. Maria Nowotny in Vienna (April, 1844), and I have since that time repeated it hundreds of times with other sensitives in the dark chamber. It was to me a pleasing satisfaction to see my expectations confirmed, and to hear my subjects declare, that at each end of the bar a flame burned, bright and fiery, smoking and emitting sparks, blue at the northward, yellowish red at the southward pole. But you should make for yourself this very easy experiment, and vary it, by placing the bar vertically with the southward pole upwards ; you will then hear that the flame increases, and if the magnet be very strong, that it reaches nearly to the roof of the room, and there causes a round illuminated space on the ceiling, 1, 2, or 3 feet in diameter ; so bright, that if the subject be highly sensitive, he will be able by its means to describe any pattern that may be there painted. But I must warn you to neglect none of the precautions which I have already pointed out for the purpose of ensuring *absolute dark-*

ness, nor that of preparing the eyes of the subject by keeping him one, two, or three hours in that darkness. For if this be neglected, he will see nothing, you will labour in vain, and the accuracy of my statements will be in danger of most unmerited suspicion.

The luminous appearance will appear still more beautiful if you employ a horse-shoe magnet, placed vertically with its poles upwards. I have one of nine plates, with a supporting power of 100 pounds, from each pole of which all sensitives see a delicate light flowing. The two lights do not attract, nor in any way interfere with, one another, as the magnetic forces of the two poles do, but rise quietly in parallel lines, exhibiting a multitude of white luminous points, and form together a pillar of light of the height of a man, which all who saw it describe as strikingly beautiful. It rises to the ceiling, and there forms a round luminous spot nearly six feet in diameter. When this experiment has continued some time, the whole room gradually becomes visible. If such a magnet be placed on a table, the flaming emanation illuminates the surface of the table and the objects on it to the extent of a yard all round. When the hand is placed between the flame and the table, a distinct shadow appears. If a flat body, such as a board, or a plate of glass or of metal, be held horizontally in the flame, the flame bends round and flows under it, like any ordinary flame, when a pan is held in it. When we blow or breathe on the flame, it flickers, exactly like that of a taper. If a current of air occur, or the magnet be moved, the flame bends to the side towards which the air moves, like a torch in motion. Its light may be condensed into the focus of a lens or burning glass. This phenomenon is therefore very material, and has many properties in common with ordinary flame. If two such flames meet, they neither attract nor repel each other, but mutually penetrate each other, and both proceed unimpeded, if of equal intensity. But if one be stronger, that is, have more projectile force, as it were, than the other, the former divides the latter, which passes round it on both sides. The same thing happens when a rod is held in the flame; it splits or divides the flame, which again unites beyond the obstacle. And just as crystals were seen by sensitives to be luminous through their whole substance with a delicate light, so does the steel of the magnet appear as in a whitish glow throughout. The very same phenomena are observed in electro-magnets.*

* The luminous phenomena connected with magnets are to be

The properties just described, as you may easily perceive, exhibit no parallelism with ordinary magnetism, but are peculiarly and distinctively odic. If we compare a crystal of gypsum and a bar magnet of about equal weights, we find that the odic emanations of the similar or homologous poles are not essentially different either in regard to the light they give forth, or the sensations they excite; nay, the crystal is even more powerful than the magnet; its coolness and tepidity are more marked, its light more intense. But the crystal has no magnetism, in the ordinary sense: that is, it has no action on the needle, and does not attract iron filings. We have here, therefore, at one view, od and magnetism coupled together in the magnet, and od alone in the crystal; the od in both cases of equal power. We cannot therefore possibly regard od as merely an accompaniment of magnetism, or as one of the properties of magnetism, or as magnetism itself. In the crystal it appears entirely separated from magnetism, and I shall adduce hereafter a number of equally striking examples where od occurs in the highest intensity, while not a trace of ordinary magnetism is present. Od must therefore be regarded as an independent dynamide or imponderable force, which occurs along with magnetism, as it occurs also in connection with crystals, with the solar rays, and with many other natural phenomena, to be afterwards noticed. We know the great resemblance between magnetism and electricity; we know, that the one occurs so much associated with the others and *vice versa*, that we are tempted to consider them identical. This is the case also with light and heat; one of which calls forth the other, and which at every moment are mutually converted one into the other. Yet we have not yet been able to detect the common source from which both proceed. So is it with od. We suspect, indeed, that all these imponderable phenomena are ultimately derived from one common origin; but so long as we are unable to demonstrate this community of origin, so long have we no alternative but to treat of electricity, magnetism, light, heat, &c., &c., as so many separate groups of phenomena. And since we see that the varied phenomena of od cannot be ranged under any of the known imponderables, we have here also no alternative but to collect them separately, and to arrange them as an additional group of the same kind.

found, with all the necessary evidence, fully detailed in my late work, *Researches on the Dynameses of Magnetism, Electricity, &c., in their relations to the Vital Force.* Brunswick. Vieweg, 1850.

That these odic phenomena are in no degree inferior, either in extent or in importance, to those other groups of phenomena which have already been naturalized in the realms of science, the letters which are to follow will satisfactorily demonstrate.

Note by the Editor.—From the time that the researches of the author first appeared, I have been firmly convinced both of the accuracy of his observations and the soundness of his arguments above developed, by which he establishes the claim of od to a place among the imponderables. It is difficult to see why there should be so fierce an opposition to this conclusion. One would think, to hear the remarks of sceptics, that they were quite familiar with the nature and essence of the admitted imponderables, and yet it may safely be said that of these points we know absolutely nothing. We cannot tell whether heat, light, electricity, &c., be forms of matter or forms of motion; whether they be fluids, or merely forces. We know nothing of them, except their effects on matter, or on our senses, and from these we have deduced a few of the laws which regulate them. And we know, if not to the same extent, yet the same kind of facts in reference to od. Many persons are shocked at the idea of such a force acting at a distance, although invisible. But does not light, does not magnetism, act at a distance? and is magnetism visible any more than od? Again, people will not admit that this new force should be able to pass through a stone wall. But magnetism and heat do so, and the passage of light through glass is not less wonderful.

The true origin of the general disinclination to admit the existence of the supposed new imponderable, influence, or force, appears to be this; that people cannot make up their minds to believe in the existence of an agency, the effects of which are not at once obvious to every one. Now it is true, that in the present state of our knowledge, the number of those who can, in one way or other, perceive the odic influence, is limited. But even as it is, this number is very considerable, amounting, according to the author's experience, to about one-third or one-fourth part of mankind; that is, in Europe. The experience of Dr. Esdaile in India tends to prove that the natives of that country are much more uniformly sensitive to mesmeric influence, which seems to be identical with the odic, than Europeans are; and it is probable that if men lived a perfectly natural life, all would be found sensitive. At all events, this is but a question of degree. There are degrees of electricity altogether imperceptible to the average human nerve, which yet act powerfully on the galvanoscope; and when we shall have obtained, either a sufficiently delicate odoscope or odometer, or the power of concentrating and accumulating the odic, as we do the electric force, the existence of the former may be demonstrated to all. Indeed, we may say that this has been done already, by the magnetoscope of Mr. Rutter, as modified by Dr. Leger. This instrument is set in motion by an influence proceeding from the finger, while, by a simple and ingenious con-

trivance, we have the clearest proof that the motion is not caused by involuntary jerks or impulses from the muscles of the experimenter. It cannot be doubted that many improvements will yet be made in reference to this matter. But even should this not take place, yet I hold, that the statements of the sensitive, compared and controlled as has been explained by the author, and illustrated in the preceding note, are, in a scientific point of view, as satisfactory as if we ourselves were sensitive and experienced the sensations described. Among the author's subjects were several scientific men, and these had the evidence of their own senses to the facts. But how many facts in physics, astronomy, mechanics, chemistry, physiology, anatomy, &c., &c., are daily received without hesitation by thousands who never saw one of them, and know nothing of them but by the statements of others, and therefore nothing more than we do of the odic phenomena from the statements of sensitives? Moreover, the reader of these letters will perceive that it is far from improbable that there are many things, perceived by all, which may be found to depend on the odic force, when we come to know more about it. In order to investigate with success natural phenomena, perceptible to others, but not to ourselves, all that is necessary is, that the experimenter should know how to conduct his experiments so as to get at the truth; and this the author has done, if ever man did so. We shall no doubt ere long have a sensitive who will devote himself to the study of these phenomena, and will speak from his own sensations. But this, although desirable, is not indispensable, because nine-tenths of our knowledge are derived from the reports of observers, and not from our own personal observation.

All these considerations are, I humbly conceive, sufficient to justify the author in admitting a new agency of the same class as the known imponderables; while neither he nor any one else can say what is the real nature even of the best known of the admitted agencies of this class.—W. G.

LETTER V.

Animal Magnetism.

Of late we have again been hearing much of that strange and wonderful thing, which, more than eighty years ago, was, by Mesmer, named animal magnetism. Our fathers and grandfathers rejected it, and supposed it dead; but it always reappears, and will not die. What is the explanation of this extraordinary tenacity of life? Is it to be explained by "lies, imposture, and superstition," in which gentle terms a celebrated physiologist of Berlin has characterized, and, as he supposed, finally extinguished it? Let us see, whether

* Dr. Dubois-Reymond.—*Zoist.*

those have acted well and rationally, who knew of no better course of conduct than to adopt and reverence that opinion and others like it.

Let us at once, without preface, take the bull by the horns. Place a subject of moderate or of very high sensitiveness in the (absolutely) dark chamber, and take with you also a cat, a bird, a butterfly, if you can get one, and some plants in blossom. After the lapse of an hour or two, you will hear strange things from your subject. The flowers will come out of the darkness and become visible. At first they will be described as a diffused grey vapour or mist, seen coming out of the black of the general darkness. Presently brighter parts will appear. At last these will separate distinctly, the individual flowers will become visible, and by degrees more and more luminous. When I placed before the late distinguished botanist, Professor Endlicher, who was of average sensitiveness, a plant under the above circumstances, he cried out with astonishment and almost with terror, "It is a blue flower; it is a *Gloxinia*." It was, in fact, *Gloxinia speciosa*; var: *cerulea*, which he thus saw in total darkness, and the form and colour of which he was able to distinguish. Now we cannot see without light; light must therefore have been present, and that in no small amount, since it sufficed to shew not only the form but the colour of the flower. And whence came this light? It came, in truth, from the plant itself; the plant was luminous. Pistils, stamens, anthers, corollæ, and stem, all exhibited a delicate light; even the leaves were visible, though dimmer. The whole appeared in a soft glow, which was brightest in the organs of fructification, and brighter in the stem than in the leaves. The butterfly, the bird, the cat, all will become visible in the darkness; some parts of them will become luminous, and will move about as they move. But you will soon be told by the sensitive that he sees yourself. You will at first appear to him as a whitish shapeless man of snow; next like an armed figure with a high helmet; and finally, terrible, in the form of a luminous giant. Now tell the sensitive to look at his own person. He will be astonished to find himself luminous; not only his arms, legs, and breast, but the whole body will be visible, shining through the clothes. Direct his attention to his hands. They will first resemble a grey smoke, then a dark outline on a feebly luminous ground; at last the fingers will appear, and will exhibit the appearance they have when held before the flame of a lamp; that is, they will be translucent. The hand will seem longer than it really is; because from each finger proceeds a luminous prolongation, which,

according to circumstances, may be as long as the finger, or only half the length. The hand will thus appear, in consequence of these fiery appendages, to have twice its usual length. The last joints of the fingers will be the brightest, and in these, the roots of the nails will exhibit the most intense light.

When the first surprise at these hitherto concealed phenomena has subsided, and you enquire as to the colour of the light, you will be again surprised to hear that this is not the same in different parts of the body; that the right hand shews bluish, the left yellowish-red light, and that therefore the former are less bright than the latter; that the same difference occurs between the feet; that the whole right side of your face appears darker and more bluish than the left; nay, that the whole left side of your person appears bluish and darker, the whole left side yellowish red and decidedly brighter. You will at once perceive that you have here stumbled on the same contrast of colours which occurred to you in the light from crystals, in that of the sun, and in the flames of magnets.

Shall we find the parallelism between coolness and blue light, tepidity and reddish light, which was observed in all the preceding experiments, also here in the light from the human body? You may think this doubtful, and yet, if it were not so, the nature of the latter light would be enigmatical. I made the following experiment with the carpenter, Bollmann, in Vienna, aged 50, a good average sensitive (August, 1845). I placed my right hand in his left, so that our fingers crossed, but hardly touched each other. After the lapse of a minute, I replaced my right hand by my left. I thus alternated the hands several times, and I soon found that the subject felt the right hand, which gave bluish light, cooler than the left, which gave reddish light, the latter appearing to him much warmer. I had found what I sought. I repeated the experiment with more than a hundred other sensitives, and obtained the same result in every case. I next extended the comparison to the feet, the two sides of the body, the cheeks, ears, eyes, nostrils, and even the two sides of the tongue,—and this with a hundred variations. I invariably obtained the same answers; namely, that the left hand of the sensitive felt the whole right side of other persons, whether male or female, cool, and the whole left side warm. Thus you perceive that man is polarized laterally from right to left, exactly and with the same signs as a crystal is between the poles of its principal axis, or the magnet between north and south, and the solar light between

blue and reddish yellow. And since the effects and their signs are the same, we are entitled to conclude that the causes are the same. This means, that the human body gives out od, and this, in the same two forms which we have found in all other sources of od. I have caused sensitives to try cats, fowls, ducks, dogs, horses, and cattle in the same way; and all yielded the same results. Plants, examined from the root to the leaves, shewed themselves subject to the same laws.—Thus the whole of living organized nature shines in odic light, and overflows with odic influence: and when you regard this comprehensive and wide-spread fact in its bearing on universal nature, a new day will dawn for you in reference to that which has been hitherto so improperly named animal magnetism. I shall now attempt, aided by the light of theory, to make with you a rapid excursion into this obscure and confused territory. I have just furnished you with the key of the gate which leads to it.

(These Letters will be continued in the next Number.)

II. *How to write an article upon Anæsthesia and Anæsthetic Agents; or, hints for British and Foreign Medical Reviewers.* By ANTI-GLORIOSO.

“It is seldom given to individual men to emancipate their minds from bondage to the prejudices of their profession. To *professional assemblages* that freedom of mind is always unknown and unattainable.”—Sir J. STEPHENS, *Lectures on the History of France*, vol. ii., p. 354.

“As Hobbes has well observed: were it for the profit of a governing body, that the three angles of a triangle should not be equal to two right angles, the doctrine that they were, would, by that body, inevitably be denounced as false and pernicious. The most curious examples of this truth are to be found in the history of medicine. For this, on the one hand, is nothing less than a *history of variations*; and on the other, only a still more marvellous history of how every successive variation has, by medical bodies, been first furiously denounced, and then bigotedly adopted.”—Sir WILLIAM HAMILTON, *Discussions on Philosophy*, p. 638.

TO THE EDITOR OF THE ZOIST.

April 25th, 1853.

SIR,—Bishop Berkeley asks in one of his “*Queries*,” “whether it is not natural to wish for a benevolent physician?” The answer is so obvious, that to a reader, who does not understand the ironical nature of the good Bishop’s writings, the question might appear like an absurdity. But there is more in that query than meets the ear on its first hearing. The question had its rise from the large experience

of Berkeley in the ways of this world. Though Pope has said of him in one of his memorable lines, that he had "every virtue under heaven," his virtues, nevertheless, were not in such an unsophisticated condition as to interfere with his thorough appreciation of human conduct. He had, in fact, extensive knowledge of the world. And when he asks, whether it is not natural to wish for a benevolent physician, he knew too well what a tendency routine and professional bigotry have to warp the holiest feelings of the medical heart.

Many of your readers will remember the angry discussion that took place at the meeting of the Medical and Chirurgical Society after the account was read "of a case of successful amputation of the thigh during the mesmeric state without the knowledge of the patient," which operation took place in the district hospital of Wellow, Nottinghamshire. The patient was a labourer named James Wombell. He had suffered for nearly five years from neglected disease of the left knee, the interior of the joint of which was found after the amputation extensively ulcerated. The slightest motion of the joint was attended by the most excruciating agony: and he had not slept more than two hours in seventy. At the time of the operation the patient's sleep was most profound: his countenance never changed for a moment: his frame rested in perfect stillness: not a muscle was seen to twitch: and to the end of the operation, he lay like a statue. We are so familiar at this time with operations of the same insensible character, that it is unnecessary to enter more into detail. It may be as well, however, to add, that the mesmeriser, the surgeons, and the witnesses were all parties of high character and respectability, and that nothing was wanting towards verifying the truth of the report.*

After the paper was finished, Mr. Coulson, a surgeon practising in the city, asserted that the paper ought never to have been read, for the only point of interest was the non-expression of pain, and that was a common thing, and he had no doubt the man had been *trained to it*. He also observed to a gentleman who was present, that it was all "stuff." Dr. Moore, a physician-accoucheur, then living in Saville Row, immediately followed, observing, that such a statement ought to have been accompanied by *affidavits*, and asked if "affidavits before the Lord Mayor or some other magistrate had been made." Insensibility to pain was at that day so incredible a thing, that a physician calls loudly for affidavits in confirma-

* See Elliotson's *Numerous Cases of Surgical Operations without Pain*, published ten years ago.

tion of the evidence. Mr. Blake, a young surgeon, next said that Wombell "*shammed.*" Mr. Alcock, another surgeon, followed in the same line of argument. Dr. James Johnson then said that he would not have believed the facts mentioned in the paper, had he witnessed them himself. Another doctor, named Truman, followed in the same strain with the preceding speakers. Dr. Marshall Hall considered the case to be one of imposition, because the poor man's sound leg did not start or contract while the diseased leg was amputated!!! Admirable physiologist! and provoking chloroform! Dr. George Burrows expressed his doubts of the reality of the case, because of the man saying he fancied he heard something in his sleep. Sir Benjamin Brodie used the argument of the other surgeons, and stated other reasons, which, out of respect for the character of this distinguished operator, we will not now repeat. Mr. Bransby Cooper asked for the *rationale* of the facts: and found a difficulty in admitting them. Mr. Liston wished to know if the interesting patient had been able to read with the back of his neck! Mr. Arnott found some difficulties in the case. All the opponents of mesmerism were, in short, vituperative and incredulous; and all shewed their ignorance of physiology and of facts connected with their own profession.

It is scarcely needful to remind the readers of *The Zoist* of the numerous train of successful surgical operations, during the mesmeric state, which followed Wombell's case; of Dr. Esdaile's gigantic and triumphant proceedings in India; of what took place at Leicester, at Cherbourg in France, at Torquay, at Upwell Isle, at Exeter, and in the United States; and in short, of the extended application of mesmeric insensibility in aid of the surgeon's knife.*

In 1846 and 1847 a marvellous change came over the spirit of the medical profession. The scales fell from their eyes in a most peculiar way. Insensibility to pain was suddenly metamorphosed into a fact, that could be called in question no longer. The merciful discovery burst upon the world, that by the vapour of ether, and by the application of chloroform, surgical operations could be undergone without any suffering, as, it had been alleged, was the case under the mesmeric sleep; and so that controversy was at an end. The statements of the mesmerists were in truth verified to the very letter. And although, in consequence of the rapid action of chloroform upon the human frame, the application

* See the last number of *The Zoist* for an epitome of these operations. See also Sandby's *Mesmerism and its Opponents*, Second Edition, p. 51.

of this agent, in spite of the dangers that attend it, has to a certain degree superseded in practice the employment of mesmerism in regard to surgical operations, still the great historic fact yet remains, that hundreds of painless operations through the agency of mesmerism have been performed in America, the West Indies, the East Indies, France, and Ireland, and Great Britain; and that tumors exceeding a hundred weight have been removed, and that the operations have terminated most successfully. There remains, too, this fact, that whereas in many instances the use of chloroform has proved fatal, and that with patients liable to affections of the heart or of the lungs or of the brain, or whose system has been depressed by long-continued illness, medical men are fearful of recurring to the aid of this anæsthetic, mesmerism has in no single instance been found productive of fatal consequences, and that for surgical operations with those patients for whom the use of chloroform is dreaded, mesmerism is the very agent which a merciful provision of nature offers to our use. The records of the operations in the Indian hospitals prove the accuracy of this assertion; and to Dr. Esdaile's two admirable volumes we appeal in proof.*

Posterity will, one day, ask, what did a high-minded liberal profession say to these facts? What course did they, as a body, or as individuals, pursue? What resolutions did the College of Surgeons adopt? What orations did the College of Physicians hear? What expressions of shame or of regret did the Medical and Chirurgical Society enter upon their minutes? Of what character were the articles which appeared in medical and scientific journals? What said the *Lancet*? What said the *Medical Times*? To what did the editor of the *Quarterly Medical Review* at length give utterance? Did all these parties speak out like men? Did they own that they had been wrong? Did they take mesmerism by the hand, and confess that they had been hasty in their judgments, and unjust in their accusations? Or, alas! for human nature, and philosophical character, did they sneak into a base and secure silence, and in their writings, their orations, their reviews and their lectures, did they, with a cowardice which no language can adequately stigmatize, did they forget what they had uttered, and *suppress the truth*?

Not being a medical man, and not entering into medical society, I am, of course, not qualified to answer all the above

* If the reader wishes for a literary treat, he is recommended to turn to one of the best papers that Dr. Elliotson ever wrote, *On the art of suddenly restoring the Moral Feelings, &c., Zoist*, Vol. V., p. 44.

questions: chance, however, has furnished me with a reply on one point; and it is not impossible that this very point may be as instructive as any, and may even throw a light of no uncertain character upon the other questions connected with this enquiry.

The other day accident put into my hands a recent volume of the *British and Foreign Medical Review*. In that great organ of professional opinion I found two long and most elaborate articles upon *Anæsthesia and Anæsthetic Agents*. The first part was published in No. 17, for January, 1852, and the second in No. 18, for April of the same year. The reader will not unnaturally feel somewhat curious to learn what the reviewer said of the mesmeric painless operations. We will offer, therefore, a brief *resumé* of the contents of these two lengthy articles.

The writer begins with a short reference to former days. "The practice of anæsthesia appears to have existed in very remote times" (p. 159). Dioscorides and Pliny mention that the "root of the mandrake had the power of rendering patients insensible to the pain of surgical operations."—"In the middle ages the vapours of plants were used for the like purpose."—"A king of Poland was rendered insensible during a surgical operation."* The reviewer unfortunately does not inform us whether the Coulsons, Coplands, and Moores of those dark ages ridiculed these facts as preposterous fables, and called for affidavits in their support; or whether the Sir Benjamin Brodie at the Court of Poland made no secret of his opinion, that the royal patient had been *shamming*, and that his pretence of insensibility was a "disgraceful humbug." Perhaps this species of philosophic language is one of the honourable characteristics of modern surgery.

But the reviewer proceeds with his history, and presents us next with a paragraph, which for the falsehood it promulgates,—for the truth which it conceals, and for the slighting tone with which it slurs over important facts that tell against his own statement, is almost unparalleled for its dishonesty. We will give the passage: and the reader shall judge for himself.

"But the art of inducing anæsthesia had *so completely fallen into desuetude*, that the announcement of the application of vapours for this purpose, as recently made from America, deserves the *entire merit of a discovery*. It is true that it was known how compression of the limb may induce insensibility below the part compressed:

* A far better history of anæsthetic agents will be found in the sixth volume of *The Zoist*, p. 42.

and *insensibility to pain during the mesmeric sleep had been much canvassed*" (p. 159).

The reviewer, it will be observed, has the assurance here to assert, that at the time in which the vapour of ether was first employed in surgery, "*the art of inducing anæsthesia had so completely fallen into desuetude*, that the announcement (of insensible operations) deserves the entire merit of a *discovery!*" Can a more impudent or mendacious statement be well imagined? According to Dr. Johnson, this magniloquent phrase of "desuetude," means "discontinuance of practice or of habit." At the very time, however, that this *discovery* respecting painless operations was made in America, at that time there had taken place very recently, during the mesmeric sleep, *eight amputations*, about *thirty miscellaneous operations*, some of which were rather of a serious character, nearly *two hundred extractions of teeth*, and Dr. Esdaile, in addition, had just published his volume on mesmerism, containing a narrative of what had occurred in India. In that volume he mentions more than seventy anæsthetic operations, of which fourteen consisted in the removal of scrotal tumors, some weighing nearly 80 lbs.; seven were operations for hydrocele, five were toe-nails cut out by the roots; to say nothing of sundry amputations and excisions, and applications of cautery and of muriatic acid. And this state of things the reviewer describes as one, in which anæsthesia had *completely fallen into discontinuance!* And the review, in which this statement makes its appearance, is the great quarterly authority of the medical profession! To make amends, however, for this wholesale concealment of the truth, the reviewer adds, with an exquisite consideration for appearances that is beyond all praise, that "*insensibility to pain during the mesmeric state had been much canvassed.*" These few words contain the only allusion to mesmerism that I can find in these two elaborated articles. Mesmeric insensibility had been much *canvassed!* Verily, the phrase is happily picked and appropriate. As Holofernes, the learned schoolmaster, observes, "the word is well culled, chose: sweet and apt." By it, we are led to infer that the subject had been the occasion of some *discussion*; but that anything had been *done*, or that more than three hundred operations had been the result, is the last thing that the reader would surmise from it. A passage of more flagrant dishonesty, both from the falsehood which it enunciates, and from the facts which it hides, has been seldom compressed into as few words. I do not know who may be the editor of

this quarterly medical journal, yet I cannot but regard the admission of such a paragraph into his review without any explanatory or illustrative comments, as discreditable to his moral character.

Having thus all but ignored the existence of mesmerism, and having completely ignored the existence of Dr. Esdaile's magnificent feats in India, which in themselves constitute an era in surgery, the reviewer proceeds to examine the history of the ether-discovery in America,—refers to Drs. Jackson and Morton, the alleged discoverers,—mentions the application of chloroform,—and describes the introduction and reception of both agents in England. Upon this branch of his exposition I have nothing to observe.

At p. 179 is a long and scientific discussion upon anæsthetic agents in general: a copious list is given, and their comparative merits analyzed: but mesmerism is not even alluded to!

Oh, word of fear!
Distasteful to the doctor's ear!

But it is unnecessary to weary the readers of *The Zoist* with a more detailed examination of the review. It is sufficient to say that the writer finishes the second article, “by hoping that anæsthesia will be carried to the furthest extent of which it is susceptible,” *i. e.*, we presume, by suppressing the use of mesmerism in those operations in which medical men dare not employ chloroform. “Let us do,” exclaims again this model of all benevolence, “what we can to mitigate human suffering;” in other words, let us not permit the name of mesmerism to be mentioned in the presence of any suffering patients for whom all the resources of medicine have been tried and found wanting; but rather let us drive from the sick room and from the wards of the hospital the first presumptuous philanthropist who shall suggest its introduction amongst us. This, we believe, is the present practical commentary at the College of Surgeons, in illustration of “doing all that they can in mitigation of human suffering!”

Hypocritical language like the above is revolting to one's moral sense: and yet, perhaps, we should make allowance for the professional atmosphere in which the writer is forced to dwell, and not expect too high a tone of integrity. The medical mind has within the last few years become so vitiated and debased, that, on certain questions, where the feelings of the College step in, many members of the body often proceed in a course of a most unworthy and disingenuous

nature, and are yet quite unconscious at the time that there is anything out of rule in their conduct. The air which they habitually breathe is so poisoned by misrepresentation, that its *virus* enters into their system imperceptibly, and they know not what they say, or what they do. It is melancholy to watch the shifts and the evasions to which many have often recourse in order to escape from an acquaintance with an unwelcome reality; for to some persons *ignorance, if it be but profitable*, is far more attractive than the richest sources of information. Dugald Stewart, in his life of Dr. Reid (p. 462), speaks of "the half-informed multitude who follow the *medical trade*:" it is a coarse expression; and yet the temper with which numbers, even some in the very highest practice, pursue their calling, smacks far more of the shop-keeper, than of the man of science. I cannot help fearing that this is more the case than it used to be. In early life, I was acquainted with professional men, who, with their high sense of honour, would no more have dreamed of suppressing a truth,—of distorting a fact, or of maligning a brother practitioner, than of purloining a fee or of forging a deed. *Mais nous avous changé*: and certain magnates, who haunt the classic regions of Brook Street and Saville Row, are less nice than were their predecessors; and the infection spreads below. And nothing more marks the *animus* which pervades the literary section of the profession, than the omissions to which I have directed your attention in these two ponderous papers on anæsthesia.

But I have now a curious fact for your consideration. You may remember that, in my letter upon *The Fire-away Style of Philosophy*, I mentioned that upon my once waking up from a mesmeric sleep, I found a MS. in my own handwriting lying on the table by my side, which it was thought that I must have composed in the sleep-waking condition.* Something of a similar kind has again occurred. Upon the evening of the day in which I had been reading the two articles in the *British and Foreign Medical Review*, while my mind was full of the subject, I fell fast asleep near my desk, and upon awakening I found a manuscript lying before me, of which the ink was not yet dry. Whether its contents had been actually written by myself while asleep; or whether a friend had stolen upon me unawares and imitated my handwriting most "abominably;" or whether one of Mrs. Hayden's

* See *Zoist*, Vol. IX., p. 67, for a notice upon Miss Martineau's and Mr. Atkinson's work, *The Laws of Man's Nature, &c.*, with a singular parody upon their manner of corresponding.

spirits had stepped in, and "been so kind as to be so good as to oblige me" by his assistance, (for upon waking up I had an indistinct recollection of having heard some strange sounds like a "rapping,") I pretend not to say: at any rate the little document struck me as being so much to the purpose, that I have ventured to copy it for your perusal: and it ought to be added that this heading was placed at the top,—"*Article for the next number of the — Medical Journal,*" the name being left a blank.

Upon Anæsthesia and Anæsthetic Agents, and upon the blunders and prejudices of Medical Men.

"He has no more knowledge in Hibocrates and Galen,—and he is a knave besides; a cowardly knave, as you would desires to be acquainted withal."—*Merry Wives.*

"It is a sleepy language; and thou speak'st
Out of thy sleep: what is it thou didst say?
This is a strange repose, to be asleep
With eyes wide open: standing, speaking, *writing,*
And yet so fast asleep."

The Tempest.

There was once a time, and that no distant time either, when if any one had ventured to hint at the possibility of a painless surgical operation, he must have been prepared to pass through every species of contumely and ridicule. There was once a time, and that no distant time either, when, if the report of such an alleged marvel had been read before any learned or scientific association, the reporter must have made up his mind beforehand to be booted down in the first place, and hunted out of the room in the second. The hospitals would have been up in arms against him. The surgeons would have screamed in concert against such nonsense, and expressed themselves as insulted by its communication. Sir Benjamin Brodie, our infallible authority on such topics, would have argued most ably upon the details, and proved their utter impossibility. Mr. Lawrence would have smiled in sarcastic silence. Our virtuous Coulson would have been shocked at such wickedness and imposture. Our humane Bransby Cooper would have shuddered at such delusions. Sneers and scornful gibings would have been the order of the day at each chiralurgical re-union; and the unhappy operator, in punishment for his offences, would have been *taboed* out of every surgical society.

We cannot but remember the feelings of prejudice and incredulity with which almost every member of our profession received the first tidings of a painless operation having taken place during the mesmeric sleep. We cannot look back without something like repentance and remorse, at the attitude which we almost all of us assumed at the first communication of such an event. The evidence, we must now allow, was unimpeachable; the statements clear and technically accurate; the first narrative, too, was re-affirmed and corroborated by many subsequent transactions of a similar nature;

and though the facts were nothing more than those which are now constantly occurring every week within every hospital, we not merely received the intelligence with scepticism and disdain, but we dismissed the high-minded and talented men, who presumed to express their belief in such prodigies, not only with insult, but we erased every record of the proceedings both from our memories and from our minutes.

The discovery of the peculiar manner in which chloroform acts upon the human system, has changed the aspect of the whole question. The facts and the phenomena which the mesmerists related, and which we derided, are now rehearsed every day before our eyes: we see that their statements were accurately correct in the minutest detail; we see that there was neither exaggeration nor mistake in their accounts of those operations; and we ourselves endorse their reports with our own hands.

It strikes us that the time has at length arrived, when it becomes desirable to furnish our younger medical brethren with a circumstantial history of anæsthesia, and with a description of our various anæsthetic agents: and this, therefore, we propose to execute in our present article. But before we enter upon our task, there is one act of justice, which we are eager to perform, and by which we hope to relieve our minds. We feel,—and we speak it publicly and openly without reservation on any point,—that it is due to the mesmeric body, more especially to its leading professional members, to offer them all an authoritative expression of apology and regret, for the manner in which we had all at first received their truthful and now demonstrated communications. No false shame on our part shall keep us any longer silent on this topic. We feel that no language however humble, no posture however respectful, can adequately represent the *amende* which it is our bounden duty to offer for the incredulity and the insults, with which we are shocked at remembering that we received the primary reports of painless surgical operations. In publishing through the pages of our journal this *quasi*-authoritative *amende* to the mesmeric world, we are persuaded that we are but echoing the feelings of the whole profession. The College of Surgeons and the College of Physicians are, we know, impatient to record their deep regret at their unworthy and obtuse behaviour. The President of the latter body, with his face beaming with intellect and spirituality, nods, we well know, approvingly upon our intentions, being always ready to act with justice to an injured party.* Dr. Seymour, whose regard for the comfort of his patients is proverbial, and who doubtless has long regretted the foolish evidence which he gave before a Committee of the House of Commons, will, we are assured, join in our language cordially.† Dr. Francis

* See, *par exemple*, *The Zoist*, Vol. VI., p. 404.

† Among the other luminous remarks offered by our distinguished cotemporary on his examination before the House of Commons' Committee, was this logical opinion, "I consider that in patronizing a mesmeric hospital a person of rank shewed a great disregard to the acquirements of the College of Physicians, to common sense, and to *everything else*." Vol. V., p. 370; Vol. VI., p. 96.

Hawkins, also, who called the mesmerists "*impostors*," must equally, we feel certain, repent his ignorant and inconsiderate language.* Our thundering wiseacre, Dr. John Arthur Wilson, who in another Harveian Oration hoped to extinguish mesmerism for ever, cannot but join cordially with us in retraction of his scurrilous falsehoods.† Dr. Copland, too, feels, we are sure, that he committed himself again by another blunder, when he spoke of mesmerism as one of the impostures of the day.‡ Dr. Alderson, also, must unite most heartily with us in the language of recantation, and be sensible that when he included mesmerism among the "*speciosa miracula of empiricism*," he was simply doing that of which his friends know that he is often guilty, viz., expressing a grandiloquent opinion upon subjects of which he knows nothing.§ Dr. Henry Holland (we beg his pardon, Sir Henry: for the newly-entitled are tenacious of their fresh honours, especially when there is no very patent motive for them) smirks with assenting smile to all that we have said of misapprehension and precipitancy of conclusion, and blandly admits that in his polite anxiety to please everybody, he has unfortunately pleased nobody whose opinion is worth having.|| Dr. Ranking, we have strong reason to suspect, wishes with ourselves, that several of his unlucky observations in regard to mesmerism could be erased from his journal.¶ His coarse colleague at Norwich has also, like ourselves, learnt that he has burnt his fingers.** Dr. Fraser, of the

* "*Præstigiatores, quos vocant, mesmerici*," Harveian Oration for 1848. Is this decent language, Dr. Hawkins, to be applied to men who employed the agency of mesmerism for the prevention of pain in surgical operations? Are they impostors, slanderer? *Zoist*, Vol. VI., pp. 213, 233.

† Don Pomposo referred in his exquisitely classic diction "to the heavenly gift (chloroform) vouchsafed for the relief of man and the prevention of pain." Good Pomposo forgot, in his eagerness to insult "mesmerising bishops and archbishops," that mesmerism was also a heavenly gift vouchsafed for the prevention of pain. See *The Zoist*, Vol. VIII., p. 271, for a most happy castigation of this shallow spouter in Latin.

‡ See Dr. Copland's *Dictionary of Practical Medicine*. When Dr. C. is asked, if Dr. Esdaile's operations in India are proofs of "imposture," he continues to shift the subject of conversation most ingeniously.

§ Dr. Alderson, in a lecture before the London College of Physicians, had the ludicrous impudence to say, that "we may search in vain for one single well-attested practical benefit" derived from mesmerism. Has Dr. Alderson heard of Dr. Esdaile? *Zoist*, Vol. X., pp. 278-9.

|| See *Zoist*, Vol. X., p. 386, for a successful criticism of Dr. Holland's *Chapters of Mental Physiology*. It is there shewn that Dr. Holland suppressed (*ignore*, "the wise it call: suppress! *joh, a fco* for the phrase") all reference to the facts that overturn his hypothesis respecting mesmerism.

¶ Dr. Ranking is co-editor of the *Provincial Medical Journal*, and has somewhat hastily committed himself to a few imprudences about mesmerism. Mr. Walshe, of Worcester, the other editor, ought to know better. Dr. Ranking is now a resident at Norwich,—as we understand: why did he shift his quarters?

** Who is the coarse colleague at Norwich? Perhaps, the man "what" performs the zoological phenomenon of "bristling up like a mad bull," every time that he hears of a cure effected by mesmerism. We understand that the Society in the Regent's Park is desirous of importing another specimen of these curious animals for the amusement of visitors. They have a fierce aspect on the first ap-

London Hospital, doubtless deplores his juvenile indiscretion and errors of judgment.* All of us, in short, feel persuaded that we have exposed ourselves to ultimate disgrace by the opposition which we have shewn to mesmerism; and for the hasty way in which we originally denied the possibility of painless surgical operations, we still further admit that every apology and reparation is due that lies within our power.

But the atonement, which we wish to offer, would be incomplete, if we did not add some expressions of regret at the treatment which a distinguished member of our own body has received from too many amongst us. To Dr. Elliotson, we are painfully aware, the most apologetic language is strictly due, more especially as the question of painless operations was not the first subject on which his judgment and his facts were wrongfully disputed by his medical brethren. When the stethoscope was invented, Dr. Elliotson was among the very first physicians who advocated auscultation by its use: but the heads of his profession sneered both at him and at the instrument. Dr. Elliotson, however, *was right*; for now there is scarcely an apothecary of any position who does not carry his stethoscope in his pocket. Again, Dr. Elliotson was the man who established the really good effects of hydrocyanic acid: his opinion, however, was scouted; but he *was right again* here: for this medicine now is an acknowledged item in the pharmacopœia. Again, Dr. Elliotson established the value of quinine: but his opinion was depreciated; however, he *was right again* for a third time; and quinine is habitually recognized as one of our most important remedies. Upon a fourth occasion, Dr. Elliotson asserted the possibility and the propriety of painless surgical operations: however, for the fourth time was he discredited and decried: but for a fourth time *has he been proved right*; for painless surgical operations are now as common, as is the use of the stethoscope, of hydrocyanic acid, and of quinine.† The recollection of these facts ought to make us both humble and ashamed; for they prove, what the friends, who know him best, have always asserted, that Dr. Elliotson is the most cautious, the most accurate, the most safe and certain of observers; and this question, therefore, cannot but present itself to the minds of all of us,—if the correctness of Dr. Elliotson's judgments has been successfully tested upon these occasions, is there not a reasonable pro-

proach: but a little determination soon tames them, and they shew themselves to be *hart-stricken*. *Zoist*, Vol. X., pp. 84, 92, 410, 412, 414, 425.

* Dr. Fraser is the young physician, who is so exceedingly occupied in his professional duties, that he has only time to read one side of a question. Consequently, he falls innocently into the most egregious blunders, and utters, what would be called with men less busily engaged, unblushing falsehoods. See Tenth Volume of *The Zoist*, p. 72, for most wholesome correction administered to the young delinquent.

† We might add a great deal more about his papers on iron, creosote, glanders, his clinical lectures, his *Human Physiology*, and his *Lectures on the Practice of Medicine*.

bability that he is also correct in his other statements upon the phenomena of mesmerism ?

Having thrown out these hints as a warning to the younger members of the profession, we will now proceed ———

Here the manuscript unfortunately ended : but, whatever may be the source from which it proceeded, it contains so many just and pertinent observations, that I have been tempted to forward it to you. And let me add, moreover, that it is at the service of the editor of any medical review, who is in need of a good opening upon the subject of anæsthetic operations. The different facts, however, that have been thus brought forward, prove the truth of what Sir W. Hamilton has stated in one of the mottoes of this letter, that the "history of medicine is the history of variations," and that these "successive variations have, by medical bodies, been first furiously denounced and then bigotedly adopted." And is not this fact a lesson for the adversaries of mesmerism ?

I remain, your humble servant,

ANTI-GLORIOSO.

III. *Instances of the power of Mesmerism over Neuralgia, Diarrhœa, Constipation, Sick head-ache, Chronic Inflammation of the Eyes, and Debility of the young Female Constitution.* By WILLIAM LLOYD, of the Society of Friends, Fulford, Yorkshire.

"It was during Mr. Clark's attendance at the University Hospital that Dr. Elliotson first introduced the mesmeric experiments. Mr. Clark was a *firm opponent of these ABSURDITIES from the first* : and formed one of the Committee which exposed the OKEY FRAUD at Mr. Wakley's house in 1837."—*Medical Circular and General Medical Advertiser*. London, April 20, 1853. Memoirs of J. F. Clark, surgeon.*

* The *Medical Circular* is a weekly medical pamphlet, edited by a surgeon in Farringdon Street. It gives memoirs of living medical men, who supply all the interesting details of themselves ; and Mr. Clark, there can be no doubt, wrote the above glorious particulars of his noble self. As so many Clarks are doctors, and we are anxious that the immortality conferred by such sagacity and intrepidity as Mr. Clark has manifested for sixteen years should be bestowed upon the real little personage, we consider it incumbent upon us to inform the world that this gentleman practises the various branches of the healing art at No. 23, Gerrard Street, Soho, left-hand side from Princes Street : and that he has for nearly twenty years gained no inconsiderable proportion of his livelihood by being Mr. Wakley's most obedient reporter of cases at the different hospitals, forming his medical thoughts and habits upon the model of his great master and patron, who could put him into a side pocket and bite off the dear little *Rufus's* head at one munch if he were naughty enough to say, what his intimate friends say for him, that he really believes in the truth of mesmerism though he dares not let this transpire.—*Zoist*.

Fulford, 5th month 4th, 1853.

RESPECTED Friend, Dr. Elliotson.—If the following cases, in the absence of more important matter, should be deemed suitable for insertion in the philanthropic pages of *The Zoist*, thou will oblige me by forwarding them for that purpose.

I am, with sincere esteem, thy Friend,
WILLIAM LLOYD.

Neuralgia.

Sarah Owens, aged about 20, Walmgate, York, had been for two years subject to occasional attacks of extreme pain on one side of her head and face; to such a degree that she said it sometimes almost deprived her of her senses. I accidentally became acquainted with it, as I one day called at her mother's where she happened to be staying at the time. She had then been suffering with it *three months*. I offered to make her a few local passes, which she accepted, and which had the desired effect. Upon occasional inquiries afterwards, I found it had entirely left her; and upon my calling on her a few weeks ago, when more than *twelve months* had elapsed, she told me that she had had *no return* of it ever since.

Diarrhœa.

As I one day stood by the board of Thomas Bulmer, tailor, Fulford, he said to me, "I'm almost purged to death." I queried, "why should I not relieve thee of thy malady? I'll try if thou like." He said he had no objection, so I brought him near the fire, and made mesmeric movements before him for about *twenty minutes*, from which time he had *no further trace* of the diarrhœa, and his bowels became perfectly regular.

Inveterate Constipation.

Thomas Dale, an old man and paralytic, was troubled with *inveterate* constipation, insomuch that no movement of the bowels could be obtained, but by the administration of castor oil; but, by the occasional application of local passes, the *castor oil was entirely laid aside*. But after a few months he had another paralytic fit, from which he did not recover.

Sick Head-ache.

Mrs. Jones, Fulford, had been subject for about *twelve months* to *very severe* attacks of sick head-ache, as often as three times a week. I mesmerised her four times, when she was so far cured as that she had but one fit of it during the four months she subsequently remained at Fulford.

Inflammation of the Eyes.

The eyes of a neighbour of mine, an artist, had been in a state of inflammation for *six weeks*, during which time he had been under medical advice, but still the malady was extreme; and he was greatly discouraged. I offered to mesmerise him; he accepted the offer, and in *four days* his eyes were well, and have continued so ever since, a period of nearly *a year and a half*.

Inflammation of the Eyes.

Another neighbour had a female friend with her two little children visiting her. The eldest child, a little girl 6 years of age, had weakness of the eyes, insomuch that she could not face the light, or bear to look up. She had been prescribed for by a surgeon of good practice in York, and for three weeks subjected to a course of medicine and ointment, but without its producing any amendment. I first mesmerised her on an evening, but, from the great restlessness of the child, I anticipated no beneficial result from this first attempt. Yet the *next morning* her mother was so surprised at the degree of improvement, that she wished a continuation of the treatment; this was adopted for a week, when it was *no longer requisite*.

N.B. There was no mesmeric sleep produced in any of the foregoing cases, except in Mrs Jones, and that but very slight.

Debility of the young Female Constitution.

A. L., aged 18, daughter of J. L., York, had been in a languishing condition for *six months*, suffering strong palpitations of the heart, severe pain in the chest, loss of appetite, depression of spirits, and restless nights. I mesmerised her for about seven weeks, every day for about half the time, and every other the remainder; from which period, now *over four years*, she has been comparatively robust, and equal to the performance of all the duties of life; a considerable portion of her time she is engaged in a retail shop, from seven in the morning till nine in the evening. In addition to the before-mentioned maladies, she had an enlargement of the neck, that was much reduced under the treatment, and has since nearly disappeared.

TO CONTRIBUTORS.

My dear Friends and Brethren,—For I feel in fraternity with all who like myself are conscientiously engaged in the promotion of mesmerism. Allow me *very respectfully* to in-treat you, as far as circumstances will allow, to be diligent

in imparting the genial influence to such of the afflicted as may come under your notice; this done in all our various localities, and we may confidently hope that mesmerism will prevail and become popular. Permit me also to suggest the necessity of sending cases for insertion in *The Zoist*; for, until the principle becomes more universally resorted to, its pages should increasingly teem with the achievements of mesmerism. It also appears to me very desirable that we should watch opportunity for reporting cures in diseases, not hitherto recognized as curable, by mesmerism. I possess five volumes of *The Zoist*, VI. to X. inclusive, but in none of the indexes do I find a cure of diarrhoea reported; and if any of my friends can report a cure of either diabetes or piles, they will oblige me and serve the cause by so doing.

I am, very respectfully, your Friend,

WILLIAM LLOYD.

Fulford, near York, 5th month 5th, 1853.

IV. *Mesmeric Notes and Cases. Cure of Ear-ache: general Debility and Hypochondriasis: and Tooth-ache.* By R. E. CANE, Trinity College, Dublin.

“The Abbé Nissen says, P. 1, l. 3, cap. 5: “Tobacco appears to have been brought from the Indies to Spain and other countries of the old world by the anxiety of the devil.” “*Tabaca demonis sollicitudine ex Indiis in Hispanias aliasque mundi superioris oras invecta videtur.*”—*La Physique Occulte*. Paris, 1752. p. 326.

ALTHOUGH the knowledge of mesmeric phenomena has of late years become to a great extent lucid and systematized, still there are many parts of it, especially those touching on the relation existing between operator and subject, that are yet very indistinct, and which we can only hope to explain by collecting and comparing the observations of individual operators. I do not see that we have as yet advanced much towards even the principal question of this art: why particular magnetizers produce better marked effects with particular subjects than others? And any probable attempt to elucidate it must depend on the facts observed by mesmerists in general, as to the temperament, size of head, of body, &c., as existing in themselves and their patients. It is generally understood that a large, active head, will, *ceteris paribus*, influence a small inert one; but we can scarcely call the rule general, and the exceptions are perfectly unexplained. Temperament is an important condition; I have myself generally succeeded best with those of sanguine-lymphatic or sanguine tempera-

ment, my own being principally fibro-nervous, but unfortunately sufficient time is not at my disposal to permit of such extensive experiments as would render deductions from them worthy of consideration. I can only throw out the general suggestion, that when operator and subject have little of the same temperament in common, perhaps, *ceteris paribus*, most effect is produced. The mental disposition of both parties, also, when most effect is produced, is worth examination. Large Adhesiveness in the subject, I have always found a material assistance; other relations of the kind I have been speaking of, which I have not sufficient facts even to touch on, are those under which clairvoyance, prevision, &c., are produced and the qualities which are essential to the production of medico-mesmeric effects, &c. These are all very striking phenomena, and ones which it is important should be accurately understood; in our wonder at the things themselves, we have hitherto neglected the very arduous task of inquiring into the conditions of their occurrence; but it is to be hoped that the pages of *The Zoist* will bear speedy evidence of careful and accurate observations with this view.

Ear-ache.

The first article in your April number is very gratifying; more especially as it shows the attention paid to, and progress made in, the practice of mesmerism as a remedial agent—by far its most important phase. I find a few slight instances of this nature in my case book that may be interesting.

1. A country woman was brought to me, suffering excruciating pain in the ear. Her account was that a shell of barley had got into it, while she was engaged in reaping; but on examination I could find no such thing in it. It was extensively swelled and torn inside, however, from the efforts of her neighbours to extract the imaginary barley with a long pin. She was "roaring with pain." I told her to sit quiet, and made downward passes with one hand over the affected ear, without giving her any notification of what I was doing, or what effect I expected. Occasionally I made full soothing passes on the head and shoulders. In a few minutes she said she was "getting weak," and that the pain in her ear was converted into an itching; and in about a quarter of an hour she complained no more, and lay back in the chair half asleep. She continued without pain for about half an hour longer, when I dismissed her with directions to come back if the pain returned. I have heard no more of her since. It was evident she had no *idea whatever* of mesmerism; the effect was produced entirely independent of herself. Her countenance and

personnel were evidence sufficient against her relief being the effect of "imagination."

General Debility and Hypochondriasis.

2. A married woman, the mother of a family, had been under the care of several of the principal medical men in Kilkenny for lowness of spirits, loss of appetite, and general debility, at intervals, during many years. To use her own expression she "*had swallowed a ton of medicine, and she was no better of it.*" She was at last recommended by Mr. Hogan who introduced her to me, to try the effect of mesmerism. She had a peculiar cast of countenance I have often seen in epileptic and chlorotic patients; and was in a pitiable state of nervousness. On one of the first trials, the shaking of a bell wire which passed through the room I was operating in, put her into an agony of terror; and for a long time she was "afraid" of the fixed gaze to look toward me while I was attempting to influence her. I commenced to mesmerise her daily, for a quarter or half an hour each time, (she could not bear longer, such was her debility) and gradually she became less nervous, and "more light hearted" as she expressed it; her strength and appetite increased; and her frame grew stronger. She also became free from "frightful dreams," which used to annoy her greatly. *After about twenty-four operations* she stated that she would never ask to be better than she was, and *all her old symptoms had disappeared.* I directed her to come to me about every two or three days, but after a while she omitted coming, possibly through "Satanic" agency. *I never succeeded in inducing sleep in this case;* nor any effect beyond a strong drowsiness; pointing at the eyes had the most powerful effect. I also used mesmerised water; the first dose of which, she complained, made her feel very uneasy, as if "she didn't know whether she was sick or well; I had not led her to expect any effect from it. After the first time it produced no further uneasiness. Also, on particular occasions, when she complained of more debility or low spiritedness than ordinary, I used passes along the spine; and attempted excitations of the organs of Hope and Mirthfulness. In this case the temperament appeared to be lymphatic-fibrous.

Tooth-ache.

3. M. J. P., a rather susceptible subject, asked me in July of last year to make a few passes for a severe swelled jaw and tooth-ache. *After a few moments he said the great "anguish" was gone; and shortly he complained no more,*

though no effect was perceptible on the swelling. The tooth has not been spontaneously painful since; I mean, it has given no annoyance but when pieces of bread, &c., get into it. He attributes this entirely to my interference.

In these three exertions of magnetic influence at least, my obtuseness cannot detect anything savouring in the slightest of the "Satanic;" or if there be, Satanic agency is a power we ought to feel very grateful to, and Satan quite a respectable individual, after all.

In connection with Mr. Ekins's and other gentlemen's observations on mesmerised water, I may state an experiment performed on a little brother of mine with it. I was trying to render him clairvoyant, or rather to see if I could produce any such effect; and to this end I directed him to gaze in a glass of the water, having suggested to him a person to think of. After a while he saw light in the water, and commenced to describe insects, ships, trees, figures, &c., but altogether unconnectedly. He was gazing fixedly into the water, and evidently under a sort of impression that what he saw was real. When those effects had gone on for some time, I blindfolded him, and removed the glass, but the induced (dreaming?) state continued, and he was still describing cows, &c. I then commenced making passes over his face, outside the cloth, when he suddenly cried out, "Oh! I see a great deal of lightning coming every way;" but this effect did not last. In this case the effects, except perhaps the last, were evidently due to a strong imagination, or possibly what we call submesmerism; we should be careful to distinguish such from the true effects of mesmerised water, which, unless in the case of some clairvoyants, does not seem to influence the special senses by its own virtue at all. The only facts relative to it that I am inclined to accept as fully and definitely proved yet, are its internal curative effects.

Mr. Cottrell's case of clairvoyant dreaming is very curious. There is some reason for thinking such cases are not so uncommon as is generally supposed; and it is probable that in all or most of them, the subject could be brought into the more constant clairvoyant state by mesmeric operations.* The following case of this sleeping clairvoyance was

* In No. XLI., p. 80, &c., see Dr. Elliotson's observations upon clairvoyant dreaming, with abundant references, at the end of Mr. Cottrell's case.

related to me by J. P., who afterwards became to some extent mesmerically clairvoyant in my hands. When a child, he lost a small pocket-pistol, which formed a constant companion of his, and felt its loss deeply. Unavailing search was made, but at last he dreamed it was in an old clothes-trunk, in a servant's room; where accordingly it was found next day, to his great delight. I may hereafter give a detailed account of one of his mesmeric clairvoyances; the object of the present instance is to shew the concurrence of lucidity in the artificial and induced sleep in the same person. Such a concurrence, if constant, would be of material aid to mesmerists seeking subjects exhibiting clairvoyant phenomena. Some mesmeric dreams, to which we are not justified in attributing the term *clairvoyant*, closely resemble this class of phenomena. They are occasionally so clear and distinct that one might be tempted to think them instances of such prevision or retrovision as those given in the latter part of Dr. Gregory's *Letters*, but that we cannot see any circumstances to which they refer. M. J. P. on one occasion while I was attempting to induce the magnetic sleep, fell into a state of this kind. He breathed heavily, and appeared asleep, but assured me he was not; and began to describe with great minuteness, as if he was at that time looking at it, a sort of wooden framework extending along one end of the room, and the dead body of a female dressed in black, with long black hair, thrown carelessly across it. This vision made a considerable impression on him; he has since frequently referred to it in conversation. It exceeded in intensity and *vraisemblance* any of those dreams I have met with; but, for the present at least, we must consider it a mere dream.

In some cases it is difficult to explain why sleep is not produced after varied trials, although from the commencement the patient has been very strongly affected in other ways. Many of the mesmeric books give instances of this kind; the best I have seen was in the case of J. o'R. On the second trial he spoke of feeling "as if he was in heaven,"

He considers that clairvoyance is more common in sleep than in the waking state: and gives from Archbishop Potter's *Archæologia Græca* the observations made by the Greeks upon the subject, and perfectly harmonizing with our own. Mr. W. W. Lloyd, in the last of his learned articles (Nos. X., XI., XIX.), quotes a passage in the *Eumenides* of Æschylus. The shade of Clytemnestra upbraids the Furies with sleeping instead of avenging her:—"View my wounds with thy heart, for the sleeping mind even of mortals is brightened with eyes (is *clairvoyant*), while by daylight it has no foresight of fate."

Εὔδουσα γὰρ φρήν ὄμμασιν λαμπρύνεται·
 ἐν ἡμέρα δὲ μὲν ἀπρόσκοπος βροτῶν.—104. 5.

—Zois.

and saw a great deal of sparkling light about him; he felt a "dry heat" from my hands, and was unable to endure the light of the candle. But after several trials the effect did not increase; indeed, if it at all changed, it was lessened, and I had to discontinue. At the same time the process had one good effect; J. o'R. stated that his spirits had been livelier and better since I commenced operating. An incident occurred on one of these occasions which goes somewhat to prove that the "dry heat" he felt was proportioned to the magnetic effect produced. I began to mesmerise him one evening, when I was much heated and rather fatigued. As might be expected, very little effect was produced this time; and when I had finished, a bystander, Mr. H., said, "I didn't expect you to do much to-night; you were too hot." "Hot!" said J. o'R., "I felt you much colder than usual."

I believe *The Zoist* may fairly congratulate itself on having "put down" "ELECTRO-BIOLOGY;"* I congratulate myself on having dealt a blow, however feeble, in the battle against it. "Spiritual-rappings" is the next humbug to be quashed: and, after your article,† and that in Dickens's *Household Words*, I do not think it can survive long. I had, since my last communication to Dr. Elliotson,‡ another case of "electro-biological" results brought about where mesmeric ones were expected; and where I am perfectly certain I could have produced the same effects without any preparation, mental or otherwise, merely by the influence of a very positive and energetic manner over a mind of weak character and calibre.

With this I shall conclude a rather desultory record, which, I hope, has not trespassed too far on the time and space of *The Zoist*.

R. E. CANE.

V. *On a preservative and curative treatment of Asiatic Cholera with Metals: followed by an account of a particular system of application of Metals, intended to popularize the new properties discovered in them by means of Magnetism.* By Dr. BURQ, of Paris. Translated by Dr. Elliotson.

ONE day in April, 1852, I had to visit an important copper foundry in Paris, at No. 22 in the Rue Graviilliers, and learnt accidentally in conversation that all the workmen and inmates

* Nos. XXXIII., XXXVI.—*Zoist*. † No. XLI.—*Zoist*.

‡ No. XXXVIII.—*Zoist*.

of the establishment have escaped the cholera both in 1832 and 1849. I began to wonder whether metals had other properties besides those which I ascribed to them in 1849 in consequence of my experiments with metallic armatures upon cholera patients.* However, I was beginning to forget these, when, a month later, the same observations presented themselves to me again with a sort of tenacity, and particularly in three other copper foundries, at No. 20, 46, and 35 in the same street, where 400 or 500 workmen and inmates had escaped equally with those at No. 22.

This novel and remarkable immunity being far from ascribable to the healthiness of the quarters, or even to the state of the houses, all four of which looked as miserable externally as foundries in general, to the mode of living of the inhabitants, or to the rate of mortality of the adjoining houses, I could not consider it accidental, and did not rest till I rendered at least very probable the remarkable properties which I at first had only suspected in copper.

In order to arrive at this important result, I devoted myself to an extensive investigation, of which the following are the principal results.

I. I visited in Paris alone nearly 400 houses,—all kinds of factories of metals, from the humble workshop containing from 4 to 10 workmen only to the large establishments in which, as in that of Messrs. Pail and Pavé, there are hundreds; from the factories of castors in the *Faubourg St. Antoine* to the forges of *Grenelles*, and from the iron foundries of the *Faubourg St. Marteau* and *St. Jaques*, the type foundries in the *Rue de Vaugirard*, and the factories of Messrs. Payonse, Calla, Gonin, and Farcoux, at *La Villette*, *La Chapelle*, and at *St. Ouen*.

I put myself in communication with the presidents, treasurers, or secretaries of workmen's associations, with the heads of journeymen locksmiths, shoeing smiths, boiler makers, &c., and very frequently visited the workmen themselves at their public houses or lodgings.

At the same time I wrote to the departments, to the proprietors, managers and medical attendants of our chief factories, foundries, flattening and wire-drawing mills, to the mayors and magistrates of the towns, where, as at *l'Aigle* and *Villedieu*, the population is nearly all employed in metals, requesting information upon the course of the two epidemics in their localities. I applied also to the Swedish and Russian

* See Dr. Burq's two former articles on the metal-cure in Nos. XXXVIII., XXXIX.—*Zoist*.

ambassadors, Professor Huss of Stockholm, and the Count of Montferraud, architect of the Emperor at St. Petersburg and director of the mines of copper and malachite belonging to his highness Prince Anatole de Demidoff in Siberia, to the larger metallurgic establishments of Europe, the cutlery factories of Sheffield, the iron works of Wales, the boiler factories of Birmingham, &c. ; and, after many months of such inquiries, after having searched the valuable statistical documents published by the Cholera Commission in 1832, I have felt justified in announcing my discovery to the principal academies and learned societies of Europe, in the form of certain propositions or conclusions, which I will detail after having communicated the most important facts of this extensive examination.

Different factories in copper, bronze, and brass.

PARIS.

1. *Factories of surgical instruments.* 600 workmen; 3 only died in the two epidemics. In 1832, M. Sax, who was not at that time established in Paris, noticed the same immunity among the numerous workmen of Brussels.

2. *Copper turners for opticians.* From 300 to 400 workmen; 2 died in the two epidemics.

3. *Makers of castors in the Faubourg St. Antoine.* 200 workmen or masters; 3 died in the two epidemics.

4. *Bronze manufactory.* From 7000 to 8000 workmen; 15 at the utmost died in the last epidemic. I could learn nothing respecting the first.

M. Eck, president of a society called *Du bon Accord*, consisting exclusively of workmen, chasers, gold setters, and *turners in bronze*, declares that among 300 members one only died in the two epidemics.

5. *Engravers, working jewellers, makers of medals, of buttons, copper turners, makers of tubes, of lamps, of penholders, copper polishers, &c.* Mortality very inconsiderable in every workshop which I could visit,—scarcely 5 in 1000.

The different passages opening into the *Rue de Gravilliers*—the *Passage de Rome*, the *Impasse de la Marmite*, the *Passage Barron*, &c., which are full of factories, experienced in the two epidemics a comparatively insignificant mortality, especially if we consider the mode of living among the inhabitants; scarcely 5 in 1000.

6. *Copper foundries.* 50 establishments scattered through Paris. 1200 or 1300 workmen; imperfect information respecting 1832: but in 1849 only eight died, among whom was 1 drunkard, excessively addicted to brandy, 1 apprentice, 2

persons previously out of health, and I seized on a sudden away from the foundry. This very remarkable fact was too common wherever I could ascertain the particulars of every workman, not to be highly significant.

7. *Boiler makers.* 500 or 600 workmen or masters; 3 or 4 only died in 1849. The mortality equally slight in 1832: but there was no precise information. Many persons in this occupation informed me positively, or nearly so, that I should not find cholera patients in the boiler factories, because *copper kills the cholera.*

The great copper establishment (to distinguish it from the iron manufactory at Chaillot) belonging to M. Cail and Co. at Grenoble, had 600 workmen of all kinds in 1849: 2 died, one having been the worst kind of drunkard, and the other having just been committing debauches at Paris; and yet, in the last epidemic especially, the cholera committed great ravages at Grenoble, and raged so particularly in the houses around M. Cail's manufactory, that the inhabitants were decimated and obliged to quit the neighbourhood, though many, and among the rest a cluster of 5 houses on the bank of the Seine, were apparently in the most favourable circumstances. What is more, M. Poli's forge, situated at least 300 metres distant from M. Cail's boiler manufactory, lost 6 workmen out of 70.

DEPARTMENTS.

Copper foundries, file makers, &c.

1. At St. Denis, M. David. 100 workmen; 1 died.
2. At Essonne, M. Reveilhac. 70 workmen; none died.
3. At Romilly, a joint stock company, 500 workmen, 2 died and they were drunkards.
4. At l'Aigle, M. Monchel. 600 workmen distributed in 3 great establishments; none died. The cholera never found its way into l'Aigle in 1832, but in 1849 it prevailed there.
5. At Givet, MM. Estivan Brothers. 400 workmen; none died.
6. Imphy (Lièvre). 800 workmen in 1832; none died. The same establishment removed to Havre in 1849; none died. It was very remarkable that in 1832 there were also at Imphy flattening and wire-drawing iron mills, which, united with the flattening copper mills, employed from 300 to 400 men; and no one died. In 1849, they worked at iron only, and the workmen were fewer; 4 died. And a similar and equally important fact is, that at No. 109, *Rue de Bac*, in 1832, in the extensive lead foundry, 18 died both among

workmen and inhabitants. In 1849, when a small copper foundry had been added to the lead foundry, 2 only died.

At *Ville Dieu*, in the department of *La Manche*, where much copper is manufactured, the cholera never appeared.

FOREIGN COUNTRIES.

At Birmingham, where all the copper boilers of England are manufactured, and in those parts of Wales where, as at Swansea, the copper of Australia, Sweden, and Russia is refined, the number of victims was very small.

Mines.

Near Pontoise is a small village upon a hill which has so completely escaped both epidemics that it became a place of refuge for the inhabitants of the neighbourhood. The hill is said to contain copper.

At Phalen and at Sinakœping, where are the richest copper mines in Sweden, there never has been either the plague or the cholera, although the latter occasionally raged in the neighbourhood; and, what is remarkable, there exists a prevalent belief in these two parts, "that the cholera miasma and copper are incompatible." I owe this information to Professor Huss, and his account is fully confirmed to me by the Swedish ambassador, his excellency the Count of Posenheim.

In Siberia, on the estate of his highness the Prince Anatole of Demidoff, 4,600 persons worked both in the copper, malachite, gold, and platina mines, and above ground. In 1849, the cholera found its way thither, and only 9 men died among the workmen engaged in extracting the copper.

But, if we suppose copper to possess the wonderfully preventive and curative property of which all these facts leave no doubt, the originality of this happy discovery will not belong to me; because the accredited organ of a different school from my own has recently expressed itself in the following terms with reference to my communication made to the Academy upon the prevention and treatment of cholera with this metal.

"Copper, in addition to a curative, would seem to possess a preservative, property, according to the researches of Dr. Burq. This is a fact which homœopathy foresaw, and which practice has verified.

"The employment of copper," says Hahnemann, "united to a mild and regular regimen and proper cleanliness, is the most efficacious and certain preventative, if a dose is taken every week in the morning on an empty stomach." Hahnemann even adds (and this is a remarkable instance of empiricism and popular good sense frequently forestalling scien-

tific discovery) : " It has also been observed in Hungary that wearing a plate of copper next the skin was a preservative against the infection : this I have been assured of by several good authorities in that country."—*Journal of the French Homœopathic Society*, January, 1853 : Dr. ESCALLIER.

If, as cannot be doubted, the statement of this gentleman is correct, it ought not to vex, but to please me : for in that case all the trouble I have taken has the less chance of being useless.

Different factories of iron, steel, zinc, and mercury.

Copper does not seem to be the only metal which proved a preservative against the cholera : but other metals, high in the scale of electric conductivity, such as iron, steel, and mercury, appear to have protected many workmen who were not aware of the circumstance. But, as these metals possess a mediate or neighbouring influence only upon the cholera, the immunity will not be perfect unless the protecting agent is in great activity and in sufficient mass ; nor unless no particular circumstances neutralize the effects of its presence. At Paris, the great establishments of MM. Cail at Chaillot, and Cuvé in the Faubourg St. Denis, each of which employs from 500 to 600 workmen ; that of M. ———, near Parmentier, which employs 150 ; M. Decorser's building factory in the *Rue Stanislar*, 70 ; that of M. Calla at La Chapelle, 200 ; that of M. Gonin at Batignolles, 300 ; and, lastly, the establishment of M. Farcoux at St. Ouen, 200 ; did not lose 10 in the whole during the two epidemics. The houses of MM. Charrière and Euër, and in general all the manufactories of surgical instruments, lost only 2 in 1832 and 1849. Steel polishers, and makers of files and steel springs, makers of steel helmets and cuirasses, lost about 5 or 6 in a 1000. Iron foundries, which have less connection with this metal than the preceding occupations, and which at Paris employ about 1000 men distributed in from 25 to 30 houses, lost 10 or 12 in the last epidemic.*

Locksmiths and especially shoeing smiths, who are surrounded with but small quantities of iron, suffered a good deal. The same held good among the cutlers in the depart-

* A very interesting fact, generally observed among steel temperers, is that, in the two epidemics, it was seldom possible to make good springs. In 1849, M. G., a skilful mechanic, at Menilmontant, Paris, to whom more especially I owe this information, tried all means in vain to overcome the new enemies of this manufacture. The springs continued to break till the violence of the epidemic was passed. He has afterwards never failed but by accident, and is now at the head of this business.

ments, who, as at Bresles and Nogent, were isolated, and had only some tools and very little iron or steel in their neighbourhood.

On the contrary, in the great establishments in the departments la Creuzot at Decazeville, the forges of la Providence, of Commentry, and of Val D'Osne, &c., &c., where there are great quantities of metal, the immunity was complete in proportion as the establishment was situated more at the mines themselves.

I must mention one exception at the forges of Montalairé. This establishment, placed in a very unfavourable sanitary condition through the proximity of several marshes, and which besides derives all its ore from la Champagne, suffered so considerably in 1849 that it was obliged to close its doors.

The zinc mines of Stolberg and of the ancient Montagne were spared.

It was the same with various quicksilver mines: and, on account of the immunity in them, Dr. Jules Suérin, of the *Gazette Médicale*, proposed to treat the disease with mercurial frictions: and the practice prevailed in Germany during the last epidemic of carrying about with one a tube filled with mercury as a means of prevention.

Should all these facts fail to convince, before we have those furnished by the zeal or interest of all concerned in such occupations, magistrates, medical men, &c., to whom I am at present applying to attain my object, I can only say that the Cholera Commission of 1832 has already unconsciously nearly gained me the victory,

1. By shewing in its valuable statistic collections that the occupation most spared was that of hardwares.

2. In assigning a small mortality to the *Rue de Rappe, Faubourg St. Antoine*, a street inhabited by people very careless in its habits and in all things conducive to health: and to all the quarters of St. Martin's in the Fields, which is miserably full of little streets, courts, and alleys of all kinds, but which, on the other hand, is full of copper and steel factories: whereas the rate of mortality was frightful in St. Giles, which is only separated from it by St. Martin's Lane, and in which, instead of metal factories are the shops of mercers, milliners, druggists, &c.

During the two epidemics in France, in 1832 and 1849, the metals, wherever I could collect observation, exerted in general an influence as beneficial, as it was conspicuous, in all occupations much concerned with metals.

II. This influence, so evident that I am astonished it has attracted little notice and led to no results, is especially re-

markable among the workers in bronze and brass, and, in a lower degree, among the workers in steel: but, as we descend in the scale of trades, the top of which scale would be occupied on the one hand by the alloys of copper, and on the other by the carburets of iron, and the bottom by these two metals in their greatest purity, the cholera mortality increases till at length it attains perhaps the mean; and, in the case of copper, is very great, though without reaching its limits.

Thus in 1849 a thousand workers in steel lost scarcely 3 or 4 from cholera: whereas, for instance, the journeymen shoeing-smiths, amounting to 200 or 250, lost 5: and, though all the musical-instrument makers, amounting to 600, lost but 2 in 1832 and 1849, the boiler factories of Paris, which employ about the same number of hands, lost 4 or 5 in the last epidemic only.

3. The protection afforded by the metals appear to have been of two distinct kinds:—*preventive* and *curative*.

Preventive, without doubt, directly by contact with the metal, and in proportion to the quantity of the metal; and indirectly by mere proximity, like persons placed within the sphere of a protecting thunder rod: at least this is the only way of explaining the great exemption from the disease in almost all the inhabitants of copper foundries, unless it is ascribed to the dispersion of the metals in the form of very minute particles or particular effluvia during the melting and the working of the metal.

4. I think that the preservative power is possessed on the same ground by all metals which are at the same point of the electric scale: and, if it exists especially in brass and steel, this is probably because these two metals, endowed with strong electric and magnetic properties, successfully modify similar perturbations, in the midst of which only the cholera miasma is able to commit its ravages. It is very remarkable, in the latter point of view, that I have never met with the same amount of protection in occupations, similar in the nature of the metals, but, like watch-making, differing in this that the metals were most carefully greased or oiled.

III. The *curative* power, on the contrary, appears possessed by *copper only*, which is, to the miasma of cholera, what sulphate of quinine is to the miasma of intermittent fever. Many times have I noticed this remarkable property most decidedly, and a particular workman or master of a copper foundry has been exempted from the worst symptoms of cholera by continuing to reside in the midst of copper dust and emanations, whereas another, less fortunate, has perished by quickly leaving the factory.

The preventive and curative properties of copper are so great that the whole of a type-foundry, in which, however, copper is not greatly used, lost but 2 men in 1832 and 1849: and in 1849 the occupation which, doubtless, from its known intemperance and unhealthiness of habits, was thought likely to suffer the most,—the copper foundry at Paris,—lost but 8 persons out of 1500, and among them was an inveterate drunkard, drinking brandy excessively at the very time, an apprentice, and two individuals who were already ill, and one of whom was seized on a Sunday when out of the foundry.

Ultimate conclusion.—The alloys of copper, brass, and bronze, carburets of iron, termed in commerce *German* and *English* steel, applied extensively and constantly to the skin are a valuable means of *prevention* that ought not to be neglected during the prevalence of cholera: for their application is attended by no inconvenience, and, if the relative preservative power which I think they possess is not perfect, we might possibly increase it by pinches of very finely powdered brass or steel snuffed up the nostrils; and, as a last precaution, by large plates of brass or steel that people well off might conceal in their rooms.

2. In the treatment of cholera, copper, given at a suitable time, either alone, or united with agents which, like opium, have received the sanction of experience, either in filings, or in any other form, the proper dose of which, as well as its best mode of administration, practice will soon point out, has *the best chance* of becoming in the hands of skilful physicians *a powerful means of cure*.

All persons may be classed, according to their metallic susceptibilities, in a scale of 100 divisions, with copper at one end and iron at the other. These two extremities are like two opposite poles and cannot be confounded: and he who is sensible to iron or steel is insensible to copper, and *vice versa*; though we are unable to explain the difference why anæsthesia, for instance, which vanishes in one person under the influence of the first metal, ceases in another on the application of steel, and why one chlorotic patient is readily cured by iron taken internally, while another is unaffected by its various preparations or is even disturbed by them.* From

* I never saw a case of chlorosis which was not cured by the continued and properly adjusted administration of iron. It may disagree if overdosed or otherwise badly administered, like every other medicine: and, when it disagrees

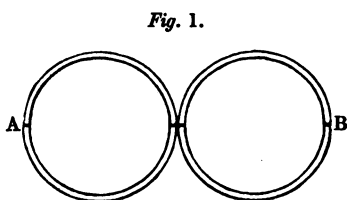
30 to 35 divisions of the scale seem to me to belong to iron and its compounds (the different kinds of steel) : a nearly equal number belongs to copper and its alloys : and the rest, viz., the 30 or 35 divisions of the centre of the scale will scarcely be occupied by the other metals—gold, silver, platinum, &c.

I have proved the truth of these proportions by shewing in the numerous cures which I published in *The Zoist* that steel and copper had effected nearly all the cures.

My plan of treatment, therefore, consists in employing almost equally all the four metals—copper,* brass, English steel, and German steel (which all act in about three-fourths of the cases), in the fabrication of a series of apparatuses of utility, religion, or pleasure, that are generally in common use ; such as finger rings, necklaces, girdles, bracelets, medals, rings of all kinds, plates, and chains ; busks for stays, Indian strigils, and rods for friction and kneading ; bathing vessels, poultices, &c., for the purpose of dry or wet application to one part of the body when desired, without, however, changing the habits of the patient.

The form of all these articles is quite indifferent, and they may be indistinguishable in appearance from those already in use ; but their construction should be such as to allow of their exact and convenient application to the respective parts of the body for which they are required ; so as to present a surface in direct relation with the degree of the effects desired ; and especially in all cases in which the nature of the apparatus or article allows it, or where there is an advantage in doing it, such as to afford the possibility of applying, at pleasure, the copper and brass and the two steels, separately or conjointly.

Rings.—Fig. 1 represents two rings : the one, A, consisting half of copper and half of brass ; and the other, B, half of English and half of German steel. If the four metals are used together in this form, two rings are worn on the same fingers, or on two fingers of the same hand. A or B, is, on the contrary, sufficient alone, when rings of copper or brass merely, or of the two steels merely, are employed.



from these causes, it may still cure when well administered. The dose of it, as of every other medicine, may be reduced till it must agree.—JOHN ELLIOTSON.

* It is not exactly the copper of commerce : and the same may be said of the other metals : but it is an alloy of copper, containing, of copper, 88 ; zinc, 10 ; antimony, 1 ; tin, 1. This I have found more useful than pure copper.

Medals.—This is a medal of its true size. On one side are the copper and brass, on the other the English and German steel. The metals are in fine plates, from half to a whole millimetre in thickness, but fixed upon a shield of leather or cloth for the purpose of preventing the galvanic contact of the two coppers and the two steels. Either side of the medal is applied, accordingly as we desire the properties of the copper and brass or of steel: and, if we wish to use all four metals together, we employ two similar medals united by a little chain, as seen in fig. 3, so that one presents the copper and brass, the other the two steels.

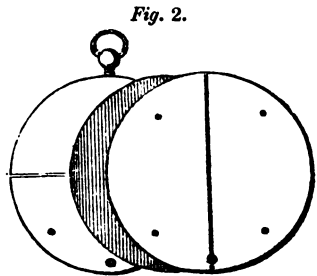
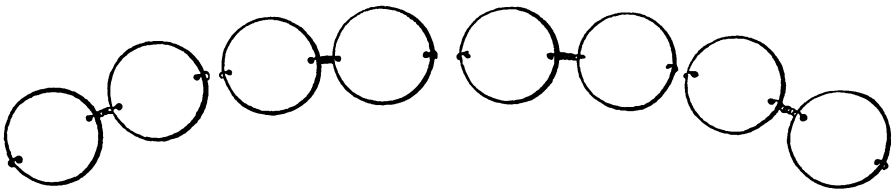


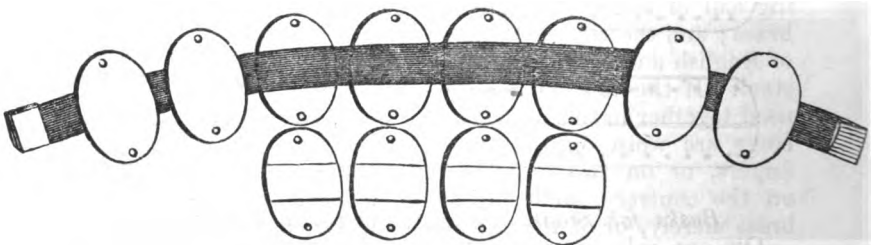
Fig. 2.

Fig. 3.



Chains.—Another form, intended especially for moist application or metallic baths. The little metallic plates are single, and serve, by the addition of a small series of two or three plates of different metals, to compose chains of all lengths, presenting at pleasure the copper and brass or the two steels, or all four metals at once.

Fig. 4.



Armatures (a new form).—Armatures of 4, 8, 12, 15, 20, 30, &c., small plates or double pieces, each formed of different metals, and presenting copper and brass on one surface, and German and English steel on the other, alternately.

Galvanic contact is prevented by little pieces of paste-board, cut in the middle so as to permit the free circulation of an elastic band, which serves to fix the little plates of the armatures, and, when necessary, to further separate them from each other.

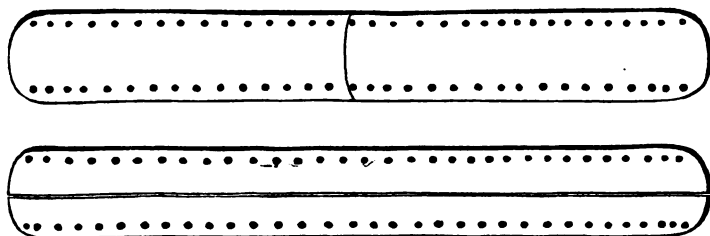
If it is wished to have the copper and brass, or the two steels, next the skin, the plates are applied on one side or on the other; and, when the four metals are to be applied together, we have only to turn one half upon the other surface, or previously to thread the little pieces so as alternately to present the copper, the brass, the English and the German steel, towards the skin. This armature is very easily applied as a bracelet, a bandeau for the head, a necklace, or a large girdle, as a preservative against cholera. I now prefer it, and I give the same form to all the metals, gold, silver, &c., which are indicated by exploration when I find copper and steel in operation.

Fig. 5.



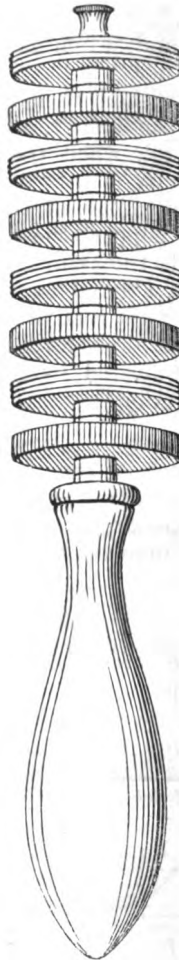
Necklace.—A metallic necklace, the well-known form of which is employed for infants and young children.

Fig. 6.



Busks for Stays.—A busk for a stay seen on two sides. On one side, copper and brass; on the other, English and German steel.

A busk may be made with the four metals on the same surface: but this is no great advantage.

Fig. 7.*Fig. 8.*

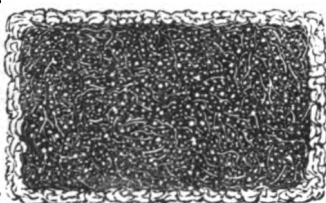
Rod for percussion (fig. 7).—A rod for percussion with a bunch of fine wires (about a millimetre in diameter) in nearly equal proportions.

Indian Strigil (fig. 8).—An Indian strigil for friction: the wooden roulettes are covered alternately with rings of copper, English steel, brass, and German steel.

Pads, or Metallic Poultices.—

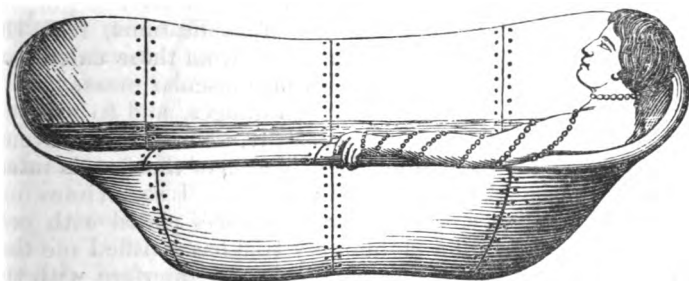
A sheet of padding, or sort of metallic poultices. It is a cotton chard, about 30 centimetres by 25. On one side is spread a fine layer of filings or small shreds of copper, brass, English or German steel, previously mixed with a proper quantity of a solution of gum, or sugar, or of treacle (the latter prevents the oxidation of the metals, and gives a certain degree of malleability to the pad), and then spread with a few filaments of wadding to destroy the asperities.

Fig. 9.



By these three latter kinds of metallic applications—rods and strigils on the one hand, and pads on the other—we evidently obtain a rapidity of percussion and friction, that in the two former cases brings the appropriate metals almost every moment into contact with those parts of the skin on which we wish to act, and in the third mode of application, in consequence of the tenacity of the metal that allows no portion of the skin to escape either, there would be no advantage in adopting any other arrangement which would allow the employment of two metals only at pleasure under the same form.

Fig. 10.



Metallic Baths.—A bath formed of equal parts of the four metals ; or, what is better, of copper and brass or of the two steels only,* for the application of copper or brass or English or German steel, or of all the four metals together, over a very large surface, and dry or wet.

In the latter case, the person places himself indifferently at either end of the bath, and his upper parts are then

* To avoid certain difficulties, I have hitherto limited myself to making the baths of the two metals instead of copper or brass only or of steel only.

covered with filings or fragments of the four metals, just as in giving a sand bath.

This form of bath is more especially adapted to dry application. For moist application, we place chains of the same metal as the bath at either end alternately upon the English or the German steel: and, if we desire to increase the surface of the action of the metal without employing the filings, we place the chain around the limbs, or even around those parts of the trunk that are not in immediate contact with the bath.

Whenever the filings are employed, those must be selected which contain no dust, and which, like the portions of copper, brass, and steel that are obtained in the manufacture of buttons or studs, are large and round enough not to get into the skin.

Such are my arrangements for applying the metals efficiently and conveniently, both in the treatment of nervous affections, in the cramps of cholera, &c., and in the prevention of cholera. The expense of all these apparatuses is very moderate, with the exception of the bath, which can be procured in particular places only, such as Neothermer's, *Rue de la Victoire*, where I have placed it in the first instance, and, although among them there are several, such as the medals and the metallic pads, which are not likely to be so much liked, I have ordered large numbers of them for the purpose of adapting the metals to all kinds of applications, from the most limited to the most extensive, and from those calculated for hollow places to those intended for muscular masses.

Wishing to add to all these advantages, and to prevent, among the more easy classes especially, the little inconveniences which may result from the oxidation of the metals interfering with the cleanliness of the person, I sometimes use bracelets, armatures, medals, and necklaces plated with *gold* or *silver*; but not till a preliminary trial has satisfied me that the fine layer of plating does not sensibly interfere with the action of the copper, brass, or steel. If we find it to interfere, the patient must lose the benefit of the treatment; or the most delicate must put up with a little stain of rust or verdigris, which, I must remark, readily disappears under soap and water, or a weak solution of oxalic acid, about a pinch to a quarter of a pint of water.

N.B. To avoid all misconception and to secure myself at the very first from the chance of counterfeit apparatus, I entreat patients and medical men to apply to respectable tradesmen only for the armatures and the other metallic

articles which they like. This advice is indispensable, because, on the one hand, my copper, being an alloy of zinc, tin, and antimony, is made expressly for me, and is therefore dearer than the copper of commerce; and, on the other, the value of the steels is to the value of iron plates nearly as 6 to 50, without any difference being perceptible to either sight or touch, and we have always to fear imposition.

Preventive treatment.—Nervous diseases, above all others, require preventive treatment; for, not merely in their production have they a perfect system, which, if well understood, renders escape from them more easy; but, if they once establish themselves in an individual, we too frequently find their victims long subjected to all sorts of miseries. We cannot therefore begin to watch too carefully over the nervous system of those who are hereditarily predisposed to them. If the parents of a child labour under nervous affections, it ought, when a month old, to wear such a necklace as is represented in fig. 3, instead of the little ball of bone, amber, or ivory, probably in common use only because there was nothing better. At the time of dentition, the few grains of metal that compose the apparatus will often prove very useful in liberating its young organization from the excess of nervous energy which so frequently gives rise to great excitement, and occasionally to fatal convulsions. When necessary, we must add to it two rings of the form of those of fig. 1, but large enough to be applied alternately to both arms immediately above the elbows: and, if that is insufficient to at least lessen the agitation of the little patient, it is because one of these four metals does not suit the individual. In this case, it would be well to make a metallic examination of the parents, and to replace the copper, brass, and steels by the metal which succeeds best with the father or mother.

When the child is older, convulsions, hooping-cough, and other nervous affections of infancy, are no longer to be feared. If it is a boy, keep the two rings above the elbow: if a girl, her rising vanity will no doubt make her prefer one or two bracelets of the same metals, especially if you have taken care to plate it with gold or silver; or she might prefer wearing one or several rings, which may be of any form she likes. In no case forbid this little discharging means, for the success of Georget's steel rings proves, in regard both to medals and mere rings,* that there are not more little contrivances in medicine than in politics.

Up to the period of youth, let neither boy nor girl lead

* We occasionally meet with nervous patients who have lost the suscepti-

a too sedentary or studious life; but, on the contrary, try to strengthen the muscular system by every sort of exercise appropriate to the sex of each. Gymnastics may very often prove useful: and if, in the various exercises of the arms, upon which especially you must insist unless there is some special reason against it, the girl loses a little of the delicacy of her hands, be assured that her future husband will find ample compensation in the freshness of her complexion and the beauty of her shape.

Be careful to preserve the ripening young girl from all emotion, and let her not mix too early in society. Let her stay merely preserve her shape, without compressing her waist: let her bed be hard rather than soft; let her retire at a regular hour, and not sleep longer than is necessary. Also, we must never forget that in the repose of the night we collect much, and ought not on getting up in the morning to omit washing the whole body with cold water, followed by dry frictions of the limbs, even although the apparent feebleness of an individual should seem to forbid it. Lastly, the diet should be nourishing, but not stimulating.

If these rules of reason and experience are carefully followed, the nervous energy of the young girl will be properly balanced; she will lose none of her sensibility or muscular power; and the catamenial function will begin without difficulty at the proper period: whereas, if they are neglected, you will have to fear a storm at the critical period of female life. If the new function is established with difficulty, you will assist it greatly by an armature of the four metals worn upon the loins and lower part of the abdomen during the day, and lower down during the night. In boys, nervous derangements are less to be feared and will in general be easily overcome: so that it will be sufficient to insist upon attention to the general health in the ways already mentioned, to watch over his connections and his new habits at this period of the passions, and to strengthen in him the taste, which we almost all have at this age, for arms, riding, hunting, and all exercises, and to give him every opportunity of usefully enjoying the abundance of his nervous energy. By this simple precaution, puberty will take place without those nervous symptoms so common in the present day. The man will be robust; the woman a fruitful mother; and, at a later age, having been fortunate enough not to have allowed themselves to be

bility of pain everywhere, in their upper extremities especially, except near a ring, the metal of which, whether gold, silver, copper, or steel, has proved perfectly adapted to them.

neither been depressed by grief nor excited by joy, will quietly reach the period when the nervous system no longer predominates over the rest. But if, from one cause or another, the force of the disease triumphs, and head-aches, neuralgias, pains of the internal organs, or spasms, general or local, accompanied by loss of consciousness, take place; if hypochondriasis, melancholia, or any other more serious disorder of the moral or intellectual functions, the affection will be, to my view, the very same except in intensity and require fundamentally the same treatment.

Curative treatment.—The first point, in the useful application of one of the new armatures (and what I am about to say in regard to them is applicable to all the others), is to determine which metal, *copper*, *brass*, or *steel*, is to be preferred.

In treating the cramps of cholera, or preventing the disease altogether, the point is clear, and copper must be applied directly to the skin: but in nervous affections the following course must be pursued. In an urgent case, (and some nervous symptoms require to be checked instantly,) such as violent convulsions, all the four metals should be applied at once, the pieces of copper or brass being arranged in one of the two ways pointed out in the description of the armatures. In common circumstances, if the patient has previously taken iron medicines, (and few nervous patients in the present day have not taken them,) should the medicine have proved useful, the two steels should be employed: in the opposite case, copper or brass is likely to be most useful, and the more likely if somnambulism has occurred. The result of my trials upon several patients in London is, that all the somnambulant patients were susceptible of the action of *copper*; and that this metal, the properties of which in these extraordinary cases I shall soon make known, as well as the diametrically opposite properties of *steel*, is a valuable touchstone of the various susceptibilities of the state called somnambulism.

As to the part to which they should be applied, I have spoken too fully upon the relation of cause and effect that exists between the *negative* and *positive* phenomena* of nervous diseases not to render it unnecessary to repeat that, though we should, at the utmost, palliate only, analgesia, anæsthesia, amyosthenia, &c., are the symptoms to be combated with the metals as well as with other measures.

But, if the patient has not been treated previously, has

* See No. XXXIX., p. 241.—*Zoist*.

never shewn signs of somnambulism, and the previous history throws insufficient light upon the case, three courses are open to us :—

1. To ascertain carefully at first the degree of sensibility at the fore-arm, by means of pinching and pricking; the difference being observed between the sensibility to contact and to pain. Then to apply the copper or steel half of the armature on the right side, and the other half with the other metal on the left; and an hour or two after the return or augmentation of sensibility in one of the fore-arms will be exactly 60 or 70 times greater in the hundred from the proper metal.

2. If there is the least difficulty in this examination, as the patient cannot suffer from delay, we must apply the copper and brass or the two steel halves of the armature; and, in three or four days, either the continuance or diminution of the nervous disease will inform us whether we ought to continue the application or use the other side of the armature.

3. Lastly, if any doubt remains regarding the action of the copper or the brass, employ all the four metals of the apparatus at once; just as in urgent cases: and, if the patient derives no benefit,—a circumstance which may happen in 30 or 40 cases out of 100 when the metal is not the proper one, we must either make a complete examination, or, as the susceptibilities to the metals are marked, we must bring these to light by the various means already pointed out, avoiding, in every instance, to fatigue the patient by useless applications if after a short time any improvement is perceptible.

At the same time, to use all the hygienic means of prevention;—frictions of the limbs, not with brushes, hair-gloves, &c., only, but with strigils, which unite mechanical action with the influence of the most active metals; percussions of the indolent muscles with metallic rods; all kinds of muscular exercise without fear of fatigue; in short, to increase strength and sensibility, and bring these to a more healthy condition.

To give the preparations of the same metal internally which is used externally; in short, when copper, brass, and steel are inefficacious in the dry form, to give them wet, in the form of a bath.

I have already said that the bath may be of three forms: a simple bath of copper, brass, or steel, with plain or slightly salt water—four pounds of sea salt: or, in addition to the metal of the bath, a long chain of copper, brass, or steel is

put around the arms and legs ; or a bath is made of filings of copper, brass, or one of the two steels, in which the patient is kept from half an hour to two hours. I cannot too strongly recommend the wet forms for cases in which the dry forms do not completely answer. But, unfortunately it is, and will always be, the most difficult to procure, because, except at some large bath establishment, as that of M. Neothermer, a long time is likely to elapse before the general use of my bathing vessels will cause the expense of them to be incurred.

The excitability of the nervous system, although shewn by merely sudden redness of the face, palpitation, or a concealed excitement of the feelings, by general trembling, copious evacuations, faintings, or even delirium, displays itself by their suddenness and the disproportion between them and their causes.

This excitability has infinite varieties. To say nothing of the differences in this respect according to sex and age, residence in town or country, between artists and artizans, persons of fashion and those whose nervous systems have been early accustomed to a more regular life ; the excitements of the nervous system present other great variations in individuals who appear subjected to the same influences. Thus in the very same classes we find persons of so calm a temperament that nothing excites them, and the most violent inundation would not prevent them from being completely masters of themselves. Others, again, placed at the opposite extremity of the scale of impressionability, possess so morbidly excessive an excitability that the least sudden noise, the least news, upsets them, or at least disturbs some of their functions.

In the latter, indeed in all nervous patients, great perturbations of the nervous energy are readily produced : it is easily displaced from organs in which its accumulation had already begun to occasion a morbid activity of function with all the consequences, and transferred more uniformly, or even, when we desire, removed, by means of the metals.

In others, on the contrary, nothing is more obstinate than this energy in health ; and it is only when, by the force of the disease itself, it has acquired a certain excitability that we can hope to render it obedient to us sometimes. It is our duty, and will be our duty, to put other restraints upon it occasionally ; for the nervous system of some of those strong and robust constitutions that we all have met with has been too singularly disturbed to be easily attacked by simple and external means. If it has not yet attained a sufficient degree of excitability, apply a metallic plate to the patient : and,

provided the metal is proper, the nervous energy, solicited only as two, and maintained, if one may say so, as four, will remain within its natural limits, or will not permit itself to lose more than a very inappreciable quantity: you have then to do with what I have called the dissimulated metallic susceptibilities.

In this case, it will be useless to multiply the application, unless you increase the attractive force, of the metal; or, unless, if you do not interfere, the nervous disease itself or some fresh causes lessen the stationary condition of the nervous energy: and the only means by which I have cured the disease has been by fulfilling one of these two indications, and, if necessary, both.

In order to fulfil the first, increase if possible the activity of the metal. There are two ways of doing this. First, to moisten the armature by placing between it and the skin a constant layer of plain or salt water by means of flannel or a compress wetted, and give to the metal a rough instead of a smooth surface. In the latter case, there is something similar to what takes place every day in a house when we expose two coffee pots to the fire,—one of which is as smooth and polished as the other is black and embossed. If we are using copper, brass, or steel, we readily combine both means by taking the filings of either metal and a little sugar and water, with the view of making a kind of poultice (the sugar prevents oxidation). These poultices are very efficacious, and lately cured (in Major ——'s family) a wry neck, in a few days, that had existed for eight months.

To fulfil the second indication, the metallic susceptibilities will be ascertained by giving medicines, which, like the salts of strychnine, exert upon the central nervous system either a very powerful expansive or centrifugal action.

The preparation which I prefer is the tincture of *nux vomica*. Every morning and evening the patient should take from five, six, seven or eight drops successively to 20, in one or two spoonfuls of sugared water; and, when this does not dislodge the enemy, I alternate them with sulphate of quinine, which often acts so decidedly upon the nervous system and its diseases.

But a measure which appears superior to these is *MESMERISM*. Indeed we seldom have met with a patient who, having been treated mesmerically, does not answer to a metal, although he had never been sent to sleep; and in our next memoir we shall see how well the metals and mesmerism co-operate.

Let me repeat that it is perfectly useless to fatigue a pa-

tient if the metal has not acquired power enough, nor the nervous system susceptibility enough, to give in the intervals of their application sensible results under the pin or the dynamometer after an application of the suitable metal.*

VI. *Cure of an appalling case of Obstruction of the Bowels, accompanied by stercoraceous vomiting.* By W. J. TUBBS, Esq., of Upwell, Cambridgeshire. Communicated by Dr. Elliotson.

"Is any one rash enough to look for honourable dealings from the man whose professed calling is an imposture; whose very existence is drawn from the daily practice of fraud; who is amenable to no responsibility; who is under no restraint but the remote and almost inappreciable fear of a trial at the Old Bailey?"

"Let those who lightly talk of 'free trade in medicine'—who encourage homœopathists, MESMERISTS, Coffinites, practising druggists, *et id genus omne*, reflect upon the consequences to society. They are directly fostering fraud, nursing iniquity, and spreading social crimes in a Christian country, such as we are accustomed to denounce as the peculiar disgrace of barbarous and heathen nations."—Mr. WAKLEY, *Lancet*, May 7, 1853.

"We leave it to those who have leisure and taste for the amusement to analyze the various shades of darkness between 'homœopathists, MESMERISTS, Coffinites, practising druggists, *et id genus omne*,' whom we classed together, and still class together. Splitting hairs is not our custom."—*Ibid.*, May 14, 1853.

ELIZABETH Stevens, aged 16, living about half a mile from my house, assisted her mother to lift her sister, who was in a dying state, from one side of the bed to the other. Shortly after this she felt a sudden pain in the left side. In a few hours diarrhœa began, attended by fever, hurried respiration, and a quick pulse. I ordered a blister, and she took digitalis with hyoscyamus and liq. ammoniæ acetatis. As her sister had died of decline, it was supposed that she would soon follow.

For several days there was a teasing cough. The rector—the Rev. William Gale Townley, called to ask me if cod liver oil would be of service. This was given seven or eight days. During this time a soreness was felt in the left side.

On the 20th March sickness came on, and lasted several hours. I entered the house shortly after she had vomited a

* Though I have been at the trouble of translating Dr. Burq's three papers, (and great trouble it has been from the excessive carelessness of the handwriting and the foulness of the copy sent by him to me,) and I have forwarded them to *The Zoist*, I beg to decline all responsibility. I know not whether his observations are well founded: but I am always anxious to promote the publication of what is new, if not evident absurdity and disgraceful imposture like *spirit-rapping* and *spirit-table-moving*: lest a good truth should be lost, at least for a time, through indifference at its announcement.—JOHN ELLIOTSON.

glairy fluid, streaked with blood. As the bowels had not been relieved for nearly two days, I ordered a saline prussic acid mixture with calomel and colocynth pills. There was no relief of the bowels, but an increasing irritability of the stomach.

When I saw her at night, I ordered croton oil in combination with hyoscyamus and calomel, continuing the prussic acid mixture, with a mustard poultice to the stomach. Enemas were tried, but only unloaded the lower bowel. I introduced a very long tube as far as I could. I now had recourse to croton-oil pills every two hours, telling the mother that some might be retained. I ought to have stated that stercoraceous vomiting had taken place before I began giving the croton oil.

Early in the morning on Saturday, the 25th of March, her mother, thinking her daughter must die from the state of exhaustion through constantly vomiting her motions, was on her way to my house, when, happening to meet with Mr. Heming, a surgeon, who was on his return home from a midwifery case, she asked him to see her daughter: and he kindly did. The mother returned with him for the medicine, and was directed to give a powder at twice. All was rejected.

Nothing was retained on the stomach day or night, until Sunday morning the 25th, after my first mesmerising her.

I visited her three times on Saturday.

The last time was at eight o'clock in the evening. Mrs. Massa and Mrs. Pawley had been fanning her most part of the afternoon: she had vomited several motions during the day: her countenance was anxious and haggard: her eyes dark and sunken: her pulse weak and thready, 146: her tongue moist, coated with a yellowish fur; its tip and edges red: her cheeks of a dark circumscribed redness: the alæ of the nose contracted: the rest of the face as pale as snow: the temperature of the body was low: the knees drawn up: pressure gave pain in the left side.

I was about leaving the room, when, taking as I thought my last look of my patient, I said to the mother I should like to try what mesmerism might do: and, obtaining her consent, I soon pulled off my coat, took my seat by the side of the bed, and, with an earnest stare to do my best, *I succeeded in throwing her into balmy sleep in less than ten minutes.*

I continued making passes for some time. I raised the arm, which dropped as if it belonged to a dead body. I said to the attendants, who were all anxiously watching my movements, and were three, Mrs. Bates, aged 73, Mrs. Grey, aged 50, and the mother, all residing in this village, "She is now

in a happy state. I will try to make her get up, and then will endeavour to act upon the side by means of my breath."

At my wish she gently rose, and was placed on the utensil.

I said, "Now, my dear, try and get your bowels relieved and I will help you." I breathed on the left side until I was quite tired: and she exerted her abdominal muscles. Only a little flatus escaped. She tried for some time, and then she lay down again. I said, "*Are you easy?*" "Yes." I now took her out of the sleep by breathing over the eyes. She had not felt me raise her arm, but said, "I feel better." I then sent her off again, and mesmerised her until I was in a profuse perspiration. I now left her, telling her mother I thought her bowels would be relieved before morning.

In returning home I called at a friend's house: and, meeting there Mr. Hanslip Palmer, solicitor, and Mr. Harris, land surveyor, I told them I had been mesmerising a poor girl who I thought would die; that I hardly expected it would be of any use, but "*dum spiro spero*;" and bid them good night.

At eight o'clock in the morning I was exceedingly glad to find the patient *wonderfully better*. She had *first slept forty-five minutes, vomited once, and fallen asleep again for half an hour, when she called for some cake and wine, which she took and kept down*, and then said she felt so sleepy that she must have another sleep. On waking she had enjoyed a piece of toast and a cup of tea. At twenty minutes past seven she had felt so well that she got out of bed, and had a copious evacuation from the bowels.

She had another before dinner.

At that meal she enjoyed a piece of pudding and boiled mutton, and drank some wine. She said, "I am all right now, Sir: my body feels as soft as a glove." Her countenance was strangely altered for the better.

I mesmerised her night and morning when I could find leisure: at other times she was operated on by her mother.

On the fourth day she sat up, and would put on the very clothes that were intended to lay her out in.

The rector of the parish visited her about an hour before I mesmerised her, and was, I believe, of the same opinion as the rest of us were,—that "all who live must die, passing from nature to eternity," and that her's was a *dying case*: and I am sorry to say now, that neither the rector nor his curate (the Rev. E. Marshall, of Elem), who both daily visited the house, has the honesty to acknowledge that mesmerism cured her, but maintain that the croton oil did the work.

I wish my readers to know, that, on the very Sunday I

mesmerised her, she was prayed for at Upwell Church, and the following Sunday the curate, at her desire, returned thanks in church for her speedy restoration.

An account of this extraordinary case was in our papers the two following weeks.

The patient is now enjoying perfect health, and is extremely grateful to me for having mesmerised her.

W. J. TUBBS.

Upwell, June, 1853.

NOTE BY DR. ELLIOTSON.

. The incredulity of the rector and curate was the result of gross, yet pardonable, ignorance. But the consequential fellows and members of our medical colleges and societies, our journalists, and the busy *reformers!* of the profession, should blush and take a lesson from Mr. Tubbs—from an honourable, benevolent, intelligent, and fearless inhabitant of a humble country nook.

I received a letter from this excellent man two months ago, from which, without his permission, I will venture to make an extract.

“My dear Doctor,—I am now a convalescent patient, and am grateful that God has again spared me once more to join my good wife and daughters. Of late I have had much to do by night and by day. I caught a severe cold about a week since, and daily augmented it until I was obliged to take to my bed. I was icy cold for twenty-four hours, until my servant (who is an excellent servant, as well as a good mesmeriser, and one you shall have in London some day) mesmerised me for an hour and a half, on the 15th ult., when I returned to my bed with a little warmth *within me*. I took the following, liq. am. acetatis with minute doses of antimony (I would not take salts or nitre, as I knew you would not like me to do so, owing to my left kidney having been affected) every three or four hours, with hot mustard poultices occasionally applied to my chest. I was mesmerised night and morning. At each operation I felt more warmth than from all the sardorifics I had taken and the stimulating poultices which had been applied.

“On the night of the 17th I was very hot, restless, and felt much oppression over the sternum, with a pulse quick and strong, and a dry cough, which was followed in a few hours by acute pain *under the right clavicle*, occupying a space about the size of a five-shilling piece. This was between two and three

o'clock in the morning. My wife, finding me very uneasy, immediately got up for the purpose of sending the servant to the druggist for twelve leeches. I said, 'Tell the boy to come to my bed-side, and try and ease this pain by some passes; and if, after mesmerising me half an hour, I am no better, then let us apply the leeches.' My wife left the chamber door unlocked, and got beside me. I took my wife's hand, and said, 'If I feel better, and inclined to doze, I will squeeze your hand, which will be a signal for the servant to go to bed.' In the greatest fear that I was becoming the subject of pleurisy, and a horror I felt of being bled and calomelized, and having my brain stupified by opium, I was resolved to hazard my life at the expense of a little *humbug* called mesmerism. However, at the expiration of three quarters of an hour, I was delighted to find the enemy about taking its flight: a few minutes afterwards I felt 'nature's soft nurse' stealing on my brain. And here ends my tale, for I never woke till half-past eight o'clock, when the servant-maid, as usual, knocked at the door to remind us that breakfast was near at hand. Even then I could have slept on and taken my rest. On turning over I felt a pain in my *old spot* (the *left kidney*), which increased by my exerting the diaphragm. I got my breakfast in bed; and, finding the pain no better, I said to my wife, 'Send the boy up; and he shall try and take this pain quite away.' The boy soon came. I said, 'You got me to sleep, and removed the pain from my breast: you shall try and ease me of this pain in the side.' He accordingly made passes for a few minutes over the seat of pain, and then gradually drew down the pain off by the toes. Suffice it to say, it has not returned.

"I have often, my dear Doctor, removed the pain from various parts of the body by locally mesmerising patients: but little thought that I myself should be relieved in such a manner.

"I remember a few years back going into a druggist's shop in the village, and seeing a butcher's wife waiting at the counter, with her back towards me: and, having often heard her say that she would give anything if she could but get rid of the pain in her back, (I once attended her on purpose to try and relieve her back, but did not do so,) I thought it was a nice chance for me silently to mesmerise her while she was giving orders to the druggist. I stood within a yard of her, and made slow downward passes, earnestly wishing to relieve her. This I am quite sure of, that she was not aware of my intention of mesmerising her, and she always greatly objected to the name, much more the application, of mesmerism.

"Presently she cried out, 'What are you doing to my back? you are drawing me.' I said, 'Only taking the old pain away.' She said, 'I can't stir.' 'No,' said I, 'nor shall you till I have got it out of your leg.' 'Well,' says she, 'pray make haste.'

"I made passes down the left leg till I got the pain from the loins to the knee, that she told us of. A few more passes brought it quite away. 'There,' says she, 'if that is what they call mesmerism, it is no bad thing.'

"It is not many days since I saw her and asked her how her back was? 'Quite well; have never had the pain since you took it away at the old shop.'

"About a year since I attended her daughter with severe chest affection, whom I ordered to be daily mesmerised. This was done by a sister and sometimes by the mother for several weeks, and she perfectly recovered.

"Though I do not practise mesmerism myself, I still order it to others, and have at this time two patients who are daily attended to by my mesmeriser. I will always support a good cause.

"A doctor, to whom I wrote the other day to tell him I had sent two photographs of a wry neck* case to the Exhibition at Wisbeach that I had cured by mesmerism, in his note, alluding to mesmerism, said, 'It is more likely to create in weak and ignorant minds scepticism fatal to the cause of true religion, than to benefit mankind.' Such nonsense I could not stand, and accordingly sent him this reply: 'How any science can be repugnant to the precepts of religion, I am yet to discover; and I should be willing to abandon it altogether if you would be kind enough to point out to me such pernicious tendencies. My views of things have quite an opposite tendency: for I consider that where we have clear evidence from our senses and principles of knowledge, reason becomes the proper judge; and, though religion, by agreeing with it, may confirm its dictates, yet cannot in any case invalidate its truth: nor are we obliged to give up the clear and evident sentence of reason, and quit it, under the pretence of those who consider it as inconsistent with their own notions of faith.'"

* See *Zoist*, No. XXX.

VII. *The Mesmerisation and Movement of Tables, &c., considered: with a notice of a recent pamphlet, La Danse des Tables, phénomènes physiologiques démontrés, par le Docteur Félix Roubaud.* In a letter to Dr. Elliotson by the Rev. George Sandby, Vicar of Flixton, Suffolk.

“But, though every body is constantly performing the process described in the second book of the *Novum Organum*, some men perform it well and some perform it ill. Some are led by it to truth, and some to error. It led Franklin to discover the nature of lightning. It led thousands, who had less brains than Franklin, to believe in animal magnetism. But this was not because Franklin went through the process described by Bacon, and the *dupes of Mesmer* through a different process.”—MACAULAY, *Essay on Bacon*.

Rue Richepanse, Paris, May 28, 1853.

MY dear Elliotson,—All Paris is in excitement at the “dancing of the tables,”—as they call it. We have heard of nothing else since our arrival. So engrossing is the topic, that it has superseded the marriage and the illness of the Empress, and become the rage of the day. Certain marvellous facts were just beginning to be mentioned in London before we crossed: for the two extracts from foreign journals, that had appeared in *The Times*, had directed the attention even of many persons, who had not mixed themselves up with any belief in the spirit-rappings, towards a consideration of the question; and I had heard, as you know, of two or three eminent men of literature and science who had succeeded, as it was said, in these experiments. But the sensation in Paris far surpasses anything that you could have imagined upon such a subject: every acquaintance that I have met refers to it: men, women, and children begin at once to tell you what they have seen or done: and the walls and shop-windows of the booksellers are covered with *affiches* and with woodcuts, advertizing and illustrating different pamphlets on the subject.

I determined to judge for myself, and to lose no time in bringing the alleged results to a test. And I was fortunate in having friends, who were acquainted with the “conditions” which are said to be necessary, and who had themselves assisted at former experiments. Five of us, then, being four ladies and myself, placed ourselves before a small round mahogany table, which went upon castors, observing certain instructions, of which I will speak presently. In about ten minutes, the table began to creak, and slightly to heave, and at last to move in a most decided way. We had to follow it in its course, as well as we could. The fact to my mind was undeniably established: however, as this small table went on *roulettes*, it was suggested, that we might unconsciously have given an impulse to the table and caused the motion ourselves,

so we determined upon another experiment. We selected a mahogany card-table, which was closed or doubled, and covered in the inside with cloth. Seven of our party sat down : but we were not successful : there were occasional creakings and heavings, and, as we thought, incipient movements,—but no actual motion. Whether the baize disturbed the action of the fluid, as it was thought by some of us ; or whether, as I believe, that two of the ladies, feeling themselves fatigued, and becoming anxious to leave off, ceased to give the needful assistance, I cannot say : my own opinion is, that if we had been joined by additional aid, and given a little more perseverance to the attempt, the card-table would have been speedily in motion. Four of us next selected a small oblong rosewood table, not upon castors. In ten minutes the movements began. That no impulse was given, I am confident. After the motion commenced, we all most carefully avoided giving any pressure to the table. We touched it very slightly with the mere tips of the fingers, in such a way that a fly would scarcely have been injured or a flower crushed. The action, however, of the table was strong, and quick, and most unmistakable. I consider the alleged facts to be established beyond a doubt,—and that the controversy is at an end.

Pamphlets are appearing every day in Paris upon the subject. The best is one by Dr. Felix Roubaud, called *The Dance of the Tables ; or, Physiological Phenomena demonstrated*. I will give you a brief *resumé* of its contents ; for though I dissent from some of the Doctor's conclusions, and though some of his short dissertations, for instance, those upon "*circonstances morales*," "*sentiments de l'âme*," and such like kindred topics, are mere surplusage, and introduced for the purpose of swelling the pages, still as the little *brochure* contains a certain amount of instructional and suggestive matter, and offers a succinct statement of the rules or conditions, which are, at present, assumed to be needful for success, you may be not unwilling to learn what are the author's views.

Dr. Roubaud says, in his Preface, that at first he utterly discredited every part of these revelations ; but, when he found that several scientific and medical friends, upon whom he could rely, had attested the reality of these phenomena, he resolved upon making an investigation himself. "Doubt," he now asserts, "is no longer possible : whatever may be the cause,—we must admit the facts, which are constantly reproduced with a species of mathematical accuracy." "My hope is," he adds, "that an examination of the subject will be speedily commenced by some learned and scientific body."

His first chapter contains the history and the origin of the discovery. He traces, of course, its first appearance to the three well-known American girls,—with whom commenced the recent spirit-rappings,—and whose object (he thinks) was to found a religious sect. Whether he be right in that conjecture, is unimportant: but at any rate it is clear, that this action of the tables was first developed at the *spiritual* conferences of these young women, and that this rotatory movement was said by them to be caused by spiritual agency. With this part of the story we are most of us familiar: but, according to Dr. Roubaud, Germany, which of all nations in the world, through its love of the marvellous and the mystical, and at the same time its strong powers of reasoning, is best able to “separate the false from the true, and the imaginary from the real,”—Germany was the first country to receive this discovery of the “moving-tables” as a philosophical fact, apart from and unconnected with the superstition of the spiritual manifestations. To the alleged electrical action, then, of the human frame upon wooden matter, the Germans exclusively directed their attention; and at Bremen, the first investigations took place. Dr. Andreè, who, it appears, is a medical man of high character and attainments, published a letter in the *Augsburgh Gazette*, giving therein the results of his experiences. From thence the inquiry spread to Bonn,—to Vienna,—and to Paris. It is needless to add that the number of believers is immense, and daily on the increase.

Dr. Roubaud, then, proceeds in the following chapters to lay down the rules of procedure and the conditions of success; but these, I imagine, he has multiplied far beyond that which is necessary. The main conditions seem very simple. A certain number of persons place themselves round a table, according to the size of the latter, and form a chain. The dresses must not touch, and the chairs ought to be sufficiently apart so that nothing should come in contact. Rings and bracelets should be taken off, and the table only touched by the hands. The chain is then established by each person laying his hands lightly upon the table, and placing the little finger of his right hand upon the little finger of his neighbour's left. Some persons say that the palms of the hands should touch the table; others, that only the fingers should touch: I placed my palms upon the table: if it be not the best way, it is at least the most convenient, especially if the experiment be prolonged. The fingers, it is said, should not touch each other: and it is desirable that there should be no carpet on the floor: I do not believe that this condition is

essential to success ; but, of course, everything that interrupts the electrical action, is prejudicial. Dr. Roubaud is of opinion that a chain formed partly of men and partly of women succeeds best : of course, youth and health are the best elements : but some parties have more power than others, or perhaps unite more harmoniously according to the constitutional temperaments of each other. As in mesmerising the human body, so in mesmerising a table, silence and attention to the subject, or what we call "willing," shortens the time. Sensations in the fingers, yawnings, pains in the arms and in the head, and something very much like seasickness, are experienced by some persons just before the tables begin to creak. I felt a marked sensation at the ends of my fingers. The development of the phenomena varies according to circumstances.

After an enumeration of some curious experiments, and of sundry analogous facts connected with this discovery, we come at length to Dr. Roubaud's conclusion respecting the *rationale* of this phenomenon ; and here the writer is most obscure. What, indeed, his own opinion is, it would be difficult to guess. This motion of the tables, he says, has no connection with electricity, nor with galvanism, nor with caloric, nor with terrestrial magnetism, nor with animal magnetism ; neither is the phenomenon of a moral character ; there is no physiological action in the matter which thus walks and turns, neither any psychological action. "I know not," he adds, "what the cause may be, but I know and I affirm that it is none of the above." It will strike many persons, perhaps, that this learned Doctor, who displays such becoming modesty in admitting his ignorance as to the cause of these strange facts, would have exercised as wise a discretion had he not so peremptorily asserted what was not the cause, more especially, as he does not pretend to offer the slightest argument in support of his asseveration. "I often hear," he says, "the words, animal magnetism, pronounced in connection with this discovery : but what is animal magnetism ? and what relation has the false, or at least doubtful, lucidity of the somnambulist with this positive and incontestable phenomenon ?" This is by no means the first time that I have perceived amongst French writers, that their exclusive notion of mesmerism is that which relates to clairvoyance and its analogous manifestations. With them it is always lucidity and somnambulism, and nothing else : and here, therefore, I must agree with Dr. Roubaud that there is no connection in the dancing tables with the higher phenomena of our science ; but with pure and simple mesmerism in its primary action,

there can be no question that this discovery is closely allied, if it be not, as I believe, one and the same thing.

I have always contended for and believed in that theory, which Mesmer originally promulgated, (and with every deference to Mr. Macaulay, I am not ashamed to confess myself to be one of the "dupes" of that calumniated man,) viz., that some external agent, analogous to a fluid, or perhaps to the sparks that proceed from an electrical machine, does proceed in the act of mesmerising from one human being to another. This invisible, imponderable agent I have seen many reasons to regard as being of a *quasi*-electrical character, if I might not even call it an actual electrical manifestation under the modification of physiological action. Dr. Scoresby's scientific investigations on this very point have added greatly to our arguments in favour of this view. Reichenbach's elaborate researches confirm the notion. The alleged results of Mr. Rutter's experience with a gold ring and with the magnetoscope (of which I myself have seen nothing decisive) tend the same way. A variety of circumstances go to prove this transference of an external agent, irrespective of any connection with mental preparation.* We mesmerise the blind and very young children without their cognizance. We re-induce mesmeric effects upon patients, who have been previously rendered susceptible to mesmerism, without their consciousness: we mesmerise animals repeatedly; we mesmerise water, metals, leather, and paper, as we learn from the effects produced upon our patients: and this action of the tables, induced by continued contact with a chain of human fingers, is nothing but simple mesmerism, developing itself in an unexpected phase.

And the value of this discovery is considerable. We cannot, indeed, say whether it will lead to any ulterior facts, or be useful in promoting more extended information in science: perhaps not, to any very great extent: but it adds an important, it might be said, a conclusive amount of evidence towards the establishment of mesmerism as a physical truth. The theory of imagination will not hold good with wooden matter. Miss Martineau, in her clever narrative relative to the cure of her sick cow, observed pointedly enough, that the said cow was a good cow, and possessed admirable qualities as a "milker" (as we say in Suffolk): but unfortunately that she was deficient in the imaginative faculty. There was no preparation of consciousness, to speak after the pedantic

* See my Review of Dr. Holland's Theory in the Tenth Volume of *The Zoist*.

phrase of the medical world, on the part of the dumb animal : and of course, still less is there, if it be possible, in regard to the *genus*, table. Tables, useful implements as they are, at least are safe from being taxed with imposture, or designated as hysterical convulsionnaires : but then, it is said, that though there be no "expectant attention" on the part of the table, there is much on the part of those who sit round the table, and hence the source of the mistake, and the explanation of the wonder. The tables move, it is condescendingly admitted, but not from electrical or mesmeric action ; but because the parties, interested in the process, give unconsciously an innocent impulse, and stir the moveable machine through impatience or fatigue. This, I perceive, is the explanation offered by the sceptical opponent. Unintentional or insensible muscular action produces the effect ; and the parties, who cause this involuntary movement, are as much deceived themselves as the spectators.

Now it must be admitted, that there is a certain portion of truth, and a great deal that deserves attention in this argument ; but then, like many of these arguments, it is built on partial or one-sided data. It is the truth, but not the whole truth. The sceptic generalizes from particular facts which have come within his own knowledge, and which are probably correct, and assumes that there are no other facts of an opposite nature. And this is the case with us all, with believers as well as with opponents. The anti-mesmerist, who has witnessed certain undoubted fruits of imagination or suggestion upon the human frame (for instance, those in "*biology*"), assumes prematurely, that *all* the results of mesmerism are of the same character. And the same process in reasoning obtains in regard to this new phenomenon. Table-moving, in general, requires patience ; more patience, in fact, than most persons are prepared to bestow ; it is often a long and wearisome pastime ; and consequently it is very probable, that in sundry instances, the exhausted attention of the anxious circle is not conscious of the slight muscular movement that has caused the result. Several probable examples of this kind have been mentioned ; and I do not discredit the details as they are given : but what do they prove ? simply, that in those particular instances the movement was produced by muscular action and concomitant fatigue, and that, therefore, great caution and watchfulness are needed in testing the truth.

But fifty negative instances and fifty failures cannot over-set one positive authenticated fact. For, on the other hand, there are numerous instances, in which this explanation of

fatigue and of long-prepared expectation will not apply at all. As in mesmerising the human frame, so also in mesmerising a mahogany table, certain persons seem gifted with greater and peculiar power, and produce more speedy and more marked results. Sometimes the motion is effected by them in the course of five minutes, or even less; and every precaution is employed to prevent any approach to assistance from muscular pressure. Not only is there no unconscious, involuntary impulse, but the mind is actively on the alert in anticipation of such an objection, and with a determination that no such an allegation shall be correctly adduced. And in fact, the intervening period is so short, that there is no time for fatigue or for over-wearied expectation to lend its aid towards the result.

But there is another point, which to my mind is conclusive against the above argument, and that is the *rapidity* with which the table often moves. It will be observed that there is no charge of imposture preferred against those who boast of their success in these experiments; all that is said is, that they are self-deceived. Now let us admit that in very many instances this slight muscular pressure has set the table in motion; I am speaking now of the incipient motions of the table; but when the latter begins at length to move with such speed, that the experimenting circle can with difficulty keep up with it, the argument surely is at an end. It is idle to suppose that the scientific men, who have cautiously tested this alleged discovery, should have been deceived at that stage of the experiment. Dr. Andrée, of Bremen, says that on one occasion "the table moved with such rapidity that they who formed the chain could scarcely follow the rotation." Dr. Mayer, chief editor of *La Presse Médicale*, at Paris, mentions that, a chain having been formed with three of his friends, at the end of eight minutes the rotatory movement had acquired such speed that they could with difficulty keep up with it. Dr. Hermann Schauenburg, professor at Bonn, employs similar language in respect to a small mahogany chest of drawers. I have read similar statements in regard to some other experiments at Paris. And a correspondent of the *Manchester Guardian*, who is well known to the editor, says, that "the motion increased in rapidity, and we became both dizzy from moving round, and tired with the circular length of walk or rather run. I tried to stop the table by pressing very heavily, and succeeded," &c. Now all these experiences are decisive as to the fact. It is impossible that all these grave narrators could have been mistaken. They might not be conscious of giving a slight pressure at first,

but when the rapidity of the table became such that they could scarcely follow it, it is ludicrous to suppose that philosophic men, who are purposely testing an alleged phenomenon with the wish of establishing what is the truth, should be self-deceived in a transaction of that nature. Chevreul's experiments in regard to the oscillations of a pendulum have not, as it is supposed, any bearing upon this rapid action. For it has been argued, in an attempted explanation of the table-movements, that M. Chevreul shewed, that in holding the pendulum or a ring, an insensible muscular movement of the arm set it slightly oscillating; and hence, it is inferred, that the same slight pressure from a wearied hand produces a similar effect upon a table. But there is no analogy in the two cases. The tremulous oscillation of a ring, which is so slight that optical illusion is called in, and the eye *made to suppose* that it perceives a vibration, (as in the case of the magnetoscope, respecting which I give no opinion,) has nothing in common with the marked and rapid racing of a table. The comparison between the two instances breaks down at once: for in the latter case, self-deception and imperfect vision are not admissible. I repeat it, then, that we may consider the well-established fact of the *rapid action* of the table as alone decisive of the question.

A very striking incident, which I have received from unquestionable authority, presents us also with strong additional proof. The incident took place in the presence of three members of the Academy of Sciences, the Baron Thénard, Messrs. Elie de Beaumont and Becquerel. A young girl, aged 14 years, (and I cannot help observing by the way, that numerous instances seem to shew that young persons from the age of 14 to 20 are powerful agents in producing the phenomenon,) set a small rosewood table in motion after an interval of less *than six minutes*. It moved quickly and strongly. Each of the Academicians in succession placed his hands upon the table in order to stop the movement, but the table moved on. The muscular pressure, it will be observed, was here directed *against*, and not in favour of, the motion. At length M. Becquerel, having placed his two hands upon the table, requested the young girl to place her two hands over his, making a complete isolation (*isolement était complet*): that is, no pressure could possibly proceed from the hands of the young girl, as the hands of M. Becquerel intervened. But the movement of the table was uninterrupted in its course. I understand that M. Becquerel, whose judgment is of value in questions of this nature, was perfectly satisfied with the experiment; and that, in short, the three

Academicians now believe in the reality of some external and newly-discovered fluid.

The names of other scientific men, both in Germany and France, can be added to the list of believers. Dr. J. Böhm, director of the observatory at Prague, assisted by Professor Schleicher, Professor the Baron Leonhardi, and Dr. Halla, has made several successful experiments,—the results of which were published in a short letter. Professor Ennemoser, an established name in Germany, has written a letter on the subject to the *Augsburg Gazette*, in which he says, “The formation of this chain is of great importance, not only in reference to the movement of the tables, but also in respect of other effects. *Mesmer was the first to throw light upon this subject*,—which is a fact little known. It was he who formed a chain of sick persons, and of persons in health, and produced the most striking results. . . . The efficient cause of these marvellous phenomena is nothing but electricity; and the rotatory movements of the tables towards the north or towards the south are brought about in accordance with the well-known laws which Oerstedt and Faraday have established.” And in Paris, the truth of this phenomenon is now so fully admitted, that several scientific men have formed themselves into a “commission” for the purpose of ascertaining what is its character and *rationale*. This I have learnt through one of the members. In short, the facts are now no longer questioned.

A combination of circumstances, then, seems to prove the existence of a physical emanation from the human body. And with this physical emanation it would appear that the tables become saturated, and action commences. I was glad to observe in the last number of *The Zoist* that the acute writer of the paper upon the “Spirit-Rappings” cautiously adverted to the possibility of some “electrical” agency being mixed up with the manœuvres which he had witnessed. He had detected much that was false, and much that was effected by dexterous jugglery; still he felt that there was just room for the entrance of some other element, and that a portion of the “manifestations” might have been aided by electrical combinations. “We write,” he says, “of that only which we have witnessed: of real electric phenomena we give no opinion.” Subsequent events have proved the sagacity of the writer, and shewn the probability of his conjecture. For a long time I have thought that there might be a substratum of truth in these “spiritual-performances:” the manner by which the alleged communications from the “spirit-world” were accomplished, was clearly explained: still there were

points which perplexed me ; and among them, were certain table-movements, in which, if the evidence were to be depended upon, I could not see how the operations of the Medium came into play. The mystery is solved by these new physiological facts.

All these discoveries tend to prove what injustice has been done to the memory of Mesmer. In one of his most charming essays,* Mr. Macaulay has truly observed in regard to the fate of the heralds of new truths, that "it is for the interest of the human race that the memory of such men should be had in reverence, and that they should be supported against the scorn and hatred of their contemporaries ; — to go on the forlorn hope of truth is a service of peril. Who will undertake it, if it be not also a service of honour ?" And, again, in respect to the manner in which a new truth develops itself, from its first faint glimpses, and its gradual accumulation of facts, till it shines out unto a more perfect day, Mr. Macaulay in the same essay makes observations which may apply in some degree to the progress of mesmerism. "First come hints, then fragments of systems, then defective systems, then complete systems. The sound opinion, held for a time by one bold speculator, becomes the opinion of a small minority, of a strong minority, of a majority of mankind." Perhaps, if I were required to express the present position of mesmerism, I should use the language of Mr. Macaulay, and say that it is appreciated by a "strong minority." Everything tends to shew that the time is approaching when it will be entertained by a "majority."

That these table-movements will hasten that time, there can be little doubt ; provided only that mesmerists be cautious in their experiments. Especially must they be careful not to assume that in every instance, in which they appear to succeed, they have succeeded. Perhaps the real cases of success are more limited in number than that which we first imagined. If we be all diligent in testing the truth of this

* Essay on Sir James Mackintosh's History of the Revolution. Apropos of this quotation ; among the successful table-movers in England, might be named one of our most accomplished Bishops, an historian, who had met with nothing of the kind in the "middle ages," and an artist of distinguished name. These were the three warlocks who set the tables in motion. And a gentleman, who received it from one of the party, informed me that another great historian, who was present and looking on, stared at the movement of the table with unmixed astonishment. Perhaps he felt some rising misgivings as to what he had once written respecting "the dupes of Mesmer," and regretted that he had been "so very sure" in his judgment ! To feel "so very sure" himself, and think every one else wrong, is one of the defects of this great writer, who will be compelled to alter many of his observations in his *Essay on Bacon*.

power, its reality will be safely established: if we be hasty, impatient, and injudicious, the enemy will avail himself of our blunders, and a reaction against mesmerism be the inevitable result.

As I am well aware of the extreme and conscientious caution which you yourself exercise in the examination of every alleged fact, I am not certain that you will be prepared to go along with me in my belief. I well know, what an ignorant world does not know, that while your medical adversaries endeavour to represent you as being precipitate in your decisions, you are one of the most patient, the most cautious, and the most correct of observers; and therefore I scarcely expect your full adhesion to this new table-hypothesis. But at any rate, whether you agree with me or not; and whether you think my unscientific opinions deserving of publication or not, I must always subscribe myself,

My dear Elliotson,
Your sincere admirer and friend,
GEORGE SANDBY.

VIII. *On Table Moving.* By the Rev. CHAUNCY HARE TOWNSHEND. A letter to Dr. Elliotson.

"In answer to the lady who styles herself the *Wife of an M.D.*, we beg to state that we cannot discuss in our columns the subject she has noticed. We reply, however, to her questions in the order that they stand. In answer to No. 1. We say no.—In reply to No. 2. Mechanical pressure.—3. A deception.—4. No.—5. A juggle like mesmerism and homœopathy."—Mr. WAKLEY. *Lancet*, June 11, 1853.

I RECEIVED the following letter from Mr. Townshend in the middle of May: and, though I have no authority to publish it, I forward it to *The Zoist*, with the suppression of some names: for, like all that Mr. Townshend writes, it is too charmingly written to be lost, and I know he will pardon me.

JOHN ELLIOTSON.

Mon Loisir, Lausanne.

My dear Elliotson,—I think you will like to hear that I am safely arrived, after a prosperous journey, at my old quarters at Lausanne. I have also something to tell you which I think will interest you. I found all the world here talking of *table-moving*, and much in advance of the London world in regard to experiences. At first, I did not take much heed of these things, till a friend of mine, on whom I have thorough reliance, Sir C. ———— a man of exact information, and of rather an incredulous turn (if anything),

told me that he had himself assisted at a table-moving, and had no doubt of the reality of the phenomenon. He was kind enough to take me to the lady's house where the experiments were made—Madame de S——'s. The experiments were made on a small round table, or *guéridon*, (something like a lady's work table,) on three legs, *without* castors, (time one o'clock in the day.) First the two Medlles. de S—— lightly laid their hands, *not* touching each other, on the table, and in about a minute it began to turn. I was then invited to place my hands also on the table, and I tried to stop it, but could not. Then Sir C—— S—— put his hands on the table, and we often shifted hands, and one or other withdrew from the table; but it kept moving round with accelerated velocity, and I was forced to run to keep pace with it. Then, by degrees, all left the table except the youngest Miss de S——, who also gradually withdrew every finger but one; and still the table kept on, nor ceased till she withdrew that last finger. But the strangest part was that Sir C—— S—— *by his will*, either expressed or mental, could make the table perform various feats. At his will, it stopped, or went on. At his will, it leant over to this side or that side, or balanced itself on one or two legs, or struck so many times on the floor with one leg, or advanced towards the window, in a sideling way—making demitours to the right and left. I am *quite sure* there was no trick in this. Sir C—— is incapable of it, and the Misses de S—— seemed much grieved in speaking of the way they had been suspected. If Sir C—— willed the table to lean over, I tried to stop it on the other side; but it seemed always impelled by superior force. I did not doubt of the reality of the phenomena. We first tried the table on a boarded floor (*parqueté*) and then on the carpet. It was longer before it turned on the carpet; but, once in motion, it seemed to go round with even more velocity.

On arriving at home, I took a small, but, for its size, a heavy table, with an octagon top, one foot four inches across. It has three heavy claw legs, without castors, and the wood is very rough underneath. It moves with difficulty, and I can hardly push it round in an ordinary way. I placed it in a room *without* a carpet, and called in my man Henry and one of the maids. I then, without saying what I wished to effect, made them place their hands *lightly* on the table; I also placed mine, so as to touch little fingers all round. We all *stood* up, as in the former experiment. At first indeed I *sat*, but when the table began to move, in about four minutes, I got up. My servants were astonished. The

table went quickly round. They thought I was pushing it. No! I was carried with it, and it always seemed to move more quickly than I, and I could hardly keep pace with it. My man Henry, rather acutely, asked me to take off my left hand. I did so; and so did we all successively; and yet as long as any two hands were on it, it moved round.

In the evening I tried a square table, one foot nine inches by one foot two and a half inches, with four legs, without castors, and on a *carpeted* floor. I tried it *by myself* (sitting down), and in about twenty minutes it began to move, but slowly. I rang for my man, and he put his hands on it also, when *instantly* it began to rotate with such velocity that we were forced to run, and I became giddy and was obliged to cease. I must observe we all felt tinglings in the tips of the fingers, and, after I had left off, I felt a peculiar fatigue as if I had been mesmerising. On one occasion I willed the table to stop, and it stopped; but I could not make it lean over, by my will, to the side I wished: only once, I willed it to lean to *my* side, and in about a minute it leant over rather away from me, just as I had forgotten I had willed anything.

Yesterday, I called on Miss H——, Lord B——'s sister, a lady of much intellect, and not at all of a credulous disposition. As I had heard of hat-moving, I asked her if she would try it; she agreed, and called in her maid to help. My hat was placed on a table, rim upwards. We placed our fingers *very lightly* on the rim, and in three or four minutes it began to rotate, to the maid's great astonishment. We had to move very quickly to keep pace with it; and I only stopped through a feeling of sickness and giddiness which it produces in me. Miss H—— was perfectly convinced. You see, from the shortness of the time, there is no question of fatigue, or of weighing heavily from fatigue on the hat or table. The unbelievers, all of whom will only *look on* and *not* try the thing themselves, explain it by spasmodic nervous action, muscular contraction, &c. I cannot admit this explanation, as I have seen the table move by the contact of *one* finger, and *I know* that my own hands so touched the table that they would rather have stopped it than otherwise in an ordinary way. Some persons seem to exercise a negative power. Mr. B——, a clergyman here, tells me that he *believes* in the thing—that he *wishes* to be one of the table-movers, but that, invariably, if he is present in a chair, or if he only touches a moving table, it stops. Others, like Sir C—— S——, have great positive power. The power, I am told, is developed by exercise. Sir C—— tells me that

at Madlle. de S——'s a large weighty man was placed in the centre of a circle with fingers touching him. After a time he began irresistibly to revolve: but he felt very ill after the experiment, and was forced to go to bed. Madlle. de S—— shewed me a very large round table in her drawing room which by a sitting party with little fingers in contact (though this does not seem to be an essential) was made to move in forty minutes, so that a loose carpet, on which it stands, *above* a fixed carpet, was all rolled round the legs. The *time* of moving seems to bear a relation to the size of the table and the number of persons, perhaps also to the mesmeric power of the persons.

Madlle. de S——, to shew that nobody *pushed* the table, put draughtsmen all round it (in my presence), and then we laid our fingers on the draughts, and the table moved all the same; whereas you know, had we pushed, the draughts would have moved. A sheet of paper laid on the table shews the same thing, for, if one pushed, the sheet would be crumpled. I am indeed almost convinced that these phenomena are mesmeric developments. Of course I shall investigate them further. The Misses de C—— have often made hats revolve by lightly touching the rims. They tried with two large tables at the *Elysée*, and with two parties sitting round them. There was no motion: but in about twenty minutes a lady at each table fell into the mesmeric state. One was Madame de B——, the other Miss L—— de C——; and it is curious that they could only be awakened by the gentleman who had sat, not *next*, but *opposite*, to them. Mr. L—— d'H—— could alone wake Madame de B——, and Mr. de B—— could alone wake Miss de C——. Other singular phenomena were developed, such as attraction and repulsion, sight with closed eyes, &c. At another trial another lady was similarly affected.

I think I have now told you most of our experiences, and now I beg of you to try the thing *yourself* and with *reliable* people, and then pray let me know the result. Nothing is so easy as to *try* with a hat or *small* table, and I have never found the trial last so long as even ten minutes. I observe, and so did the Misses de S——, that you must give a certain *attention* to the table and concentrate the *will*, as in mesmerism, and that, if you remit attention, the table either goes more slowly or stops altogether. They say you must not let any of the circle touch the table with their clothes, *only* with the tips of the fingers. I observed frequently that the table would stop in the midst of rapid motion, perhaps from some sudden cessation of the necessary *conditions* for its

motion. When *once* the table has been affected, it seems much more easy to do it again. At Miss H——'s we were over three minutes before the hat rotated. Then we took away our hands (at Miss H.'s suggestion), and, on replacing them, the hat went round again in a few seconds. I do really infer the action of a fluid from all this, and a certain accumulation of fluid (or vibratory action of a fluid, or medium). The fluid or medium is not electric, because Mr. Rosset (a believer) tried with an electrometer if electricity were present, but it could not be detected. This, however, does not prove that the *mesmeric medium* is not present. I can only say, all my own sensations in trying the experiment are *mesmeric*. I experience a tension of will; I am sensible of an action that passes from my brain to the table; I feel mesmeric fatigue after the exertion. Some may say, "All imagination!" but I know my own sensations. It is true that the slight nausea and head-ache may be the result of mere circular movement, but *not* other very marked sensations that I have. And Sir C—— S—— says he cannot be mistaken as to the *peculiar* sense of fatigue he has for some hours after exerting his power.

—— laughs at it all, and (though he has not even *seen* it) says that none but girls, women, or weak-minded men believe in it. Then am I, I fear, a weak-minded man.

Ever affectionately yours,

C. HARE TOWNSHEND.

. After I had received Mr. Sandby's letter, I wrote to Mr. Townshend, requesting to know whether he had made any more experiments. The following is his reply.

JOHN ELLIOTSON.

Mon Loisir, 19th June, 1853.

My dear Elliotson,—I have little more to relate respecting the turning tables. Indeed, I have found that to try the experiment often is very exhausting. Nor am I the only person who experiences this effect. My cousin, Major L——, who is staying here, after assisting at a successful experiment, declared that, the next morning, he felt as if he had been dancing all night at a ball. The evening we tried the experiment Miss H—— helped us, and *four* stood round a small octagon table with three legs. After it had turned awhile, we, half jokingly, desired the table to tell the Major's age, when it immediately ceased revolving, and began with one

leg to strike. It was the leg next Miss H——. The leg struck on the ground thirty times. The Major said he wanted two days of being thirty: but, on enquiry, this came out, namely, that I fancied he was twenty-eight, Miss H—— wished the table to strike twenty-nine, but Major L—— himself, thinking he was fairly thirty, had wished the table to strike thirty times. So it looks as if the Major's will overpowered our's. I must observe, that he stood on one side, where he could *less* influence, muscularly, the table than any one else. This experiment was made so passively and quietly as to seem more convincing than most others, as to the presence of some peculiar motive power.

I must tell you fairly that I have sometimes had my doubts whether some involuntary muscular action did *not* influence the table; but, as far as I have yet seen, there is always a residual phenomenon—a something which the theory of muscular action does not exactly solve. The experiment with the draughtsmen seemed decisive as to the fact that there was no pushing; also, the revolving of the heavy square table at Mr. de C——'s appeared incompatible with the material motive force employed. This was particularly manifest when the table changed its motion from right to left into a motion from left to right. There was *then* always a moment when it was still, and would, under ordinary circumstances, have required a great amount of new impetus to set it going again in a new direction. For, remember, this was a table which our united forces could not make revolve, when it was once at rest, by mere pushing. Then, Mr. H—— tells me that his nephew, Mr. F—— M——, has written to say that he convinced himself there was more in moving tables than is dreamt of in the muscular philosophy, by setting his little children to turn a heavy large round table, which they could not move under ordinary circumstances. It moved in less than forty minutes, and, while it was in rapid revolution, he placed himself on the top of the table, and sat there with his whole weight, after which it went round as before. He then remarks, "I hardly like to say I believe,—yet how resist the evidences of my senses?"

Since I wrote, we have tried here the old schoolboy trick of lifting up a man with only the eight forefingers of four persons, when the patient and his bearers breathe together. The extreme lightness of the lifted person is remarkable, and has never been accounted for. May there not be some mesmeric agency, here, aiding the muscular?

We know that the muscles are only moved by the nerves and by neuro-galvanism. Now this last power may possibly

be continued on, out of the mere animal frame, so as to constitute in itself a motive agency. And this will not seem wonderful to a mesmerist, who so often projects a force beyond his own body.

Mind, I say all this only problematically, and as a seeker after truth. I long to know the result of *your* experience.

Ever, my dear Elliotson,

Yours most faithfully,

C. HARE TOWNSHEND.

IX. *The Departed Spirits.* By Dr. ELLIOTSON.

“ Black spirits and white,
Red spirits and grey,
Mingle, mingle, mingle,
You that mingle may.”

“ Whither are they vanished? Into the air; and what seemed corporeal, melts as breath into the wind. Would they had staid.”

Macbeth.

“ Solventur risu tabulæ :—”

HORATIUS.

THE tables are beyond all doubt turned and the spirits have been scattered and made to vanish for ever from the realms of reality. Every body now sees the tables turn in his own dwelling, be it Buckingham Palace or a room which serves for kitchen and parlour and all, and can bear testimony to such facts as are described by my two friends the clergymen who have written to me on the subject. We are not indebted to philosophers for either the original discovery or even one of the endless instances which have established the fact. They have been obliged, like medical men in the case of mesmerism, in spite of prejudice to admit it; but have ascribed it to muscular pushing, exerted unconsciously. They have, however, been the very last to go and witness the movements; and it is reported that the great Alexander Humboldt once pronounced the assertions to be nonsense, saying that he had in his long life heard of strange facts which had turned out to be unfounded, and that he was too old to be caught with chaff; nay, it is reported that, when a party were making the tables spin in the palace at Berlin, he refused to go from an adjoining room to see them, notwithstanding that at length the king left the party and entertained him.

As in the case of mesmerism, the public have beaten the learned.

When they could no longer deny the myriads of fresh instances, they determined, without seeing one, that all resulted from pushing; though, they did not attempt to accuse the pushers of fraud. The tables could not be called, by Mr. Wakley and others, vile impostors, as the two Okeys were—are not hysterical females, desiring notoriety: most have luckily more than two legs to stand upon. The operators, not belonging to a particular profession, as unfortunately I do, were not assailed by professional spite on the part of their opponents: but the facts were kindly explained. The *Leader* newspaper advertized that on the next Saturday it would explain the matter on physiological principles: and the secretary of the Royal Institution, the Rev. Mr. Barlow, on the evening before the *Leader* came out, when the audience were assembled in the Institution for the lecture, astonished every body by advancing to the table before the lecturer's arrival and begging them, for the explanation of the table-moving, which no body was thinking of and which did not relate in the least to the subject of the lecture, to consult a lecture delivered a year ago by Dr. Carpenter really on "Electro-Biology," and a chapter by Dr. Holland on the effects of expectant attention—neither author being at all original in this any more than in anything else he has written; for Chevreul many years ago pointed out the occurrence of unconscious voluntary muscular action, and after him *The Zoist* repeatedly pointed out that we not only may will unconsciously, but may take in knowledge unconsciously, retain it unconsciously, and act in unconscious consequence of it, and act unconsciously. Mr. Barlow seemed anxious to be before-hand with the *Leader*.

Now I am sure that some cases of this turning are the result of unconscious muscular movement. A gentleman arrived in England three weeks ago, heard of the subject for the first time, and immediately found that he turned his hat, though he was certain that he did not intend it. He felt his arms grow stiff, and even his fingers, before the hat moved. We both tried together. The hat in two minutes began to rotate, but he felt, and did the moment before feel, the stiffness. We began again, and I managed that he should place the point of one of his fingers just upon the seam of the leather which lies around the inside of the hat: while the hat moved, I found that his finger got in advance of the seam; so that he clearly pushed the hat round, though unconsciously: and this observation I repeatedly made in subsequent experiments. Impressed with this idea, I have repeatedly experimented alone upon a hat: and always at

length moved it, but clearly push it, (though unintentionally and unconsciously,) for my hands always get on faster than the hat, and have sometimes made a sudden slip forwards. Others have noticed even my shoulders to advance before the hat. On an occasion of a table moving downwards so many times, instead of rappings being made, to answer numerical questions, I observed the hand of the young lady, on the side which moved downwards, not move with the table or after it, but before it: and here all was apparently deception.

But may not such movements frequently result from some other cause—from an occult energy? There are the facts recorded by Mr. Townshend and Mr. Sandby. A very large number of persons who have moved tables, and of others who have witnessed the movements, ridicule to me the idea of this explanation. They know of the explanation before they make the experiment: and are most careful that the tips of the fingers shall touch the table in the lightest possible way, so that you may almost see between the fingers and the table. A strong effort would be required to move some of the heavy tables, and yet they *are conscious that they make no effort*, and the bystanders are satisfied that there is no expression of effort. Some also assure me that, when they really attempt to move the table, they feel a heavy weight as well as an effort: whereas “the genuine table-turning is quite light to the hand:” and at the time some persons feel a curious pricking of the fingers and a sort of chilly heat: and some, as soon as it moves, even when it first cracks, as it often does before it moves, experience this sensation and wish for fresh air. One most truthful young lady tells me, and others have made similar remarks, that, having moved a large table a good deal one evening, it became so susceptible that they had only to touch it with the very tips of the fingers, and it would go rapidly; always however cracking first.* In some

* Mr. Dalton, of Kelmars, Northampton, has kindly reminded me of the following passage, which is the concluding sentence of Newton's *Principia*:—

“Allow me to add a few words respecting a very subtle spirit which pervades solid bodies and dwells in them: by its power and action the particles of bodies mutually attract each other at very small distances, and, becoming contiguous, cohere: and electrical bodies act at greater distances, both repelling and attracting neighbouring small bodies: and it is emitted from these, reflected, repelled, inflected, and it heats them: and all sensation is excited, and the voluntary motion of the limbs of animals is produced, by the vibrations of this spirit that are propagated through the solid fibrils of the nerves from the external organs of sense to the brain and from the brain to the muscles. But a few words will not suffice for this subject; nor are we yet in possession of experiments enough to determine the laws of this spirit accurately.”

“Adjicere jam liceret nonnulla de spiritu quodam subtilissimo corpora crassa pervadente, et in iisdem latente; cujus vi et actionibus particulæ corporum ad

cases the fingers are convulsed before the movement begins, and the operator is out of sorts afterwards. One gentleman told me that before the movement begins he feels an uncomfortable sensation down one side that ceases when the movements commence. I have seen one case, and heard of others, in which one hand had become rigidly closed for weeks after the experiment. In the case respecting which I was consulted, the thumbs of each person had been placed on the table and the hand grasped by the next person in the circle.* The extreme facility with which a table, on which the fingers or hands had rested till motion took place, is lifted by the tips of the fingers under it, with as slight contact as possible, has been mentioned to me by several experimenters: one young lady said, "Gradually the table has risen, and remained stationary in the air upon the fingers.†"

I have been unfortunate in my attempts to see the table movements. Mr. Nottage, Mr. Capern, Mary Ann, referred to in former numbers of *The Zoist*, and myself, sat one evening an hour with our hands on one of my tables in vain. Once I visited three young ladies who had been very successful, and they and myself sat the greater part of an hour with the tips of our fingers properly arranged; but in vain. Once I went and met some other young ladies who had been equally successful, and six applied their fingers, and at last I added myself to them, for the greater part of an hour; but in vain. I went to Surbiton, expressly to see the

minimas distantias se mutuo attrahunt, et contiguæ factæ coherent: et corpora electrica agunt ad distantias majores, tam repellendo quàm attrahendo corpuscula vicina; et his emittitur, reflectitur, refringitur, inflectitur, et corpora calefacit; et sensatio omnis excitatur, et membra animalium ad voluntatem moventur, vibrationibus scilicet hujus spiritûs per solida nervorum capillamenta ab externis sensuum organis ad cerebrum et à cerebro in musculos propagatis. Sed hæc paucis exponi non possunt; neque adest sufficiens copia experimentorum quibus leges actionum hujus spiritus accuratè determinari et monstrari debent."

* A friend writes to me:—"A young man, upon whom the moving of the tables had a most extraordinary effect, was almost convulsed; and, during the remainder of the evening, everything that he touched, workboxes, books, baskets, &c., *moved about* by the mere touch. I am told that he himself *alone* moved a large round drawing-room table. Two of my friends set the table in motion. It moved *towards* them alternately: and each charged the other with pushing it: but at each time the supposed pusher hardly touched it. The table came *towards* them, and was not pushed by them: they began as sceptics, and took the greatest care that no muscular action should come in. I recollect a stout farmer tried it, and his arms became affected and *stiffened* from the action."

† In Nos. XXXVI. and XXXIX. are articles by Non-Wist of Edinburgh, in which the lifting of a heavy man with the tips of the forefingers of a few persons, provided the fingers touch the individual, is detailed; and suggesting the possibility of gravity being lessened. Sir David Brewster hands over the subject to the mesmerists if his own explanation is not satisfactory: and Non-Wist now writes to us suggesting that the muscular strength is exalted.—*Zoist*.

experiments with young ladies who had moved great tables admirably: but they failed, both with me and without me, notwithstanding they all were desirous of seeing the table move and fully expected during the long trial that it would move. At last I again visited the first three young ladies. It was only the evening before the printers had advanced to this page in my MS. that I had this last opportunity of an experiment. I must remark that the family informed me that, very soon after I left them the previous evening, they tried again, and the table moved. When I arrived the father met me on the stairs and said the table was moving. I found the son and two daughters had been sitting at it for the best part of half an hour. It was the same table, just sufficient for four to sit round, close to each other; slight, circular, with one leg standing on a large flat circular pedestal without castors. It from time to time turned from their right hands to their left, very slowly and to a short distance; then stopped; then began again: it moved faster sometimes than at others. The father had been assisting, but now his place was vacant, and still it moved on. I sat down and joined in the experiment, and from time to time it moved as before. Every one placed merely the tips of the fingers upon the table, so very slightly that often one or other really did not touch the table. I now and then tried the hands of one or other and found the contact so trifling that movement by pressure seemed impossible. I can answer for myself. The family was that of Mr. C. R. Stanley, the eminent painter. The truthfulness of father and children and their desire to ascertain the real facts are perfect and unalloyed. They were all grave and serious in the matter. They felt assured all the time that they did not even unconsciously push the table, I watched them all anxiously and uninterruptedly, and they as anxiously watched themselves. From time to time I tried their hands during the whole of the long experiment, and I cannot discern how there was any possibility of the table being pushed. Moreover, the table always slid away from their fingers and mine, so lightly did we all touch it. It moved faster than the fingers of any of us, and got in advance of us. On placing the candle on the floor so that I could observe both the top and the pedestal, I noticed that the latter moved on the rough carpet circularly and rather forwards. At last I suggested that we should try to move the table: and of course we at once succeeded, but the motion was not smooth, and the fingers displayed clearly that they were in action. In none of their experiments have Mr. Stanley's family found the table move rapidly or otherwise than when

I saw it ; and I suspect that, in many cases, the parties become excited on beholding the movement, and then begin to assist it with muscular force in spite of themselves : just as in mesmerism there is the true mesmerism, and imagination may cooperate, and may in every case afterwards produce the phenomena if the patient is aware of what you are attempting. Still there is true mesmerism, as there probably is true movement of the tables independent of muscular force.

Whichever be the true explanation of the table-moving, even the most barefaced impostor of a Medium cannot much longer refer the fact to visiting spirits, nor speak of—

“ Spirits which by mine art
I have from their confines call'd to enact
My present fancies.” &c.

Tempest.

In ignorant days, the attraction of the magnet, the electric spark, thunder, the hurricane, were all referred to spirits. As all people are moving the tables by a manual process or a strong exertion of the will, without those dear *Mediums*, or the invocation of spirits, or a single thought bestowed upon their little invisible worships, the imposture of the Medium must surely be seen through by the silliest of the weak. The Medium may continue to put her mouth near the table when asked to move it, and say, “ Will the spirits be so kind as to oblige *me* by moving the table?” and then give a rap to assure the baby listeners that the spirits will move the table for her. But that must now end. If the Medium knew no better before, she must now. But that she did know better before is certain : for who raps out answers ? She herself. I never doubted that she made the raps herself, or that she did so with her lower extremities ; though I doubted that she did it by the action of one toe upon another. The explanation given by a friend of mine, in the article signed N. E. E. N., in the last number of *The Zoist* is, I feel satisfied, correct as far as it goes. But, in an outspoken pamphlet which has sold enormously, and is now in its ninth edition,* it is said that the polished leather of the boot or shoe, rubbed against the polished chair or table, gives the precise sound and intensity of the spirit-raps : and so it does. The Medium, no question, has more ways than one, probably many, of *doing* as she wishes. Still, that she makes the raps when she has no confederate, and, when I was present, did make them with her lower extremities, I can have no doubt. If you ask a question, who hears

* *Spirit-Rappings.* By One who has tried the Spirits. Ninth Edition.

it? why she does: and she is very wide awake. Then if you ask for one, two, or three raps, who makes them? They must be made by somebody; and by somebody that hears your question, and is willing to rap. Who but she? unless she has at times a confederate. Then if she evidently makes the raps (for spirits are out of the question with any but persons qualified for admission into the Asylum for Idiots or Bedlam Hospital), she knows that no spirits do rap. To say that ~~she~~ she may refer her own voluntary action to spirits, from having been educated superstitiously, is preposterous; and she must laugh in her sleeve at all her crudulous dupes, and know that they deserve a rap upon the knuckles for paying her. I would not encourage such imposition by paying for it. A gentleman engaged a Medium for a party, and invited me to it: and then the man who hired the Medium to show in England begged me to visit her and judge for myself; and I yielded to his request. I cheerfully pay Robin, Houdin, &c., because they openly tell you that all is trick; and very clever tricks these are, not like those of the Mediums, full of contemptible failures. I was shewn no table-moving at any interviews with a Medium.

If persons will observe the few cautions given in the article in the last *Zoist*, to every word of which I adhere, as I am sure does the gentleman who wrote in it of the production of the raps and the table-movement, they will find the imposture of both. Captain —, a friend of the Rev. — —, was anxious to see a Medium, and went inclined to believe. However, he was told how to test the affair. He held the alphabet and his hands down out of sight, and the declaration of the spirits were all wrong and the vilest nonsense. He then, as if by chance, placed the alphabet on the table, and all instantly went on perfectly right. While he was leaving the Medium, she "hoped that he was satisfied." "No, indeed, Madam, I am not," said he; "you have told me all wrong, and nothing but absurdity." "I am sure I am very sorry, Sir. But you are at liberty to come again free of expense." He did not return, having had enough. Professor F—, of King's College, went and took no pains to conceal or lead astray, and all was rapped out correctly. He then moved his fingers very slowly over the letters T.O.M. N.O.D.D.Y in passing through the alphabet; and so the spirit rapped out that its name was Tom Noddy. These facts I can prove: and others of my friends have obtained the same results. The Rev. Mr. T. went with Major —. He took no pains, and all was correct. The Major paused with care on each letter equally, and all was wrong. The Medium need

not see the alphabet : she judges by watching the hands, even the countenance, when it is the best moment for a rap.

We are told of a pen rising from the table, dipping itself in the ink and writing a letter ! and of a bookcase unbolting and opening itself !

One Medium tells us "that messages *is* sent by her by spiritual *telegraph*t in less than three minutes to America and back, enquiring and telling her how Mr. and Mrs. So-and-So *is*, and what good or ill has befallen them ; and then when the letters come in by the mail all is confirmed to the very letter !" Now this is either a fact or a falsehood ; it is not a question of *delusion*. We, from other falsehoods we have detected, deny it altogether (apart from its inherent improbability), and say that this, amongst many other instances we could mention, shews to what lengths a Medium will go to delude her victims.

All physicians are acquainted with spectral and acoustic illusions from cerebral excitement, whether by disease, cerebral sympathy or mesmerism, or other sources of excitement, and these have given rise to the belief in the appearance of spirits. Many natural phenomena in inanimate matter, as bell-ringing and other noises have been mysterious, but so often explained, like the sounds proceeding from the statue of Memnon in Egypt, that all, no doubt, admit of explanation on natural principles. I have no doubt that many persons fancy they have heard these rappings and seen movements, solely from excitement. Very many people cannot observe correctly : so that it is said with truth that we have as many false facts as false opinions.

In the *Leader* of March 12th, Mr. G. H. Lewes says that his party found they could move a huge oak table with their knees, invisibly to all sitting round it, although they could not move it by their hands ; and that, when the Medium tried to move it as she had promised, one gentleman twined his legs around its leg and prevented her, but felt her straining to move it, and that she at last gave up the attempt in despair.

The gentleman who wrote a portion of the article in the last *Zoist* informs me that when he requested a Medium to move the table, she sat with her legs *under* the table, *from which position she would not move*. The table, shortly after the invocation, gave a sudden lurch of about half a yard, and then stopped. It never attempted to go round, as tables now do. While all were wondering, another lurch ! Some one now got under the table : no more movements ! He went away : a *light* was placed and all *look* : no result. The Medium

was asked to invoke again, but, the eyes and the light being unfavourable to the experiment, there was no response.

When the Medium was asked, after the trick had been seen through, to move the tables, the eyes of the enquirer being directed to the proper quarter—to her legs, she *declined*, declaring that the order of spirits that moved tables was very *unintellectual*, and that she did not cultivate them!

All this is totally different from the table-moving now universal: for the Mediums now beg you to put your hands on the table, and thus is really produced the ordinary movement. If the Medium believes she does it by spirits, why does she beg you to touch the table and sit round? She ought to believe that the spirits do all of themselves. They rap without your assistance; why not push? Attention to these Mediums shews a lamentable state of ignorance in those who are called educated. In fact, the grossest superstition pervades every part of the earth inhabited by man. Even the higher orders and the universities of our country are pervaded by it. Here are clergymen of the Church of England, educated at Cambridge, avowing their belief in all this raving; and one in Essex writing anonymously and most discreditably against those who are not so silly as himself. His friends also, not more enlightened than himself, have written as discreditably. But education in Great Britain is most unsound, or the visitation of the spirit-rapping and spirit-table-moving would have been repelled harmless. For, as the cholera and other epidemics find endless victims on entering districts where there is bad food, bad ventilation, and all unhealthiness: so does every absurdity of belief, religious, medical, or whatever else, find endless victims from the wretched and unhealthy mental state of a very large portion of society. Everything that we observe and experiment upon is nature. The President of the Royal Society in admitting Fellows tells them that the Society is for the investigation of *natural* knowledge. Of the supernatural we can observe and investigate nothing: all supernatural questions, such as living again after we are dead, can be determined by revelation only.*

* Locke says, "There are many things wherein we have very imperfect notions, or none at all; and other things, of whose past, present, or future existence, by the actual use of our faculties, we can have no knowledge: these, as being beyond the discovery of our natural faculties, and above reason, are, when revealed, the proper matter of faith. Thus, that part of the angels rebelled against God, and thereby lost their first happy state, and that *the dead shall rise and live again*: these and the like, being beyond the discovery of reason, are

In examining nature, supernatural fancies are vile intruders, rejected by every person of information and common sense: and not admitted into any philosophical work. A chemist, an astronomer, a writer on mechanics, optics, or acoustics, would not think of introducing supernatural explanations and views into a treatise. If he did, his work would be rejected by any philosophical society to which he might present it, and he would be properly set down as a monomaniac. Many persons are so weak that they no sooner fancy a thing possible than they feel certain that it is a truth. Medical men act thus hourly, in giving medical opinions. When a belief thus formed is outrageous nonsense, and fixed and active, we call it monomania: and how many are thus weak, is proved by the experiments in what is absurdly called electro-biology, which is the artificial induction of monomania.

In truth, this delusion is impairing the intellect of many. Not merely females, but grown-up men, are yielding to it. One old gentleman who, it is said, was never satisfied of the existence of a personal God, and has spent a long life in unsuccessful schemes, and is so deaf that he cannot hear the raps distinctly, but trusts to others, is now satisfied that there is a personal God and a future state, because he is assured by the rappings made by the spirits of the father of our excellent Queen, Franklin, and Jefferson, that his schemes will, ere long, at length be adopted by mankind. The cunning Medium knows how to catch the poor old man. The spirits, however, do not seem to have improved his views of God. For, while he considers God to be a spirit, he considers that all spirits are but finely attenuated matter. Some have visits from the spirits of their fathers, children, husbands, wives, calling them up from their blissful abodes

purely matters of faith, with which *reason has nothing directly to do.*"—Locke, *Essay on Human Understanding*, iv., ch. 18.

Bishop Watson says, "When I went to the University, I was of opinion, as most schoolboys are, that the soul was a substance distinct from the body, and that when a man died, he, in classical phrase, breathed out his soul, *animam exspiravit*; that it then went I knew not whither, as it had come into the body, from I knew not where nor when, and had dwelt in the body during life, but in what part of the body it had dwelt I knew not."—"This notion of the soul was without doubt, the offspring of prejudice and ignorance."—"Believing as I do in the truth of the Christian religion, which teaches that men are accountable for their actions, I trouble not myself with dark disquisitions concerning necessity and liberty, matter and spirit; hoping as I do for eternal life through Jesus Christ, I am not disturbed at my inability clearly to convince myself that the soul is or is not a substance distinct from the body."—*Anecdotes of the Life of Bishop Watson*, p. 14, sqq.

at pleasure, and prevailing upon their aërial invisibilities to answer various questions, (often very silly,) and even to write them letters, off hand, in any room or shop or wherever else the Mediums may happen to be. I say Mediums, for the poor creatures have now taken their degrees as Mediums,—to be able to summon spirits,—conferred upon them by a keen speculating female, and are styled Mediums. I know of no communications yet made that are anything but namby pamby twaddle, or assertions unproved and often unprovable.

The mischief, if not corrected by contempt and ridicule, may be incalculable among us. Statistical accounts from the various lunatic asylums in America report 173 lunatics from this pestilent belief, and 17 suicides. One Medium has the Bible on the table and begins with a prayer; and declares all the spirits that obey the other and do her bidding are 'bad spirits;' while her own are 'good spirits.'

" Damned spirits all,
That in crossways and floods have burial."
" They wilfully themselves exile from light,
And must for aye consort with black-browed night :"
" But *we* are spirits of another sort."

Midsummer Night's Dream.

To the Mediums who declare that they bring spirits from other regions, the charge of wickedness, gross wickedness applies. They profess to believe that those spirits have been judged: that punishment is passed, and happiness is now their lot. And yet they scruple not to bring them away from their realms of happiness, in which, if the Medium believes her Bible, she must believe them enjoying the presence of God face to face and the communion of saints, to this wretched world, to rap on tables, and push tables, and utter all sorts of untruths and childish and ridiculous trash.

The folly and wickedness of the Medium and the dupes are equal.

JOHN ELLIOTSON.

X. London Mesmeric Infirmary.

THE ANNUAL Meeting of the Mesmeric Infirmary of London was held at Willis's Rooms on Friday the 17th of June, at three o'clock. Baron de Goldsmid had promised to take the chair: but, not feeling very strong, he wrote the day before to say that he should attend, but feared his strength was not equal to the duties of chairman. The Earl Stanhope was

accordingly written to, and, though he had been at the trouble of taking the chair last year, he at once assented, and came to town in the morning expressly from his seat near Sevenoaks.

The large room down stairs was engaged, as unfortunately the very large room up stairs had been previously taken for the meeting, at the same hour, of the Society for the propagation of the Gospel in Foreign Parts. The room was crowded to excess, and between one and two hundred ladies and gentlemen could not find admission.

The following report of the committee was read by Dr. Elliotson :—

“Those who know the truth of mesmerism, and are anxious that its blessings should be spread far and wide, have greater reason than ever to rejoice. The steady advance which it has been making for fifteen years in this country, as a remedial agent, has at length established it among those facts which no person of common sense and information ventures to say that he doubts. Many still refuse to admit the possibility of clairvoyance and other phenomena termed *the higher* : but the conviction of the reality of its ordinary phenomena and of its utility in medicine is universal, and is freely confessed by all except those whose peculiar duty is to employ it hourly and proclaim its powers and importance boldly to the rest of mankind, and who, till lamentable experience proved this to be a mistake, were, as a matter of course, considered the best judges of its truth and value. The deadly opposition formerly offered to it has subsided into careful silence, interrupted by only occasional short expressions of vexation which our triumph must be expected to excite in men not endowed with more than mortal patience or that moral dignity which makes the relinquishment of error a satisfaction. The invariable ignoring by medical periodicals and treatises of the facts laid before the world every quarter, year after year, is really ludicrous. Not merely is no allusion made to the daily and acknowledged success of mesmerism in curing, retarding, and assuaging disease ; but the mighty mass of surgical operations painlessly performed in India by that noble and intrepid man, Dr. Esdaile—many of them so gigantic as to have rarely been witnessed in this country, and equally grand with the Himalayha mountains themselves,—are most amusingly ignored. Upon the 28th of only last month, a medical practitioner of Salisbury, named Martin Coates, published a letter in the *Lancet* upon the administration of chloroform, and the following passage occurs in it :—

“This discovery was not an accident, but the direct result of experiment made by Dr. Simpson on himself and his two friends, Drs. Keith and Mathews Duncan (see Miller’s *Principle of Surgery*, p. 757). I know of few more bold and heroic acts than that of these three gentlemen meeting together to try, by experiments on themselves, and at the risk of their lives, to discover an effectual means of rendering surgical operations painless; yet I cannot learn that one voice has been raised, calling upon either the profession or the public to express, by some testimonial, their gratitude for this brilliant and beneficent discovery. We have monuments raised to the dead; we have testimonials presented to political reformers, nay, even to the successful speculator; shall it be thought that we surgeons who, by this discovery are saved from the painful necessity of inflicting acute agony on our fellow-creatures, and that our patients who have had conferred upon them such an inestimable boon as exemption from pain during surgical operations, are alone destitute of gratitude? I confidently trust not. I firmly believe that were a subscription opened for the purpose of presenting to Dr. Simpson a substantial proof of our gratitude, every surgeon who has operated upon a patient to whom chloroform has been duly administered, and every living patient so operated upon, would come forward with donations consistent with their means, and that thus a splendid acknowledgment would be made as honourable to those who contribute as to this benefactor of his race.

“I shall not presume to attempt a commencement of such a weighty enterprize, lest from my incapacity and want of influence the cause might be injured. I throw out the suggestion in the hope that some eminent member of our profession will take up the matter and carry it to a successful conclusion.”

“Not a word of allusion to mesmerism, which never destroys life as chloroform, though a blessing beyond price, every now and then does under the best management; sometimes killing on the spot, sometimes causing the patient to sink gradually as if he were dying of low fever, which in truth is then usually alleged to the friends to be the cause of death, in order that the credit of chloroform and of the medical attendants may be saved: and very frequently chloroform leaves behind it, for a shorter or longer period, headache, giddiness, confusion, impairment of memory, or even a degree of mental aberration. Not a word of allusion to those heroic men who in vain, for years, amidst obloquy and injury, urged upon their professional brethren the duty of preventing surgical agony, and not only pointed out a safe and pleasant method of preventing it in numerous cases, but set the example and gave the proof by performing hundreds of operations in the sweet mesmeric sleep, from which patients awake refreshed and strengthened, and by which they recover from the violence of the knife better than if they

have not been mesmerised. Not a word, therefore, of allusion to Dr. Esdaile, who stood alone in the East, defying all his medical assailants, till the non-medical public saw that he was right, and the Government of the country *declared* that he was right and rewarded him as he deserved.

“Since the last Annual Meeting we have had 22 new donors and 44 new annual subscribers. It is a striking circumstance that many of our donors and annual subscribers reside in distant parts of the kingdom, setting an example to the inhabitants of London, the indigent of which are the only poor who can be benefitted by us, since we do not receive in-patients and the poor cannot of course come up from the country and take lodgings in town in order to attend at our Institution. This shews a real heartiness in the cause and is beyond all praise. Although they can procure no gratuitous mesmerism for their poor neighbours, they resolve that the sick poor who live away from them, but near a source of mesmerism, shall not find that source dry up. They know likewise, that, in supporting this Institution, they are advancing the great mesmeric cause all over the earth, because this Institution is a grand standing fact, and the phenomena and cures which are going on in it every day, and are accessible to the inspection of every body, are solid truths in nature and art, and cannot be overthrown by the most numerous and deadly foes.

“We have, within these few weeks, established, with great success, a new department in the Institution. Mesmerism may be perfectly costless or very expensive. If a patient has a friend who is able by constitution, and willing from kindness, to mesmerise him, it is altogether inexpensive. If he has not, but pays for its administration, the cost is not inconsiderable at the end of some weeks or months—half a guinea a week at least, and a guinea or more if much above half an hour is occupied in it or the mesmeriser lives at some distance. Many patients are unable to pay half a guinea a week, and yet do not feel justified in receiving as a charity what is intended for the poor. We therefore supply mesmerism to such persons for five shillings a week; and find that a very large number will gladly avail themselves of this advantage. Separate apartments are provided for them.

“And here we cannot refrain from proudly,—let the word rather be thankfully,—remarking, that the shocking language used by the fierce adversaries of mesmerism, in regard to its immoral tendency and the depravity of mesmerisers and patients, is shewn by our Institution to be an utter slander.

For three years and a half has mesmerism been carried on regularly with females and children in their apartments, and with males in theirs, from 10 o'clock in the morning till 4 in the afternoon; and invariably conducted on the part both of patients and mesmerisers with the utmost propriety. No accusation has even been breathed, although our visitors are very numerous, and come from all parts of the country and the world. If a shadow of evil had been visible among us, certain journals would have discovered it and made the most of it. On the contrary, all the ladies and gentlemen who visit the house are delighted with what they see, and in frequent instances are moved to make donations or become subscribers.

“To the ladies’ committee our obligation is unbounded. They meet weekly as we do; and one or more of their number looks in every day. Thus most useful suggestions are continually made to us; things noticed and arrangements effected for which gentlemen are ill qualified; and a propriety, a respectability, we might almost say a holiness, imparted to the place. To one of them we are indebted for an incomparable matron, who, like the secretary and his family, resides in the house; and to two of them for the establishment of domestic donation boxes, into which small sums may be dropped by those who cannot afford to place their names in the list of donors or subscribers, and yet are anxious, like the poor widow, to bestow their mites*—the whole that they can give. These boxes have not been long in operation, and yet, when called in before the late audit, furnished a sum important to us. Many individuals took a box into their houses who were themselves unable to become subscribers. The ladies who suggested this plan, so common among religious societies, supplied all the boxes at their own cost, and took upon themselves the whole trouble and expense of distributing them and then of recalling them for the audit.

“We beg to return our warmest thanks to them and all the members of the ladies’ committee, and to those benevolent friends who placed the donation boxes in their houses, and to the unseen donors; and we trust that they again, and also others, will render the same service to the charity.

“The last General Meeting empowered us ‘to make arrangements for taking another house for the purposes of the

* It is a touching fact, exemplifying the well-known charitable feelings of the poor, that in these boxes were 35 farthings, and £4 17s. 6d. in pence and half-pence.—*Zoist*.

Institution, or for renewing their interest in the late house, as we should consider expedient.' We accordingly took a lease of a spacious and handsome house, situated in the corner of Fitzroy Square and Grafton Street, No. 1A, at the moderate rent of £110 per annum, that had been vacant for two years, and was to be hired so cheaply on account of the difficulty of letting so good a house in such a neighbourhood. We did not imagine that any inhabitant of the Square would think of objecting to our presence, since we receive no in-patients, nor cases of infectious or acute disease; since we never can have a crowd at the door, because all the patients do not attend at one hour, but succeed each other every half-hour, entering the moment they arrive and leaving as soon as their mesmerisation is over, and after all for six hours only in the twenty-four; since nobody could discover any difference between our house and the other houses of the place, or that it was a charitable institution; and since our door is not in the Square, but some yards down Grafton Street: above all, we conceived that we should not be objected to when we beheld the opposite house in the Square, in the corresponding corner, having a side door and a visible and open surgery, or doctor's shop, in the corresponding street, into which poor people enter at pleasure *all day* to procure a bottle of physic or have their sores dressed, whereas we give no physic, dress no sores, nor present any visible difference from the rest of the Square.*

"Some of the higher inhabitants of the Square have withdrawn all opposition on observing these circumstances, and on learning, by themselves visiting or from the visits of their friends, that all within as well as without is simplicity, order, quiet, and propriety, fit for any lady, old or young, to witness at all the six hours of attendance. But the majority are inexorable, notwithstanding that in such squares as St. James's Square, Hanover Square, and Cavendish Square, the residences of the nobility, from barons to dukes, public institutions are allowed, and club houses, and in one of them positively shops. The inhabitants of Fitzroy Square resolve that we shall not be near them; and we are looking for another house to prevent the expense of litigation: although, had we more funds, we could, according to a very high opinion, resist with little doubt of success. - We had hoped

* The proprietor, we hear, is the most active of the opponents to the Infirmary, though Dr. Elliotson has attended his family and him as a friend whenever called upon: and Mr. Capern, the secretary, went a mile and a half times without number as a friend to mesmerise this gentleman's father.—*Zoist*.

that an institution not merely in every respect perfectly unobjectionable, but fraught with blessings to the afflicted, would have been a source of pleasure and satisfaction to the inhabitants.

“Since the last Annual Meeting we have treated 298 patients, 41 being still under treatment, so that the amount of mesmerism performed daily by the three male mesmerisers and the two female mesmerisers is considerable.

“Thirty-nine have not improved. But it is to be remembered that many patients soon cease to attend, some indeed after a very few, even after two or three, visits: some disappointed at not being cured of long-standing diseases off hand at once, as if by magic; some living at too great distance to attend with regularity.

“Fifty-seven have been improved: many of them enabled to return to their work, and therefore unwilling to refrain longer from getting their livelihood and to continue with us till their cure is completed.

“Sixty-one have been cured,—many labouring under rheumatism and neuralgic affections cured in from one to three visits. Many of the diseases cured were intense and of long standing, and had been treated in vain at the great hospitals and dispensaries, and by the most eminent medical men, metropolitan and provincial.

“Eleven of these remarkable cures are recorded in the last number of *The Zoist*, most of them testified by the patients themselves. We will consequently do no more than refer to them: but the Meeting will not object to our relating a few others with the view of displaying the powers of mesmerism.

“Thomas Roberts, 64 years of age, living at No. 34, Mortimer Street, Cavendish Square, found himself rather deaf about 30 years ago. Sounds were confused, and at length he had noises in his ears like the ringing of bells, water falls, and the rolling of carriages, especially at night when his head was on the pillow. He then entirely lost the hearing of the right ear, and frequently was attacked by pain and giddiness. For three months he had unusual pain in the left ear: matter was discharged from both, and he then became totally deaf in both and so remained, still constantly suffering pain and noises. In that state he began to attend at the Infirmary in February, always accompanied by his wife, on account of the danger of being run over in crossing the streets. But in a short time this precaution was no longer necessary: at the sixth sitting he had less noise in his head,

and was well enough to leave us on the 6th of June. Though for 30 years he could not hear with his right ear, even when a trumpet was applied to it, he now can, and he has resumed his occupation as a coachman, which for some time he had been obliged to give up. In the treatment passes were made down the head over the ears, and these were breathed into. Mesmerised water was dropped into them, and cotton saturated with mesmerised oil put into them. Sleep was never induced; but composure.

“Mrs. Workman, of No. 51, Upper Marsh, Lambeth, six years ago had an ulcerated sore throat, followed by deafness, chiefly of the right ear, and constant noises. She was treated without any advantage by Mr. Curtis, by a practitioner in Tottenham Court Road, by Mr. Francis, by Baron Mackenzie, and at length was more deaf than ever. Her hearing was presumed by her friends and herself to be unlikely ever to return. She had been deluged with medicines. The late Lord Ducie sent her to us. She was able to attend with less regularity than was desirable; yet when she left us she considered herself cured. Such was her susceptibility that she could be sent to sleep in half a minute. Breathing into her ear through a tube seemed to do her great good. Passes over her head always occasioned a profuse perspiration. When she first came she could not hear a vehicle going along the street, but when she left us she could join in conversation.

“Mary Wyatt, No. 14, King’s Mews, Gray’s-Inn Lane, had suffered agonizing tic douloureux for seven years. The pain, she said, was maddening, and scarcely left her day or night. She had been under Dr. Budd and Mr. Huxtable of Barnstaple, Mr. Thomas Lane, Mr. Joice, and Dr. Newbold, with but short relief. She had taken arsenic, quinine, belladonna, and carbonate of iron. External applications never relieved her. The paroxysms which we witnessed were horrible. She began mesmerism on the 18th of August, and left us cured in the latter part of January. Sleep was never induced. Passes without contact were always made over the affected part. She called at the Infirmary last month to say that she had experienced no relapse.

“The following was another case of nervous affection, but of a different form,—one of the most dreadful instances of distraction that we ever witnessed. We will give it in the patient’s own words.

“William Estlob, 41 years of age, a tailor, was admitted on the 1st of last December. For the previous six years, thoughts, having no relation to his occupation, were incessantly in his mind. They long were of a pleasant and bene-

volent character, but for the last few months, he having become debilitated, they changed, and he grew incensed with his most intimate friends, although he did not betray his feelings. He now had intense head-aches, lasting frequently for two days together, and he obtained ease only by wrapping his head in wet cloths or immersing it in cold water. The head-aches always left him greatly exhausted, and in a state of irritability approaching to madness. His strength was impaired, and for the last four years an eruption had disfigured his face unrelieved by any measures which Mr. Erasmus Wilson prescribed. On the day of his admission this eruption was very considerable, and his despair and distraction came on in paroxysms which were absolutely horrifying. On the third day of his attendance—a Saturday—a very severe head-ache had begun and prevented him from going to his work: but, after he was mesmerised at the Infirmary at two o'clock, it was completely subdued, and he was able to go to his work and continue without leaving off till eleven o'clock at night. He attended daily for three weeks and more or less for ten weeks; forty-three times altogether; and sleep was never induced. His cure was complete, and he remains a healthy and happy man to this hour. Previously to leaving us he presented himself before the committee with expressions of the warmest gratitude; as patients, we rejoice to say, do every week. No fresh eruption had taken place in his face since mesmerism was begun, although before that time it was coming out every day.

“And this leads us to trouble the Meeting with an account of the cure of another case of very severe cutaneous disease.

“Henry Thomas Brown, a cabinet maker, living at No. 55, Hatfield Street, had been suffering from the skin disease called psoriasis for eight years. The soreness was at times such as to prevent him from working. His hands were swollen and the palms very much cracked. He had been under different surgeons and at the Institution for Diseases of the Skin in Earl Street,* without any benefit, and become very nervous, in consequence, he believed, of taking powerful medicines, though he always had been rather of a nervous habit. He was incapacitated from many kinds of his labour, and could perform none without gloves. He began to be mesmerised

* We have learnt that a certain skin-doctor in connection with this charity, whose wife has consulted Dr. Elliotson, as a friend, and been mesmerised, did, on hearing from a gentleman that he had brought up his son with diseased lungs from the country at the desire of two medical men to consult Dr. Elliotson, attempt to dissuade the gentleman from consulting Dr. Elliotson, saying, “He will not do; he’s a mesmeriser.”—*Zoist*.

on the 3rd of February, and on the 19th of April he was cured and ceased to attend. He called upon us on the 23rd of May to say that his cutaneous disease still remained cured.

"To give another proof that the sanative power of mesmerism is by no means limited to functional and nervous affections, we may briefly mention the cure of a considerable ovarian enlargement of the body.

"Mrs. Sarah Powell, living at No. 92, Regent Street, Vauxhall-bridge Road, was admitted on the 14th of January, 1852, with an ovarian tumor, pronounced to be such by the medical members of the committee and by her former medical attendants. It had commenced in 1850, and she, mistaking its nature, engaged an accoucheur in the October of that year. As it continued to increase, she became a patient at the Homœopathic Institution under Mr. Dudgeon: but it still enlarged. We mesmerised her daily, and she decreased fifteen inches in circumference in eight months: and now, after visiting us for a year and a half, considers herself cured. She was inspected by Dr. Symes at the meeting of the committee last week.

"We never aim at what are termed the phenomena of mesmerism, and carefully avoid all circumstances which are calculated to excite the imagination. Following the sound advice given by Mr. Monckton Milnes at our first general meeting in 1850, we never permit or encourage anything like an exhibition of the wonders of mesmerism. But phenomena sometimes present themselves spontaneously, and the following case exhibits a most satisfactory cure and that not uncommon variety of clairvoyance consisting of an intuitive impression in the patient as to the course of the disease.

"A young woman, named Mary Ann Mallows, and living at No. 13, Aldenham Terrace, Old St. Pancras Road, applied on the 19th of last January on account of epileptic fits. From her childhood she had suffered greatly in her head and stomach. Two years before her application to us, she had severe pain in the lower part of her back for a month, and then while washing had an epileptic fit which lasted for three hours. In six months she had a second, more violent. In three months a third; and from that period two, three, or four every week. Before coming to us, she was mesmerised by Mr. Barth. The first mesmerisation at the Infirmary produced mesmeric coma. On the sixth this changed to sleep-waking, and she talked. She predicted by an intuitive feeling that her next fit would happen on the following evening at six o'clock. Her prediction was fulfilled. The next day she predicted in her sleep-waking that she should have

four more attacks, naming the day and hour of the first; and she named the day and hour of each in her sleep-waking after the fit previously predicted had taken place. All her predictions were fulfilled. When prognosticating the last fit, she said it would be very violent. It occurred on the 23rd of March at the very hour she had foretold, and its violence was awful, requiring four persons during the greater part of the time to prevent her from injuring herself. Immediately after it was over, she was mesmerised into sleep-waking, and declared she should never have another fit. Nor has she. Her mother called at the Infirmary this present month and said that she had suffered no attack since the 22nd of March.

“ Besides treating diseases, our secretary gives instructions to all who wish to learn the method of mesmerising their friends: and persons, satisfactorily recommended, are allowed to attend and mesmerise under the direction and supervision of the secretary or matron.

“ The accounts have been very kindly and carefully audited by Mr. W. Watkiss Lloyd and Mr. George S. Nottage (their statement will be found at p. 214).

“ We are satisfied that not a sixpence is expended unnecessarily.

“ The Meeting is no doubt apprised of the death of our excellent president, the Earl of Ducie. He was very active in the foundation of the Society: allowed all the original meetings to take place at his house in Belgrave Square, and, as well as his brother-in-law, Mr. Langston, member for the City of Oxford, and the Baron de Goldsmid and Palmeira, presented us at the very commencement of our attempt with a hundred pounds. We are anxious to recommend as his successor the Archbishop of Dublin—a very remarkable man—great in every particular, intellectual and moral—a model to clergymen and legislators—an ardent, open, and unreserved friend to mesmerism, and whose wife, as all English mesmerists are aware, effected one of the most splendid cures in the whole history of medicine—the cure of a blindness which had existed for six and twenty years. The case is detailed in the Twenty-fifth Number of *The Zoist*.”

It was then moved by Professor DE MORGAN, of University College, London, and seconded by Mr. H. U. JANSON, of Exeter,—That the report be received and adopted.

By the Rev. GEORGE SANDBY, and seconded by Mr.

ASHURST MAJENDIE,—That His Grace the Archbishop of Dublin be elected President of the Institution.

By Mr. GEORGE MOFFAT, M.P, and seconded by Captain the Hon. W. F. SCARLETT,—That Dr. Gregory, Professor of Chemistry in the University of Edinburgh, be elected a Vice-President of the Institution.

By Mr. MONCKTON MILNES, M.P., and seconded by Mr. COLLY GRATTAN,—That Mr. Goff and Mr. Kiste be elected members of the Committee in the room of Mr. Briggs and Mr. Wilberforce; the former gentleman resigning from increasing infirmities, after most efficient support to the charity from its commencement, and Mr. Wilberforce not having yet been able to attend; and that Captain the Hon. W. F. Scarlett and Dr. Symes, who go out by rotation, be reelected.

By Mr. FREDERICK MOUAT,* surgeon to the 9th regiment of Infantry, and seconded by Mr. G. S. Nottage,—That the cordial thanks of the Meeting be given to the Ladies' Committee for their constant and important services, and that the Lady Mary Bentinck,† the Dowager Lady Molesworth, Mrs. Whateley—the wife of the Archbishop of Dublin, Mrs. Sandby, and Miss Goldsmid, who have kindly consented to join the Ladies' Committee, be added to Mrs. De Morgan, Mrs. Symes, Mrs. Herring, Miss Brine, Miss Emma Brine, Miss Wallace, and Miss Swanneck.

By Colonel BAGNOLD, and seconded by Lieut.-Colonel TOPHAM, of Her Majesty's Body Guard,—That the Committee be empowered to make what arrangements they think fit in regard to the house of the Institution.

All these resolutions were carried unanimously: and then, on the motion of Dr. SYMES, a vote of thanks to Earl Stanhope for his kindness in coming up to London to take the chair, and his conduct in it.

Before this was carried, Mr. Jefferys and Capt. Hudson of Liverpool addressed the Meeting most energetically upon

* This gentleman bore his testimony to the truth of all the phenomena of the Okeys, whom he had attentively watched during the whole of their residence in University College Hospital. He considered it the height of absurdity to entertain a doubt upon the subject, and declared that from that time, now fifteen years ago, he had been a firm advocate of mesmerism. See this gentleman's remarks in a late No.—*Zoist*.

† To the Lady Mary Bentinck England is indebted for the first great painless surgical operation—the amputation of a leg in the mesmeric trance, and the report of which created such a hurricane in the Medical and Chirurgical Society.—*Zoist*.

the mighty remedial powers of mesmerism, as manifested in their own experience, urging upon all to employ it and advocate its employment in the treatment of disease. Captain Hudson is the great missionary of mesmerism in the North of England, and by his cures and his lectures beats hosts of our opponents, and gathers supporters from all classes, especially among the clergy, and not a few from the medical profession. He has given 110 lectures in the present year in some of the principal towns of Lancashire. Last Tuesday evening he finished a course of 42 lectures in Ashton and Staleybridge. One man who had lost the use of both his arms for two years, lifted them up in the presence of the audience, and thanked God that he had got the use of them again by mesmerism; another person, who had been afflicted with fits for nine years, was put into the mesmeric trance four months ago, and had not had a fit during that time; a boy, who could not utter his own name (from impediment in his speech) before he was mesmerised, can now speak plain: several others who were present had received benefit during his stay in the towns. On one occasion he met with a young female who was walking home lame and in much pain. After speaking to her about the cause of all this, he paid her a visit at her mother's house; and found her mother about 70 years of age, who understood nothing about mesmerism. They allowed him to try to do her good. He presently put her to sleep. Her mother thought she had fainted. But he began to sing a hymn, and the girl sang too. This alarmed the mother. He made the girl's leg quite straight, and got her to walk well in her sleep, to his own utter astonishment. At Preston, Lancashire, he operated on four persons: in the mesmeric state three of them heard him speak, although the whole four were born deaf and dumb, and one spoke twice. The good cause, he added, is spreading rapidly in nearly all the principal towns of Lancashire, among rich and poor.

Dr. The Treasurer in account with the London Mesmeric Infirmary. Cr.

	£	s.	d.		£	s.	d.
1852.				1853.			
June 11. To Balance at Union Bank.....	394	2	10	June 15. By Salaries of Secretary and Mesmerisers....	250	0	6
June 15. To Annual Subscriptions.....	212	15	11	Rent	85	0	0
Donations	125	2	6	Rates and Taxes	26	9	9
Ditto per Boxes	27	13	3	Expenses of Removal, Fittings, and House Expenses	50	3	11
Sale of Crystals	1	5	0	Stationery, Printing, and Advertisements..	21	16	4
	366	16	8	Law Expenses on Lease	11	0	0
Rents per Mr. Baume's gift	32	1	3	Furniture	23	15	2
Payments of some Patients	8	9	2	Balance at Union Bank	347	7	9
Interest:—							
On Exchequer Bills	11	0	10				
Per Bankers	3	2	8				
	14	3	6				
	£815	13	5		£815	13	5

WILLIAM WATKISS LLOYD, }
 GEORGE S. NOTTAGE, } *Auditors.*

1853.
 June 15. To Balance at Union Bank..... 347 7 9
 Five Exchequer Bills..... 506 9 11

XI. *The omission of important Facts from an American Document.*

WE have perused the Report of the Select Committee appointed by the United States Government, "to which were referred the various memorials in regard to the discovery of the means by which the human body is rendered uniformly and safely insensible to pain under surgical operations."

The first line in the Report is, "That in the opinion of the Committee such a discovery has been made." Seven years after the announcement of the discovery, and when the whole civilized world has appropriated it, a committee of American statesmen gravely assert that in their opinion such a discovery has been made! They are equally clear that one of three citizens of the United States is entitled to the credit and honour of the discovery, but the Committee is not unanimous, and therefore the Committee is of opinion "that this point should not be settled by Congress without a judicial inquiry." We shall see presently that there are other points concerning which there seems to be great unanimity of opinion. The object of the Committee was to decide who discovered the method of producing anæsthesia by means of ether, so that Congress might bestow a reward of 100,000 dollars. We find in the first page—the Report consists of only two pages—the following statement, and we are compelled to remark that we did expect even an American state document would contain some recognition of the truth:—

"The means of safely producing insensibility to pain in surgical and kindred operations have been the great desideratum in the curative art from the earliest period of medical science, and have been zealously sought for during a period of more than a thousand years. At various periods, and in various ages, hope has been excited in the human breast that this great agent had been found; but all proved delusive, and hope as often died away, *until the discovery now under consideration burst upon the world from our own country and in our own day.* Then, and not till then, was the time-cherished hope realized that the knife would lose its sting, and that blood might follow its edge without pain."

We know that the great majority of the members of the medical profession are very ignorant of the practice of mesmerism, and that a large number have never heard, or, if they have heard, do not believe, that surgical operations have been performed without pain in the mesmeric state. Only a few days ago we met with an instance of a medical man who had never heard that an operation had been performed without pain under mesmeric influence. His journal had not

chronicled the fact, and he, not being a reading man and not gleaning his information from a variety of sources, naturally concluded that his journal would have informed him of such an important event. Alas! on such *trivial* matters English medical journals and American state documents are equally silent. It is not in these repositories that we are to look for information, or even a chronicle of the most important facts bearing on the subject under discussion.

It is most extraordinary that the authors of a Report presented to the Senate of the United States should not even mention the fact that, FOUR YEARS previous to the experiments with ether, *eight* legs had been amputated and other surgical operations performed under the mesmeric influence, and that it was these important facts, and the difficulty which has almost always been experienced in inducing mesmeric anæsthesia, which directed the attention of American physicians to the discovery of some other means by which to accomplish the required end. So decidedly is this the fact, that we find, on perusing the remarks appended to this Report, an American physician in 1845 actually adding to the mesmeric process the influence of nitrous oxide gas. It is characteristic of the "go-a-head" and "annexation" system so prevalent amongst our brethren on the other side of the Atlantic, to claim for themselves, and if possible to take possession of, all credit for this great improvement in modern surgery. But we shall not permit such departure from truth to pass unnoticed. What says the Report?—"All proved delusive, and hope as often died away, until the discovery now under consideration *burst upon the world from our own country and in our own day.*" Surely it is the duty of gentlemen appointed to investigate and report upon a subject to give facts. What then are the facts? Let us give a short *resumé* of the operations performed in the mesmeric sleep previous to the discovery that ether would produce the required anæsthesia.

In 1829. Madame Plantin had her breast removed by M. Cloquet.

In 1837. There were several teeth extracted *in Providence, America*, by Mr. Estin.

In 1838. Elizabeth Okey had a seton inserted in her neck at the University College Hospital, under the care of Dr. Elliotson.

In August, 1842. The tendons at the back of the knee-joint were divided by Dr. Engledue.

- In October, 1842. The leg of James Wombell was amputated by Mr. Ward, at Wellow, Nottingham.
- In 1844. The finger of John Marrion, by Mr. Dunn, of Wolverhampton.
- In August, 1844. The leg of Mary Ann Lakin, by Mr. Tosswill, at Leicester.
- In November, 1844. The leg of Elizabeth —, by Mr. Paget, at Leicester.
- In May, 1845. The arm of Mrs. Northway, at Torquay, by Mr. Jolly.
- In June, 1845. The leg of Thomas Dysart, by Dr. Fenton, at Alyth, Perthshire.
- In October, 1845. The leg of Mdlle. D'Albanet, at Cherbourg, France.
- In August, 1846. The leg of John Pepperal, at Bridgwater, by Mr. King.

IN AMERICA.

- In July, 1843. Removal of polypus from nose, at Boston, U.S., by Dr. Wheelock.
- In May, 1844. Removal of tumor, by Professor Ackley, at the Cleveland Medical College, America.
- In January, 1845. Removal of tumor at New York, by Dr. Bodinier.
- In January, 1845. Removal of breast from Mrs. Clarke, by Dr. Ducas, Professor, &c., Georgia, U.S.
- In 1845. Removal of cancer from breast, by Dr. Ducas, Professor, &c., Georgia, U.S.
- In March, 1846. Removal of tumor at Bermuda, by Dr. Cotes.
- In May, 1846. Removal of large tumor at New York, by Dr. Bostwick.

So that, to cast aside all minor operations, we have a list of *eight* amputations performed in England in the mesmeric sleep—a list of *four* tumors removed in America—two breasts removed in America, and one polypus from the nose in America. Some of the latter operations were performed at medical colleges and by professors of surgery at the said colleges. And let it be carefully noted, that all this was accomplished previous to the discovery that the inhalation of ether would produce anæsthesia. This discovery was made in 1846. We ask what stimulated men to look for some other means to produce insensibility to pain, if the facts just related did not? What truth is there, then, in such language as this? “But all proved *delusive*, and hope as often died away, until

the discovery now under consideration burst upon the world from *our own country and in our own day.*"

All efforts to produce safe anæsthesia failed till mesmeric investigators proved that this great desideratum could be obtained by mesmeric influence. The fact, that most-frequently considerable time was required and that very often the insensibility to pain could not be produced, directed the attention of some medical men in America to the inhalation of nitrous oxide gas and ether. The inhalation of ether has been superseded by the inhalation of chloroform. In India Dr. Esdaile used neither the one nor the other, but he produced insensibility in the natives by means of mesmerism. And we predict that in Europe and America chloroform and ether will be superseded by mesmerism in the great majority of surgical cases, when we have discovered some method of producing the required insensibility in European organisms with as great rapidity as Dr. Esdaile and his assistants did in the natives of India. We do not despair. We believe this will be accomplished, and we shall then supersede the use of a drug, which is frequently hurtful and sometimes fatal, by a health-restoring, anæsthetic power inherent in man, always at hand and never injurious. Let us chronicle this prophecy. July 1st, 1853.

But if we were astonished at the language of the Report, we were still more so when we read the following paragraph. To the Report the Chairman has appended a brief historical retrospect of the means which have been used at various times for the purpose of producing either complete or partial anæsthesia. In this historical department the author seems to have taken the pamphlet published by Dr. Simpson, of Edinburgh, some years ago, as his text-book. Dr. Simpson, our readers will remember, published a pamphlet on anæsthesia, and ignored mesmerism altogether. This was not from ignorance, because he had been engaged for a long time in the investigation of mesmeric phenomena, and was accustomed to invite his medical brethren to his house to witness his experiments. The pamphlet was published to illustrate the importance of chloroform, and of course did not appear till the operations we have chronicled had been performed. He professed to furnish an account of all known attempts to produce anæsthesia,—why he failed to include mesmerism, and the list of important surgical operations, we must leave him as an honest man to tell his professional brethren at some future day.

"There is no doubt whatever that in slight operations, such as those of dentistry, that the mentally prepared patient, who has a right understanding with the operator, can by the force of imagina-

tion and a strong effort of the will greatly modify the proper physical effect of an agent such as this (nitrous oxide). Hence the undoubted success in many cases of *mesmerism* when used alone in surgical operations."

Really this is quite worthy of the magnates who pretended to discuss the subject at the Medico-Chirurgical Society some years ago. Slight operations indeed! Under the influence of mesmeric sleep operations have been performed which no European or American surgeon has yet attempted with success. Dr. Esdaile unquestionably stands forth as the only surgeon who has performed such a number of extraordinary surgical operations as cast into the shade all his compeers. The "right understanding" the poor Hindoos had with Dr. Esdaile consisted in their witnessing those who had been afflicted with enormous tumors which rendered their lives a burthen come forth from the hospital relieved from them, and by a process which they could not comprehend. They knew the simple fact that they did not suffer, for they knew not when the operation was performed. These operations consisted of some of the most appalling in the annals of surgery, and we speak practically when we say, that we do not believe a similar result will be obtained, as regards the absence of fatal cases, by the inhalation of ether or chloroform. The one is a *health-restoring power*, the other is a drug—one enables the nervous system to sustain great shocks without leaving any injurious consequences, the other produces a state of profound stupor, requiring great care during its exhibition, and even, with the greatest care, frequently fatal. The rapid production of mesmeric anæsthesia is the great desideratum of the day, and we believe, that we are not far from reaching the goal to which all benevolent men have so long anxiously directed their attention.

BOOKS RECEIVED.

Practical Instructions in Table Moving, with Physical Demonstrations. By a PHYSICIAN. With a plate. Baillière, London, 1853.

We turned to this little pamphlet with interest, in the expectation of receiving some information upon the subject of which it treats: but great was our surprise upon discovering that it is almost, word for word, a translation from Dr. Felix Roubaud's French work, to which Mr. Sandby's letter has directed our attention. Of course the arguments and the facts are not weakened by the process of being transferred into another tongue: yet we think it would have been a more becoming, if not a more honest act, on the part of the translator, if he had openly avowed his obligations to Dr. Roubaud. But the name of this latter gentleman

is studiously avoided in every page : not a hint is given, either in the Preface or in the body of the work, that it is not an original treatise, and that that, which we cannot help regarding as a fraud, has been passed off upon the publisher and upon the public. Even the plate is a servile copy of that which appears in the original work, except that French faces are made to look more like English ones. The few original observations that are introduced, to give a colour as it were to its authenticity,—for instance, allusion to Dr. Ashburner's translation of Reichenbach (published, be it remembered, by Mr. Baillière), only add to the deception. One line would have been sufficient to represent the real state of the case ; and its omission on the part of the translator is a proceeding so disingenuous that we have felt it to be our duty to make the transaction public.

A Review of the Spiritual Manifestations. Read before the Congregational Association of New York and Brockley, of the first Congregational Church, Newark, New Jersey. By CHARLES BEECHER, Pastor. London, 1853.

This little book was read before the Congregational Association of New York, and published in accordance with the usages of the Society. It contains a compendium of almost every opinion that has been uttered or printed in regard to the origin, nature, character and claims of these very marvellous developments. The spiritual or materialistic character of the rappings,—we ought to say, their pneumatic or apneumatic character—is given, with the arguments and opinions that have been offered in favour of each hypothesis : Scripture is quoted at length ; to say nothing of Pagan and Deistical writers. The author, at any rate, must have read much on the subject, and has certainly compressed his various readings into a short compass : but what his own opinions are, it might be difficult to guess. He finds great virtue in “*If*.” *If* the “Pneumatic movement” be an error, it is, he says, “an honest error,” (we are not quite so certain of this on all occasions,) *if* it be a delusion, it is a strong delusion : and *if* it be true—why that is a point “which time will shew, and upon which every man must judge for himself.” In plain words, though this little treatise may exhibit the results of considerable study, there is not one single sentence in it upon which it is necessary to waste the time of our readers.

Midsummer Morning's Dream. By Mr. F. STARR, of Norwich.

The author has made it a somewhat delicate task for us to give an opinion upon this book, inasmuch as he tells us in his preface, that time can alone discover whether his readers will regard the stirring incidents contained therein as “LUNACY OR REVELATION.” This, it will be admitted, is a startling alternative to begin with, and certainly narrows the field of critical examination. Why the author sent a copy to *The Zoist* we are at a loss to discover ; for, assuredly, its subject-matter does not fall much within our province. If we rightly understand this “*Midsummer Morning's Dream*,” it purports to be another revelation ; and, verily, revelations of late have been as “plentiful as blackberries.” We have had the revelations of Swedenborg, the revelations of Mormonism, the revelations of Cahagnet's lucid damsels, the revelations of the two American girls, the recent revelations in Queen Anne Street, by which Mr. Owen and other learned pundits have been converted from Atheism to Deism ; and here we have before us the revelations of Mr. F. Starr, of Norwich ; and whether these latter ones proceed “from the finger of God, or the hand of man,” is the point which we are especially required to consider.

Mr. Starr writes occasionally with spirit, and is probably an amusing fellow-traveller. It would seem that he is a commercial gentleman ; and that his employee's business carried him to Paris in 1850. Of this trip he gives us sundry incidents, as well as the history of some odd adventures that befel him in London and its environs on his way back. Among other places that he visited was the park at Greenwich ; there, overcome with fatigue, he fell asleep, and “dreamed a dream.” This dream, it would appear, lasted *six weeks* ; at least, so we understand it : and the communications which were received during its prolongation form the staple of the revelations.

There is a melancholy clue to the whole book : at p. 6 we learn, that Mr. S. had been sometime back "released from a lunatic asylum," and though there is "much method" in what he tells us, and though in many respects he does not write unpleasantly, but rather with talent, still we fear that the explanation of the dream is too obvious to need discussion.

But we cannot avoid taking the opportunity of making one remark. It would appear, that this unfortunate gentleman was at one period under the care of an eminent practitioner in the City of Norwich, who is notorious for the abuse with which he everywhere bespatters mesmerisers and mesmerism. Norwich, it is well known, has greatly fallen from the high position which it once occupied in the medico-chirurgical world : inferior men are now the leading members of the profession in that place ; but, as we have been informed, if there be a superior man among them, it is the gentleman under whose care Mr. Starr was placed. Admirable as an operator, correct in his diagnosis, and judicious in his treatment, of disease, Mr. — has the confidence of a large body of patients ; but he has committed himself egregiously on the subject of mesmerism, and acted in a manner unworthy of his ability. Mesmerism, which he thus vituperates, he has probably never studied : but if he had studied it carefully, and if especially he had seen its salutary effects in *cerebral disorders*, and moreover if he had himself tested its powers with certain of his own patients, this unfortunate author, whose work is before us, would in all probability have quitted his house of reception with his brain in a far healthier condition, and we ourselves should have been spared the pain of passing an opinion upon so strange a work as a "*Midsummer Morning's Dream*."

Mesmerism solved. Divested of mystery, and shewn to be simply an overlooked branch of Medical Science, to be received and practised as an auxiliary by the Medical Professors and Heads of Families for curative purposes. Jones. London, 1853.

What is Mesmerism? The question answered by a Mesmeric Practitioner ; or, Mesmerism not a Miracle. An Attempt to shew that Mesmeric Phenomena and Mesmeric Cures are not supernatural. To which is appended useful remarks and hints for Sufferers who are trying Mesmerism for a cure. By George Barth. London, 1853.

Spirit ; or the Hebrew terms Ruach and Neshamah, and the Greek term Pnema. By William Glen Moncrieff. Edinburgh and London.

Many dreamers would be enlightened by the study of this work ; and we strongly recommend the purchase of it.

Observations on the Nature and Treatment of the Asiatic Cholera. By William Stevens, M.D.. D.C.L., Oxon. London, 1853.

Notes and Narratives of a Six Years' Mission among the Dens of London. By R. W. Vanderkiste, late London Missionary. Third Edition. London, 1853.

Observations on the treatment of Stricture of the Urethra, by an improved Instrument, with some remarks on Mesmerism. By John Battishill Parker, M.R.C.S.L. Exeter, 1853.

The world may here learn that, however conscientiously Mr. Parker has given his patients the benefit of mesmerism, he has not neglected the cultivation of other medical improvements. Probably his general industry has been increased by the intellectual habits to which mesmerism leads.

The Christian Examiner and Bible Advocate. No. VI. 1853.

The Exposition of Life and Immortality. Edinburgh. April, 1853.

El Herald Médico. Madrid, June 2nd, 1853.

The Ladies' Own Journal and Miscellany for May 28th, 1853.

We are as much disgusted as Mr. Gray can be.

Table Moving; its Causes and Phenomena: with Directions how to Experiment.

Wesley, London, 1853. Twenty-first Thousand.

This little work, which is having a most extensive run, contains many interesting details of the subject on which it treats, embracing the best authenticated accounts of experiments already performed, with engraved illustrations of four or five different modes of operating.

Spirit Rappings. By One who has tried the Spirits. Ninth Edition.

This deserves to be read by all.

NOTICES TO CORRESPONDENTS.

The "Leader" and Dr. Ashburner.—QUIDNUNC is informed that although the *Leader* speaks of Dr. Ashburner's known connection with *The Zoist*, this is entirely a mistake. That gentleman never was in any way connected with *The Zoist*. He communicated a few articles with his name: but that is all. It would be as correct to speak of his known connection with the *Leader*.

Mr. Janson is sincerely thanked for his great kindness in advertizing our last number twice in the *Western Times*: in which he has also advertized a list of the benefactors to the London Mesmeric Infirmary, occupying nearly two columns and a half.

We have received the communications of Mr. James Mouat and Mr. Chase, and they will appear in our next. We have received also Mr. A. K.'s verses, an article by S. K., Esq., A.M., M.R.I.A., and M.R.S., and one from Non-Wist.

LONDON MESMERIC INFIRMARY,

No. 1A, FITZROY SQUARE.

NEW DONORS SINCE MARCH.

	£	s.	d.
Brine, Misses, by the	8	16	0
Hill, Mrs., Hanover Square	0	5	0
Law, the Hon. and Rev. Edmund, D.D., Chaplain to the British Embassy, St. Petersburg	10	0	0
Maclin, J., Esq., Surrey Square, Old Kent Road	0	10	0
Pearson, the Misses, 22, Upper Baker Street	5	0	0
Stirling, W., Esq., Glasgow	10	0	0

NEW SUBSCRIBERS SINCE MARCH.

B., T. L., per Mr. Capern	1	1	0
Barrett, Rev. R., King's College, Cambridge	1	1	0
Bonflower, Rev. Mr., Exeter	1	1	0
Baikie, Dr., 11, Inverness Road, Bayswater	1	1	0
Coles, Mrs. J., Beulah Spa, Norwood	1	1	0
Ellison, C. J., Esq., 24, Old Square, Lincoln's-Inn Fields	1	1	0
Goldsmid, Miss, St. John's Lodge, Regent's Park	1	1	0
Goldsmid, Miss C., St. John's Lodge, Regent's Park	1	1	0
Hockley, Mr. W., 11, Coleman Street, City	1	1	0
Mason, Miss, Harmony Hall, Wilnthonpe, Westmoreland	1	1	0
Simpson, Mrs., 21, Gloster Place, Portman Square	1	1	0
Spicer, H., Esq., 100, Mount Street, Grosvenor Square	1	1	0
Talbot, G., Esq., Honeybrook, Kidderminster	1	1	0
Townsend, B., Esq., 5, Kidbrook Terrace, Blackheath	1	0	0

THE ZOIST.

No. XLIII.

OCTOBER, 1853.

- I. *Remarkable Cures: three of agonizing Head-aches, two of Neuralgia of the Stomach, and one of Insanity: with phenomena in two cases.* By a Doctor of Divinity of the University of Oxford. Communicated by Dr. Elliotson.

"The GREAT MEN of the day do *not* consider the truth of mesmerism established, but that the phenomena are owing to impressions made upon nervous and susceptible individuals."—The Editor of the MEDICAL TIMES, June 11, 1853; p. 617.*

THE gentleman who has favoured me with the following remarkable cures has written in a manner which shews that he is not desirous of publishing his name. In taking the liberty of printing a private letter to myself which accompanied them, I shall therefore suppress his name: but may not do wrong in mentioning that his grandfather and uncle were created, the one a spiritual, the other a temporal, peer, through their intellectual distinction only.

JOHN ELLIOTSON.

—, July 5 | 17, 1853.

My dear Sir,—I take the opportunity of my son-in-law, Mr. —, starting to England per steamer to-morrow, to send you a few *cases* culled from my journal, that will be in good time for *The Zoist* of October.

The *pervading* power of mesmerism is most *wonderful*. Only a few months ago a poor patient was almost *in extremis*, had *fearful fits*, constipation, cough, and a tumor in the sigmoid flexure of the colon, so tender that to touch it would bring on a fit immediately. Dr. R—, who saw her in one

* Mr. Spencer Wells; house-surgeon to the late Lord Ducie.—*Zoist*.

of these fits, said that nothing could do her any good but mesmerism.

I accordingly commenced: the cough ceased, the action of the bowels became regular, the tumor disappeared and she could bear to have it rubbed, the fits she had no more of; when they were commencing—limbs stiff and head turning back—one hand on the top of the head, and another on the epigastrium, completely subdued them, the limbs relaxed, and she sank into a tranquil sleep.

All that I could do was to render her last few weeks quiet and free from pain, and she went off so tranquilly that her friends were taken by surprise.

I attended the autopsy—a mass of disease, enlarged liver, heart shrunk, the colon (sunk into the pelvis) exhibited ulcers, most of which had evidently been only *recently healed*; *i. e.*, since the time that I began. Could I fully describe the case to you, you would think it (as Dr. R. decidedly did) a wonderful triumph of mesmerism, and what nothing else could have effected. But, when all the stamina were gone, with nothing to work upon, *recovery* was of course hopeless.

I have only undertaken cases when particularly requested to do so, and have rarely failed, and always produced an amelioration where a perfect cure was not to be expected.

I may yet have a *few more*, but not perhaps many; for though I am (thank God) hale and hearty, I am fast approaching the climacteric of 63, which Cicero speaks of in one of his epistles. When I can work no more, I must then say with our old friend Entellus—

“ — victor cæstus artemque repono.”

Believe me to remain, with much esteem, my dear Sir,

Yours very sincerely,

Dr. Elliotson, F.R.S., &c., &c.,
37, Conduit Street, London.

The following selection of cases was communicated to Dr. Elliotson by an English clergyman, D.D. of Oxford, who has resided abroad for many years past. He was once a derider, but has long since become from conviction a firm believer in the sacred truths of mesmerism, which he considers as eminently calculated, by the Divine Blessing, to promote the glory of God, by soothing, alleviating, and removing the pains and sufferings of so many of our fellow-creatures. That this noble cause may still more widely triumph over the malice and ignorance of its opponents, many of whom presumptuously and dogmatically condemn

that which they scorn to examine or investigate, is the sincere prayer of

X. Y. Z.

I. Dreadful Head-aches.

Betsy N., aged 18, subject to dreadful head-aches for three years, scarcely a day without them. At the request of Dr. H., began to mesmerise her, Dec. 1, 1844.

At the third *séance* her head-ache entirely removed, though it returned very slightly, at intervals, till the 14th, after which she had no return, as I continued to mesmerise her, by way of precaution, for several days after, during which she improved in health and appearance.

Nov. 30, 1845. Saw Mrs. N. and her daughter, who has had *no return of head-ache since I mesmerised her, eleven months ago, and her general health decidedly improved.* In this case there was no decided sleep.

II. Violent Head-aches.

Mrs. J. B., aged 22, afflicted with violent head-aches for five years past, *rendering her occasionally quite blind*, so that she is obliged to remain in bed all day, and apply ice to the head, &c. : *has tried homœopathy and every drug in the pharmacopœia without effect.* Recommended to apply to me by a Swedish physician, Dr. T.

During the treatment of this case, if she had head-ache on arriving, I removed it by making passes from behind, round the head, and then drawing it down to the back and the shoulders, which always succeeded. The second time she slept, as she did afterwards, varying from ten to fifty-three minutes, occasionally very deep. I mesmerised with the downward passes, during the sleep, at certain intervals. It was a work of time and labour.

I commenced Jan. 11, 1845, and continued it for a fortnight after I had noted her in my journal as "*quite well*;" and the entry on the 7th of April is, "I consider her, by God's blessing, completely cured, and shall discontinue, except that she will drink mesmerised water, which she finds does her good."

She is quite well up to the present time.

III. Violent Head-aches.

Miss M., aged about 46, has had for *many years* past every ten days violent head-ache, which lasts for thirty-six hours, and an affection of the stomach: formerly suffered from rheumatism and tic douloureux. Recommended by Dr. R. to try the effects of mesmerism.

Commenced Dec. 27, 1845. Eyes closed in eight minutes: partially conscious sleep, but she was unable to open her eyes or move a limb: a pleasing sensation. *Opiates generally fail to produce sleep with her.*

Dec. 29. Has slept better for the last two nights, and woke without sickness and an uneasy feeling which she had before. Her last attack of head-ache was Dec. 18.

Jan. 5, 1846. Has had *no return of head-ache.* Her eyes were generally closed in from one to three minutes simply by gazing, after which I made the usual passes. She described her feeling to be that of a *delightful heavenly trance*, quite incapable of motion, but generally aware of anything that was done or said in the room. At the commencement I mesmerised her every day, then three times in the week, and so lengthened the intervals gradually.

March 6. *No head-ache for two months.*

March 13. Much better and stronger in every respect.

March 22. *Perfectly well*; no return of head-ache.

On the 25th of April I received a note from her of which the following is an extract: "I am happy to say that with one little exception, at the breaking up of the ice, I have been uniformly well since I was last with you, and now, in the prospect of quitting ——, I must once more express my warmest thanks to you for all your kind labours on my behalf; for certainly to these labours, under the blessing of God, do I attribute the unusual degree of health and comfort which I have enjoyed since Christmas last, and am still enjoying."

IV. *Violent Neuralgia at the Stomach.*

Mrs. A., aged about 40, has been afflicted for a *whole year* with violent spasms in the stomach, sometimes twice a day, scarcely a day without, and has tried various medical remedies *without experiencing any relief.* Came to me by the advice of Dr. R.

Dec. 20, 1846. Mesmerised for three quarters of an hour, without any perceptible effect—like a statue—says she feels nothing.

Dec. 23. Ditto.

27th. Ditto; but says she has been better for the last two days.

31st. Ditto.

Jan. 2, 1847. Mesmerised for fifty-five minutes; drowsiness, and almost asleep. Her attacks of late much less severe.

Jan. 4. Ditto; attacks of late less frequent.

Feb. 25. Mesmerised for fifty minutes; during almost the whole time partial sleep and perfect tranquillity. No pain. No attack for the last three days. Feels decidedly better.

Feb. '27. Ditto. Has had *no symptom* for several days, and *no attack since the 17th*.

My last entry is March 8. Mesmerised with brief pauses for more than forty-five minutes, of which time she slept soundly for thirty-five minutes.

Has been perfectly well since she was with me last, and no attack. As she lives in the country, and the roads are very bad at present, she will not come to me again for some time, and I trust will not require it.

N.B. She called on the 15th of March, when I was from home, and told my daughter that she was *perfectly well*, and so continued up to Oct. 6, when she called on me to request my kind offices on behalf of a friend who accompanied her, Mdle. K., aged 41, affected for twenty-five years with violent head-ache *every week*, lasting latterly for three days! At this case I laboured hard for four months, but without effecting a radical cure, only that the attacks were *much less severe and less frequent* and the duration of them a few hours instead of *days*.

V. *Violent attacks of Neuralgia at the Stomach—Phenomena.*

Mrs. J. W., aged about 30, formerly subject to rheumatism, but for the last *two years and a half* has been afflicted with violent spasms and shooting pains in the region of the epigastrium, extending to the side and back (sometimes lasting for twenty-eight hours), formerly every week, and latterly every other day. Has tried *water cure, mineral waters, and various medical remedies, without experiencing any relief*. Recommended to me by Dr. R.

Jan. 14, 1847. Mesmerised at intervals for nearly an hour, *generally and locally*. Visible effect produced in five minutes, shortly after which she slept tranquilly till the end of the *séance*.

16th. Eyes closed in three or four minutes, and partially turned back; heavy sleep for three quarters of an hour. Had an attack yesterday, which lasted for nine hours, but when it was past felt better than on former occasions.

18th. Effect nearly the same as last time: has had no attack since I saw her last.

21st. Effect produced in less than three minutes: slept for fifty-five minutes. Had a sharpish attack on the 18th, which lasted not quite five hours, and another on the 19th,

for two hours ; but felt better than on former occasions when it ceased.

23rd. Eyes closed in two minutes, and she slept *tranquilly* for nearly an hour. An attack yesterday, which lasted about seven hours, but recovered herself afterwards better and sooner than before.

25th. Effect as last time. No attack since she was last with me.

27th. Precisely as last time. Had a *very slight* attack on the evening of the 25th for less than an hour.

28th. Eyes closed in one minute without a pass : slept about fifty minutes, not quite so tranquilly as before. A sharp attack yesterday, lasting from 8 p.m. till 4 o'clock this morning.

Soon after this she had a much sharper attack than usual. Her friends became alarmed, and thought that mesmerism had done her harm ; but I considered this as the crisis of the disorder, and urged a continuance of the treatment ; and the result was most satisfactory.

Feb. 3. Mesmerised her in her own room, lying on the sofa ; still weak from a severe attack on the 29th ult. Eyes closed in a few seconds. Deep sleep, with partial consciousness, for about forty minutes. During the time feels uneasiness and pain in the right side, which she indicates, and on putting my hand on the spot the pain is instantly removed.

Feb. 5. Most tranquil sleep for fifty minutes, and feels refreshed.

10th. Eyes closed in one minute : slept profoundly and tranquilly for a full hour, and felt refreshed : is better and stronger than when I saw her last. Not the least symptom of any attack. After this she came to my house, as before, three days in the week. The seven following entries, much as before. Feels better and stronger than she has done *for a long time past*.

26th. Placed two small oval spectacle glasses, previously mesmerised, in her two hands. Eyes closed in less than two minutes : hands firmly clasped and immoveable, as usual. Deep and tranquil sleep for more than an hour. *No symptom of an attack for four weeks past*. From the beginning (my usual request) she has *taken no medicine whatever*, nor does she require it. *Stronger and better in every respect*. Continued the passes and *local* mesmerism during the sleep.

27th. Same experiment with the glasses and same effect : slept nearly an hour. As I requested, she yesterday placed the glasses (which I had previously mesmerised) in her hands, at a given hour, in her own room. Was asleep in ten mi-

minutes, and slept for thirty-five, and would probably have slept longer, but woke by a sudden noise at her door.

March 3 and 5. Much as before. *Better and stronger every day. No symptom of an attack for five weeks.*

March 7. As before. Slept for an hour. Feels *perfectly well in every respect*, and shall leave it off gradually,—have it but once in every week.

12th. Eyes closed in two or three minutes, she holding the glasses as before. Dr. R., who was present, *pinched her hand pretty sharply*, but she *smiled* in her sleep and said, “*I do not feel it.*” I *pricked* the other hand with a pin, but *no feeling*.* Limbs, as before, rigid, but yielding to my touch.

19th. Eyes closed in one and a half minute. Sound deep sleep for nearly an hour and a quarter. During the time lifted up the eyelid, and held a lighted candle to the eye. She told me, after waking, on my asking her, that she remembers having perceived a light, as if the sun were shining into the room, but not painful or unpleasant.† *Feels better than she has done for years, and has quite got rid of her nervousness.* I trust she is perfectly cured, but will probably come once more, in order to satisfy Dr. R.

26th. Eyes closed in two minutes. Sound sleep for nearly an hour. Feels *perfectly well*, and has not had a single symptom for two months; so that she may now, by God’s blessing, be considered as perfectly cured.

N.B. The next time that I saw her was in October, when she came to church to stand godmother to a child, and she was *so improved in size, health, and appearance that I could scarcely recognize her*, and was actually afraid of looking at her lest I should put her to sleep with the child in her arms.

She came to me again *two years afterwards*, not having had the *slightest return of her former complaint*, but had suffered of late from palpitation of the heart, nervousness, and low spirits, owing to particular circumstances. She came to me nine times, more perhaps than was absolutely necessary, but I always prefer being on the safe side. The effect was as before, and she was *completely recovered*.

VI. Insanity—Phenomena.

Mrs. B., aged 35½ years. Married in 1836, and has had

* Of course all gross imposition, as in our English patients,—the two Okeys, Wombell, whose leg was amputated in Nottinghamshire, and every other given in *The Zoist* to posterity.—J. E.

† The impostor shewed herself again. She was as bad as Wombell, who excited the disgust of the Medical and Chirurgical Society by saying on his waking after his leg had been sawn off that he had heard a sort of crunching in his sleep.—J. E.

several children, the last born May 2, 1851, which she nursed herself: but at the beginning of July, from imprudence in cold bathing, the milk flew to the head, and she became deranged; her *idée fixe* being that * * * was to drag herself and children through the streets in chains; and of this she had a constant dread. She was *confined* for a time in *two* separate establishments; and, when she became somewhat better, her husband, after his return from England, took her to his own house again, keeping a strict watch upon her. When her husband called on me on the 11th of October, previously to the christening of the child in the church, I advised him to mesmerise her, gave him directions how to proceed, and a few books on the subject; but as, after several trials, he could produce no effect, I undertook the case at his request. When I commenced she was *taking medicine TEN times a day, which I ordered to be entirely discontinued.* There had been a suppression of the catamenia for nearly five months, *which several doctors had in vain attempted to bring on by all kinds of medicine.*

Nov. 14, 1851. Mesmerised for thirty-five minutes, producing *much relief, warmth, and tranquillity.* Says she felt *cold* when her husband mesmerised her.

Nov. 15. I found that after I left her yesterday she *slept quietly for a quarter of an hour, and felt more comfortable than she had done for some time past,* and, as she expressed herself, more *social, i. e.,* alive to and interested about her family, &c. The mesmeric influence was much more powerful than yesterday; she slept more than an hour; said she felt warm and comfortable. Made the usual passes, and specially mesmerised the epigastrium, back, &c.

Nov. 16. Result most satisfactory; influence more speedy and powerful; answered *me* in the sleep, but not her *husband.* Arms cataleptic, and I could move and place them in any direction or position, but in his hands were stiff and unbending, shewing the usual *rapport* between the mesmeriser and patient. Slept most tranquilly for about an hour, and felt comforted and refreshed.

Nov. 17. *A wonderful alteration for the better; her countenance quite different, and perfectly natural.* Yesterday and this morning, *for the first time since her illness,* she took and played with her infant, *of whom before she would take no notice!* Every symptom highly satisfactory; slept tranquilly for an hour and ten minutes.

At the commencement I asked her how long she would sleep, and she said, "*long;*" and at the end of the hour her answer to the same question was "*ten minutes;*" and *awoke*

exactly at the time to a second. The catamenia had not appeared, but at the end of the *séance* she said she had a pain in her back.

Nov. 19. Just before I left home I received a note from Mr. B. saying that "*yesterday morning the long-desired result took place;*" and on going to the house I found that his wife had the usual flow, and appeared quite a different being. Results as before—rigidity, attraction, answered questions, and said, when half an hour had elapsed that she should sleep a quarter of an hour longer.

Nov. 21. Effect much the same as before; slept for some time with her eyes half open, and a *lighted candle placed before them produced no effect upon the pupil.** Named, as before, *the exact hour of waking.*

Nov. 22. Slept tranquilly the usual time—three quarters of an hour, and *named the exact time at which she would wake.* Dr. R. present; had never before witnessed *mesmeric attraction; i. e.,* when I lifted up her arms and placed them in any position, *my* fingers held at a short distance from her hands attracted them in any direction, whereas *his* (Dr. R.'s) had the contrary effect, viz., of *repulsion.*

Nov. 23. *As usual, named the exact time of waking.* I placed a mesmerised spectacle glass in each hand, that partially drew down the fingers, which I closed. When she awoke she found herself utterly unable to open her hands or move her arms till I demesmerised them by transverse passes and blowing.

Nov. 24. Effect as yesterday. I placed a glass in *one* hand, which, when she woke, was stiff and immoveable, whilst the other was perfectly free.

Nov. 27 and 30; Dec. 1 and 3. Usual effect; health improved.

Dec. 4. *She tells me in her sleep that mesmerism will do her good, and that she shall be quite well at Christmas.*

Dec. 7. Slept about an hour. Arms and legs, &c., strongly cataleptic. Her husband could not raise them in the least, but under my hands as tractable as those of an infant. Placed a lighted candle before her eyes. *When she woke, on being asked, said she remembered seeing something like a red lantern in the dark.†*

Dec. 8. Slept more than an hour deeply and tranquilly. Effects as usual.

Dec. 10. Ditto. Yesterday the catamenia came off,—a week before the time.

* Another impostor!—J. E.

† She must have learn these tricks from Wombell.—J. E.

Dec. 12. A singular *séance*, as shewing the effects of cross mesmerism. [Dr. W., a German physician, was present. After continuing the passes, &c., for much more than the usual time, surprised that she was not yet asleep, and complained of great anxiety. Dr. W., who was standing two or three yards behind her, leaning against a table, looked very pale and unwell, and was very glad when Mr. B., perceiving his state, asked him to go with him into another room, and they had scarcely passed the threshold of the door before she was fast asleep. It seemed as if part of my mesmeric influence went to Dr. W., and part of his to my patient. Some time ago Col. P. mesmerised his mother, and as long as Dr. W. was in the room could produce no effect, although a powerful mesmeriser; but she fell asleep as soon as Dr. W. went away. When Dr. W., after recovering himself, came into the room to see the usual experiments, no bad effect was produced on my patient.] *She named, as usual, the exact time of waking, and said she should be quite well at Christmas.*

Dec. 14 and 17. Effect as before. *Appeared much better in every respect.*

Dec. 20. Improving in every respect. Slept about an hour very quietly. Told me in the sleep that she must be mesmerised *four* times more, and *will then be perfectly well.*

Dec. 22. Slept for an hour profoundly and tranquilly. Told me in the sleep that she must be mesmerised three times next week. Her husband told me that she had *perspiration for the first time since her illness.*

Dec. 24, 1851. Slept soundly and tranquilly for a full hour. Mr. T. present—a firm believer (from having read different numbers of *The Zoist* which I had lent him), but had never seen a case before, and is perfectly satisfied with what he sees.* Limbs as usual rigid and unbending to every touch but mine; raise up her leg and back; perfectly stiff; she was fast sleep when Mr. T. came into the room, nor did she know that he was coming, and had only met him once, a long time ago, in a mixed company. When asked how many persons (beside herself) were in the room, answered three. "Who are they?" "John (her husband), Dr. —, and Mr. T." *She twice told me exactly what o'clock it was when I held a watch to the side of her head, where she could not have seen it had she been awake and her eyes open: named the exact time of waking twenty-five minutes before the time. Said she must be mesmerised twice more. To the question, "In*

* How could Mr. T. be so silly! He would not be elected to a chair in any British school of medicine, nor to a fellowship of any medical college.—J. E.

how many days shall you be perfectly well?" the answer was, five days.

Dec. 26. Slept deeply and quietly for about an hour. Whilst she was in the deep sleep, eyes firmly closed, Mrs. —, as previously agreed upon, entered with noiseless step, her head and *face covered with a shawl*, went behind the chair, and sat down on the window seat. I asked her some time after, "How many persons are there in the room?" Answer, "Three." "Who are they?" "John, Dr. —, and Mrs. —." *When I held my watch to the side of her head she told me the exact hour; when I held a book there she told me what it was; when I held up a dark lanthorn she said it was an inkstand.* After Mrs. — had *quietly* left the room, she told me there were two persons. When asked how many more times she must be mesmerised, answered *once*. "In how many days she would be quite well?" "In *three days;*" exactly corresponding with her former answers. Asked, towards the end, how much longer she should sleep, answered, "Two minutes," and *woke accordingly at the time.*

Dec. 29. Dr. R. and Mr. T. came into the room after she was asleep, and, as usual, when asked she named them. Dr. R. was behind the chair, a high Voltaire, and made signs to me to hold up *his* watch to the side of her head, and when I asked her what o'clock it was, she replied, "That is not your watch;" but when I afterwards held up my own, she gave the exact time. Limbs rigid as usual; slight *attraction* to my hand, and *repulsion* to that of Dr. R., but not so strong as on a former occasion. When I asked, "How many more times she ought to be mesmerised?" answered, "*No more;*" and when I asked her, said she would be perfectly well next week. Named, as usual, the *exact* time of waking. She has now been mesmerised twenty-seven times.

A few days will shew whether she is *perfectly recovered*, which I think highly probable, both from her constantly affirming it when in the mesmeric sleep, and also because the hallucinations which she had before have for some time past become gradually weaker every day, and her general health and strength wonderfully improved.

Jan. 7, 1852. Mr. John B. called and gave me a very favourable account of his wife, who has been *much better* since she was last with me, although she still *occasionally mentions* being afraid of something, but without any expression of uneasiness or alarm. This mist which still hovers over the brain will, I doubt not, be entirely removed and melt away at the return of the catamenia, which ought to come on now.

Such, however, was not the case, inasmuch as some time afterwards her husband informed me that she was *enceinte, and perfectly well both in mind and body*. When I next saw her she was looking *marvellously stout and well*. She visited England and France during the summer, and after her return in October became the mother of an unusually fine child, both of whom have continued to thrive up to the present time.

I have given this last case more in detail, because I consider it a very remarkable one, and a triumphant proof of the powerful and sanatory influence of mesmerism.

My only fear has been that of trespassing too largely upon the valuable pages of *The Zoist*, to which and to the noble cause which it so ably advocates, I sincerely wish all possible success.

NOTE BY DR. ELLIOTSON.

The cure of the case of insanity is surely deserving of the attention of all the practitioners in insanity who scoff every day at mesmerism in society and chuckle at their medical parties; being such **GREAT MEN** as not to consider the truth of mesmerism established or to feel themselves bound by Christian duty to give their wretched patients the benefit of its blessed remedial agency. Those who did not blush to declare the poor lunatic Mrs. Cumming to be of sound mind, like themselves, must allow Mrs. B. to have been insane. The cures of head-aches deserve deep attention. For the treatment of this form of disease is known by the mass of medical practitioners to be almost always a failure in their hands, with mercury, quinine, arsenic, and all the drugs of their ordinary routine.

Oh! the barbarity of so many of my professional brethren in exerting themselves from the first of January to the end of December to prevent the sick from obtaining the blessings of mesmerism! All the medical journalists co-operate by excluding from their pages every one of the splendid medical and surgical facts of *The Zoist*; and it is a shocking truth that, when the last Number of the last volume of *The Zoist*, mentioning in its index all the facts of the past year, was presented to the College of Surgeons and to the Medical and Chirurgical Society, neither of those institutions allowed it to be placed on the table of their library with the other magazines and new books.

It is most gratifying to mention that all do not follow their bad example. Sir James Clarke lately was willing that

I should meet him in consultation upon the propriety of trying mesmerism in one of his cases, and consented to its use; and Dr. Locock has frequently acted in the same way; so that the Queen and her Consort have those about them who set a good example.

It is no pleasure to me to censure, but a very great pleasure to bestow merited praise upon, my professional brethren. Happy should I be were I able to soften the hearts of Sir Benjamin Brodie, Dr. Copland, Sir Henry Holland, Mr. Lawrence, and all the others who are chiefly instrumental in keeping back our holy cause and occasion such a mass of human suffering to continue which might be cured or alleviated. Reflection upon the sufferings which would already have been prevented but for them is sufficient to destroy their peace of mind if they ever reflected.

II. *Powerful and remedial influence of Mesmerism in Puerperal Convulsions.* By JAMES MOUAT, Esq., Surgeon of the 9th Regiment of Infantry, now stationed in Ireland.

“We must all bestir ourselves in the cause of medical education, if we ever wish to see the FOLLIES OF MESMERISM, homœopathy, table-turning, and spirit-rapping, received by the people with anything like cautious reflection or sound judgment.”—The Editor of the *MEDICAL TIMES*, July 9, 1853; p. 48.

I WAS sent for in a hurry at 11½ a.m. to see Mrs. B., wife of an officer in the regiment, who had been confined at 6 a.m. I was informed that the labour had been natural, but rather tedious, and that some hæmorrhage had followed the extraction of the placenta and left her rather exhausted, and that half a grain of acetate of morphine had been administered, which had induced sleep. On my arrival I found her lying on her back, with a wild confused look, tossing to and fro, and complaining of her ears, into which she kept thrusting her fingers: the pulse was rather quick, soft, and feeble: the pupils were slightly contracted: the skin was hot: respiration hurried. In two or three minutes she became more restless and excited, and the jactitory movements amounted almost to convulsions, the hands and teeth being firmly clenched, and the eyes fixed and staring.

Finding it impossible to quiet her by ordinary means, and being quite at a loss what measures to adopt, it fortunately occurred to me to try mesmerism, being aware that she had once been mesmerised with some success. I took hold of her right hand with my left, and commenced making longitudinal

passes from the crown of the head towards the epigastrium. In about a minute or so, I observed a slight change in her countenance, particularly in the eyes. In another minute the convulsive movements had much diminished, in fact, nearly ceased, and the eyelids closed. I continued the passes, and in about five minutes or less had the satisfaction to find her in a sound mesmeric sleep, with slow, regular respiration, and a fall of the pulse a few beats. I then desisted, feeling tired and a painful rigidity of the muscles of the arm.

She continued asleep for about half an hour, when she suddenly awoke with a start—apparently from some noise; I believe from the crying of the child. I may here state that, just before I was called in, she had been suddenly awakened from a sound sleep by the barking of a large dog, which occasioned a severe fright. This may have been the exciting cause of the convulsions. It is interesting to speculate what, with the tendency to hæmorrhage, might have been the result, had the convulsions remained unchecked. The tossing and convulsive efforts returned the moment she awoke. She was partially conscious, but looked wild and confused, complained of her head, and said her ears were full of water and *flies*. She likewise complained of thirst, and was allowed to take a mouthful of cold water.

I recommenced the mesmeric passes, but from the constant movements of the head and limbs, which required two persons to hold, I experienced more difficulty this time in sending her to sleep. I however succeeded in a few minutes: and I left her as before in a tranquil sleep, recommending her husband to mesmerise her should she shew signs of waking.

She was again awakened by the barking of a dog. Her husband tried to mesmerise her but without success.

I again commenced the mesmeric passes, and in a few minutes again succeeded in sending her to sleep. This time she remained asleep three quarters of an hour, and on awaking was more calm and composed: the delusions had nearly subsided, but she still complained of her head.

Her husband again tried to mesmerise her without success: and she requested I might be sent for to send her to sleep again: and I did in about two minutes. I, however, continued the passes some time longer, and she remained asleep until 6 p.m., when she awoke quite free from convulsion and delusion, and has continued well ever since.

This case needs but little comment. The effects were marked and obvious, and occasioned no little surprise to the

nurse, who devoutly crossed herself and prayed she might be protected from harm. I think the nurse's conduct on this occasion, in spite of her superstition, more natural and more rational than that of some professional men, who will not believe what they see, and whose eyes appear to be as firmly closed by some mysterious process as those of the patients are by a natural and obvious one.

J. MOUAT, F.R.C.S.,
Surgeon H.M. 9th Regiment Infantry.

London, June, 1853.

Note by the Editor of The Zoist.

Mr. Mouat was a student at University College, London, in 1837-8: and at the late Annual Meeting of the Mesmeric Infirmary bore public testimony to the truth not of mesmerism only, but of all the phenomena of the two Okeys, whose cases he carefully watched during all their stay in the Hospital. He formerly bore the same testimony in No. XXV., on his arrival with his regiment from India in 1849.

How little does the Editor of the *Medical Times* appear when contrasted with him: little either in medical intelligence, or in moral penetration, which when strong sees that honesty is the best policy. Wolsey at length saw that it would have been better to have served his God than to have served his selfish, heartless king. When Mr. Churchill, the proprietor of the *Medical Times*, got rid of Dr. Bushnan, we trusted that he had engaged a very different editor. Great is his shortsightedness also, though he fancies himself wise in his generation.

III. *Cure of Palsy of the Arm in a few weeks after the failure of all LEGITIMATE means for several months.* By Mr. CHASE, of West Clifton. Communicated by Dr. Elliotson.

“ To Dr. Elliotson.

“ Elgin, January 27, 1852.

“ Sir,—The following is a copy of a letter which I sent last night to Mr. Churchill, stopping the *Medical Times and Gazette* in consequence of its repeated attacks on mesmerism. My sympathy is of no great value, and my giving up the *Medical Times and Gazette* will have little effect. But, if all medical men who believe in mesmerism would have the *honesty* to go and do likewise, very likely the editor would be obliged to change his tune.

“ Yours respectfully,

“ H. MACBEAN, F.R.C.S.Ed.”

"Sir,—From the commencement, and until now, I have been a constant subscriber to the *Medical Times*, but throughout its chequered existence I always observed that a change of editor brought out a change in medical ethics. In your leading article of Saturday last, the 24th inst., there is an unmerited attack on Dr. Davey of Colney Hatch Asylum and against mesmerism; an attack quite out of place at this time of day and unbecoming a journalist.* It betrays in a certain scale that species of petty jealousy and narrow-mindedness which unfortunately so often characterize medical men in circumscribed localities, and which is the reproach of the profession. That there is something in mesmerism no one of "sound mind" who has impartially examined for himself can deny, and that it is a very powerful curative agent is beyond controversy. Can your Editor explain to his readers why a compound dislocation or some other serious injury of the thumb or great toe should so frequently terminate in tetanic convulsions and death? This fact is too notorious, but the explanation is a very different thing. So it is with mesmerism: the facts which bear on this subject are too weighty for any one to gainsay, but the explanation of the phenomena is beyond the limited comprehension of mortals.

"As your Editor is so thoroughly 'orthodox' both in *medicine* and *theology*, I would, with all due deference, remind him of what the orthodox *Jews* did of old, and the wholesome advice which Gamaliel gave them in reference to the doings of the apostles, and which is related in the fifth chapter of the Acts, verses 34—40, and to which for brevity's sake I refer him. It is a poor, pitiful spite on the part of your Editor, and I have no doubt he will yet have to 'digest the venom of his spleen' behind some obscure shade.

"Mesmerism, I mean legitimate mesmerism, will go on to prosper in defiance of all opposition: and when such men as Sir David Brewster and others similar are enlisted in the cause, surely your Editor ought in deference to his readers to suspend his judgment, and let the 'poor thing' alone.

"My reason for writing, however, is to stop the *Medical Times* and *Gazette* in consequence of the repeated attacks on *mesmerism*. I had hoped that the new series would cherish in its columns a more liberal view of a matter in its nature as yet little understood, but of which the existence is known as a stubborn fact; but finding that no change has taken place, I am constrained to stop, and forego the reading of a journal which panders to such bigotted and intolerant ignorance. I enclose postage stamps to pay the four numbers from January 3rd to 24th, and am," &c.†

Dr. Elliotson.

Vittoria Lodge, West Clifton, Bristol,
June 17, 1853.

DEAR Sir,—In the early part of May, 1852, Mr. Hann, of Marnhull, near Sturminster, called upon me to request my advice in a case of total paralysis, the invalid being his eldest daughter, about 16 years of age. His wife and daughter accompanied him.

Calling my attention to her right arm, which was hanging perfectly useless at her side, they first informed me that it had been in the state in which I then saw it *nearly twenty weeks*. I enquired if she could move it at all. The reply was, "Not at all, unless she does it with the other hand; nor can she move the smallest thing with the fingers of that hand if it was to save her life." I said, "Your daughter looks remarkably stout, and well in every other respect. Can

* See *Zoist*, No. XLIII., p. 1.—*Zoist*.

† The *Medical Times* dared not notice this letter.—*Zoist*.

you account in any way for this affliction?" "The only way in which we can at present account for it, is, that during the last few years she has grown very fast, and is very weak, though she *looks* very well." "Have you tried many remedies?" "She has been in Dr. F——'s hands for a long time (I think they said *fifteen weeks*). He has *tried everything he can think of*. When medicine failed to produce any effect, he tried *galvanism* for some weeks, but *without the slightest symptom of benefit*. Do you think you could do her any good, Sir?" "Well," I said, "from what I have seen and heard, I believe that mesmerism is the remedy: my present conviction is that it will not only restore the paralyzed arm, but strengthen her in every way." "How long do you think it will take you to perform the cure?" "That is impossible for me to say. It may be some weeks before she will be quite well, but I don't think it will be many days ere she will find an improvement." This was very cheering news to the good folks, for they were beginning to fear it would be a hopeless case, and accordingly they left her with me in Shaftesbury.

The *next day* I succeeded in less than a quarter of an hour in putting her into the sleep-waking state, and I made passes for a quarter of an hour over the arm, and for ten minutes over other parts of the body.

This I continued to do every day.

I ought here to state that Miss S. Smith, the clairvoyante, examined her, and told me that the blood in the right arm was not circulating, and looked quite black; that the passes would soon put the blood all right, but that it would be some time before the nerves would be healthy, for they were in a completely relaxed state; that I had only to persevere, and the patient would certainly be cured. She also said that the lungs were a little inflamed, and recommended her to drink two or three wine-glassfuls of mustard-seed tea daily, and to bathe the arm with some quite hot, and keep a flannel bandage constantly round it. All this was done.

At the *expiration of a week* the patient was able to move her fingers slightly: at the *end of a fortnight* she could knit: and so she gradually improved until the right arm became as strong as, if not stronger than, the left. In *seven weeks* the patient was *cured*, and would have been well before, but for a little inattention on her part and my being unwell for a week.

Dr. F., as well as others *opposed* to mesmerism, said, when she returned home and they saw the change produced by such simple means, "*Wait a few days, she will be as bad*

as ever." I am happy to state that they are disappointed. More than *three hundred and sixty-five* days have passed away, and Miss Hann, a friend who *saw her* a few days ago assures me, is in perfect health.

Any one who questions the veracity of the above statement may apply to her parents, or W. Colbourne, Esq., Bank, Sturminster, Newton, Dorset, to whom the family is well known.

I have just heard through a person from Dorsetshire that the patient continues perfectly well; and you may consider the case deserving a place in the valuable *Zoist*.

Dear Dr. Elliotson,

Yours respectfully,

C. W. CHASE.

IV. *Cure of Epilepsy in a young man.* By Dr. ELLIOTSON.

"Dr. Parker, Professor of Surgery in the College of Physicians and Surgeons, New York, has first *trepined the cranium*, and then *tied the carotid*, in a case of epilepsy. The patient, an Irishman, survived the operation, but *the disease was not removed.*"—*Medical Times*, Nov. 27, 1852. From the *New York Journal of Medicine*, May, 1852; p. 48.

ON the 13th of February, 1851, a youth, named Edward William Dovey, residing with his parents at 17, Elizabeth Terrace, Liverpool Road, Islington, and between seventeen and eighteen years of age, was brought to me by his mother on account of epilepsy.

He looked healthy: was of ordinary height and bulk, fair, and had black hair.

He had laboured under epilepsy *four years*:—from the age of 13.

When a child he was subject to head-aches, sickness, and feverishness every three or four months; and various articles of diet produced disturbance in him.

The first fit had occurred in the evening of the Sunday before Christmas-day, 1846, after a dinner of stewed goose giblets in the middle of the day. Nothing was done for him, and he was very well the next day. He had frequently eaten stewed giblets before.

The second fit occurred in a year, on the Sunday after Christmas-day, subsequently to a dinner of roast pork with sage and onions: all which also he had often eaten before.

The third occurred in seven months, on a Sunday likewise, and was severe.

His parents placed him under the care of a general prac-

tioner—"an eminent surgeon," are the words of the account given to me—in Islington, named Bateman, who treated him for *two years without the slightest benefit*. Indeed the fits became more and more frequent. For the fourth fit took place in five months, and he then had one every few weeks, and at all hours, and frequently in the night, but in truth at all hours day and night.

The attack in the waking state was usually preceded by deafness for three or four minutes, and left after it head-ache, heaviness, giddiness, debility, pains and disagreeable feelings in various parts of his frame, till the middle of the next day.

Besides the perfect fits he very frequently had seizures of deafness for a few minutes. These were of course fragments of fits or imperfect fits; and fragments of fits are very common in epileptic patients, and are endless in variety.

He was next placed under the care of Dr. Hamilton Roe, for a year, with *no relief*.

As his health now began to decline and the fits were very frequent, his parents tried homœopathy under Dr. Chappell, and continued it seven months. But the disease became *more aggravated than ever*, so that in the last attack while under homœopathy he had four fits in seven hours; and he oftener than ever was seized with deafness when no epileptic fit occurred.

They were now advised by somebody to try galvanism, and accordingly applied to Mr. Halse, of Brunswick Square, who told them that he had never known galvanism cure a case of epilepsy, and recommended that he should be mesmerised, but could not inform them of a mesmeriser.

After searching for one in vain, his parents heard of the Mesmeric Infirmary. But, on going there, they were told that he could not be received for a length of time, on account of the very large number of applications still unattended to from want of funds, the long continuance of mesmerism that epilepsy in general required, and the excessive proportion of epileptic persons who were already patients there compared with those labouring under other diseases for which mesmerism is a most successful remedy. He was therefore brought to me, and I will, in duty to him for his good feeling, quote the grateful words of this worthy youth from his own narrative of his case: "By the kind providence of God I was led to apply to yourself, (for whose great and disinterested care and kindness I return you my most sincere and humble thanks,) and *from that time an improvement in my general health and a diminution of the fits took place.*"

I immediately made very slow passes downwards from

opposite his forehead to opposite his stomach, at the distance of five or six inches, looking steadily into his open eyes in perfect silence: and very soon his upper eyelids drooped, and he was half asleep. But I had not time to continue the process for above a quarter of an hour, and, on my leaving off, he very soon opened his eyes.

I gave him permission to come to my house every evening to be mesmerised by me with a few other patients in whose cases I took a great interest. At the end of a week he went to sleep: and I mesmerised him every evening for three months, invariably producing sleep in a few minutes. From this period, as he had to come a distance of about three miles, his mother mesmerised him every evening, with the same effect of sleep in about ten minutes, though a week elapsed when she first took my place before she completely sent him off. The other patients in my room exhibited various phenomena, peculiar in each individual: but nothing ever occurred in him beyond silent sleep; and this generally ceased of itself in about three quarters of an hour, and he could be awakened at any time by transverse contact passes on his brows or forehead.

His mother continued to mesmerise him daily for above a year, and then two or three times a week only, and she still repeats the process at this rate.

Although all the drugs used internally and externally and more or less making him suffer, especially mercury and blisters (he wisely stood out against issues,) all kinds of diet, cold shower baths, &c., had failed to do him the least good up to the very time he was mesmerised, he mended *very soon after the process was commenced*. Not only did his general health improve and become established, his habitual bilious attacks and head-aches cease, with every sign of indigestion, and he grow stronger, but the periods of the attacks became less frequent, and at each attack the fits were fewer. During the first nine months he had but four attacks, with three fits in each attack. *The last fit occurred on the 30th of November, 1851*: and he is in the enjoyment of perfect health, and has been for nearly two years.

The attacks of deafness, the fragments of fits, or imperfect fits, gradually disappeared some time after the perfect fits had ceased. In many cases the imperfect fits are cured before the perfect, and in some are entirely cured though the perfect fits cannot be subdued.

This was a cure of epilepsy with mesmerism if any cure of any disease was ever effected by any remedy. I defy our

adversaries to reject it. The disease was *simple and true* epilepsy: consisted of sudden fits of violent convulsions and insensibility, with foaming at the mouth, and, when care was not taken, with biting of the tongue, followed by deep coma. There was *no hysteria* or any other nervous affection. It had resisted all established medical treatment for three years, and certainly without any blame attaching to his medical attendants. It had resisted homœopathy for above half a year; and was worse than ever, and his digestion and general health were worse than ever, when mesmerism was commenced. Mesmerism only was employed. *Not a particle of any drug was used: nor any other remedial measure.* No change was made in his diet or mode of life. He continued to live in the same place and go to his business in the same shop—that of Mr. Simonds, ironmonger, 82, Goswell Road. He cut no teeth during the time, nor has he yet more than a small portion through of two of his wisdom teeth. No visible change occurred in his frame: none occurred in his habits or any of his functions.

No harm was done by mesmerism: no pain or even annoyance given him.

The cure began very soon after mesmerism was begun; and remains perfect to this day—a year and ten months.

Another point deserving of remark is that *no phenomena could ever be induced* beyond sleep—no sleep-waking, rigidity, catalepsy, traction, attraction, sympathy, excitement of cerebral organs or of any separate part, or local dissipation of the general mesmeric insensibility. I have known cases resist mesmerism in which endless and exquisite phenomena occurred. And the public cannot be too strongly and repeatedly told that *no sensible effect from mesmerism—not even sleep, has occurred in many cases of the best cures of diseases with mesmerism.* Diseases are frequently cured with local mesmerism only.

The last point of importance is that the remedy was continued long after the disease appeared to have been cured: that it is continued twice a week to this hour, and will be continued for a year to come.

There is no greater absurdity than to relinquish a successful remedy as soon as a disease appears cured, except the very common absurdity of relinquishing a successful remedy as soon as there is any improvement, and that of relinquishing a remedy before it has time to effect a cure. Mercury, quinine, and some other drugs, sometimes require to be given moderately, but regularly, for a year or two, before certain diseases which have thoroughly got hold of the system

can be completely eradicated. I am often obliged to enforce perfect abstinence from all fermented and distilled fluids—all drinks containing alcohol—for very many months after the cure of an inflammatory complaint; in some cases even for years: and in some cases abstinence from flesh food also.

I am certain that thousands of chronic cases occur in which a degree of inflammation exists, or may be even the entire disease, and, partly through ignorance of this fact, and partly through ignorance of the necessity of rigid and protracted abstinence, continue, and perhaps grow worse and worse—certain forms of affections of the eyes, head, throat, chest, abdomen, pelvis, and skin, gout and rheumatism,—while the patient is plagued with drugs useless in their nature, or rendered useless by the want of abstinence from alcoholic drinks, perhaps coffee and tobacco, and even from flesh food.

Indeed I am sure that the majority of mankind would be better if they never tasted alcoholic drink; would feel more comfortable and happy,* and be more vigorous in brain and muscle, (mentally and corporeally, to use common language,)—find their sleep, breathing, and digestion better, be more efficient in their occupations, and more able to regulate their passions and their tempers, so that those around them and under them would be happier, especially youth and dear young children, who would be allowed that constant happiness for which their period of existence is evidently constituted, but upon whom school-masters and mistresses, parents and servants and others, have too often no mercy, indulging their own bad

* Nothing is more wrong than to attempt to drown sorrow by stimulating drinks. I am convinced that, if I had taken alcoholic drinks and gone about all day ever so little feverish and retired to bed hot, I could not for fifteen years have borne up against the unprovoked persecution of my professional brethren,—the abuse and ridicule bestowed upon me in all the medical journals and other works and in the daily conversation of medical men among themselves and with their patients—the cessation of so many medical men to consult me in town and the provinces who previously sent for me continually and professed to regard my sagacity as superior to that of any other physician and to have the highest opinion of my knowledge and good sense—and, what is more than this cessation, their unceasing attempts to prevent my being called in when patients or their friends expressed a wish that I should be consulted,—so that my professional income was really reduced to one-third. But these were not my only nor my greatest afflictions: for a man in whose judgment and honour I had confided, and whose position, acquired by himself, I thought precluded the possibility of his being fool enough to play the rogue, occasioned me losses equal to those in my profession: and, what was worse than all, those whom I had loved from infancy and whom I could never have suspected of falsehood or malice, unexpectedly turned upon me without any provocation whatever and conducted themselves in a way which nothing but jealousy and positive mental aberration can explain. Happily, I have lived through all this, and, I am persuaded, from abstemiousness: and I trust that my sufferings will be for my benefit, so that I shall be able to say, “it is good for me that I have been afflicted.”

tempers and dispositions, and forgetting while they swallow alcoholic stimulants how irritable they render themselves.

At the same time I know that some persons require a little stimulus habitually as well as food. But most of such persons would, I am persuaded, find equal benefit from stimulants which nature has provided in abundance without any alcohol in their composition—spices of all kinds, cinnamon, ginger, cloves, caraways, mustard, pepper, and endless others. Unalcoholic stimulants, while answering every purpose, induce no disease in the textures of our organs, when taken in the quantities likely to be taken by any one, and leave no exhaustion. From such stimulants I exclude narcotics, tobacco, coffee, and tea. The former is a decided poison, and its use in any mode is filthy and disgusting, and in any but the smallest quantity it occasions debility, irritability, loss of appetite, palpitation, tremors, &c., and may prevent a local inflammatory state from subsiding. Tea and coffee in moderation are innocent, but injurious if taken strong: and coffee even in moderation frequently injures the dyspeptic and those who have an inflammatory condition of any part. At the same time I know also that alcoholic stimulants are requisite in many serious diseases with exhaustion, and I frequently give wine, malt and spirituous drinks, continually and even in large quantities.

The crimes occasioned by drinking are terrific. The suffering to children and youth from the ill temper engendered by the habitual use of alcoholic drinks is also frightful. The mothers among the poor scold and cuff them from babyhood till the arrival of youth, and fathers are savage to children and youth. Tolerable tempers are made bad, and bad tempers rendered cruel, by the feverishness of alcoholic drinks. Far happier, more peaceful and moral, are the families from which they are banished. Were they generally banished, how much less crime should we have! How much happier would youth and dear children be, to whom our duties are most solemn! The youth of both sexes are disposed to goodness and affection if well treated and managed: and little children are positively heavenly beings, far superior to ourselves in moral excellence—affectionate, confiding, disposed to truth, anxious to learn everything for which their faculties are calculated. Youth and young children are, I am convinced, the most persecuted, both at home and at school and elsewhere, of all human beings.

I never go to sleep at night without a pang in reflecting upon the ignorance and unfeelingness usually displayed towards the innocent and naturally joyous young, whose

faults are chiefly the result of bad management, and who require only good example, good advice, with regularity and firmness so that they may know as much what to expect as the engineer from the fixed laws of inanimate matter or as culprits should be able in the administration of the laws of the country, without flogging, caning, even slapping, or any infliction of bodily pain—an infliction which disgraces, not to say Christianity, but civilization, and engenders bad feelings in the young victims, is *most cowardly*, is the lowest cowardice, gratifies a bad, low, brutal passion in the inflicter and renders him during his gratification as hideous and disgraced a spectacle as a drunken man. Poor dear children cannot have recourse to newspapers, cannot draw up petitions, nor can they call public meetings, or defend themselves in any way against their cowardly grown-up inflictors of blows and other barbarities, and their persecutors with needlessly sharp words and passionate scolding, heavy tasks, and other severities.* All should be done by kindness and firmness united. Because some acuteness and great verbal memory are displayed, allowance is not made for the tenderness of many of their intellectual and moral powers, of their comprehension, memory of things and time, and self-restraint: and the little failures of these from time to time in the day, like the exhaustion from time to time of their muscular strength, are never thought of. They are overtasked, and regarded far, very far, too much as not so different in powers from adult persons as they are. They are not only overworked, but taught much that is useless, especially girls: and much that they should be taught later. Girls and boys are often overdone in order to make a great show for the benefit of their instructors. They require more fresh air, relaxation, and repose than are allowed them. Children should sleep in the middle of the day till they are six years of age, and never sit up beyond an early hour in the evening.

* The custom of fagging in some of our public schools is a disgrace to the nation. It destroys the happiness of the poor little boys who ought to have the full enjoyment of what is intended to be their sunny period of existence, and injures their natural good feelings: and it works mischief upon the bigger boys who perpetrate the *low* barbarities, for it inflames the worst parts of their nature and habituates them to what is vile. When I reflect upon the number of clergymen who encourage this and corporal punishment, or who are concerned in the misappropriation of funds left by the kind-hearted for charitable and educational purposes; and reflect upon the intolerance of feeling that pervades religious society, and the absurd doctrines, fancies, and practices of so many of the numerous religious denominations which flourish here, and upon the cruelty of the medical body in opposing the spread of the blessings of mesmerism, I think England should not vaunt herself as she does upon her morality and her religion, nor regard herself so much above the cruel partizans of slavery.

Dulness of comprehension and crossness of temper and little naughtinesses are the common result of over fatigue and want of rest; and the poor child is punished when he ought only to be put to bed. We are conscious how many little things regarding health make *us* cross, but no allowance is made for the young. Children are every day punished as naughty when they are only ill, and perhaps very ill.* Girls are confined far too much: and in many cases allowed no other exercise than a joyless, formal walk, and that perhaps so long, to make up for its infrequency, that they are fatigued and injured rather than benefitted. Children and youth require better food, more of it, and more frequently, than is supposed by many; though they should not taste fermented drinks, except as medicines. How absurd ever to give them wine as a treat and make them feverish, when some simple, innocent, fluid would be as great a treat and they would be contented and happy with water or milk! Then children are overdosed and incessantly dosed by their mothers, nurses, or the family doctor: and not a thought is bestowed upon the torment of the poor things by giving them horridly disgusting physic. A few grains of calomel with sugar, or a little jalap in tea or weak coffee would be tasteless: but they have rhubarb or senna-tea, and frequently take other filthy medicines, to no useful purpose, two or three times a day. And how often are they mercilessly and uselessly blistered!

I see instances of fits and various nervous and other affections from exhaustion by overwork or unhappiness inflicted by hard masters, parents, and nurses. Terror is no uncommon cause of nervous affections. Refined cruelty is far more common than is supposed. Nervous affections are often not recognized, but punished as obstinate faults. St. Vitus's dance, local twitchings, debility of an arm or leg, pains, and nervous tenderness, are often supposed to be a bad habit or shammed. Momentary fits of unconsciousness that are fragments of epilepsy procure scoldings, nothing being noticed or done by the patient during the seizure, nor what was said to him during it being afterwards remembered by him. So, little paroxysms of insanity causing anger or absurdity for a few minutes or longer, and the rarer occurrence of spontaneous attacks of sleep-waking for a few minutes or longer, are often not recognized, and, if there is no subsequent recollection, the child is thought a liar and probably punished accordingly.†

* What barbarities are practised daily in public receptacles of the poor and the convicted when they are ill and declared to be shamming!

† See my former remarks upon the treatment of children in Nos. XXXIV. XXXV.

The present youth was happy in having kind parents and a kind master, and my efforts to cure him had thus no drawback. Happy was he in being spared all filthy physic and disagreeable measures: and above all for being subjected to the innocent and perfectly agreeable treatment of mesmerism, and cured, instead of having a piece of his skull sawn out and one of his carotid arteries tied by Dr. Parker at New York and of remaining uncured after all.*

V. *Examples of the great benefit of Mesmerism as a domestic remedy.* By Mr. JOHN JAMES, New Ross. In a letter to Mr. Janson. Communicated by Dr. Elliotson.

“During the fire which consumed the Eddystone Lighthouse, near Plymouth, in the winter of 1755, Henry Hall, who was 94 years of age, but remarkably active for his time of life, had, with two other men, the charge of the Eddystone Lighthouse. About two o'clock on the morning of the 2nd of December, the fire which consumed the lighthouse broke out in the lantern. Hall, who was at the time the only man upon the watch, attempted to extinguish the fire, and, in order to reach it, had to throw water four yards higher than his head. As he was looking upwards, to see the direction and success of some water he had thrown, a quantity of molten lead fell in a torrent from the roof upon his head and face, and over his clothes, and part of it made its way through his shirt-collar, and very much burnt his neck and shoulders. From that moment he had a violent internal sensation, and imagined that a quantity of the lead had passed down his throat into his body. As the rage of the flames increased, he, with his companions, had to retire downwards, from room to room; and at ten o'clock, after the fire had been burning eight hours, some boatmen, who had come to their assistance, found them almost in a state of stupefaction, in a cave on the east side of the rock, to which they had retreated to avoid the falling of the timber, red-hot bolts, etc., upon them. The boatmen being unable, on account of the surf, to land upon the rock, threw a coil of small rope upon it. The lighthouse men laid hold of the rope, and having fastened it, one by one, round their waists, jumped into the sea, and were towed into the boat. They were immediately taken by sea to Stonehouse, near Plymouth, a distance of about fourteen miles, where Hall was attended by Dr. Spry. ‘He invariably told Dr. Spry (who constantly administered the proper remedies to such burns and hurts as could be perceived) that if he would do anything effectual towards his recovery he must relieve his stomach from the lead which he was sure was within him; and this he not only told Dr. Spry, but those about him, though in a very hoarse voice; and he also said the same thing to Mr. Jessop (the surveyor), who went to see him several times during his illness. The reality of this assertion seemed, however, then incredible to Dr. Spry, who could scarcely suppose it possible that any human being could exist after receiving melted lead into the stomach, much less that he should afterwards be able to bear towing through the sea from the

* See motto, p. 240. The *Medical Times* mentions the facts without any remark of reprobation. Such practice, where there is nothing surgical in the case, cannot be too strongly reprobated. In medical books, other instances of the abomination of taking out a piece of the skull, and of tying the carotid artery, for the cure of ordinary epilepsy, are mentioned. The gross ignorance of the nature of the disease and of all sound physiology and pathology, and the wanton cruelty of such practices, would almost disgrace the professors of medicine among the Kaffirs or the Ojibbeway Indians.

rock, and also the fatigue and inconvenience from the length of time he was in getting on shore before any remedies could be applied. The man did not show any symptoms, however, of being either much worse or of amendment, till the 6th day after the accident, when he was thought to be better. He constantly took his medicines, and swallowed many things, both liquid and solid, till the 10th or 11th day, after which he suddenly grew worse; and on the 12th day, being seized with cold sweats and spasms, he soon afterwards expired.'

"The following is the account given by Dr. Spry of the condition of the stomach:—

"Examining the body, and making an incision through the left abdomen, I found the diaphragmatic upper mouth of the stomach greatly inflamed and ulcerated, and the tunica in the lower part of the stomach burnt; and from the great cavity of it took out a great piece of lead, weighing 7 oz. 5 drs. 8 grs.

"On the 19th of December, 1755, Dr. Spry transmitted an account of the case to the Royal Society; 'but that learned body thinking the circumstance very unlikely and extraordinary, and, doubting the truth of it, the reading of the paper was deferred until a further elucidation was received.'

"Dr. Spry, when his word was thus doubted, made various experiments on dogs and fowls, for the sake of re-establishing his character for veracity.

"He poured molten lead, by means of a funnel, down the throat of a small dog, which had eaten nothing for twenty-four hours, and kept the dog afterwards without food or drink. The next day the dog was very brisk, and, on being killed, six drachms and one scruple of lead were found in its stomach. The stomach, Dr. Spry says, was much corrugated, but its internal coat was not excoriated.

"In another experiment, he gave a large dog half a pint of milk, and very soon afterwards poured, in the same way, molten lead down its throat. Very soon after swallowing the lead, the dog, according to Dr. Spry, ate freely of milk, as if nothing ailed him; and continued to do so daily for three days, when it was killed, being at the time very lively. Six ounces and two drachms of lead were taken from the stomach. 'The pharynx and cardiac orifice of the stomach were a little inflamed and excoriated, but the œsophagus and stomach seemed in no manner affected.'

"Dr. Spry performed similar experiments on fowls with a like result.

"Having transmitted to the President of the Royal Society an account of these experiments, and having offered further to establish, by the oaths of himself and others, the truth of the facts stated in his paper, the paper was read to the Society, and afterwards published in the Society's 'Transactions.'

"A few years ago these experiments of Dr. Spry were confirmed by other experiments made in France by M. Bretonneau.

"In one of M. Bretonneau's experiments, three ounces of boiling water were poured into the stomach of a young dog. The dog immediately uttered frightful cries, and vomited violently several times. The next day it appeared languid and oppressed, drank with avidity, but refused food. The third day convalescence commenced, and made progress up to the seventh day, when the dog was killed. The evening before its death, it caressed its master, and rolled at his feet in play. When the body was opened, the mucous membrane, the subjacent cellular tissue, and, over a large space, the muscular coat of the stomach, were found in a state of gangrene.

"In another experiment, four dogs had, each of them, eight ounces of boiling water injected into the stomach in such a way as not to injure the œsophagus. Three days afterwards, they played together, and snatched from each other food that was thrown them; and one of them lined a bitch that was confined in the same place. They were then killed; and in their stomachs were marks of injury, like those observed in the former experiment."—*Medical Times*, May 21, 1853. A Lecture by GEORGE BUDD, M.D., F.R.S.

Bannow Grammar School, New Ross,
County Wexford, April 14, 1853.

MY dear Sir,—I feel exceedingly obliged by your great

kindness in sending me another number of the "valuable *Zoist*," as Mr. David Holsgrove, whom I envy the possession of "fourteen of them," in p. 29 justly styles this periodical. This number of *The Zoist* is truly, as you say, "a noble one," and must greatly tend to open the eyes of the public to view *mesmerism and its opponents* in a proper light.

I have the pleasure to inform you that I am turning to very good account in a small way the little knowledge and experience I possess, as scarcely a day passes that I do not meet with opportunities of relieving sufferers of various small ailments. I have removed pains and aches from all parts of the body; but I have most frequently to deal with head-aches and rheumatism. My exertions are not confined to the inmates of the family and the pupils of the school, but are given to persons of all classes in the neighbourhood. I have besides given advice and instructions by letter from which some benefit has arisen.

I beg leave to mention in particular a few cases which struck me from the plain and undeniable evidence they presented of the *immediate* benefit of mesmerism.

A young gentleman (Percy Julius Deverill) came to me with a sore arm. There was a *red swelling* in the fleshy part of the fore-arm, from which the inflammation extended all over the limb. The pain was excessive, and the sensibility so great that he could not bear even an article of clothing to touch any part of his arm. He stated that the complaint began with an itching sensation on the preceding day. I considered it to be the beginning of an *erysipelas*. A few passes in contact in *one minute* took away all feeling of pain except on the spot of the inflamed swelling, and I could even press on that without causing much unpleasant feeling. Again, at night, I made passes for about another minute, and that was all: there was *no return of pain, and the inflammation speedily subsided*.

Another young gentleman (George Wilson) from *chilblains* in his toes suffered the *most excruciating pain* I ever witnessed: words could not describe the agony I saw him endure. I was informed that every night after he had been a few hours in bed his torments began, which kept him *awake and crying throughout the night*. I tried the effect of mesmerism by pointing my fingers to the place, moving them round in a circle, and sometimes drawing them away with slight contact. For some time the limb continued quivering with excessive agony: but in about *five minutes the pain was quite gone*. I continued about five minutes longer, and then, with tears in my eyes and feelings of the most heartfelt pleasure, I settled

the poor patient comfortably in bed, and in a few minutes he was in a sound sleep. For some nights afterwards when the pain came on I removed it in like manner; and subsequently made a few passes each night on his going to bed in order to *prevent* the pain. On all those occasions he slept well and felt no further inconvenience.

The statements are not of so important a nature, or given in a sufficiently condensed form, to suit the pages of *The Zoist*: but I will hope that the opportunity may be allowed me at a future period to present something worthy an appearance in that publication.

I am, dear Sir,
With grateful acknowledgments,
Yours very truly,

H. U. Janson, Esq.,
Pennsylvania Park, Exeter.

JOHN JAMES.

P.S. The two cases I have stated were witnessed by about twenty persons.

NOTE BY DR. ELLIOTSON.

I prefixed the motto to this article for the purpose of exemplifying the incredulity of the profession and of philosophers upon well-attested facts, and the mischief which sometimes arises from such incredulity. The mischief here was the perpetration of experiments so barbarous as to disgrace a Christian country and the medical profession, and which no society, lecturer, or author, should refer to without an expression of horror and shame. Dr. Spry might have been contented with the assertion of the truth and waited for the sure result of time. But he made his horrid experiments from sensitiveness as to his reputation. The following was prefixed to his account of them, addressed to Lord Macclesfield, then President of the Royal Society:—

“My Lord,—Your Lordship may depend upon it, that, so far from my asserting anything in the least degree uncertain; as I always have, I shall always act with so much circumspection and integrity, especially in these tender points (where my character is at stake), as to be able easily to prove, what I may assert, as in the present case, so very extraordinary, *that scarce any of the faculty* (unless particularly acquainted with me) would give credit to, till I demonstrated it by the above experiments.”—*Phil. Trans.*, 1756, vol. xlix., P. ii.

The trifling good which has arisen from barbarous medical

experiments upon living animals, compared with the torments of the poor innocent dumb creatures, makes me condemn all such experiments as disgraceful to men who make it their boast that the purpose of their life is to lessen suffering.

VI. *An account of the admission of the truth and power of Mesmerism in a standard American medical work upon the Practice of Medicine: with remarks upon the author's superficial knowledge of the subject.* By Dr. ELLIOTSON.

"*The Sophistry of Empiricism.* pp. 84. London: 1853. This book is a very good one, and, if duly perused and pondered over, it is calculated to open the eyes of many victims to the chicanery which it exposes and denounces. It is written in a calm, argumentative spirit, and is by no means tinged with dogmatism. It attacks quackery *en masse*, and groups together mesmerism, with its subdivisions of phreno-mesmerism and clairvoyance; homœopathy, hydro-pathy, Coffinism, herbalism, bone-setting, etc., as so many species belonging to a single genus—empiricism, the origin of which is to be traced to the love of the marvellous and the supernatural, inherent in the human mind, the success of which is in exact proportion to the credulity of the dupes and the unscrupulousness of their deceivers.

"It is lamentable, in the present age, which boasts to be one of peculiar enlightenment, to be compelled to expose fallacies so palpable as those contained in the published works of the empiric. Notwithstanding the general diffusion of the Baconian philosophy, and in spite of the universal taste for the exact sciences, it appears as if the principles of sound reasoning were only inapplicable when applied to that science which concerns man most nearly,—namely, that which regards his own health. But we are not in despair for the cause of legitimate medicine, which will still triumph when the absurdities of quackery are consigned to the shadows and the oblivion of the past.

"The author of *The Sophistry of Empiricism* need not have been ashamed to avow his name, for he has written a work which does him very great credit, and bears internal evidence of having been composed by a member of our profession, of which he has proved himself altogether worthy, by the soundness of his views, the liberality of his mind, and the cogency and closeness of his arguments."—Mr. SPENCER WELLS, Editor of the *Medical Times*, July 23, 1853; p. 97.*

THE grave mention of mesmerism in the most recent, and by far the best, work upon the practice of medicine; the mention of its functional effects as indisputable truths—of the insensibility under the most painful surgical operations, with the other phenomena, long published in vain to the world by mesmerists—and the mention of its remedial powers, is an

* Mr. Spencer Wells, now that his patron, Lord Ducie, is dead, and he has entered into the humble service of Mr. Churchill, the bookseller, is coming out "very strong," and seems resolved to outshine Mr. Wakley. It shall not be our fault if what is intended to please the doctors is not made known to the general public. The initials of SPENCER WELLS—S. W.—are also the initials of SECOND WAKLEY. While Dr. Semple was editor between the departure of Dr. Bushnan and the entrance of S. W. into Mr. Churchill's service, there was none of this absurdity and impropriety.—*Zoist*.

event which was always foreseen by mesmerists to be inevitable, though it has occurred later than mesmerists who held too high an opinion of human nature expected. The third edition has arrived in England of a book published in Philadelphia, and entitled, "*A Treatise on the Practice of Medicine*. By George B. Wood, M.D., Professor of the Theory and Practice of Medicine in the University of Pennsylvania; President of the College of Physicians of Philadelphia; one of the Physicians of the Pennsylvania Hospital; one of the Authors of the Dispensatory of the United States of America; &c., &c." It consists of two vols. large 8vo. : the first containing 847 and the second 853 pages.

Blumenbach spoke in his *Physiology*, nearly half a century ago, of "the singular and undeniable effects attributed to *animal magnetism* and other phenomena—attributed by F. Alex. von Humboldt in 1797, and Henniker in 1800, to a kind of sentient atmosphere surrounding the nerves,—as affording a probability to the idea of a peculiar nervous fluid."—§ 225. But, notwithstanding the various demonstrations of these facts by good and truthful men, and the cures effected and painless operations performed for a long succession of years, its contemptuous rejection by nearly all the medical and surgical practitioners in public hospitals and private practice, by all the lecturers of the rising generation, and all medical journalists, up to the present hour, are notorious facts, and will stigmatize with imperishable disgrace the medical profession of the middle of the nineteenth century, who have had such opportunities of full information and proof on the subject as were never before enjoyed. There have been incessant demonstrations of all the phenomena in London and the provinces and the colonies, at which the medical men present have usually conducted themselves like men devoid of common sense and information and untrained to the proprieties of social life. There has been the quarterly publication of this *great and imperishable work*—*The Zoist*, for ten years and a half. There have been many able courses of lectures as well as demonstrations. Numerous excellent mesmeric works have issued from the press. There have been hundreds of surgical operations performed, many fearful and gigantic, without pain, in the sight of all who desired to witness them, and with *infinitely more success* in regard to both painlessness and recovery—painlessness of the operation and sound sleep being moreover at command at every dressing and every moment after the operation—than can be boasted of by the gross minds which were impervious to the beautiful and exquisite living pheno-

mena of mesmerism but wildly enraptured with the palpable inanimate narcotic drugs called ether and chloroform, with sounds made like other sounds by cunning tricksters upon inanimate substances, and with movements of inanimate hats and tables, taking all pains to investigate these movements, which are indeed well worthy of investigation, but not condescending to waste their time upon mesmerism, which Mr. Faraday conceitedly says is not philosophy, yet the importance of which to the sufferings of mankind makes their neglect of it equally criminal as stupid.

After treating of ordinary, spontaneous, or idiopathic, somnambulism, Dr. Wood in his second volume, p. 677, proceeds to instruct the medical world in mesmerism,—to instruct the ripe and practising, and the unripe youth who are anxious to imbibe with the confiding innocence characteristic of the young all that their elders know and declare to them to be true.

“*Artificial Somnambulism.—Animal Magnetism.—Mesmerism.*— This affection bears a close analogy to the preceding, and, though it has been observed in a much greater variety of phases, is probably identical with it. The methods usually employed to bring individuals into this state are too well known to require description. I believe that it is of very little consequence what manipulations are used, provided the mind of the patient be impressed in that peculiar manner which appears requisite to the production of the results. A steady look of the operator, with an expression of earnest conviction upon his face, as if he had that full power over the nervous system of the one acted on which he claims to have, will very often be sufficient. The subject of the operation soon begins to be sensible of a not unpleasant heaviness; the eyelids usually close; and, in a period of time varying from less than a minute to twenty minutes or more, a state of apparent sleep results. But examination shows that the condition is very different from that of ordinary sleep. Thus, a cataleptic state of one or more of the limbs will sometimes be discovered on attempting to move them; and curious phenomena in relation to the power of muscular motion, or the loss of it, may be observed. Sensation is strangely modified. The patient is often quite insensible to painful impressions; so that a tooth may be extracted, or a surgical operation performed, without perceptible uneasiness. This has been too frequently tested to admit of reasonable doubt. But, while general sensibility is thus blunted, the special senses are often more acute than in health. The slightest sound, such as generally escapes notice altogether, is heard; touch is occasionally exquisitely sensitive; and there is reason to believe that vision is remarkably acute. As in spontaneous somnambulism, it appears that all objects do not make an equally strong impression; but it is impossible to determine what principle it is that regulates this diversity of the sensorial function. The patient loses all con-

sciousness of his real situation ; but evinces in various ways considerable, and sometimes extraordinary mental activity. Present events apparently excite trains of thought, which have no relation to the actual condition of the patient, but seem to be merely successive actions of the cerebral machinery, mental vibrations as it were, necessarily following the impressions from without. Thus, an individual acquainted with craniology, upon feeling the touch of a finger upon the part of the cranium corresponding with one of the supposed organs, will often set off into a most ludicrous series of actions illustrative of the operations of that organ. A slight sound, which no one else notices, suggests a course of thought in accordance with the cause of that sound, which strikes spectators sometimes as little short of miraculous. This property of somnambulism, connected with a wonderful sharpening of the memory, so that things long forgotten, and even circumstances that at the time of their occurrence seemed to make not the least impression, are recalled vividly, accounts satisfactorily for those phenomena, which, superficially viewed, have led to the most extravagant notions as to the mysterious powers imparted by this strange condition of the nervous system. The patient may often be induced to rise and walk about the apartment, and sometimes does so spontaneously, in order to act out the course of thought with which the mind may be occupied. The actions, corporeal and mental, appear to be under the guidance of principles entirely differing from those which characterize the individual in health ; as if another spirit, with different views and feelings, had taken up a temporary residence in the body. Thus, I have seen a little girl, on all occasions diffident and even bashful in health, become in this morbid state pert and forward, joking with her elders and superiors, as if quite on a footing with them ; and this change of character uniformly took place whenever the affection was produced. Along with the nervous phenomena above mentioned, there is a change in some of the organic functions, which if there were any doubt upon the reality of the state, would of itself be sufficient evidence. The pulse is generally accelerated, and there is an increased production of moisture, which is especially observable in the hands.

“ Very different opinions have existed as to the nature and causes of this affection. Many suppose it to be a peculiar condition of the nervous system, produced by the influence of another nervous system, in a manner analogous to the electrical changes which take place, when an excited electric is placed in the near vicinity of other bodies. Now this is not altogether impossible. But I hold it to be unphilosophical to adduce a new principle in the explanation of phenomena, which admit of explanation upon principles already established. I see nothing mysterious in this magnetic or mesmeric state, as it has been called ; at least nothing more so than in hysteria, catalepsy, epilepsy, &c., in all of which there is much that we cannot understand. It is merely one of the different phases of nervous disease, and is induced by the mental condition of the indi-

vidual affected; as an attack of hysteria is often induced by a fit of vexation.

"The subjects of the disease are usually persons of nervous temperament, and generally in a position of inferiority, either physically, mentally, or by position to the operator; who, therefore, has a greater influence over their imaginations. The mysterious manipulations, the peculiarity of the occasion, the steadfast gaze of the operator, appearing as if he had no doubt of his own powers, excite in the susceptible brain of the subject a feeling of the strange, the mysterious, perhaps even of the awful, which appears to unhinge some connexion in the brain necessary to keep the nervous machinery in its due order, and causes it to work for a while in a wholly new direction. Young women and children are most easily affected; and at each successive trial the effect is, in general, more readily produced; so that at last, in certain very susceptible individuals, a look is sufficient to throw them into the magnetic state; and, indeed, the patient may fall into the state voluntarily, or spontaneously without any exercise of will. I have met with one instance in which a boy, who had been frequently acted on, was attacked with an affection in all essential respects similar, without apparent cause, and did not recover until, after two or three days of fruitless attempts by other means, a blister was at length applied over the whole scalp.

"Artificial somnambulism may sometimes be usefully employed as a remedial agent. Nervous head-aches, neuralgic pains, morbid vigilance, great restlessness, and various hysterical disorders may sometimes be removed, at least for a time, by bringing about this condition of system. The surgeon and dentist may also sometimes avail themselves of the insensibility to pain which it occasions, to perform their operations with less suffering to the patient. But, when it is understood that the person acted on is thrown into a condition, in which, while passions may be developed, control over the conduct, and the influence of habitual principle cease, the practice must strike the reflecting mind as extremely hazardous, and fraught with the possibility of so much unmitigated evil, that it can scarcely be justified as a remedy, and is altogether unjustifiable on any other score. Besides, the nervous system is rendered morbidly susceptible, and a tendency to diseases of this system consequently fostered, by the frequent repetition of the process.

"The morbid state, if left to itself, gradually subsides; but the restoration of the patient may be effected more speedily by artificial means. Among the most efficient apparently is a rapid motion of the hand near the patient, so as to bring a current of cool air in contact with the face. Probably a cup of cold water thrown upon the face would have a similar effect. In obstinate cases, it might sometimes be advisable to induce sound sleep by means of an opiate. This would imitate natural somnambulism, in which the individual, upon returning to his bed, falls asleep again, and awakes as usual in the morning. I have already mentioned one case in which a blister to the head appeared to me to be requisite."

It is curious to read Dr. Wood declaring that "the patient is often *quite insensible* to painful impressions; so that a tooth may be extracted, or a surgical operation performed, without perceptible uneasiness: *this has been too frequently tested to admit of reasonable doubt:*" yet in another place that it causes only *less pain* to be felt by the patient. Still it is gratifying to find him above the immorality, common in the profession, of denying established facts. But it is really lamentable that he should have presumed to take upon himself the mesmeric instruction of others, especially the young, who will exercise for themselves a far more important influence upon mankind than the already ripe practitioners.

"The patient loses all consciousness of his real situation."

This is sometimes the case, but sometimes not. I could shew Dr. Wood as many cases as he could desire in which the mesmeric sleep-waker is as perfectly acquainted with his real situation as in his ordinary state. The veriest beginner in the study of mesmerism would laugh at reading such ignorance in a university professor. I have detailed the mesmeric cures of my* own patients whom I always threw into the sleep-waking state; but all except two† were fully aware of their real situation, and conversed as reasonably in accordance with this knowledge as if they had been in their natural and ordinary condition. Nay, one among these who was insane and ignorant of her situation and all around her, became, when thrown by me into sleep-waking, perfectly sane and acquainted with her situation and all around her.‡

"Thus, an individual acquainted with craniology, upon feeling the touch of a finger upon the part of the cranium corresponding with one of the supposed organs, will often set off into a most ludicrous series of actions illustrative of the operations of that organ." This is true: but not the whole truth. Not only a most ludicrous series of actions, but a most grave, and a most affecting, series of actions may be induced, sufficient to occasion deep reflection in the truly philosophical man; such manifestations of the holiest feelings of veneration, affection, benevolence, and integrity, as cause tears to trickle down the cheeks of the feeling and right-minded. Moreover, it is not necessary that the individual be "acquainted with craniology," or feel "the touch of a finger upon the part of their cranium

* Nos. III., pp. 300, 314; IV., pp. 407, 457; IX., p. 39; XI., p. 339; XIX., p. 234 and p. 240; XXIII., p. 212; XXXIV., p. 157; XL., p. 347.

† Nos. III., p. 340; VI., p. 194.

‡ No. IV., p. 435.

corresponding with one of the supposed organs." If Dr. Wood will consult Nos. V., pp. 71, 78; VI., p. 225, he will find that distinct cerebral organs may be excited by merely pointing the finger to them individually, at the distance of an inch or two, the patient's eyes being firmly closed in sleep-waking, or banded, and the operator standing behind his or her chair; and the operator and the patient may both be totally ignorant of *craniology*. As the third number of *The Zoist* is now to be procured with difficulty, I will not apologize for a long extract from an account by myself:—

"When therefore phrenological experiments are made in the mesmeric state, there should be no contact, nor anything which can communicate to the patient what is expected; or, if there is contact, we ought to be absolutely certain that the patient is ignorant of the nature and situation of the organs. Then, again, the power of the will of the mesmeriser probably may do much. I myself have never produced any mesmeric effect by my will. But so many persons have related experiments to me which appear satisfactory that I must admit its influence. I therefore allow that there has been extreme fallacy in the views of experimenters, and much injury to both phrenology and mesmerism: that unreal organs have been thought to be discovered, and false views taken of mesmeric influence. Still there can be no doubt of the fact of excitement and stupefaction of individual cerebral organs by mesmeric influence.

"It would be strange, were this not the case. For the brain is but an organ of the body, and its separate portions like so many separate portions of other organs. A great fault has been committed by physiologists and pathologists in not viewing the brain and its functions exactly like those of all other organs. Its composition and organization are peculiar; but still it is an animal compound and organization, has blood circulating most abundantly through it, and possesses bloodless vessels and fibres, and pulpy matter; and is of necessity subject to all the general laws of structure and function with all other organs, both in health and disease. If, therefore, other parts and portions of other parts can be excited and stupefied or relaxed by true mesmeric means—by an occult influence, it would indeed be singular if this were not the case also with the brain. If phrenology is true, and if mesmerism is true, then we might presume that individual cerebral organs would in many mesmeric patients be acted upon like the individual parts of an extremity or the individual organs of sense; but not in all, because we cannot affect every other organ or every portion of every other part, at pleasure, in every patient. To be certain that the effects on the cerebral organs result from mesmeric agency, I conceive,—

"1. That the subject should have no means of knowing what is intended; that not a word should be uttered or anything done which could by the slightest possibility suggest to him the expectation of the operator. There should not even be contact over any organ,

unless it is known with *absolute* certainty that he is totally unacquainted with phrenology. Thus will suggestion, association, imagination, be prevented from acting.

"2. The operator should will nothing: he should, if possible, not know to what cerebral organ he is pointing, that the will may be prevented from acting.

"If the subject is ignorant of the cerebral organs, or ignorant of the spots over which the influence is being exerted, and the operator does not will or know what organ he is influencing and the established faculty is excited always, or as often as any other mesmeric effect, or a vital effect of any kind from any cause is produced, I should consider the proof complete.

"Now these conditions I have seen fulfilled times innumerable.

"1. In some subjects, I or any one else can mesmerise distinct cerebral organs without any contact, but by merely pointing to the organ behind the subject's back, the subject being in perfect somnambulism with the eyes closed and bandaged. If it is said that the subject can feel the temperature of the finger, I reply that this is very unlikely through the hair; that the effect ought to come at once, as when there is contact, whereas it comes slowly, not perhaps for one, two, or more minutes; and that the temperature of the finger of the operator is the same as that of the subject's head. I have breathed with my warm breath and blown upon or held very cold substances close to the head of patients, far more sensible of temperature than in the natural state, so that they felt the cold or warmth, though they had no sense of touch, but without effect; and the moment there has been contact, the organ has gone into action. Again,—some of these very patients have not believed that anything was touching their head, while it was touched, and the effect came. Sometimes the effect lasts some time after you have ceased to point at or touch over an organ; and sometimes the effect of the manipulation comes on very slowly. If time is not taken, but the operator hurries on to manipulate another organ, the effect may continue while he is thus engaged, or may not come on till he is so engaged; and thus there will be confusion, and he may pronounce that the experiments have failed. This is common in mesmeric experiments on other parts, and was one cause of poor Mr. Wakley's blunders, when he presumptuously made experiments and drew conclusions in perfect ignorance of the science.

"These effects have as regularly ensued, when I ascertained to a certainty that the subjects were not aware what cerebral organs were manipulated; and in other subjects in whom contact is requisite I carefully ascertained the same ignorance to exist, before I first made any experiments upon them.

"2. My will has hitherto been powerless in all mesmeric experiments. I have never yet accomplished *anything* in mesmerism by it alone. However long and strongly I have willed, I have hitherto done nothing without the eye, manipulation, contact or approximation with respect to the subject, or some substance afterwards brought into contact with or approximation to him, or by the breath or saliva, which are substances originally in contact with

oneself. Nay, I have never satisfied myself that I have increased the power of other proceedings by the most intense will, or impaired the result from not willing at all. A daily proof that the will is not the great cause of mesmeric effect is, that their varieties come out in different subjects quite unexpectedly; and when persons manipulate who know so little of the matter as not to comprehend what they find themselves produce.

“I have willed the excitement of distinct cerebral organs, but always in vain. I have looked intently at the situation of distinct cerebral organs, and willed powerfully, but always in vain. In mesmerising distinct cerebral organs, I have willed nothing; but talked and thought of other things and looked carelessly in other directions; and the effect has come as soon and as perfectly as when I willed to the utmost at the same time.

“The inefficiency of the will was strikingly shewn in one of my cases. I had a patient, an epileptic young gentleman, in whom I could excite certain faculties by breathing on the respective organs. I had another, an epileptic young lady, in whom I could excite them by contact or pointing. Finding that result in him, I attempted to excite them by breathing on them in her; but always in vain, though I have often breathed till I was nearly spent. On the contrary, when they are excited, breathing instantly stupefies them as it does in all my other subjects excepting him.

“Again; in her I touched over or pointed to the organs, expecting to find the manifestation resemble that in other subjects; but soon found that I affected the side only of the brain at which I manipulated. I could scarcely believe my eyes; but I found that if I took her hands in one of mine, and manipulated one organ of Pride, the corresponding hand only was forcibly withdrawn from mine; and if I manipulated one organ of Friendship, the corresponding hand only squeezed mine violently and carried it up to her bosom. To my further astonishment I discovered that the two halves of her brain would act oppositely at the same moment:—that if I took both her hands in mine, and pointed to the organ of Pride on one side and of Friendship on the other, the one hand would be forcibly withdrawn from mine, and the other carry my hand to her bosom, at the very same moment. So far from willing all this, I was taken quite by surprise. Yet such is always the case in her.

“One day I was shewing these facts to a friend and pointed to one organ of Pride. We began to converse earnestly and I to look at him and almost forget my patient. To my surprise, the hand of the side opposite to that in which lay the organ to which I had begun pointing was violently withdrawn from mine. But I presently found that, from not attending to what I was about, I had unconsciously moved my finger over the middle line of the head, and that it was actually pointing to the organ of the other side.

“When Dr. Engledue was with me one day, and she in mesmeric sleep with her eyes closed in a high chair, I took her hands and sat looking at them only; he stood behind her chair, looked the other way, and pointed at random to what he guessed might be the situa-

tion of one organ of Pride. Presently, *both* her hands were violently withdrawn from mine. We looked at her head, and found that Dr. Engledue who, it turned out, had pointed with two fingers, had by a strange chance pointed exactly over the middle line, so that a point of a finger was over *each* organ of Pride.

“After a number of mesmeric experiments, a patient often becomes altogether insusceptible of more of that kind; sometimes insusceptible of all mesmeric impressions; so that he remains wide awake, and fatuitous and delirious for a longer or shorter time. Experiments with mesmerised metals after frequent repetition during an hour or two will often utterly fail. By waiting a little, sometimes they will act again; but if the experiments have been numerous, they may not act again during that day. Ignorance of this was another source of poor Mr. Wakley’s ridiculous conclusions. Now this holds good respecting the cerebral organs. After many experiments, no more mesmeric impression may be possible. But a curious occurrence took place in my patient whose organs can be excited separately in either half of the head. I had accidentally made my experiments on one half of the head only, and, after complete success, I could produce no farther effect,—the organs I had acted upon ceased to be impressible. I then began with the organs of the other side, and all my experiments succeeded as beautifully as they had done on the exhausted side. This is a perfect argument against those who would explain the ultimate failure of mesmeric experiments by the fatigue of the patient’s volition.

“Again, persons totally ignorant of phrenology, and even of the reason of their pointing or touching, produce the effects. After the experiment with Dr. Engledue just related, he and myself put a minute piece of paper over each organ of Pride, and I desired a man-servant, who was perfectly ignorant of phrenology, to come into the room, stand behind her chair, and point with one finger over either of the pieces of paper he chose. I took both her hands in mine, and Dr. Engledue and myself looked aside, carefully avoiding to see to which organ of Pride the man was pointing. At length one of her hands withdrew forcibly from mine; we looked at her head, and found the man pointing to the organ of the same side. The experiment was repeated with the same result. The man does not to this hour know why he was desired to point. The patient, too, was as ignorant of phrenology as the man, and, perfectly ignorant of what we were doing.

“Just as the point of the nose is often more susceptible than any other spot covered by skin, I have often found the point of the operator’s nose act more rapidly than the points of his fingers in producing the ordinary mesmeric effects; and so have I found it in her with respect to the cerebral organs. This shews a peculiarity of influence, and yet what is done by contact of the operator’s fingers over the cerebral organs can be done by contact with other things, though less vigorously. In all my cases I can excite the cerebral organs by the contact of a paper cutter or the corner of a book. Whether this could be done in subjects whose cerebral organs have

not been previously excited by contact of the fingers I am ignorant. It cannot be urged that any thing is conveyed from the operator's hand through the substances held by him, because, if he moves the patient's head so that the situation of the organ shall be brought against any hard body, the effect occurs as readily as if a hard substance is brought into contact with the head. But I have never been able to produce effects by *pointing* with any thing else than the living body. Mr. Atkinson observed the effect of such contact of inanimate subjects long before I did, and ascribes it to the sympathy of the brain with the pressed surface."

"Sometimes just as persons who have been mesmerised with effect can have such local effects induced as rigidity or palsy of the extremities, without being brought into the general mesmeric state, so distinct cerebral organs of those who have been mesmerised with effect can, it appears, be excited by local mesmerisation in the natural state."

"*The actions, corporeal and mental, appear to be under the guidance of principles entirely differing from those which characterize the individual in health; as if another spirit, with different views and feelings, had taken up a temporary residence in the body. Thus, I have seen a little girl, on all occasions diffident and even bashful in health, become in this morbid state pert and forward, joking with her elders and superiors, as if quite on a footing with them.*" This change often happens, and is recorded by me in my pamphlet on *Surgical Operations without Pain* and in many parts of *The Zoist*—the patient acting naturally and not conventionally, displaying his true character, and his true opinions respecting those whom he addresses and upon all subjects, without the concealment which renders our behaviour in society so much acting. Still, proper reserve is frequently observed in the sleep-waking state, and it is often impossible to extract any particular information: and the difference from the ordinary state may be too slight for a stranger to discover; possibly there may sometimes be no perceptible difference.

Dr. Wood wrote evidently from very limited experience and reading. The expression, "as if another spirit had taken up a temporary residence in the body," can, I trust, be meant as only figurative—as the ordinary shallow language of society. Every case, not to say of insanity, but of slight deviation from the ordinary condition of the feelings and voluntary muscular movements, totally unconnected with mesmerism or spontaneous somnambulism, might as reasonably be thought to look as if "*another spirit had taken up a temporary residence in the body.*" The whole is mere functional change in various portions of the nervous organs: and

this must be Dr. Wood's view, for further on he rationally says, "I see nothing mysterious in this magnetic or mesmeric state; nothing more so than in hysteria, catalepsy, epilepsy, &c., in all which there is much that we cannot understand. It is merely one of the different phases of nervous disease."

But when he adds to the words nervous disease, "*and is induced by the mental condition of the individual affected,*" he is displaying great want of information: as he likewise does when continuing in the same strain, "The subjects of the disease are usually persons of nervous temperaments, and generally in a position of inferiority, *either physically, mentally, or by position to the operator; who, therefore, has a greater influence over their imaginations. The mysterious manipulations . . . excite in the susceptible brain of the subject a feeling of the strange, the mysterious, perhaps even of the awful, which appears to unhinge some connexion in the brain necessary to keep the nervous machinery in its due order, and causes it to work for a while in a wholly new direction.*" Here again we have the "vulgar error" of ignorantly fancying that all mesmeric effects are produced through imagination. This has been so abundantly refuted in *The Zoist* that to refute it again may be to weary and disgust our readers. Whoever writes thus shows himself ignorant of the most elementary facts of mesmerism. So recently as October, 1851, Mr. Sandby furnished *The Zoist* with an able article, entitled, *The Westminster Review, and its doctrine of Imagination examined.*

"The *Westminster Review*," he remarks, "professes to be the friend of progress, to advocate improvement, and to be the foe of prejudice in every branch of physics. How is it, then, that a journal with such soaring pretensions should forget its principles and desert its standard? How is it that the good of the people should be forsaken, and the advancement of knowledge laid aside or resisted? or rather, how is it that the editor can permit an ignorant and shallow writer* to foist his crude opinions upon the public, and to reiterate, as a settled point, the *crambe repetita* of obsolete and refuted fancies? The very character of the journal is at stake."

Persons are every day sent to sleep by mesmeric means, and into sleep-waking too, who are not aware of what is doing or that anything is doing; and some who never heard of mesmerism and do not know what the term means.

"Foissac," says Mr. Sandby, "mentions the case of a child, aged 28 months, who was placed in somnambulism. In the Fifth

* Are not the initials of this writer's name H. S. ? and is he not discernible in antimesmeric remarks in a newspaper as well as in a review?—*Zoist*.

Volume of *The Zoist*, is an account of a blind gentleman being mesmerised, when there was no possibility of his being aware of it. Children are easily mesmerised: and some deaf and dumb persons have also been thrown into the sleep, though not cognizant of what was going on.

"Will these sage reasoners, also, reject the evidence presented by the brute creation? Miss Martineau's good but 'unimaginative cow,'—Mr. Bartlett's bull,—the Duke of Marlborough's dogs,—and the animals at the Zoological Gardens, whom Dr. Wilson (late of the Middlesex Hospital) mesmerised? Or are these facts beneath the study of our sublime and philosophical opponents?

"A curious case happened to a medical friend of mine—a most determined sceptic,—whom I had long, and in vain, endeavoured to convince. He proposed to mesmerise the servant-girl of a lodging-house, where an acquaintance resided. 'Let me try and put you to sleep,' he said. She stoutly refused. 'Sleep!' she cried, 'I don't want to go to sleep, I want to go to my work, I'm after my work!' However, they insisted, and commenced operations: she was in the deepest coma almost immediately, without time being given for 'fixing the attention;' while her imagination was all the other way, being directed to her work, for the neglect of which she was fearful of being scolded. My friend said that so deep was her sleep and so insensible her condition, that he could have performed upon her the most serious operation without her knowledge. It need not be added, that my friend ceased to be sceptical and to talk any more of 'imagination.'

"However, I do not propose to give an elaborate treatise on this subject, but simply to offer to the Westminster Reviewer a *prima facie* case in reply to his reasonings. It is for him to follow this statement out: at any rate, it would be but decent in him to assume that mesmerisers are far too numerous and too well informed a body, not to have well considered their position before they adopted such language in the maintenance of their views."

Hundreds must have seen the Okeys, at the period of their highest susceptibility, sent off, when chattering with the greatest glee, by a single pass made at a distance, and behind them, when their perception of it was physically impossible.*

Sleep is not sleep-waking, and yet the *latter* is produced by the same processes. But there may be more than this.

For the *various wonderful phenomena* of mesmerism may take place without the patient thinking of them or even ever having heard of them, and even when the operator is not thinking of them.* The imaginationists forget all this.

* In great susceptibility coma often unexpectedly occurs from the continued, unintended and unnoticed contact of the head or hand, &c., of the patient with any part of the operator, even should the patient be a child. The removal of pain by local mesmerism is the same fact on a small scale—an effect of the torpyfying influence of mesmerism.

“Dr. Esdaile,” also says Mr. Sandby, “in his admirable work, p. 41, mentions his first mesmeric experiment in India,—where imagination was also out of the question. The points to notice were the purely accidental and unpremeditated nature of the experiment, the want of consent between the parties, the operator’s want of belief in his own power, and the absolute ignorance of the patient. Dr. Esdaile has recently arrived from India, and is now in Scotland: here is a physiologist for Dr. Bennett to encounter, if he be willing. Has the Westminster Reviewer studied Dr. Esdaile’s facts and his *Mesmerism in India?* and if he have not, is he competent to write on the subject?”

“Dr. Esdaile’s experiments with the ignorant natives of India reminds me of a case which is probably new to most of your readers, and well worthy of perusal. I received it from my valued friend, Captain John James, of Littlebourne, Kent: and it was communicated to him in a letter from a friend, of which the following is an extract:—

“I feel sure you will be interested in one part of a letter I had yesterday from Charles in Van Diemen’s Land. A few only of the Aborigines remain in the colony, and these are now located at a place called Oyster Cave, and put under the special care of Dr. M. Shortly before he wrote, Charles had accompanied Dr. M. in a ride to this station, which is twenty-three miles from Hobarton, and their conversation, as they rode, turned on mesmerism, on which the doctor was very sceptical. They passed the night at the station, and the next morning Charles, wishing if possible to convince his companion that there was something in it, selected one of the female natives, and proposed to Dr. M. himself to mesmerise her, shewing him how to proceed. The doctor agreed, and the woman passed readily into the state of trance. Pricking her hand had no effect upon her: but, Charles taking her hand and making the savages prick *him*, she immediately withdrew her hand and rubbed it as if in pain. A dog’s paw was put into her hand, and the animal’s ear pinched, when she immediately began rubbing her own ear, and seemed greatly distressed. Charles, holding her hand, put some honey in his mouth, when Dr. M. asked her what she tasted, and she said, “sugar.” He then put a quantity of salt in his mouth, when she made all sorts of faces and seemed almost inclined to vomit. The natives looked on with awe, and Dr. M.’s scepticism was shaken.”

“I should, indeed, think that the doctor’s scepticism was shaken: and so will be the scepticism of every other doctor, who will venture to look at our facts. However, the point to notice here is this: in what way were the passes ‘useful in communicating suggestive ideas’ to an ignorant untaught savage?”

Dr. Gregory also furnished an able paper on the theory of imagination as explanatory of mesmerism in No. XXXVII., and I appended a note to it, remarking that, though very

* See, for instance, community of taste, &c., in Mrs. Sewing, No. XIX., pp. 238, 243, &c.

able, it is calculated for the backward inhabitants of Edinburgh rather than for the English, who are very far in advance of them in mesmeric science. Dr. Gregory urges, 1. That persons of the most lively imagination are the least impressible to mesmerism. 2. That in the occurrence of many phenomena no appeal is made to the imagination: persons in common sleep being very susceptible,* sleeping children and brutes being strongly affected by simple gazing, and the report of the French Academy of Medicine† admitting in 1831 that physical mesmeric effects are produced without the knowledge of the patient and asserting that the theory of imagination is quite inadequate to explain mesmerism. 3. That persons who have been mesmerised, and have become very susceptible, are very commonly sent to sleep without their knowledge. 4. That blind persons may be sent to sleep without their knowledge. Dr. Esdaile gives an instance of a blind man whom he could at any time throw into the coma without any idea that he was acted on, and this, not only through a wall, but at the distance of 80 yards.‡ 5. Mesmeric sleep-waking, being identical with spontaneous somnambulism, in various persons exhibits various powers unknown to their natural state,—the power, for example, of distinguishing water mesmerised or subjected to the influence of a magnet, crystal, &c. 6. The perception of luminous emanations from magnets, crystals, the human face, hands, and breath, and even in some degree from all natural objects. 7. Sympathy of sensation with other persons. 8. The peculiar disagreeable effects of the proximity of certain individuals and inanimate objects *unseen*, which occasion antipathy, and which therefore must send forth some influence. 9. The peculiar effect of certain metals when it is impossible for the sleeping patients to know what they are, or are even led to suppose that they are other metals which do not affect them. 10. Clairvoyance as to objects which from their situation or concealment are invisible. 11. Clairvoyance as to very distant persons and objects. 12. Clairvoyance in the form of introvision.

Mr. Sandby, in a truly admirable article in No. XL. upon some portions of Sir Henry Holland's *Chapters on Mental Physiology*, makes this writer appear extremely silly in his vain and worldly attempts to explain all mesmeric phenomena by expectant attention.

Mesmerists need not be reminded of the power of imagi-

* See No. IX., p. 48.

† Mr. Colquhoun has published it in his *Isis Revelata*. See also No. I., p. 65.

‡ See No. XVII., p. 5.

nation. They are all much better acquainted with it than are their adversaries. "Throughout *The Zoist* I have stated my conviction of the power of imagination being marvellous, far greater than is generally conceived by medical men; and that, if a mesmeric effect has been once produced—an effect of unquestionable mesmeric agency,—we cannot be sure, when it recurs, even under mesmeric processes, that it is not the result of imagination if the patient is aware of mesmeric means being employed in order to induce it."*

"*The nervous system is rendered morbidly susceptible, and a tendency to diseases of this system consequently fostered by the frequent repetition of the process.*" This is no more objectionable in mesmerism than the ill-managed use of any medicine or measure of regimen. During *fifteen years* of ample experience I have *never done any harm with mesmerism*; although in some cases I have seen that, without the proper amount of regulation which is requisite in all treatment of disease, the patient would have been inconvenienced.

"*I have met with one instance in which a boy, who had been frequently worked on, was attacked without apparent cause with an affection in all essential respects similar, and did not recover until after two or three days of fruitless attempts by other means; a blister was at length applied over the whole scalp.*" If Dr. Wood had continued to wait and prevented all access of the mesmeriser to the lad and omitted the blister, the effects would to a certainty have ceased just as well, and the poor child been spared the barbarity of the blister to the whole scalp. The truth would have been "*cunctando restituit rem.*" In another such instance, I advise Dr. Wood to refrain from practising in a case for which he is incompetent, and to send for a person thoroughly acquainted with mesmerism.

"*In obstinate cases it might sometimes be advisable to induce sound sleep by means of an opiate. This would imitate natural somnambulism, in which the individual, upon returning to his bed, falls asleep again, and awakes as usual in the morning.*" In such cases also waiting is sure to be followed by success: and the state is sure to wear itself out. No opium or other drug is required, any more than "a blister to the whole scalp" in the other circumstances. Dr. Wood sees, however, the proper plan of action in the induction of sleep.

* No. XL., p 357.

Mesmerists in such cases diligently use all the mesmeric means of deepening coma ; and at last invariably succeed. When they have succeeded, the sleep is most refreshing, and followed by activity and buoyancy ; not, like the sleep of opium, by thirst, feverishness, head-ache, costiveness, heaviness, or some of the disagreeable effects of which we are daily compelled to hear patients complain after a dose of this drug.

“Nervous head-aches, neuralgic pains, morbid vigilance, great restlessness, and various hysterical disorders may sometimes be removed, at least for a time, by bringing about this condition of system.” But when it is understood, that the person acted on is thrown into a condition, in which, while passions may be developed, control over the conduct, and the influence of habitual principle cease, the practice must strike the reflecting mind as extremely hazardous, and fraught with the possibility of so much unmitigated evil, that it can scarcely be justified as a remedy.” *“Removed at least for a time !”* The cures with mesmerism are as permanent as those by any of the measures employed in medicine. If Dr. Wood had studied all the volumes of *The Zoist*, as was his duty, before he published his last edition, and as is the duty—the solemn duty—of every writer upon the practice of medicine and surgery, and every teacher, aye, and practitioner, he would have escaped the vulgar error which suggested that remark.

In 1845 I incidently wrote :*—

“Through this perseverance with mesmerism, not one of my own similar cases has suffered a relapse. Hannah Hunter (Vol. I., p. 300) and Maria Pearsey (p. 427) remained ever afterwards perfectly free from their complaints, and died at length of consumption. Master Salmon (p. 314), Mrs. Brett (p. 329), Elizabeth Kell (p. 334), Miss Cohen (p. 335), Miss Melhuish (p. 429), Mary Grimes (p. 453), Miss Spong (p. 457), Miss Critchley, now Mrs Hall (Vol. II., p. 42), Miss Barber (p. 194), Miss Abbott, now Mrs. Brooks (Vol. III., p. 39), have had no sort of relapse to this day. Except what are in this number, I have recorded no kind of cases mesmerised by myself besides four cases of St. Vitus’s dance ; Vol. I., p. 195, Vol. III., p. 281), and not one of these has suffered a relapse since I published them : nor recorded any case mesmerised under my direction, except two of St Vitus’s dance and three of insauity, and in none of these have I heard of a relapse.”

I can repeat these assertions in September, 1853, and make it in reference to every other case which I have subsequently recorded. He would also have learnt that diseases are cured

* No. XI., p. 354.

every hour with mesmerism without bringing about this condition of system. Rheumatism, neuralgia, ulcers, &c., &c., yield to local mesmerism. As to the patient being thrown into a condition in which passion may be developed, self-control and habitual principle be lost, and there being extreme hazard or the state being *fraught* with the possibility of *unmitigated* evil, why, bless the poor professor! when a doctor is called in, his doings may be extremely hazardous and fraught with the possibility of unmitigated evil. He may bleed, and physic, and mercurialize, and insist upon low diet, and give stuporifics when he ought to do none of these things, and may cause the patient to grow ten times worse and, at last, to die. He may give meat, strong soup, wine, brandy, or porter when these are all pernicious. He may give bitter for sweet, and sweet for bitter: and moreover may torment the patient, perhaps a little innocent sensitive child, with useless blisters, moxas, issues, setons, fiery liniments, incessant nauseous draughts, and cruelly harass the poor creature who is unfortunately in his power through poverty, or, as is very common among all ranks, through ignorance of his incapacity,—an ignorance which renders innumerable patients infatuated with the grossest blockheads who were ever licensed to practise and do mischief "*impune per totam terram.*" Such objections are absolute twaddle. I have seen none of this *fabricated* mischief of mesmerism. I say fabricated; because I believe that doctors who make these objections generally know better, and are playing a worldly part, which they regard as sagacious, but which high-minded men despise.

Let Dr. Wood visit our Mesmeric Infirmary, and let him examine the case books from their beginning, and see if any of his ridiculous objections are justified. He will discover no ill effects, moral or medical. He will find all proceeding quietly, decently, and in order; ladies of the highest characters superintending the most respectable female mesmerisers of women and children; and everything just as satisfactory in the men's rooms. Visitors, both ladies and gentlemen, from all parts of the country and of the globe, are there daily, and all on leaving it express the highest gratification.

Mesmerism is too strong a fact, and too surpassing a measure of relief and cure, and of cure in a far greater variety of diseases than those in Dr. Wood's meagre list, not to overpower all the selfishness, all the twaddle, and all the malice of the combined forces of the various divisions of the medical profession in all countries.

JOHN ELLIOTSON.

VII. *Captain Hudson's successful labours:—Cures of Inflammation, Stammering, Rheumatism, Head-ache, Deafness, Fits, Palsy.*

“MEDICAL REFORM.

“To the Editor of the *Daily News*.

“Sir,—Your excellent endeavours to further the cause of medical reform have met a hearty response in various parts of England, where your paper is perused with much interest. Chancery and the dock-yards have undergone a fumigation which will make them smell sweet for some time. But is there any one to put a long brush into the cobwebs of the College of Surgeons and College of Physicians?—the great encouragers now of illegitimate practice, and the great sources of all the evils that beset the profession, and through it the health of the public. Lord Aberdeen and Lord Palmerston have given the question much consideration, and now, if they wish to give the utmost satisfaction to all the better-thinking portion of the profession, they will introduce the measure of Sir Charles Hastings, and allow it a free discussion in the House of Commons and House of Lords. If it be given up for another year, the most dire cruelty will be practiced on hundreds of young medical men who have no earthly means of competing with the plague of ‘table movers,’ *mesmerists*, homeopaths, caloripathists, coffinites, &c., that like locusts are now eating up the practice that should for public benefit belong to the properly educated man—the education of the latter costing him in apprenticeship, hospitals, &c., fully £1,000; the education of the quacks simply a large amount of impudence and want of principle.

“Yours, &c.,

A PHYSICIAN.

“May 25, 1853.”*

TO THE EDITORS OF THE ZOIST.

June 1st, 1853.

GENTLEMEN,—I am happy to have it in my power to send you an account of my past labours and abundant success in the cause of curative mesmerism.

In Lancashire and Yorkshire I have given 318 lectures; often to large audiences: in Rochdale from the first I have given 60 lectures; in Todmorden, 17; in Hebden Bridge, 4; in Halifax, 22.

In the latter town I operated upon several persons for cure. One was Mr. Denton, chemist and druggist, who had suffered severely from the *bite of a rabid cat*. His hand was very much swollen and in severe pain, so that he could not use it. After three sittings he could use it and write nearly as well as he ever did. Since that time he has enjoyed good health, and we have corresponded together.

I had another case in the same town; that of a boy whom I cured of *stammering*. I had him on the platform several times before the public.

In Bradford I gave 12 lectures in the Mechanics' Institute. In Liverpool I gave 46 lectures in the Concert Hall

* We have a right to expect better things of the *Daily News* than the admission of such a letter as this.—*Zoist*.

and Assembly Rooms. In Preston, Lancashire, I gave 26 lectures in the Corn Exchange Rooms.

In this town many persons received benefit. I put four persons who were deaf and dumb into the mesmeric state, three of whom heard me speak; one acted under the influence of music, and one spoke twice; many others also received much benefit.

In Ormskirk I gave 6 lectures; in Bury 28 lectures in the Athenæum, and generally had large attendances, and several persons were operated on for various diseases. At Blackburn I gave 44 lectures in the theatre, which was sometimes crowded to excess.

In this town a large number of persons were operated on for cure, there being 180 in all on the books. Among the number are the following:—James Council, who writes, “I have been afflicted in my *right arm for two years and a half, so that I have not been able to work for my family.* W. H. Hornby, Esq., late Mayor of Blackburn, gave me recommendations at two different times to go into the Manchester Infirmary, where I was for *eighteen weeks, including both.* I was discharged as incurable. Since that time I have been in the greatest distress, for want of means to provide for my family. I applied to Captain Hudson; he mesmerised my arm until I had the power of *raising it to my head under the first operation,*—a thing I had not done for two years and a half before. I continued to gain strength ever since, and *can now lift two 56-pounds weights, and work for my family.* I give this statement truthfully; and Captain Hudson may make what use of it he thinks proper for the good of mesmerism, and the great blessing to be derived from it.

“30, Knuzsden Brook, Shadworth, Blackburn.”

Miss E. Keneally, of Nova Scotia, Blackburn, had a *gathering* in her face for two years. After being mesmerised by me for *one month,* is now *cured.* She was several times on the platform at my lectures in the sleep.

Mr. Thomas Woodburn, of Cross Street, Blackburn, had been afflicted with *rheumatism for eighteen months;* after being operated on for *five weeks* is now *perfectly cured.* He appeared before the public, shewing what benefit he had received from mesmerism.

Mr. George Ellison, Chapel Street, Blackburn, had received a *severe bruise* in the head, and had suffered very much from it for *three years.* After being operated upon for *six weeks* is now *quite restored to health.*

Mr. William Thornbrough, of Chapel Green, Blackburn,

had been suffering from a violent *head-ache* for *nine years*. After being operated on for *two weeks* is now enjoying *perfect health*, and freedom from pain.

Miss Mary Ann Lofthouse, Old Square, Blackburn, had been suffering from *pain in the head* (arising from nervous debility) for *three years*; after being operated on for *three weeks* is now *cured*.

Mr. J. Alston had been *deaf* for *six years*. After being operated on for *six weeks* has now *completely recovered his hearing*.

Miss Ann Baron, of Brookhouse, Blackburn, subject to *fits* for *nine years*, *several in a day*; after being mesmerised for *six weeks*, she is now entirely free from them. Since that time she has been in public, and up to this date (June 5th), now nearly four months, she has *not had a fit* or the least symptoms of one, and is now enjoying *good health*.

During my visit to Blackburn I had sometimes eighteen females and twenty males mesmerised all at once on the public stage; many of them patients upon whom I was operating for the cure of disease. I had the attendance of clergymen, doctors, magistrates and manufacturers. On some occasions numbers had to return home for the want of room. No public opposition was manifested. The question has now become settled, as to its truth and general utility. During my stay I gave a benefit for the Mechanics' Institute, which was numerously attended.

At Bolton-le-Moor I gave a second course of eight lectures in the Temperance Hall, which were all well attended, and got several subjects out of the audience. One young person I found enjoying good health I had operated upon previously to this visit, about eighteen months before, for *fits*; although she used to have four or five fits per day, she *has not had one since*.

I had the pleasure of seeing the man who was cured of lock-jaw, by Mr. J. Hughes, mentioned in *The Zoist* of January 1853. He has had *no return* of it, and is now working for his family. In Rochdale I gave eight more lectures this year, where I had been so successful last. During my stay I operated on Miss Mary Shepherd, who had been afflicted for *four years* with *inflammation in the nose and face*. She had been under *five doctors* in the above town, and *all had failed* to cure her. She had quite lost all hopes of being cured until she tried mesmerism. I put her into the sleep several times, to the astonishment of herself and friends, and now she is *quite relieved* and free from pain. She used the mesmerised water very often, from which she received much benefit. She now enjoys health and comfort in her mind.

At Ashton-under-Lyne I have just finished a course of twenty-eight lectures to very numerous audiences. During my stay there I had above a hundred persons applying to me to try them for the cure of all kinds of complaints. Some of these I may mention. Mary Ann Johnson, from Duckenfield, with very *sore eyes*. She came on the platform from the audience under the influence; afterwards I operated on her in private, and gave her mesmerised water to drink. In a few days she came back to me quite cured.

Mr. Bullock had been afflicted by palsy, so that he *lost the use of his right arm and side*, and could not walk without a stick. After a few times mesmerising he *lifted his arm on his head, took his hat and put it on*, to the astonishment of all his friends, and *left off the use of his stick*. He is well known to the inhabitants of the town.

Sidney Herbert, a young man 16 years of age, who had had an *impediment in his speech for many years*, so that I could not well understand him, after being mesmerised a few times before a large audience, answered questions *fluently* to the great surprise of his friends, who confirmed the fact of his cure by their previous knowledge of his affliction.

In conclusion I may observe that clergymen of the town attended my lectures very often, and verified many of the cases I brought forward.

There is another person who has been cured. He lost the use of both his arms two years and a half ago by *rheumatic pains*. His medical attendant, — Cosgrave, M.D., Staleybridge, sent him to me. The following certificate has been given to me from a benefit society about the man.

“Staleybridge, July 23rd, 1853.

“Sir,—This is to certify that Isaac Yates is a member of our lodge, and has received 90 weeks' sick pay from our society; and we return you our thanks for the benefit he has received at your hands, hoping you will prosper in your undertaking.

“I remain yours on behalf of the society,

“JOHN HAMPDEN WILD, *Secretary.*”

Hoping I have not given too long an account, but feeling assured the cause in the hands of Providence will continue to be a great blessing to the community at large,

I subscribe myself,

H. HUDSON.

6, Nile Street, Liverpool.

VIII. *Popular Letters on the Odic Force, and on Magnetism.*

By BARON REICHENBACH. Translated by William Gregory, M.D., F.R.S.E., Professor of Chemistry in the University of Edinburgh.

(Continued from the last number.)

LETTER VI.

The Human Frame considered in reference to Od.

You have seen that when I place my right hand in the left hand of a sensitive, an agreeable coolness is produced; but that when I do the same with my left hand, an unpleasant sensation of warmth is excited. This may be inverted, and the grateful coolness produced by placing my left hand in the sensitive's right, while my right hand in the right hand of the sensitive, causes the disagreeable warmth. Here we have a law; namely, that the contact of like-named hands (left in left, right in right) is warm and unpleasant, while that of unlike hands (right in left or left in right) is cool and pleasing. Let me now beg you to recall the remark in my first letter, that there are people who dislike the taking of their hands by others, and tear away their own if held for some time. Now we usually hold out our right hands on both sides, and therefore have contact of like-named hands, which is warm and unpleasant, and becomes painful, and at last intolerable to the sensitive, who break the contact by tearing away their hands.

Take a step farther: place your right fingers on the left arm, shoulder, axilla, temple, loin, knee, foot, or points of the toes of a sensitive, and everywhere it will be felt gratefully cool. These are all contacts of unlike-named parts. The same results follow, if you use your left fingers on the right side of the sensitive; for these are also combinations of unlike-named parts. But if you make the same trials on the left side of the sensitive with your left fingers, or on the right side with your right fingers, in every case the sensation will be unpleasantly warm; and these are all combinations of like-named parts.

You may test my statements by another very common form of combination. Place yourself close to a sensitive, as close as soldiers stand in rank and file. Here your whole right side will touch the whole left side of the sensitive, and he will make no complaint: but if you turn round, so that your left side touches his left side, he will immediately complain of the unpleasant tepid sensation, and if you do not soon return to your first position, he will not be able to hold

out, and will leave his place. It is obvious that at first you formed a combination of unlike-named, and afterwards one of like-named parts.

Try another method. Place yourself close behind your sensitive with your front to his back, or before him with your back towards his front. In both cases your right side comes to be next his right, and your left next his left. This like-named combination on both sides the sensitive is unable to endure, and, if you do not change the position, he will do so by moving away. I must again ask you to refer to the passage in my first letter, in which I pointed out, that there are people who cannot bear that any one should stand close behind or before them, and who, for this reason, avoid all crowds, assemblages, markets, &c. You now see that these persons have good reasons for this.

I know men—young, vigorous and active—who dislike riding. This is almost unnatural in man : for to the vigour of youth, the curvettings and plungings of a spirited horse afford intense enjoyment. But in riding we have our right side on the right of the horse, our left on his left ; so that the case is the same as when one man stands before another, back to front. All those men, in whom I have observed this dislike of riding, were sensitive. As examples I may name Barons August and Heinrich von Oberlaender.

There are also women who cannot carry a child on their backs, not even in sport for a few minutes. This case is the same as the first ; and all these women I have found to be sensitive.

Many persons are utterly unable to sleep two in a bed ; in fact these "*mauvais coucheurs*" have become proverbial. The reason is plain from what has been explained.

Lastly, the universal custom among civilized nations of giving the right side to the person who is to be honoured, by placing ourselves on his left side or holding him by his left arm, is deeply grounded in the odic peculiarities of our frame. It has indeed been said, that this custom arose from the desire to leave the right hand of the honoured person free to use the sword, &c. This may have had some share in it, but the influence of sensitiveness has had infinitely more. When two persons stand side by side, they give off mutually their od each to the other. The person on the right hand receives from the other a charge of negative od ; the one on the left hand receives a charge of positive od. The former gains as much in negativity as the latter loses ; the latter gains as much in positivity as the former loses. But the negative state, that of greater odic negativity is, as you know,

the cool and grateful one ; the positive state the tepid and unpleasant one. When we place a lady on our right, she gains as much in comfort as we do in discomfort. The key to this ancient custom is therefore not merely in tradition but is founded on a truth in our inmost nature.

Innumerable similar cases occur in life, in infinitely varied combinations ; but all may be explained and appreciated according to the law above illustrated. We may also perceive, from these facts, how well founded are the claims to consideration put forth by the sensitive, whose sufferings in general meet with no compassion.

LETTER VII.

Mesmerism. Passes. The Physicians.

You will now ask what, from our point of view, is the so-called magnetizing of a person ; and you may perhaps think this the turning point of these letters. This is by no means the case ; but still the subject forms an important department of the odic phenomena. It has acquired a high degree of practical value, and has led to what is called MESMERISM,—that is, to a method introduced by Dr. Mesmer into the practice of medicine of using the odic force or dynamide as a curative agent in diseases. Mesmer, according to the state of knowledge of his day, took it for magnetism, and called it animal magnetism. The terms od and mesmerism will not clash ; the former belongs to physical science, and designates a cosmic force or influence ; the latter is applied to a special application of this force in therapeutics, and belongs to medicine.

Let me now refer to the fifth of these letters, in which I invited you to make, with the light of the theory we had reached in your hand, a rapid excursion with me through the confused domain of the so-called animal magnetism.

You know, that wherever you may touch a sensitive with your fingers, an appreciable sensation, accompanied in the dark by a visible one,—namely, by light,—is produced in him. But it is not necessary that contact should be established ; for the mere approach of your fingers causes notable effects. The emanation which, in the dark, visibly extends far beyond the fingers, instantly reaches the object to which it is approached, and acts on it. At the distance of several inches you can still produce very decided results ; but these are perceived by persons of middling sensitiveness also at the distance of a foot, or even of several feet. In the case of the

highly sensitive, the action extends much farther,—to the length of a room, for example; nay, I have had cases where the action was plainly felt at the astounding distance of twenty, thirty, and even more yards.

Hitherto we have considered contact without motion; but now I request you to perform a progressive motion from any one part of the sensitive person to any other, with the points of your fingers, with your open hand, with the pole of a crystal, or with that of a magnet. For example, you may place the fingers of your right hand on his left shoulder, and draw it gently and slowly downwards to the elbow joints, or to beyond the points of his fingers if you will. As formerly, when there was contact without motion, so now, when there is motion with the contact, you will produce a certain effect all the way down,—namely, the sensation of a cool streak, which may be regarded as a chain of innumerable cool points. This is called by physicians a *pass*. If you do the same with other parts, as the left side of the head, or of the trunk, or the left leg down to the foot, the same coolness will result. And if you perform the same motions with your left hand on the right side of the patient, the same result will still be obtained; for in all these cases unlike-named parts are combined. If, now, you make the motions or passes with both hands, each on its proper side, and from head to foot, the whole person of the patient will experience a most agreeable sensation of coolness and repose. And what you have just done is what the disciples of Mesmer and all magnetizing physicians call a zoo-magnetic or mesmeric pass. You can now magnetize or mesmerise.

It is evidently indifferent here, whether the passes be made with the hands or with the poles of crystals, or with those of magnets; whether they be made in contact with the skin, or above the clothes, or at the distance of half a span, a yard, or even more; in all cases the same *kind* of effect will be produced, only its amount will diminish as the distance is increased.

The influence, therefore, of the unlike-named odic emanations from another source on the system of the sensitive constitutes the essence of what is called magnetization or mesmerisation. When the passes are made in absolute darkness, the sensitives see the flaming luminous pencils from the fingers passing along their person; they see, moreover, on the places to which these flames directly point, a luminous spot appear on the surface of their body, which follows the course of the hand that makes the pass. From this luminous appearance, as well as from the cool sensation, it follows that

the operator exerts a stimulus on the organism of the patient, —which stimulus must be regarded as a most important one, that the od which flows out of the former with blue light, acts on those parts which possess the red odic light, and stimulates these (that is, the unlike-named parts) in a peculiar and very remarkable way. And since the human body is a powerful source of od, and consequently odic influence has a great share in its inmost peculiarities, it is easy to see how odic passes may strike deep into the physical and mental economy of man. The production of sleep or of restlessness, beneficial or injurious influence on diseased states of the system, effects produced by “imposition of hands, passes and the like,” are not therefore “a miserable labyrinth of lies, imposture and superstition,” as a certain authority has ventured to pronounce them;* but are physiological facts quite according to natural laws, and well grounded on experience and observation. It is only those who have never taken the trouble to test them, who can permit such immature judgments on the subject to escape them.

But if you ask me for the actual advantage derived by medicine up to the present time, from the method of odic passes, I am indeed convinced that this advantage may become inestimable, when the physical and physiological history of od shall have been fully developed; while I must confess that at present it appears to me both limited and insecure. If we read of or listen to the magnetizers, they are still, as Mesmer was 80 years ago, able to cure almost all diseases. Every physician, to whatever school he belong, imagines, when the patient recovers, that he and his art have cured him; why then should not the magnetizer be equally satisfied? We know, indeed, that out of twenty who are cured, nineteen recover spontaneously or in spite of the doctor. But this much at least I have found established, that, on every spot of the body where contact or passes are made with unlike-named parts, an intensification of vital activity is produced, and this not merely superficial but such as soon penetrates to the deepest seated organs. Wherever, therefore, local debility or numbness exists, there we can introduce life and increased activity. This is a great and comprehensive general result, which sagacious physicians will know how to appre-

* M. Johannes Mueller, in his *Manual of Physiology*. We erroneously ascribed this disgraceful conduct and deplorable ignorance to M. Dubois-Reymond at p. 125. The equally bad language used by the latter was not against mesmerism, but against the views of Reichenbach. M. Dubois-Reymond is an imitating and humble disciple of M. Mueller: and detests mesmerism and odism equally. See Reichenbach's Preface to his Second Edition of P. 1.—*Zoist*.

ciate. In particular, I regard the influence of od on spasmodic affections as decided; I have, times out of number, at will excited or repressed spasm. But when I have seen physicians operating, I have observed that, with few exceptions, they used motions so opposed to a rational principle of application of a force like od, that it was impossible to expect any benefit to the patient.* Without any knowledge of the force of its laws, and by mere groping in the dark, what could we hope to see achieved? We may trust, however, that when the nature of od and of its relations to the other forces of the living organism shall have been ascertained by accurate researches and brought into a scientific form, physicians will begin, instead of the chance work hitherto employed, to bring under fixed laws the action of od in the diseased body, and thus to procure for mankind some real benefit from these wonderful influences, from which the world has so long and so justly expected it.

LETTER VIII.

Chemical Action.

I have now explained to you what is understood by animal magnetism; it is not a truly magnetic but an odic action on the human body, which may be exercised by numerous other sources of od, quite as well, frequently better, than by the magnet, which acts only as a source of od and not as a magnet. We shall here drop the inappropriate term of animal magnetism, which arose at a time when men had the most obscure and confused ideas of these things, and is no longer compatible with the present state of our knowledge. But before I lead you deeper into the subject in this direction, I must make you better acquainted with the real importance and extensive diffusion of od as a natural force.

You are acquainted with it, as flowing perpetually and

* The ordinary method here employed, which has evidently been derived from experience, is not by any means so irrational as the author seems to suppose. The two hands of the operator are slowly moved down the unlike-named sides of the patient, so that the effect is the combined result of the odic influence of both hands. A few such passes often produce the mesmeric state. Again; the action of upward passes, in arousing the patient, is strictly according to the physical laws of odic excitation. It is perhaps not going too far to say, that in the case of susceptible or sensitive persons, no means of acting on the nervous system is nearly so powerful as the use of mesmeric passes.—W. G.

unchangeably, though from an entirely unknown origin, out of the poles of crystals; as flowing also from a source, however, which is gradually enfeebled and finally dried up, from the poles of steel magnets; and lastly, as flowing from a temporary but living source, namely, from organized living structures. I shall now introduce you to od, which suddenly blazes up, and is soon again extinguished; that is, to the od evolved in chemical changes, or from *chemical action*, which we must here distinguish from *chemical attraction* or affinity, the latter being the force that produces the former.

If you open a bottle of champagne in the dark before a sensitive, he will be astonished and delighted to see a stream or beam of fire following the flight of the cork from the mouth of the bottle to the ceiling. The whole bottle also will appear bathed in a bright white glow, as if of shining snow, and a luminous wavy cloud will play over it. As you see nothing of all these splendid fireworks, you know that this must be an odic phenomenon, and if you would enquire into it you must follow me in a few experiments.

Throw a spoonful of powdered sugar or of decrepitated salt (still in absolute darkness) into a glass of water. The sensitive, who previously saw little or nothing of either, will now see, especially when the mixture is stirred, that the water and the glass immediately become luminous. If he hold the glass in his left hand he will feel it become very cool. Hence mere *solution* evolves od, or is a source of od. Now place a wire of iron, copper or zinc, in a glass with diluted sulphuric acid. The wire will exhibit throughout a kind of glow, and a luminous appearance will issue from its upper end, like the flame of a candle, but incomparably feebler in luminous intensity. Above, this flame passes into a feebly luminous smoke or vapour, mixed with many small sparks which stream upwards. The wire will feel to the sensitive left hand much colder than it was before. The act of chemical *dissolution*, as distinguished from that of simple solution, is therefore also a source of od. Next make an effervescing draught. First, dissolve in the dark the bicarbonate of soda in half a glass of water, it will at once become luminous (to the sensitive). Dissolve the tartaric acid in another half glass of water; this will become also luminous, and even more so than the first. When both have ceased to shine, after a few minutes, mix the solutions together. Instantly the mixture will become brightly luminous; it will feel icy cold to the (sensitive) left hand, and a large, whitish, feebly shining cloud will rise above the glass. Here, chemical *decomposition* (along with *combination*, W. G.) evolves od abundantly and energetically.

Prepare a solution of acetate of lead, and add to it one of alum; the whole liquid will at once become visible in the dark. Bring the two wires of a voltaic apparatus into a vessel of water; as soon as the decomposition begins, the sensitive will see the water become gradually more and more luminous while the vessel feels cold to his left hand. All chemical changes, therefore evolve od; chemical action is an energetic source of od, suddenly excited but quickly again subsiding, as the play of chemical attractions comes to its natural termination in the repose of equilibrium.

When the stopper is removed from a phial of alcohol, or better, of ether, of caustic ammonia, or, best of all, one of pure eupione (a volatile carbohydrogen, formed in the destructive distillation of organic matters) of Sp. G. 0.65, in absolute darkness, and if the air be still, and care be taken to avoid disturbing it by the breath, the sensitive person sees a column of light rise from the mouth of the phial, and this, more rapidly in proportion to the tension of the vapour of the substance. At the same time the liquid in the glass becomes luminous. Not only, however, substances, which evaporate so rapidly as those above named, but others less volatile, and even mercury, with its very low tension, send up a luminous vapour through the opening of the phial. Solids such as camphor, and above all, iodine, give out a brightly luminous smoke or vapour, and become also themselves luminous. Hence evaporation, even spontaneous, and consequently also, distillation, go on with a continual evolution of od.

Every fermenting saccharine solution is thus luminous, and the bubbles of gas rise in it like glowing pearls of light. The juice of the grape, during its fermentation, is such a liquid, in a state of chemical activity, and is constantly luminous in the dark to sensitives. You can now explain how your champagne appeared to be resolved into fire and flame.

But putrefaction is also a process analogous to fermentation, and hence all putrescent matter is luminous. This indeed, we all know, in the shape of what is called phosphorescence; but we have not yet shewn how closely this is allied to odic light. When we, who are not sensitive, are unable to detect a trace of light in putrescent bodies, sensitives yet see them in the full odic glow.

Since we are occupied with putrefaction, we are not far from the dead. Follow me for a moment into the realms of the departed, on my promise to bring you back soon, and enriched by an instructive glance into their nocturnal activity.

You surely know that the departed souls wander for a time, in a fiery shape, over their graves, till they have thrown off, or expiated all of earth that still adheres to them, and have thus attained everlasting repose? You look doubtfully at me as I ask this; but I am in earnest; for these spirits or ghosts are seen, and abundance of witnesses will testify to the fact. But you have no doubt heard from your nurse that it is not every one who has the gift to see the ghosts or souls of the departed, and that only certain people have been selected for the privilege of beholding them. All this struck me forcibly, when I was trying good sensitives with putrescent animal matter. I wished to try whether I could not make acquaintance with the dead in their fiery shapes. Mdle. Leopoldine Reichel consented to go with me on a very dark night to the churchyard of Grünzing, near Vienna, not far from my residence. She saw, in fact, on several graves, fiery appearances. Being subsequently taken to the enormous cemeteries of Vienna, she saw a number of graves covered with moving lights, which moved uniformly back and forwards, almost like dancers or lines of soldiers. Some were tall, and almost like men, others smaller, and creeping along the ground like dwarfish goblins. But all of them were over the newer graves, the old ones having no fiery sentinel. Mdle. Reichel went timidly towards them; at her approach, the human forms melted away, and she saw that they were nothing more than luminous clouds, such as she had seen a thousand times in my darkened chamber. She went still nearer, and saw only a feebly luminous vapour; she even was bold enough to enter the vapours, which reached to her neck; and she could cause them to yield and flicker by the motion of her clothes. Thus the dances and military exercises over the graves were resolved into the effects of the wind or of currents of air, which played uniformly with all these lights. Another time, I sent four sensitives to the cemetery at Sievring. It was so dark, that several of them fell down in going thither. But they all saw the ghostly appearances more or less brightly, according to their degrees of sensitiveness. They saw these like luminous air over new graves; and one having drawn lines with a stick on one such grave, the lines remained visible in a stronger light. Now what is all this? It is nothing else than the putrescent miasms, given out by the graves, and which rise into the air over them, where the wind plays with them, and fear interprets their motions as the dances of ghosts. It is carbonate of ammonia, phosphuretted hydrogen, and other products of putrefaction known or unknown, which

in evaporating, evolve odic light. As soon as the putrefaction is complete, the lights cease to appear, that is, the guilt of the dead has been expiated.

But now, my dear friends, we have an apology to make to our old women, an injustice towards them to make good. The fiery spirits over graves exist in truth, and their presence cannot be denied; this we must concede, *nolentes, volentes*. Nay we must, with shame and contrition, confess, that these ghosts, as the old ladies aforesaid always told us, cannot be seen by all, but only by certain chosen and privileged persons, that is, by the sensitive. It is not their fault, I mean that of the old women, that we have so long been unable to comprehend what has been steadily asserted for many centuries.

(This ought to serve as a good lesson to us, never to reject statements of facts merely because they have been somewhat disguised by ignorance. Men of science ought long since to have separated, in this case, the well attested fact of the luminous appearances over graves, from the ignorant theory which ascribed it to ghosts or spirits; instead of rejecting the fact because of its dress. Had they done this, we should, long ere this, have been well acquainted with the odic phenomena, and with the important fact of the existence of sensitiveness. This is by no means a solitary case; for it is certain that all firmly established popular beliefs, however apparently absurd at first sight, however disguised by passing through centuries of tradition, were originally founded on a true observation of some natural fact. Let us carefully avoid the error of the wholesale rejection of such popular beliefs, and endeavour, in every case, to discover the truth on which they rest, which, as in the above example, may be of the highest value.—W. G.)

LETTER IX.

Sound. Friction. Running Waters.

In my last letter we attacked superstition, after hunting it out in a lurking place where it had lain concealed for ages. We shall to-day inflict on it another similar blow. Let us further examine the extent in which od is diffused in nature. In October, 1851, I had the mechanic, Enter of Vienna, a person of middling sensitiveness, in my dark chamber, and wished to try, whether any relation could be traced between sound and od. I took a glass bell jar, held it by the knob, and struck it gently with a key. As it sounded, it became

visible and luminous. The harder the blow, the brighter was the light. A rod of metal or a horse shoe magnet, struck so as to ring, became more luminous than before. A metallic bell, of strong and penetrating tone, being struck for some time continuously, became so luminous, that a bright stream extended throughout the room, and was seen by all sensitives. When the bow was drawn across the strings of a violin, not only the strings, but the entire sounding board, became luminous. Sounding bodies were not only themselves in a glow of odic light, but they also diffused a brightness around them, and appeared as if surrounded by a halo or the glory of a saint. When I struck a glass with a knife as we sometimes do, in the absence of a bell, to summon a servant, the glass acquired a covering or external layer of light, which was brighter as the tone given out was more acute. The light exhibited a perceptible tremor, like the sound itself. The spot struck was invariably the brightest of all.

I now caused sensitives to place their hands, separately, within bells or bell jars, avoiding contact; and when I now struck the bell so as to produce the sound, the left hand felt a cool, the right a tepid influence. Here the odic sensations were produced, and this in the sense of the blue solar ray, of the upper crystalline pole, and of the northward pole of the magnet. I had, in short, the satisfaction of discovering, in sound, a new and very powerful source of od.*

Another time I investigated the subject of friction. In July, 1844, I gave to Mdlle. Maria Maix a copper wire in her left hand, to the farther end of which I had attached a small board. When I rubbed a similar board on this one, warmth flowed through the wire into the sensitive's hand. When, in the dark, I rubbed the wire itself on a grindstone in the turning lathe, the whole wire acquired the odic glow, and clothed itself with a luminous halo; while from the end fur-

* It would be very desirable to ascertain the effect produced on sensitives, in the dark, by musical sounds, in the forms of both melody and harmony. It is very probable that both consecutive sounds, as in melody, and sounds combined in harmony may prove still more powerful sources of od, and that this may have some connection with the action of music on the system. Those who feel music deeply must often have observed, that passages of exquisite melody, and rich, full harmonies, produce sensations which though delightful, almost approach to those of faintness, and that the listener trembles and turns pale under the pleasing influence. This is not unlike some of the effects of the odic current; and it is well known, that persons in the mesmeric state, who are always sensitive, are peculiarly susceptible to musical impressions.—W. G.

thet from the grindstone there rose a light like the flame of a candle. As another test, I took a barometer tube of glass, placed one end of it in a glass of water, and rubbed the other on the quickly revolving grindstone. The whole tube, as well as the glass of water, became luminous. All sensitives found the water, on tasting it, tepid, bitterish, and nauseous, and one whom I persuaded to drink off the whole glass, soon afterwards was attacked with violent and repeated vomiting. It was therefore beyond a doubt that od is abundantly and vigorously developed by friction.

The application of this observation led to a result which I feel sure will give you pleasure. I wished to ascertain whether the friction of liquids also evolved od. And I found, in fact, that closed glass vessels, containing alcohol, ether, oil of turpentine, creosote, &c., all became, with their contents, luminous, when shaken in the dark. Water also, when shaken in stoppered bottles, became luminous, and felt tepid to the left hand of sensitives, but when at rest, it became in a few seconds invisible, and from the reaction felt cool to the left hand. A strange idea now occurred to me: do not be alarmed, but it was neither more nor less than the despised *divining rod*; while the water seekers, the spring finders, rose to my remembrance along with it. If, thought I, water when shaken evolves od, may not perhaps running water do the same? To test this, I wrapped up part of a glass tube thickly with paper, gave the covered part of it into the left hand of sensitives, and poured water down the tube out of a glass vessel through a glass funnel, in a continuous stream. All the sensitives felt that warmth came through the paper as long as I poured, and that coolness returned as often as I ceased to pour the water. When I made the experiment in the dark, the water in the funnel first, and then along the whole tube became luminous. There was no doubt, then, that water, in merely flowing through a tube, developed od; and my hope was strengthened. I now took Mlle. Zinkel, who was of middling sensitiveness, out to the park which surrounds my country-house. I knew the direction of a pipe, conveying water, which is carried under the surface of a large forest meadow, but is quite invisible on the surface. I now caused my sensitive to walk slowly across the meadow, in such a direction that her path must cut the line of the water pipe. When she drew near it, I saw her stop in her progress, step backwards and forwards, and finally stand still. Here, she assured me, she felt, up to her knees, especially in the left foot, a disagreeable tepid sensation, which had not occurred in any other part of the meadow. She was standing,

in fact, precisely over the water pipe, which brings the water of a spring from a distance of nearly two English miles to my farm. I repeated this experiment with several other sensitives, all entirely ignorant of the existence and situation of the pipe, and always with the same result. Here, then, the divining rod rises from the deep degradation to which ignorance and unmerited ridicule had reduced it! Not perhaps, indeed, the rod itself; for that may have been but the dress in which the truth was disguised; but so much the more certainly the inmost nucleus of truth, which lay concealed within it, and which has been hitherto unable to obtain acceptance with mankind. It is nothing else than the action of the od set at liberty by the friction of the moving water, on the sensitive nervous system.

Monsieur Sourcier,* in France, the celebrated spring seeker, or rather spring finder, who is sent for to all parts of the country, and has brought the discovery of springs of water to an admirable degree of practical perfection, is doubtless nothing else than a highly sensitive person. As often as he passes over subterraneous running water, he perceives its odic influence on his excitable frame; he can, according to the greater or less stimulus, conclude as to the less or greater depth of the water from the surface, and has acquired, by practice, so much dexterity and certainty in this, as to have secured the admiration and gratitude of half the French people. His mystery, which has always been an enigma to himself, and which he was quite unable to explain, is now cleared up, and we shall probably soon have, both in Germany and in England, hundreds of spring finders, male and female, since all highly sensitive persons will be found, after a little practice, highly adapted to this occupation. From henceforth, the divining rod is no longer a mystery, and is the common property of mankind.

LETTER X.

Heat. Electricity. The Material Universe.

It is unnecessary for me to point out to you the part which those powerful agencies, heat and electricity, must play in reference to od. But here the matter becomes rapidly so complicated, that I see no room for it within the narrow

* Surely this must be a name indicating the profession of this individual, and not his real name. I have read of another name, whose owner is perhaps called M. le Sourcier.—W. G.

bounds of these letters, and must therefore confine myself to a few facts, very briefly stated. If you bring a pan of glowing charcoal towards a highly sensitive person; or if you set fire to spirits of wine before him; or if you place him in front of a wood fire, at the distance of some paces; or if in front of him you throw some globules of potassium into water, and then ask him what the sensations are which all these combustions excite in him, you will no doubt expect him to answer, Heat, or warmth. But both you and he will be astonished, you to hear and he to feel, that coolness, not warmth, is the predominating sensation. Now give him a rod of light wood, about a yard long; let him hold one end in his left hand, and set fire to the other; he will find that as it burns it becomes cold in his hand at the other end. Next give him a bar of iron, a glass rod or a porcelain tube, and let him, holding one end of these in his left hand, heat the other over the chimney of an Argand lamp; he will shake his head, and tell you that they all become cold to his hand. The explanation of this apparent anomaly in the laws of heat is simply this: that the heating of substances, as well as the act of combustion, develops od. Conduct one end of a metallic wire, of the thickness of a straw, into the dark chamber through a hole in the door, excluding carefully all external light. Now heat the outside end of the wire over a charcoal fire; as soon as this is begun, the sensitive in the dark will tell you of the appearance of a small bright flame from the end of the wire beside him.

Without dwelling longer on this matter, although it be one of great importance, I must hasten on to electricity, and dismiss that also in a few brief sentences. The predominating sensation perceived by all sensitives, where brought close to bodies highly charged with positive or + electricity, is coolness. But an electrophorus, when rubbed with fur, gives a tepid sensation, while the fur emits coolness. If you strike a cake of resin strongly with a fox's brush in the dark before the sensitive, and cause him to look at it from the side, he will tell you that he sees a flame-like undulating light rise from it, generally to the height of about eighteen inches. The brush looks like a roller of white light. After a few minutes the flame of the resinous cake disappears; but while it plays it gives off a luminous smoke, which rises to the ceiling, and there causes a large illuminated space, like that described in the case of crystals and magnets. I possess a very large electrical machine, which, with its support and the conductor, rests on the floor; the whole forming a bulky apparatus. When it is in repose, persons of middling sensi-

tiveness see hardly anything of it in the dark; but if the plate be set in motion, although so slowly that ordinary electric light is nowhere visible, the whole apparatus notwithstanding becomes visible in white odic light. Some sensitives compared it, strangely enough, with a cartload of quick lime, which it appears presents to them an entirely similar appearance. A charged Leyden phial appeared throughout luminous. A long iron wire, passing through the dark chamber, with both ends outside, through which I passed, from without, the shock from a Leyden phial, became, after each shock, white and luminous on its entire length for the space of four or five minutes. At the moment of the discharge, a brighter flash, as rapid as lightning, was seen by the sensitives to pass along the wire, and they were able to give the direction in which it passed, which was from the interior metallic coating to the exterior one. Of the voltaic battery I shall only here say, that the wire, when the circuit was closed, not only becomes itself visible, exhibiting the odic glow, but is also surrounded with a coil or screw of light, which rapidly moves round the axis of the wire. It might be supposed that this fact by itself (as well as that of the narrow stripe of red light near the violet end of the odic spectrum, formerly noticed,) would be sufficient to excite the liveliest interest of electricians and men of science generally. It is well known that, according to Ampère, the wire conducting the voltaic current owes its magnetic properties to a current of something revolving in the form of a coil or screw in continual motion round the axis of the wire. Now this conclusion, which Ampère and others have attained by an infinite expenditure of acuteness and sagacity in observation and reasoning, any sensitive child can, so to speak, lay hold of and describe as an object of sense, with all the accompanying circumstances. And surely at last there will be found some sensitive electrician, as I have already found at least a dozen sensitive physicians, who will see this beautiful phenomena with their own eyes. But how long it may be before the interest of these philosophers becomes roused, is more, I must frankly admit, than I can say.

Heat and electricity are therefore powerful sources of od; but I must renounce the idea of here explaining the numerous and varied phenomena to which they give rise.* Instead of

* The reader will find details on these subjects in my work already quoted, *The Imponderables in relation to the Vital Force*, of which two translations have appeared in England.

attempting this, I shall introduce you to the last and most important of the sources of odic influence.

M. Anschütz, a captain in the Austrian army, a good sensitive of the middling degree, was confined to bed by illness in Bâden. At this time his sensitiveness had become very much increased in consequence of his indisposition. While lying sleepless on his bed, it struck him that whenever the nights were very dark he saw the lock, the hinges, and other metallic parts of the door opposite to him, while yet nothing else was visible in the room. He recognized that these objects gave out a light; that they were self-illuminated. Others, but these of the highly sensitive class, saw all metallic ornaments on furniture, all locks, all gilt objects in their rooms, nay, every nail in the wall, shining, and giving out either small flames or luminous smoke. I now arranged a pattern card of several metals, which were found by all the highly sensitive to be feebly luminous, some more, others less so, but all were visible. A glass cabinet filled with silver plate appeared, in the dark, and the more decidedly the longer the sensitives remained in the darkness, full of a delicate fire. When I tried other substances, such as charcoal, selenium, iodine, sulphur, all these were also found to be luminous. As in the case of phosphorescence, the aspect of these bodies was like that of red hot matter, so that they appeared translucent, and the sensitives could see into them. Besides this glow, the highly sensitive saw round these bodies the same flame-like emanations, terminating in luminous smoke, which has already been described in connexion with other concentrated emissions of od. Here, as there, the flame could be set in motion, and made to flicker by the breath or by currents of air, and in many cases illuminated the fingers which held the substances. In the colour of the light these substances were by no means alike, and this supplied a sure means of controlling the accuracy of the statements made by the sensitives.* Thus everything made of copper appeared red hot, and clothed in a green flame; tin, lead, palladium

* The reader will at once see that this form of experiment confirms what was said in a former note. If a large number of sensitives be separately examined as to the colour of the light from many different bodies, and if, while quite ignorant of what the others have said, each give the same answers, the conclusion is irresistible, that these colours are external and objective, not internal and subjective, or fanciful only. Were the latter the case, such perfect agreement as is actually found would be both morally and physically impossible.
—W. G.

and cobalt were blue; bismuth, zinc, osmium, titanium, potassium, were red; silver, gold, platinum, antimony, and cadmium, white; nickel and chromium, greenish with a tinge of yellow; iron almost variegated, with rainbow colours; arsenic, charcoal, iodine and selenium were red; sulphur was blue, and this substance was even frequently seen by sensitives of the middling degree to be blue. Compound bodies also were luminous, and some remarkably so; for example, theobromine was white, parabanic acid of a bright and beautiful blue; quicklime, red. I placed several hundred chemical preparations in a closely arranged portable collection, kept it in the dark (to avoid all chance of phosphorescence), and only opened it in the darkness of the dark chamber. Those of middling sensitiveness saw only some substances, but those of high sensitiveness saw all without exception shining more or less brightly. Even the stone walls of the dark chamber, after the sensitives had been very long in the dark, appeared in a delicate white light, and this at last reached such a point, that my sensitives saw everything in the room as in a kind of twilight, and even took me, who could see absolutely nothing, by the arm, and led me with perfect certainty about the room among my apparatus.

Thus all things are luminous; literally all. We live in a world full of luminous matter. As we have in the sun a very intense emanation of light, so, on the earth, does a very feeble luminous emanation proceed from everything that surrounds us. The bodies which shine most feebly are those of light and porous texture, such as cotton goods, woollen cloth, wood, or loam; all stones shine distinctly; among amorphous bodies, the metals and the simple bodies generally give out the brightest light. This source of light, namely, from all material bodies, is of lower and feebler intensity than all those previously mentioned, but it is, on the other hand, to compensate for this, infinite in extent.

And this light is odic? It is; because it has all the character of odic light, and produces the peculiar sensations of all forms of od. Place any metal, or sulphur, iodine, charcoal, or graphite, on a small board, say of limewood, and cause very sensitive persons to hold over it the hollow of the left hand; you will hear that they are affected by it with agreeable coolness, or unpleasant warmth, and most powerfully by those which give out the brightest light, most feebly or not at all by those whose light is feeble. Or give to them alternately, to hold in the left hand, with or without gloves, bodies of all kinds, alone, or in bottles, solid, liquid, or gaseous; they will feel each differently, cooler or more tepid, more unplea-

sant, or more grateful, and often with peculiar effects, belonging to certain bodies. Try in this way sulphur, bromine, bichromate of potash, oxygen gas, arsenic, mercury, or copper. All will produce some effect, and the sensitives will be able to distinguish, and even to classify all according to the odic sensations they produce.

Not only, therefore, does od, in a concentrated form, flow from special sources, but it is also a universal property of natural bodies; an unequally, but universally diffused dynamide, or imponderable, just as heat, electricity, chemical attraction, gravitation, and the like, are. It penetrates and fills the frame of our universe in its smallest as well as in its greatest parts.

LETTER XI.

Examples from the Material World.

Do you still remember how I told you that frequently the fairest maiden shuns her looking-glass? You will have obtained, from my last letter, the explanation of this strange fact. Quicksilver is one of those metals which causes in sensitive persons the most intense sensation of unpleasant warmth. If a sensitive approach the surface of a large mirror, he feels over the whole body the painful action of the mercury as it were poured over him. It is as if a nauseous tepid breathing played upon him; he feels as if repelled and driven back: and if he resolves to defy this influence, he is attacked by pain at stomach, nausea, head-ache, even vomiting, and is compelled to remove from before the glass. This becomes so intensified by repeated experience, that highly sensitive persons cannot approach the mirror without shuddering, and cause it to be covered up if they cannot remove it.

We may also glance back to the dislike of spoons made of packfong, argentan, German silver, Chinese silver, and similar alloys. Copper, which is the chief ingredient of all of these, is a peculiarly intense odic body, having a very strong tepid and offensive influence. It may be silvered as thickly as we please; all is in vain; the odic action of the copper passes through, so as to become intolerable even to those of middling sensitiveness, and in the highly sensitive often to cause pain at stomach and spasms of the tongue and mouth. I have often been told by sensitive ladies, that they can wear no gold ornaments, which are painful and distressing to them; that they cannot use a metallic thimble, but must have one of ivory; that they can use no steel corset

plate, no steel comb, nay, not even steel hair pins in their head dress ; and all this entirely on account of the tepid and nauseous odic action of these bodies.

To sensitive female servants, occupied in domestic matters, brass mortars, copper stewpans, above all, metallic smoothing irons, are objects of aversion and horror. The respected manufacturer, M. J. Fichtner, of Azgersdorf, near Vienna, a good middling sensitive, has banished from his kitchen all brass utensils ; for he cannot endure food or drink prepared in vessels of brass or copper. In the case of the highly sensitive, we may conceal metals under paper, linen, or any other light covering ; but they can always, without contact, from the mere sensation in the hollow of the left hand held over them, point out the spots where the bits of metal lie. Now does not this involuntarily recall to you the ninth of these letters, in which I spoke of running water and of M. Sourcier ? Suppose there lay in the ground, not very far under the surface, in a cellar, for example, metals or money, buried in considerable quantity, there can be no doubt whatever that a highly sensitive person would detect this by the sensations produced, sooner and more easily than those of middling sensitiveness did the running water in my park. Take now the case of a vein of lead glance, copper pyrites, or red ore of antimony, lying not far from the surface, and such veins often occur but a few feet below the turf ; a highly sensitive person, walking over the ground with some attention, would, as you cannot for a moment doubt after what has been said, perceive the sensation, and point out accurately the spot where the ore lies. Even other matters, such as the outcrop of coal beds, must act on such persons differently from the sandstone or the slate clay, in which they are stratified. The sensitive, if he have previously noticed and become familiar with the sensations caused by masses of coal, will at once discover when he passes over such a stratum. Ordinary people will perceive nothing whatever, but the highly sensitive will say with full confidence, " here or there lies under the soil this or that mineral," and on digging, the apparent miracle will be found true. This has hitherto appeared the more astounding, because the ore-finder himself has been utterly unable to account for his success even to himself, and far less to others. The mystery is now no longer such ; it is simply the purely physical influence of the odic dynamide on the human (sensitive) nervous system. It acts like an obscure sense, of which we can give no explanation, and a number of instinctive phenomena in the lower animals will ultimately be explained in the same way

as I now explain the secret of the metal and ore-seekers. And now you have the last mysteries of the divining rod, not indeed of the rod as such, taken literally, with its bendings, turnings, and pointings, (for all that was probably only the *hocus pocus* added for the sake of the curious many, to whom the wonder-worker was obliged to give something tangible,)* but the true nucleus of the matter, hitherto deeply buried, but now brought to light.

You see from this what highly important practical value sensitiveness must acquire, and what a part it has yet to perform. The sensitives, at whose extreme point we find the cataleptic, somnambulists, and lunatics, will soon be sought for, well paid, and reckoned benefactors to their neighbours, their district, their country. This discovery promises first of all to give a powerful impulse to mining enterprize; not only in the discovery of new veins, &c., but in the internal working of existing mines; it will enable us to ascertain when the vein or bed fails, or shifts, or is exhausted. Whither shall we turn, to open new excavations? Where shall we find again the lost vein, in the vertical or in the horizontal rock? In all such matters, the most rational system too often leaves the miner in the dark; and it is certain that very often a sensitive, in some degree practised in discriminating odic sensations, will at once assist the miner, and put him on the right track.

The sensitive feeling, or sense for the odic influences, is capable of remarkable development and improvement by cultivation. When I try new sensitives, their statements are occasionally strikingly variable. But after two or three sittings, all becomes clear and precise. Longer practice, however, gives more distinctness and readiness, and I have some middling sensitives, who, after six or seven years familiarity with odic sensations, have acquired a certainty in discrimination often superior to that possessed by the highly sensitive, when new to the subject. Such persons will hereafter be found most useful in reference to the adulteration of goods. Even now a sensitive can easily distinguish pure gold or silver from that which is alloyed with copper. But the sense can be developed for mixtures of all kinds, so much so, that the

* I am far from certain, that the rod itself is so utterly devoid of importance as is here stated. When we consider that all matter is odic and affected by od, including plants and wood, there may be something more. The author has of late turned his attention to the motion of tables, and has obtained very interesting results, which I hope to be able hereafter to communicate.—W. G.

drugs in an apothecary's shop can be so examined as to teach us whether they retain or have lost the active principles. And I shall perhaps hereafter shew you what astonishing results may be obtained by applying the sensations of healthy sensitives to the examination of diseased states.

(These Letters will be concluded in the next Number.)

IX.

SUUM CUIQUE.

The Protest and Petition of James Esdaile, M.D., Surgeon H.E.I.C.S., to the Members of the American Congress,

RESPECTFULLY sheweth,—That the writer, a British subject, and a surgeon in the East India Company's Service, has read with great astonishment the following statement in a Report of the Select Committee appointed by the United States Government, to decide who discovered the anæsthetic virtues of ether, so that Congress might bestow upon him a reward of 100,000 dollars. The Report says :—

“ At various periods, and in various ages, hope has been excited in the human breast that this great agent (the means of producing insensibility to pain) had been found ; but all proved delusive, and hope as often died away, until the discovery now under consideration burst upon the world from our own country and in our own day. Then, and not till then, was the time-cherished hope realized, that the knife would lose its sting, and that blood might follow its edge without pain.”

In defence of truth and justice, I must take the liberty to inform Congress, that this statement is not only incorrect, but is perfectly untrue, and that your Committee have been grievously misled by culpably ignorant or corrupt witnesses,—corrupt to the extent of suppressing important evidence opposed to what is stated in the Report. In support of this assertion, I have respectfully to represent to Congress, that in April, 1845, having succeeded on the first trial in performing a painless operation upon a person in the *mesmeric trance*, I prosecuted the subject still farther, and with such success, that in eight months I had performed seventy-three painless operations, many of them of the gravest description ; an account of which was published by Messrs. Longmans and Co., London, in 1846. This work is called *Mesmerism in India*, and was immediately reprinted in America. In July, 1846, I reported to the Government of India, that I

had performed upwards of one hundred painless operations, and offered "to satisfy any number of persons, in whom the Government had confidence, of the truth of my statements." The Government hereupon appointed a Committee to report upon mesmeric operations to be performed by me in their presence. Six severe operations were performed by me in the presence of the Committee during a fortnight that they sat, and the Committee arrived at the following general result on the question of pain during the mesmeric surgical operations witnessed by them :—

"That in three severe cases, there is no proof whatever that any pain was suffered ; and that, in the three other cases, the manifestations of pain during the operation are opposed by the positive statement of the patient that no pain was experienced."

The Government in remarking upon the Report of the Committee to the Chairman, said :—

"So far has the possibility of rendering the most serious surgical operations painless to the subject of them been, in His Honor's opinion, established by the late experiments, performed under the eye of a Committee appointed for the purpose, as to render it incumbent on the Government to afford to the meritorious and zealous officer, by whom the subject was first brought to its notice, such assistance as may facilitate his investigations, and enable him to prosecute his interesting experiments, under the most favourable and promising circumstances. With this view, His Honor has determined, with the sanction of the Supreme Government, to place Dr. Esdaile, for one year, in charge of a small experimental hospital, in some favourable situation in Calcutta ; in order that he may, as recommended by the Committee, extend his investigations to the applicability of this alleged agency to all descriptions of cases, medical as well as surgical ; and all classes of patients, European as well as native."

During the year of experiment, forty capital mesmeric operations were performed in the Mesmeric Hospital, and at the end of the year, my success was acknowledged in a minute of the Governor-General in Council, and I was rewarded by being made a Presidency Surgeon of Calcutta that the natives might continue to enjoy the benefits of mesmerism. *So that painless surgery by means of mesmerism had been reduced by me to a regular every-day system in Bengal, long before ether had been heard of.* Of which fact, Congress may still farther satisfy themselves, by referring to Dr. Hufnagle, Consul for the United States, at Calcutta, who in October, 1846, assisted at the removal of a scrotal tumor weighing 103 lbs. ; of which the patient was quite unconscious, and ultimately perfectly recovered.

The simple and notorious fact is, that painless surgery by means of mesmerism, years before ether was heard of, was as common in my hospitals as it has since become in Europe under the influence of chloroform, and nearly three hundred capital mesmeric operations had been performed by me before leaving India, two years ago.

This being the actual state of the case regarding the history of painless surgery, the American Congress will perceive that I am fully justified in asserting that their Committee have been misled by ignorant or corrupt witnesses; and that, however deserving of reward the discoverer of ether may be, he was only copying by a drug what had been already done by myself and others, by a much safer and pleasanter natural power mercifully implanted in the human constitution. Congress will, I doubt not, be indignant at the daring and unprincipled suppression of evidence that I have exposed to them, and will be at a loss to imagine the motives for such an offence. As politicians, the members of Congress must be aware of the perverting, distorting, unfair representations of party spirit, by which history itself has become "*a lie*," according to a celebrated English statesman. Unfortunately this vice is not confined to politics, but exists in all professions, and in an intensely disgraceful degree, I lament to say, in that of medicine.

Mesmerism from its birth has been excommunicated by the doctors without knowledge or examination, and all the medical journals having rashly and ignorantly pronounced against it, afterwards conspired together in defence of their wrong doing, and trusted to extinguish the obnoxious doctrine by keeping the medical profession and the public in total ignorance of the matter. They have hitherto succeeded so well in this, that it is possible the medical witnesses examined by your Committee may only have been labouring under the most gross ignorance in giving their evidence; but the American Congress will not lower itself so much in the eyes of the civilized world as to adopt the verdict of an ignorant and incompetent jury. If, on the other hand, it shall appear that important evidence has been deliberately suppressed by the witnesses, then the world will expect that Congress in its wisdom and justice will repudiate the Report of its Committee, and severely punish those who would have misled it.

It is with no intention of competing for the *dollars* in question that I have taken the liberty to address you, (although the man who proved that painless surgery could be practised on a whole people, might look for some reward,) as

these seem irrevocably destined to "one of three citizens of the United States," who had the sense to seek for some drug by which to imitate what I had already done by mesmerism. But in the new judicial inquiry recommended by the Committee, to determine which of my three imitators is to be the lucky winner of the dollars, I respectfully petition Congress to be permitted to adduce proof in support of what I have now advanced, by which an honourable opportunity will be afforded for correcting the errors in the Committee's Report, and Congress will be saved the shame of sanctioning by its high authority another of the lies of history.

I have the honour to be,

Your most obedient servant,

JAMES ESDAILE, M.D.

Fairmount, Perth, Scotland,
8th August, 1853.

. In connexion with this flagrant dishonesty, we remind our readers of Article 11 in our last Number.—*Zoist*.

X. *Cure of a case of severe pain, chiefly in the arms, with general debility, after the failure of legitimate treatment: cure of Spinal Irritation and Palsy of the Legs after the failure of legitimate treatment: cure of Palsy of the Face: and an instance of unquestionable Clairvoyance.* By Mr. S. D. SAUNDERS, of Clifton.

"You assure me solemnly that you do not tell the Medium anything: I declare unequivocally that you do. *It is the same in cases of clairvoyance: you tell all, and fancy you are told.* You do not tell it in so many words, but unconsciously you are made to communicate the very thing you believe is communicated to you."—*Leader newspaper*, March 12, 1853.

"When Bulwer and Dumas introduce clairvoyance as a part of their machinery and make the events depend thereon, doing so as if clairvoyance were an undoubted element in our human life, then the rebellious understanding *rejects as impertinent what it recognizes as false.*"—*Ibid.*, Dec. 11, 1852.

"*The calm verdict of reason is against the acceptance of the mesmeric marvels, and no amount of congruity or historic coherence will make reason accept them.*"—*Ibid.*, Oct. 2, 1852.

"In *The Zoist* for this month, in spite of *Dr. Ashburner's known connexion with the work,*" &c.—*Ibid.*, April, 1853.

Penrose Cottage, Clifton, Aug. 3, 1853.

Cure of severe Rheumatism of the Arms.

ABOUT the beginning of last spring twelvemonth, I was called to attend a young lady suffering severely from rheumatism, particularly in the arms. She was also labouring under ge-

neral debility, though, in all appearances, she was in perfect health, having an exceedingly ruddy complexion. *She had been for some time under our first physician, but obtained no relief,* and therefore determined to try mesmerism. At the first sitting I sent her into the sleep in about four minutes, and she remained unconscious for about three quarters of an hour. During this time I acted upon her spine and her arms. When she awoke she felt rather better. I continued to mesmerise her daily for about a month, and she then felt herself well, and has remained so up to this time.

In a note which I have this day received from her, asking me if it would hurt her to mesmerise a friend who was ill, she says, alluding to her own case, "I suffered particularly from pains in my arms. After the first sitting I was never unconscious, but in a state more like torpor than regular sleep: for though I felt I could not speak, I knew what was going on around me, and could hear very plainly what was said by persons in the room. I think, too, I ought to say that, though exempt from the acute rheumatic pains which I previously suffered, it is this winter and this year especially that I seem most fully to reap all the benefit I had derived from your mesmerism. For I have been perfectly free from pain and never felt better in my life than I do now, and I am very grateful.

"After I had been mesmerised four times I met my medical adviser when I was out walking, and, upon mentioning to him that I was being mesmerised for the rheumatic pains in my arms from which *he had not cured me,* and which I already felt were diminishing through the use of mesmerism, he made answer, '*You surely don't believe SUCH STUFF will cure you; it is HARMLESS ENOUGH:*' and, laughing, shook hands with me."

Spinal Irritation and Palsy of the Legs.

A medical gentleman brought me one of his patients—a lady suffering from partial paralysis of the lower extremities, for the purpose of being mesmerised. She came in a wheel-chair, and was unable to walk across my room without putting her hands upon the table and chairs. She had also pain at the top of the head, and considerable tenderness in the lower part of the spine. She also suffered from a sensation of sinking in the pit of the stomach. I tried to induce sleep; but rather increased, than otherwise, the irritability of her head. At her second visit I acted entirely upon the spine, and also at the third visit, without producing any beneficial result. Indeed the pain in the lower part of the spine

was augmented, and her walking remained just as bad as ever, though the pain in her head was somewhat relieved. From this time I made the passes from the upper part of the spine, over the hips and down to the feet, with occasional passes over the stomach. Improvement began to manifest itself; and in about three weeks the patient was able to walk comfortably without any assistance. Her digestive organs were much stronger, and the pain on the top of her head had quite left her.

Feeling so well, she relinquished mesmerism. But, about nine months afterwards, upon making use of a shower-bath, she suddenly lost the use of her limbs; and, upon being sent for, I found her as bad with regard to her walking as she was when I first attended her. I mesmerised her as before *for a week*, and again restored her; so that she was able to use her limbs with *freedom and comfort*.

But, about six or seven months afterwards, having suffered from influenza, she again found her limbs fail her, and I was called in a third time. After being mesmerised five or six times she was able to walk as well as she did before being taken ill, although her *medical attendant had told her that mesmerism would not benefit her, and that it would be a very long time before she could possibly hope to be able to walk*. During the time that I attended her, I gave mesmerised water, and (as has been the case with other patients) she found that, though no visible change in the taste of the water was perceptible immediately after my mesmerising it, it would become quite flat and disagreeable to the palate in about six hours afterwards.

I understand that no medicine was taken except some homœopathic during the third time that I mesmerised her. She is extremely sorry at not having been mesmerised earlier, as she would have been saved a great deal of suffering. She says that she is stronger and in better health than she had been for years.

During the sittings this patient generally occupied herself by reading either the newspaper or a book.

The lady does not wish her name to be mentioned; but I enclose a letter of verification from her.

Palsy of the Face.

A young female, of the name of Pippin, in the employment of Miss Sanders, of Alva House, Clifton Down, was early in the month of July last seized with palsy of the left portio dura nerve. Her mouth was considerably drawn to the right side: she could only half shut her left eye: she

could not frown with her left brow, nor blow out her right cheek : her speech was very much affected : and she felt giddy and ill.

In this state she was sent to a surgeon of considerable practice and ability, who gave her some medicine and applied a blister to the nape of her neck. I was also called in to mesmerise her, and succeeded in sending her into the sleep in about five or six minutes. I made passes over her left cheek ; and upon waking she found a slight degree of improvement in her articulation. But, as the blister was to be kept open for several days, it was deemed best to stop the mesmerism and see whether the disease would give way under the medicine and the blister only. I therefore did not see her again for a week, but, at the end of that time, I called and found her face and articulation just as bad as they were at the time mesmerism was discontinued : *not the least improvement had taken place.*

I therefore recommenced mesmerising her, and, at the end of about a month, during which time I mesmerised her some ten or twelve times, her face became straight, the other symptoms gave way, and she felt perfectly well again. I did not often induce the sleep, but devoted my attention to the face. After each sitting the paralyzed side would feel warmer and slightly sore.

Clairvoyance.

The Rev. Mr. Boutflower called upon me one day for the purpose of witnessing a few mesmeric experiments. I put a boy into the mesmeric sleep and shewed the usual phenomena of rigidity, catalepsy, attraction and repulsion, &c., both in the sleeping and ordinary waking state. I then mesmerised Mrs. Saunders, and, after many successful experiments in phreno-mesmerism, Mr. Boutflower asked her to describe to him the house in which he lived, many miles distant. We were both perfect strangers to him and knew nothing whatever respecting the locality of his residence. She described the house and grounds accurately, and said that no one was in the house but the servants. Upon this Mr. Boutflower said she must be wrong, for he had left parties in the house who were not likely to have gone out at that particular time. But she persisted that she was right, and said, "Oh ! I see a great dog at the door, like the one I used to see at Prior Park in Bath" (an Alpine mastiff). Mr. Boutflower said she must be wrong again, as neither he nor any person in the house had a dog of any kind. After a few more questions I awoke her, and Mr. Boutflower returned home. In

two or three days he again called, and stated that all Mrs. Saunders had said was perfectly correct : that the parties in the house had gone out at the time mentioned by her, and a large dog, belonging to a person living some little distance from him, had found its way to the door of his house and was lying down upon the steps.

About a week afterwards, Mr. Boutflower witnessed at my house a striking instance of the power of suggestion. A young person had come to me suffering from intense head-ache, caused in the following way. A gentleman in whose house she lived was one day mesmerising her, and she was just passing into the sleeping state, when a sudden ring at the door-bell made her start up with a most violent head-ache, and awoke her thoroughly. He was able neither to remove the head-ache, nor to send her to sleep again, as he attempted, in hopes of waking her up free from it. At last he sent her to me. I spent nearly an hour in trying to induce sleep, but without effect. I therefore told her to look steadily at me, saying that her head-ache was going away gradually, and that in a minute it would be gone. At the end of that time she declared the pain had quite left her. She returned to her home, and sent me word a week afterwards that there had been no return of the pain.

S. D. SAUNDERS.

NOTE BY THE ZOIST.

We should be glad to learn how Alexis Didier was *told* the information which he gave in the wonderful instances of clairvoyance detailed by Mr. Townshend in No. XXXVI. : or how his brother Adolphe was *told* the information which he gave in the instances detailed by Mr. Townshend in No. XLI. : how Mrs. Saunders was *told* the information which she gave in the instances detailed in the present Number : and how the writers in the *Leader* know "Dr. Ashburner's known connexion with *The Zoist*," which connexion is not and never has been. Will Mr. G. H. L. or Mr. H. S. explain these knotty matters to our readers?

XI. *A Report of the successful treatment by Mesmerism of the following cases:—3 of After-pains: 2 of supposed Cancer of the Womb: the confirmation of the permanent cure of a most afflicted sufferer: 1 cure of irregularity of the female system: 1 of severe Tooth-ache: 1 of intense Head-ache: 2 of severe acute Rheumatism: 1 of threatened Consumption: 1 of Œdema of the Lungs and general Œdema: the extraction of one tooth with only partial consciousness of pain.* By JOHN BATTISHILL PARKER, Surgeon, Exeter.

“ In June, 1798, Dr. Jenner, being satisfied with the result of his experiments, resolved to lay them before the public. And as he was a Fellow of the Royal Society, and accustomed to divulge his observations in science through that channel, he transmitted his manuscript to a correspondent who was in the confidence of Sir Joseph Banks, the President; and requested that it should be laid before him, not doubting that it would soon be printed in the *Philosophical Transactions*. Jenner had already contributed several articles to that celebrated collection; in one of these he had fully disclosed the natural history of the cuckoo, which marked him out for a man of originality: and as none of his former papers on subjects of mere philosophical curiosity had been rejected, he naturally expected, that an essay promulgating a discovery of vast utility, would be favourably received. But the perusal of his experiments produced no conviction; and he received in reply a friendly admonition that, as he had gained some reputation by his former papers to the Royal Society, it was advisable not to present this, lest it should injure his established credit. This advice, though given with the best design, was neglected with the happiest consequences; for, although disappointed in his favourite mode of ushering his discovery into the world, he was confident that his work required no patronage; and therefore, after the addition of a few experiments made in this interval, he sent to the press his *Inquiry into the Causes and Effects of the Variolæ Vaccinæ, a disease discovered in some of the western counties of England, particularly Gloucestershire, and known by the name of the Cow Pox.*”—*The History and Practice of Vaccination.* By James Moore, Director of the National Vaccine Establishment, Surgeon of the Second Regiment of Life Guards, and Member of the Royal College of Surgeons in London. p. 19.

Aug. 13, 1853.

In furnishing the following report for the Editors of *The Zoist*, I will endeavour to convince its readers of the importance of mesmerism in relieving those cruel maladies which render the female's existence a burthen to herself and her family. The active sympathies of the female system furnish many troublesome cases to the medical practitioner: and among them the neuralgic are the most difficult to treat, as neuralgia of the womb may not be distinct, but accompanied by congestion, hypertrophy being thereby produced, which is often the forerunner of cancer. Mesmerism alone will often be found sufficient to relieve it when distinct; and, combined with the local application of leeches, has been found by me of great service in relieving the latter, as well as ovarian tumors. I have been led to this conclusion from

my own experience, and clairvoyant patients have prescribed the local application of leeches for themselves with the most unerring beneficial results. Anatomists must readily see how some ovarian tumors may be relieved by the application of leeches to the os uteri, as the ovaries receive their blood-vessels from the uterine. Some author has lately announced that hysteria is the result of moral depravity. If such were really the case, we should find it prevail among the most abandoned, instead of its being a cruel infliction on the most virtuous. Antimesmerists have failed in finding a remedy for hysteria, catalepsy, hysteric convulsions, puerperal convulsions and puerperal mania: and we feel a pride, and no little pleasure, in having discovered a balm for some, if not for all, such sufferings. Every experienced practitioner must have perceived the strong affinity which the above maladies bear to each other, and I trust the following observations and cases will induce others to try mesmerism for such otherwise intractable maladies.

After-pains.

1. Mrs. L. was confined with her tenth child, and every thing had proceeded happily and regularly. I was about to leave the room, when she exclaimed, "what agony I am in!" I returned to her bedside, and made a few passes. She expressed her astonishment at finding that the second pass had stopped the pains, and, what may appear extraordinary to those ignorant of the wonderful powers of mesmerism, it prevented their return.

2. Mrs. P. was delivered of her fourth child, and all was progressing naturally and most favourably, when suddenly she complained of violent pain. A few passes were sufficient to remove it, and to prevent its recurrence.

3. Mrs. C., whose cure of uterine disorder is published in No. XXXVII. of *The Zoist*, was confined with her eighth child. She was in a very delicate state from frequent child-bearing, and was very apprehensive of a fatal result on this occasion. Her delivery was quite natural, but she had a keen recollection of her former sufferings, and, as soon as she was delivered, I made some energetic passes over the bowels. At my subsequent visit, she expressed how agreeably surprised she was to find that she had not suffered *even* from *one* after-pain. This I deem a very important addition to our previous store of *facts* of the wondrous powers of mesmerism.

I. *Uterine disorder resembling Cancer, and pronounced to be that frightful disease by several surgeons; but effectually relieved by Mesmerism and the local application of leeches.*

Mrs. — had had four children, and, since the birth of the youngest, had suffered from such symptoms as to induce several surgeons to pronounce her malady cancerous, when it had baffled all the means they could devise. As she had witnessed the soothing influence of mesmerism, she applied to me. I found her suffering from congestion or hypertrophy of the womb: and I advised the local application of leeches. These were repeated several times. But the peculiar nervous sufferings which attend most of those cases were only to be relieved by mesmerism, and the combined treatment had the most beneficial effect in restoring her to her usual active habits. She was never afflicted with hysteria until frightful sufferings had made great havoc in her previously good constitution.

II. *Uterine disorder, which for five years had been pronounced cancerous by four medical men, removed by the same means.*

M— had arrived at the critical period of life, and had suffered from uterine disorder for several years. The symptoms are too well known to medical men, and are too frequently unmitigated torture to the patient, as was the case with this highly sensitive and intelligent woman. Before she consulted me, she had been under the care of *four medical men, each of whom had pronounced her disease to be of a cancerous nature, and incurable.* Her sole object in applying to me was to have her cruel sufferings *palliated* by mesmerism. On making the necessary examination, I found she was suffering from hypertrophy or congestion of the womb, of long duration: and the neuralgic sufferings were the consequence of her mind being so constantly distressed with the idea of having cancer of the womb. She consented to have leeches applied locally. This was attended with the most complete disorgement of the congested womb, and mesmerism was the happy handmaid in dispersing all the excruciating nervous sufferings from which she suffered and in restoring her to health.

Confirmation of the permanent cure of a most afflicted sufferer.

I am most happy to be enabled to record the permanence of the mesmeric cure of one of the most afflicted sufferers I have met with during the whole period of my professional career—Miss —, whose case has been only partially published in the Thirteenth Number of *The Zoist*. She had to

contend with blindness of one eye from opacity of the cornea, and the other was threatened with the same disease. Her lungs were said to be ulcerated, with frequent hæmorrhage, and all the frightful symptoms of advanced consumption. There was frequent pyrosis or water-brash, and she vomited on several occasions from three to five pints of watery fluid. An ovarian tumor existed, which had produced a permanent distortion of the spine, and from its pressure on the bladder had prevented this organ being emptied without the use of the catheter.

One eye is now very useful, having been cauterized by me upwards of twenty times with lunar caustic during mesmeric sleep without the least consciousness of pain. The lungs are free from tubercles, and all the symptoms of phthisis have disappeared. The ovarian tumor has been successfully removed by the application of leeches to the os uteri, as prescribed by her during mesmeric sleep. The pyrosis was effectually relieved by her own clairvoyant prescriptions. Her introvision was beautifully correct with respect to her lungs, the ovarian tumor, and the state of her eyes. Her prevision of the recurrence of the ovarian tumor was most accurately verified, and so were her numerous provisions of vomiting on many occasions from three to five pints of water at a time. The lungs again became permeable to the air, as could be verified by auscultation; and she is now enjoying better health than she had for many years previous to her testing the curative powers of mesmerism.

Irregularity of the female system relieved by five mesmeric sittings.

Miss — had taken cold five months previously during her periods. She suffered considerably for that time: and, as she was not benefitted by the ordinary means recommended for such cases, she applied to me. I gave her some medicine, and advocated a trial of mesmerism. After five sittings she became regular, and all uncomfortable symptoms disappeared.

Cure of severe Tooth-ache.

E— had suffered for many days and nights from severe tooth-ache: and, as the pain proceeded from several which were much decayed, she knew not which to have extracted, and she had not the courage to lose all. She had tried all the ordinary remedies for tooth-ache without relief. Therefore she consulted me about being mesmerised previously to the extraction of the offending tooth or teeth. My mesmeriser succeeded in producing sleep at the first sitting, but

not sufficiently deep for the extraction of the teeth without consciousness of pain. She left my house promising to return the following day for that purpose: but, instead of returning, she sent a message to say that her tooth-ache had departed; and, on enquiry, I found she had experienced no return of the pain.

Severe Head-ache, not relieved by a blister and other ordinary medical treatment, cured by Mesmerism, after a seton in the neck had been recommended as the only remedial measure to be depended upon.

John Bowden, whose recovery through mesmerism from chronic pneumonia, resembling phthisis, after every other means had failed, will be recorded in the next number of *The Zoist*, caught cold in the past winter; and, in addition to other sufferings, had a most intense head-ache, for which the surgeon of his sick-club had prescribed various remedies for many weeks. A blister was included: but nothing relieved him, and so this surgeon proposed a seton in the neck. However, he thought he might as well have recourse to mesmerism, in consequence of the benefit he had derived from it on a former occasion: and he was fully rewarded in the course of a few days by being entirely cured, and enabled to resume his work.

Severe acute Rheumatism.

John Cockrell, gunner's mate of H.M.S. *Excellent*, returned from the Cape in the early part of this year. On his arrival he made no change in his dress, and consequently was seized with a severe attack of acute rheumatism. On the 28th March I found him quite unable to move in his bed. His mother was most anxious that he should be mesmerised, as she had seen the benefit derived from it in a similar case. He was accordingly mesmerised twice daily, and at the end of ten days was quite free from rheumatism. He then told me that he had suffered from tape-worm for thirteen years, and I gave him some medicines. He voided upwards of a dozen yards of tape-worm, and was soon quite convalescent and able to return to the duties of his ship.

Acute Rheumatism, cured by five mesmerisations.

C. Emmett, aged 19 years, had an attack of acute rheumatism at the age of 13, which confined her to her bed for a month. Two or three years ago another attack laid her up for six weeks. On August 7th, 1853, she was obliged to leave her place, and it took her nearly an hour to walk to her

mother's house, distant about the eighth of a mile; and it was necessary to carry her up stairs. On the 8th her sister came to ask me if mesmerism would be of service to her. I called, and found her unable to move her hands or feet, all of which were much swollen and excessively painful. The poor girl was mesmerised once on the 8th, 9th, and 10th, and on the 11th she was quite free from pain and able to take a walk: she was mesmerised on the 12th and 13th, and was then fit to return to service.

Threatening Consumption.

J. B. had been suffering from many of the symptoms of phthisis for eighteen months: and, as he had lost three sisters in that complaint, his mind was most gloomily directed to a similar fate. He had much pain in his chest, with a short and frequent cough, and expectoration at times streaked with blood. Within the above time he had been under the care of *four medical men, all of whom had held out very little prospect of his recovery.* As a last resource, having received little or no benefit from the various remedies prescribed for him, cod-liver oil among the rest, he applied to me, thinking that I should recommend mesmerism in addition to other means. The happiest results followed. Mesmerism has restored his usual strength, and brought about perfect freedom from all the symptoms which had been to him a source of so much anxiety.

Edema of the Lungs with general Edema.

J. B., an apprentice to a baker and confectioner, consulted me on the 14th December, 1852. His countenance was of a purple livid hue. The cheeks, abdomen, and lower extremities were œdematous. There was considerable difficulty of breathing that was much increased by exertion, a very troublesome cough, and a frequent feeling of suffocation. He had been under the care of *several medical men* before he applied to me, but had derived no relief from their treatment. Almost in despair he sought the curative powers of mesmerism, and by them, on the 19th February, he declared himself quite cured of all his sufferings.

Extraction of an upper molar tooth with partial consciousness of pain, on August 1st, 1853.

A very robust and intelligent young woman came to me from a neighbouring town to have a tooth extracted during mesmeric sleep: but, as she had never before been mesmerised, I doubted whether this would be practicable, for she

had only a few hours to spare, and during them had to transact some other business before returning home by the train. However, I succeeded in producing mesmeric sleep in less than ten minutes. I then applied the forceps, and endeavoured to dislocate the tooth. She screamed violently, and laid hold of my hands. I soon loosened them and extracted the tooth. She was in the act of rinsing her mouth with warm water when she awoke, and said she had felt a slight pain, but had not the least recollection of having screamed or grasped my hands.

XII. *The great advantage of combining Mesmerism with ordinary well-established medical measures illustrated in a successful case of Delirium Tremens.* By Dr. ELLIOTSON.

"As a phrenologist, Dr. Moore has opposed Dr. Elliotson's mesmeric doctrines, and glories in having been the *prime mover in the onslaught upon mesmerism* in the Medical and Chirurgical Society as well as publicly in other places, by which he exposed himself to the ire of that irritable individual. He feels the more indignant from believing that, by the attempt to embody mesmerism with phrenology, this latter study has been thrown back at least fifty years in public estimation. However this may be, we are sure that Dr. Moore," &c.—*Medical Circular*, August 3, 1853. Memoir of Dr. Joseph Moore.

EVERY person has heard of the disease called delirium tremens. Its name fully characterizes it. There is delirium and general tremor. In an immense majority of cases it occurs without inflammation or the necessity of employing any of the remedies of inflammation: and is characterized by intense excitability of the brain and spinal cord, and more or less debility. The patient's thoughts ramble incoherently; he has delusions of various kinds, fancying that he hears, sees, tastes, smells, and feels unreal things; fancying past, present, and future occurrences, which have not taken place, do not and will not take place; and wishes to do improper and absurd acts, being more or less violent, but easily overcome. He ceases to sleep: or scarcely sleeps. There is great sensitiveness of all kinds and irritability. There is a general tremulousness and unsteadiness noticeable especially on moving the tongue or any limb: and frequently there is general muscular agitation. The pulse is quickened, and the danger is, according to my own observations, almost always proportionate to its rapidity. There was formerly great difference of opinion as to the proper treatment. Some always depended upon bleeding, purging, mercurializing, and starving; others, always upon opium and good nourishment.

The former party must have been awfully destructive to human life; and, when their patients recovered, the credit must in almost every instance have all belonged to nature, who triumphed over both the disease and the doctor. The other treatment, which I have all my life adopted, except when the disease exhibited strength rather than debility, and then my anti-inflammatory measures were mild, has been extremely simple, though vigorous, and, I may add, most successful. Though I see a great deal of this disease, I have not lost six cases in my life, and each fatal case I condemned at my first visit on account of the rapidity of the pulse. Some give wine, malt and spirituous liquors, to support the strength, from an idea that the patient being habituated to them requires them. But I invariably stand out, and give none, trusting entirely to the strongest beef tea* which can be made, taken as abundantly as the patient can be prevailed upon to swallow it—many pints a day. This is sufficient; but milk, eggs, and, if he can take it, mutton and other solid animal food, may be useful. Tea and coffee as tending to keep off sleep are improper. The only medicine I ever give is opium. But it must be given in very large quantities. Practitioners give it largely and freely; for in ordinary doses it is inoperative, so greatly is its influence withstood. I begin with two grains every four hours. If it has no effect soon, I give three grains every four hours: four grains every four hours: five grains every four hours, every three hours, every two hours. More than this I have never given: and this quantity I have never known to be injurious. Indeed I do not believe it an easy matter to do harm with opium in this disease. Twice I have seen intense narcotic effects from quantities that frightened me, given by gentlemen, one in Berners Street, the other at Chelsea, but both patients were all the better and recovered completely. I fancy that opium is preferable to morphine from not losing its power so quickly by repetition: and I fancy that solid opium is more uniform than the liquid preparation. I have given five grains every two hours, for three days and nights before the good effects came: and then they came gently and terminated in health. But the effects require careful and constant watching: a dose ought not to be repeated after sleep has begun

* The best mode of making beef tea is that taught us by Liebig. A pound of lean beef, free of fat, should be well minced and put into a pint of *cold* water and allowed to soak for four hours. The whole should then be placed upon the fire, heated slowly, and after the water begins to boil briskly it should be allowed to remain on the fire for two or three minutes only. The process is now completed, and we have very strong beef tea. It may be strained through a cloth.

to shew itself or the pupil of the eye has grown small. In these circumstances we should desist for a time till we are satisfied that these effects will not increase.

A young gentleman, thirty-five years of age, of very fine person, sound constitution, and good strength, fell into delirium tremens after being poorly with lumbago and feelings of general illness for several days. On a Saturday he became restless, excited, and a little strange, and at night sleepless. He grew worse daily, and I was requested to see him on the Wednesday morning. He had not slept at all for several nights: his manner was very hurried: his hands and tongue trembled: he was not incoherent or under any delusion, but talked a great deal. His pulse, neither weak nor strong, was a hundred, and his tongue foul: the skin was not hot, but perspired copiously. I ordered him to eat as much as he liked of meat and bread and to drink strong beef tea as freely. He begged for stout and such things, saying that he knew a patient who could not be made to sleep by opium, but went to sleep after taking a pint of stout. I assured him that such things were not requisite if opium was properly prescribed and good food was taken freely, and that I was satisfied that they retarded the cure; and I reminded him that up to and at the time of his attack he was taking fermented drinks as abundantly as usual, so that the disease was not produced by any want of his habitual stimulants. He had for some time undergone great anxiety and much bodily fatigue, and taken no food from morning till night. I allowed him to eat whatever he chose: and, besides bread and vegetables, he had mutton chops: he drank freely of beef tea and cold water, for which the clammy state of his mouth and throat made him long. I ordered three grains of opium to be taken every four hours.—*Evening*. He was talking a great deal, exceedingly restless, and had been a great deal out of bed, even down in the drawing room. His three grains were now to be taken every three hours.

Thursday. There had been no sleep; nothing but talking, delirium, restlessness. He had continued to take solid food and beef tea. I ordered four grains of opium every three hours and the same diet.—*Evening*. He had been very violent, and gone down raving to the ground floor: but I found him in bed, talking of robbers, serpents, streams of water along the bed, under many delusions, agitated and rather violent. His wife was lying by his side close to him with her hand upon his forehead. On being asked why she did this, she replied that she was trying to mesmerise him; and thought the attempt had rather quieted him. She asked

my opinion of the propriety of mesmerising him : and I said that I should be delighted to have him mesmerised, but had followed my rule of not mentioning mesmerism on any occasion till it is mentioned to me, as the medical world and so many of the general world are ignorantly and absurdly prejudiced against it. I added that I would myself mesmerise him late at night.—*Evening*. Accordingly at 10 o'clock I visited him again and mesmerised him for an hour with slow passes before his face and gazing at him in silence, producing instantly and all the time a state of quiet and drowsiness, with momentary snatches of sleep. But no sooner was the process over than his symptoms were as before. His pulse had been 108 all day. I ordered the four grains of opium to be given every two hours.

Friday. No sleep : no better : a keeper was engaged. I prescribed five grains of opium to be taken every two hours.—*Evening*. I mesmerised him for an hour before I went home to dinner at seven o'clock : and again for an hour before I went to bed. On each occasion he instantly became quiet and very sleepy, with momentary snatches of sleep the whole time : but, when the process was over, the symptoms, as before, returned with their former intensity. He had been very bad all the day : and his violence, restlessness, delirium, and debility were extreme. He got down stairs, but fell about. I prevailed upon him to go up again and into bed. His countenance was pale, hollow, haggard. His condition rather alarmed me. His pulse was 120 or 130 whenever he was excited : but, during his moments of composure, it gradually fell back to 108. He had taken many pints of the strong beef tea, but had eaten nothing.

Saturday. No sleep : but perhaps his delirium and excitement were a shade less intense, and his countenance was improved. I discerned an improvement, although those around him did not notice it. The effect of the mesmerism had been so decided as to convince his friends as well as the keeper, not one of whom had previously any belief in its powers. They were all struck with it and declared themselves firm believers in its influence. They proved this by taking every opportunity to make passes before his face. The keeper, though a strong healthy man, and most sincere and earnest, had less effect than the little, rather slight, but active and most earnest wife.—*Evening*. He had taken immense quantities of strong beef tea, and his five grains of opium every two hours most regularly up to this time, except the last dose : and, a piece of his last pill having been bitten off and lost, I gave him two instead of one. He had not

slept, except just at the moments when his wife made passes. I had not had time to mesmerise him in the day : but now set to work. Though very talkative, and restless, even turbulent, before I began, he became still and sleepy as soon as I had made two passes ; and during the hour that I mesmerised him he had longer snatches of sleep, was very drowsy, and at length really fell asleep, as did a friend, the keeper, and another male attendant, who were in the room. After mesmerising him an hour, I left him and the rest all asleep : him mesmerised, and them exhausted and no longer disturbed by him.

Sunday. I found him *perfectly well*. The sleep in which I had left him had lasted *twelve* hours, except that he occasionally opened his eyes and took the strong beef tea. He had taken no pills. His pulse was below a hundred.

From this time he took no opium : but, though his bowels had acted daily during the administration of the opium, and the liver had secreted healthily, they now became confined, and at the end of a few days he took an aperient. Some large and painful boils broke out upon him, such as those to which thousands of both sexes, of all ages and in all conditions of health, have for the last year or two been subject.

When I began the opium, he entreated me not to give him any, as it always disagreed with his head. But it did not cause the least inconvenience of any kind to him at the time, nor has it been followed by any.

Sept. 1. He still remains well, eating excellently, and has not tasted wine, malt or spirituous liquors.*

A fortnight after this gentleman had recovered, it struck me, while calling upon him one day, that he very likely was as susceptible as before. I made a few slow passes before his face and then steadily pointed my fingers at his eyes. He instantly shewed signs of being affected, and, by holding

* I never have mesmerised, and trust that I never shall mesmerise, professionally. But I myself worked at this case from my great respect for the patient, who has been struggling in the medical profession, unaided, and by some unkindly treated, for several years, doing his duty kindly and devotedly, often quite disinterestedly, and conducting himself in all respects in the most exemplary manner. He formed a favourable estimate of me before he began practice for himself, and, being neither worldly nor unprincipled, has always acted towards me in accordance with that estimate, notwithstanding my professional unpopularity through my advocacy of mesmerism, availing himself of my opinion where a second opinion was desired, and not treating me as if I had lost all my knowledge, skill, and integrity—thus acting so differently from a host of my former professional friends both in town and country, whose absurd conduct I deeply lament. I was therefore bound by gratitude to him as well as by respect.

my fingers quietly, I sent him off. I awoke him readily by transverse passes and blowing in his face.

Some persons imagine that after cure there is no longer susceptibility. But I have recorded in *The Zoist* numerous facts which shew this fancy to be erroneous.

Those who read the beautiful case of Master Salmon in No. III., may remember that, after he had recovered, though in his illness he was so susceptible, no effort of mine or of a powerfully mesmerising friend, produced the least effect. But he had taken a nervous dislike to mesmerism, and, for no reason that he could give, had an absolute horror of it. To this I ascribed his insusceptibility. Fourteen years have now elapsed: and I have rarely seen him. But the other night he happened to call upon me with his brother, whose remarkable case is recorded in No. XXXIV., and who calls occasionally to be sent off, as this always does him as much good as a country-walk. I found that the elder brother, being now a hearty young man of seven and twenty, had no longer his nervous dislike of mesmerism: and I begged to try him. He instantly shewed susceptibility, and I soon sent him to sleep. No attempt had been made for fourteen years to mesmerise him.

I was lately consulted respecting a little child with partial and general epilepsy, sometimes only one arm being convulsed in the attack and there being no coma: and it was proved after death to arise from scrofulous tubercles at the posterior part of the brain. Her mother mesmerised her daily, and sometimes a professional mesmeriser: and she always went into the deep sleep in a few minutes. While she was asleep one day after being mesmerised, a mesmeriser called and begged leave to wake her (for what reason nobody knows), and said she could soon be sent off again. She was readily awakened by transverse passes; but not flurried in the least by being awakened. She could not be sent to sleep again, and never could be affected again: her susceptibility had vanished. She died of the organic disease in her brain.

The readers of *The Zoist* were informed, in a note at p. 140 to a motto extracted from the memoir of a little Wakleyan hero, named Clark, written most certainly by himself, in a cheap little weak and weekly periodical called the *Medical Circular*, that the absurdly glorifying memoirs of the individuals of the whole swarm of medical men, as unknown for the most part as the swarming individuals who

get their livings in all other ways throughout the land, are each written in part by each distinguished individual himself: and that the editor is a medical practitioner resident in Farringdon Street, who, employed by the proprietor, said to be an aurist of Saville Row that keeps his name constantly before the public by means of newspapers and in other ways and like all no doubt that do this finds the plan answer well, merely shapes the materials sent by each individual, touches them up, and adds a remark here and there, exactly as in the present motto the first sentence is evidently by Dr. Joseph Moore, and the second may be partly by the thankful editor.

Although Dr. Moore declares that he was the glorious "prime mover of the onslaught upon mesmerism in the Medical and Chirurgical Society," I never knew any person bestow this glory upon him, because the first person who rose on that occasion, so memorable in the annals of English medicine, was Mr. Coulson, who valiantly began the onslaught by declaring, "that the paper ought never to have been read, for *the only point of interest* was the non-expression of pain, and that was a common thing, and he had no doubt the man *had been trained to it!*"*

"Dr. Moore, a physician-accoucheur, living in Saville Row, immediately followed, and made no objections, but protested, in a loud voice and rapid manner, that really such a statement ought to have been accompanied by affidavits, and asked if affidavits before the Lord Mayor or some other magistrate had been made. Dr. Moore has the distinction of being the first person who, in a scientific society of gentlemen, required that the detail of philosophical experiments should be supported by affidavit. He had, however, equally forgotten himself last summer at the Phrenological Association, having been for some time in an incessant state of distressing morbid antimesmeric irritation, without knowing more of the subject than its unpopular name, and conducting himself precisely in the way in which he complains, as a phrenologist, that the medical profession conduct themselves towards phrenology. When several gentlemen had related most curious experiments in which, during the mesmeric state, individual cerebral organs were at pleasure excited or stupified mesmerically, he exclaimed that it was a very pretty thing indeed for gentlemen to come down and tell us that they had seen this and that. I replied that no experimenters could do more at a public discussion, or in writing, than detail their facts faithfully, and put others in the way of repeating their experiments: and he was at once put to silence for the night.

"Thus Dr. Moore made no objections, but called loudly for affi-

* See my *Numerous Cases of Surgical Operations, &c.*

davits and then sat down again. No other notice was taken of this speech than to laugh at it.⁵³

At the following meeting, when the question of recording the account of this most interesting and most important case of absolutely painless amputation of a leg was debated,

“ Dr. Moore protested that the authors had violated the laws of the society ; and, at the same time that he was so indignant at its publication having been taken out of the hands of the society, declared, most consistently, that it was unworthy of a place in their minutes. ‘ How would the character,’ he exclaimed, ‘ of that medical society be affected, on whose records it should appear that it had received and discussed a subject like mesmerism, when no proof existed as to its truth ? ’ ”

This is all I know of Dr. Moore's contributing to the attempts to prevent mankind from possessing the blessings of mesmerism in their diseases and agonizing surgical operations, except his vain and silly chattering against it in private.* If he has exposed himself to my ire, as he writes in his autobiography, he has evidently been blessed with a lucky escape, for I have displayed none to him ; have never written a word about him except the simply historical passages of his doings in the Medical and Chirurgical Society just quoted, nor indeed spoken of him. I had nearly forgotten there was such a person. For he has written nothing except a notice that one of his patients had measles twice : he has done nothing for his profession : I never hear of him in practice or meet with a patient who has consulted him. I was not sure that he was still in practice.

The exquisite mesmeric phenomena of the excitement of individual cerebral organs discovered by Gall, when no suggestion or knowledge of what is attempting is possible on the part of the sleep-waker and the operator exerts no will, (see above, p. 258, &c.,) though foolishly despised by him, have given a greater impulse to phrenology than this science had received for twenty years, have attracted the attention of thousands to it and converted sceptics without number.

Dr. Moore must be forgiven, for he knows not what he says. To shew that I forgive him, and to prevent all appearance of unkindness in continuing to neglect him and take no notice of him, as well as to prevent posterity from knowing

* Within these few days a gentleman informed me that he was at a party where Dr. Moore and Dr. Spurgin were eagerly ridiculing mesmerism, and that Dr. Moore was not contented without adding that I knew mesmerism to be all humbug though I advocated it. The gentleman took him to task as he deserved.

nothing of him and the deeds in which he glories, I will write him an epitaph, which he may order to be chiselled upon a marble tablet and placed in Westminster Abbey or St. Paul's, whichever he may prefer.

MEMENTO MORI,

HIC JACET

JOSEPHUS ΜΩΡΟΣ.*

He is now no more :
 But his fame will last for evermore.
 Such was his admiration of swearing,
 That he wished medical men,
 Before publishing important scientific truths,
 To swear to them
 Before the Lord Mayor or some other magistrate.
 When medical men communicated their experience,
 He considered it " *a very pretty thing* " in them
 To declare what they had witnessed,
 As if they spoke the truth and thus enabled
 Others to verify their observations and experiments.
 He considered the detail of a painless surgical operation
 To be
 A disgrace to a Medical Society,
 And
 The discussion of mesmerism
 To be
 Ruinous to its character.
 He published no works : nor had he much practice.
 Yet was he a glorious man.
Gloriosus erat :
 For he boasted that he gloried in calling mesmerism imposture,
 And its abettors impostors.
 He wrote his own life in the *Medical Circular*,
 But lost it by the excitement of his feelings against mesmerism
 And
 His self-glorification,
 Which induced the disease called " *constitutional irritation*."
 Notable things of him are recorded in the humble *Medical Circular*
 And
 In the far-famed *Zoist*.†

* Erasmus wrote a "*Μαρίας Εγκώμιον*:" and Holbein illustrated it copiously. It is elegantly bound in the College of Physicians: but as Dr. Moore is unhappily not a Fellow of the College he cannot consult it.

† We have it on his own authority, that he was "a man of agreeable manners and considerable vivacity, good health, and bodily activity," "kindness and courtesy:" that he was always well off, and having never felt the incitement of the "*res augusta domi*," never became so "popularly known as many others:" was unmarked "by bustle and pretension," (now he always appeared a very bustling little gentleman:) was told by Abernethy that he was "very much too clever for a doctor," and ought to become a surgeon: and so, (choosing something midway,) that he felt "a bias for midwifery:" "enjoyed the confidence of a considerable number of general practitioners," and received many "presents of plate and other valuable articles:" once had a legacy of

XIII. *Cure of a case of excessive Flow of Saliva.* By Mr.
FRADELLE.

Sacred

TO THE MEMORY OF

JOHN BIRCH, Esq.,

Many years an eminent Surgeon of this Metropolis,
Who died on the 3rd of February, 1815, aged 69 years,
And whose earthly remains lie deposited under the Pulpit.

In his professional character as humane as he was skilful,
He permitted not the sight of daily wounds and sores,
Afflictions and wretchedness of every kind,
To blunt the edge of his natural feelings
For the sufferings of his fellow-creatures ;
But condemning a too hasty reliance on vaunted theories,
Sparing of the knife, abhorring unnecessary torture,
A foe to wanton, cruel, or dangerous experiment,
Averse from rash operations and the destruction of parts
Redeemable by patient and judicious care,
He earned for himself a high and distinguished reputation
On the solid and only secure basis of ENLIGHTENED EXPERIENCE,
Stimulated through life by a wise and Christian-like ambition
To cure, not maim—preserve, not destroy.

Mankind is indebted to him

For a more intimate acquaintance with the powers

OF MEDICAL ELECTRICITY,

By his own ingenious and improved application of which,
He performed many remarkable and almost unhopd-for cures.

But the practice of Cow POXING,

Which first became general in his day,

Undaunted by the overwhelming influence of power and prejudice

And the voice of nations,

He uniformly and until death perseveringly opposed :

Conscientiously believing it to be a public infatuation

Fraught* with perils of the most mischievous consequences to mankind.

Man's mere opinions must ever be liable to error,

But by the motives that sway his heart

Should he alone be judged.

To perpetuate the remembrance of qualities so excellent,

Penelope Birch,

£5 5s., twice of £50, twice of £500, and once of £5000 : that he took his degree at Glasgow “with some little distinction:” and, before that time, “was bleeding and physicking all the old women and children of the district” in the capacity of apprentice to a “parish doctor.”

In this his autobiography he also informed his friends and the public in general that he was to be found at No. 10, Saville Row.

I know nothing more calculated to lower the profession in the eyes of the public than these autobiographies. These biographies prove themselves, by the minute and private details and the glorifications, to be written by the worthies themselves. But, besides the internal evidence, it is a notorious fact that the editor applies to each person for his life, and does not apply in vain.

* The very word used by Professor Wood in reference to mesmerism, p. 256.
—*Zoist*.

Obstinate case of Salivation.

His affectionate and only surviving sister,
 Hath raised this monument,
 Not out of a worldly and vain-glorious
 Pride of affinity,
 But, in order to hand down an example worthy of imitation
 To succeeding ages.*

Miss M. A., aged 30, had been under medical treatment ever since 1840. In the first instance, for a pain and swelling of the left knee, and pain of the left hip, and afterwards for violent spasms in the stomach, head-ache, giddiness, fulness of the head, aching of the left side, and other ailments of the stomach and nervous system. Every night she had cough and other chest symptoms. In 1846, she derived so much benefit from taking, by medical direction, about once a week, one pill containing calomel, that, hoping to do still better, she inadvertently took one every day for several weeks, till her mouth became frightfully sore and the sides of her throat extremely swelled. Unconscious of the cause of the mischief she had done, she swallowed the saliva, which was daily increasing in quantity, instead of discharging it.

When the attention of the medical men was directed to it, they could afford her but little relief. Change of air and the shower-bath were of benefit, but the flow would return at times with such violence that the saliva discharged in a day would nearly fill a wash-hand basin. It continued during sleep. One medical man succeeded in checking it for a short time, but the respite was succeeded by fever, spasms, &c., which compelled her to keep her bed for weeks.

From first to last, six medical men in Ireland and five in England were consulted, and she had been under the regular care of several. They subjected her to "*blisters, issues, ointments, leeches, caustics, scarification* of the gums, *pills, draughts, mixtures, and drops.*" Sir Benjamin Brodie gave it as his decided opinion that the discharge of saliva ought not to be stopped, for fear of engendering some more serious disease. Every cessation of the morbid flow was succeeded by one or other of the complaints from which she had previously suf-

* Epitaph to be seen on a marble tablet in the church of St. Margaret Pattens, Rood Lane, Fenchurch Street, upon a surgeon of St. Thomas's Hospital named Birch, who was as furious against cow pock as Dr. Moore is against mesmerism. He wrote against it, had caricatures against it, lectured in the Hospital against it, stormed from morning to night against it: and left orders for an epitaph in the hope of damaging it after his death. But the cow pock is adopted in all the quarters of the globe, the memory of its first promulgator is honoured by the whole human race, and the medical profession points to his name as one of its chief glories, while poor Mr. Birch is gone,—one day to be followed by poor Dr. Joseph Moore, who is destined to leave mesmerism adopted by all mankind.—*Zoist*.

ferred, and these in their turn yielded when the flow re-appeared.

This state of alternation of complaints continued for *six years*. The patient was constantly taking medicine, and her constitution became considerably impaired.

She came up to London and consulted Dr. Elliotson. He assured her that medicine would be useless; and advised a trial of mesmerism. Mesmerism was resorted to. He found one spot of a cartilage, near the breast-bone, very tender, but could detect no tumor in the breast as had been alleged.

I commenced mesmerising her, July, 1852, and, at the end of twenty-five minutes, procured light and tranquil sleep, which any noise would disturb. Beyond this degree the sleep never went. It would continue for half an hour after I left the house. I mesmerised her three quarters of an hour daily, and directed my attention to, and made slow passes over, the throat, or rather the seat of the salivary glands, in order to reduce their action.

The discharge of saliva gradually subsided. The effects of a cold or over-fatigue, would, at times, retard the improvement. It was not till mesmerism had been persevered with for four months, that the discharge was effectually arrested.

Two month's further trial was made to establish the cure. Mesmerised water was of benefit. It is now seven months since mesmerism has been discontinued; yet none of the complaints to which she had formerly been subject has returned.

Acids are found to excite the glands, and are therefore avoided. A cold does the same, but the effect soon goes off spontaneously.

H. J. FRADELLE.

5, Brecknock Crescent, Camden New Town,
August 19th, 1853.

XIV. *Can Professor Faraday never be wrong? or, is Table-Turning all a delusion?* By the Reverend GEORGE SANDBY.

“ Aliquando bonus dormitat.”

HORACE.

“ There is a superstition in avoiding superstition.”

BACON.

TO THE EDITOR OF THE ZOIST.

Flixton, August 25th, 1853.

SIR,—It is, doubtless, a monstrous act of presumption to call in question the infallibility of Professor Faraday. He is an authority from whom no appeal is permitted. When our Professor has once spoken, a cause is settled in public estimation: *Roma locuta est; causa finita est*; and when in addition to his decision, he appends certain fearful sentiments about the “condition of the public mind,” and the “deficiencies of our system of education,” and his “startled” feelings at the revelation of so much ignorant adherence to the “cause of error,” that man is voluntarily exposing himself to ridicule and censure, who does not at once bend in silent obedience to the dicta. In spite, however, of the terrors of a Faradæan anathema, I am rash enough to think that the question is not yet closed, and that perhaps the great authority of Al-bemarle Street may be wrong for once in his life.

I am in some degree emboldened to utter this absurd opinion, by a re-perusal of the opening paragraph in his famous letter to *The Times* newspaper, dated June 28th. “I have recently,” he says, “been engaged in the investigation of table-turning. I should *be sorry* that you should suppose I thought this necessary *on my own account*, for *my conclusion respecting its nature was soon arrived at*, and is not changed.” A man who is “sorry” that investigation on his own account should be thought necessary, and whose conclusion respecting the nature of an alleged fact is *soon arrived at*, does not commence his experiments in a very impartial state of mind. If the Professor had not adopted a very different course in his grand inquiries on the subject of electricity, he would not have attained the European celebrity which so justly attaches to his name. He would not now have been regarded as the *facile princeps* of lecturers. But, as Bacon says that there is a superstition in avoiding superstition, so there may be an unscientific zeal in combatting unscientific opponents; and in his eagerness to demolish people whom he may despise, a philosopher may sometimes forget his philosophy, and invent a machine which, while it

admirably adapts itself to *one class of facts*, deals with but *half a question*, though it professes to embrace the whole. And this I believe to be the position of Professor Faraday with his apparatus on this subject. The "*expectant will*" has been as strongly developed in his case as in that of those unfortunate table-turners for whose system of education he entertains such scorn. He professes, indeed, "only to be led by the facts and truth of nature," and he "*expected*" that his instrument would soon settle the controversy: but the "*mental check*," of which he speaks, has prevented him from going into every bearing of the question, for his instrument has simply proved that which we all of us admitted before his letter appeared.

I repeat it, that our best and most judicious experimenters had previously admitted that muscular action and fatigue with expectant attention did often produce the effects referred to. We had given both caution and advice on the subject. We had carefully distinguished between the different motive powers. In my letter, which appeared in the last number of *The Zoist*, I had myself especially drawn the attention of our friends to this very point, and had expressed an opinion that many of their alleged cases of success might possibly be the results of muscular agency: nevertheless, I contended that after a reasonable deduction of deceptive instances, there still remained a collection of facts, which the "*muscular*" hypothesis did not touch. And Professor Faraday's instrument goes no farther: it is merely *negative* in its action: it narrows the limit of our cases; but it does no more. At the same time, after the publication of the Professor's letter, I was not disposed to adhere pertinaciously to my own opinion, but was anxious, as opportunity might offer, to test the question over again. My own recent experiments, however, have always failed; and I appear to possess no power myself: however, I have lately been an eye-witness of a fact, in which I perceive no opening for mistake.

I was in the company of several friends, when the conversation turned upon table-moving. Two or three sceptics expressed their disbelief of some anecdotes which were related: when a clergyman present, the Rev. —, observed that he had himself been as decided a sceptic as any one, but that he had found that he possessed the power to a considerable degree. It was agreed that he should be tested under the surveillance of his sceptical neighbours. He took a slim and very light hat (it is important to bear these points in mind), and placing the fingers of his two hands perpendicularly upon the flat and outer part of the brim, commenced

the experiment. The hat moved distinctly and rapidly in about a minute. This, of course, was at once attributed to muscular power; with whatever good faith the party might have acted, the cause was still the same. It was, therefore, proposed by one of our sceptics that something heavy should be placed inside the hat, something that might act with a *vis inertiae*, and offer resistance to the muscles. This was agreed to; and a piece of marble, weighing about two pounds, was deposited inside: in less than a minute, however, the hat moved most unequivocally. This fortunately was not deemed sufficient: something still heavier was required. An Indian pestle and mortar, with which the Hindoos pound their rice, and weighing upwards of seven pounds (I have had it weighed since), was selected by our sceptic and placed inside the hat. We all considered that it was useless to make an experiment under such circumstances; but again, and to our surprise, in the course of a minute the hat walked off in a marked manner. Unfortunately the experiments always produce such distressing sensations upon my friend, the operator, that he was glad to withdraw his hands soon after the hat was in movement; but still there was ample opportunity afforded for distinctly watching the effect. The hat stood upon a table more than a foot from the operator; his fingers were not laid horizontally upon the brim, or partly bent over it so as to obtain a purchase; but he held them vertically downwards, touching the hat slightly with the tips, it might be almost said with the finger-nails. I stood next to him, and can guarantee the accuracy of my description: seven or eight other persons stood round the table watching the experiments, and were satisfied of the fact. The hat was of such slight fabric, and so flexible, that if any pressure had been employed by the fingers consciously or unconsciously, it could not have moved in consequence of the weight within, but its sides would have yielded or crumpled into wrinkles; and yet the hat moved on uprightly and with as firm a shape as usual. I lifted it up afterwards, and found the sides bending in from the great weight inside.

Now if Professor Faraday will condescend to take a light hat, and place a heavy weight within it and try to move it in the above manner by the mere tips of the fingers held perfectly straight, he will see the nature of the experiment. I cannot expect that he will have any misgiving as to the conclusive character of his own test: but perhaps he may admit, that those who believe in something besides muscular pressure, are not quite the *cretins*, which he in his pontifical proclamation has described them all to be. And I further hope

that any person, who finds that he possesses the power of readily moving a hat, will try the above experiment, carefully observing the conditions, and report his results to the public.

I will mention, now, a few supplementary points.

The Rev. —, who was a witness of the above experiment, and who is as cool and clear-headed a man as any I know, mentioned some striking facts, which had occurred with his own children, who, like many other young persons, seem to possess great power. They had formed a chain and set a table in motion: having, as we may then call it, *charged* the table, they broke the chain and the table stopped: in a minute or two they re-formed the chain and held their hands over the table, an inch or two apart, and in a short time the table moved half a yard. This occurred in broad daylight, and my friend, who was watching the proceedings very closely, is confident that there was no contact with the table, either from the hands or from any part of the body. I know no one, upon whose evidence as that of a careful and philosophic observer, I could more safely rely.

At another time, his children set easily into rapid motion a table, which, from its size and weight, they could on other occasions with difficulty move.

The same thing happened with a young friend of mine. He easily, by himself, set into quick motion a large and heavy round table, and there was this peculiarity in the experiment; the table was covered with a cloth which he never creased or wrinkled by the contact. This was specially noticed by all present, who none of them could afterwards set the table in motion, on account of its size, without doubling up the cloth into a crease. I consider this a good test against the muscular-pressure hypothesis. Let any one try to push a heavy table, and observe what happens to the cloth.

Your readers may remember the anecdote which I mentioned in my last letter, relating to M. Becquerel, the academician, and a young French girl. I observe a similar fact mentioned in a letter which has been published on the subject.* "After the table has been rendered impressible, I have placed my hands upon it, but it would not rotate. The child has then placed her hands upon the outside of mine, no part of her hands or of her person touching the table, and in a short time it commenced its ordinary rotatory motion."—p. 6.

* See *Letters on Table-Moving, &c.*, by A. B. Baillière, 219, Regent Street.

I submit the above statements, with great humility, to those inquirers into physiology, who can patiently investigate a perplexing question, and who, unlike certain philosophers of whom we have heard, "do not *soon arrive at conclusions* respecting the nature" of a subject. I do not say, that a large proportion of table-moving cases may not be cases of involuntary muscular action; but I submit that there is still *primâ facie* evidence remaining to shew that the subject is not yet settled. Let us hope that our friends will go on accumulating facts, patiently examining what they see, and carefully recording those facts at the time. We must not be frightened at the bad names that are given us, or at the contempt in which we are held at the head-quarters of science. For deplorable as doubtless has been our "system of education," and vitiated as our "mental condition" has become, let us take to ourselves this comfort, that it might have been worse. For, in addition to our other numerous defects, we might have been wrapped up in a self-sufficient satisfaction at our own superiority,—we might have been scornful and uncharitable, intolerant of the facts and opinions of others, and overweeningly contented with our own.

I am, Sir,

Yours, &c.,

GEORGE SANDBY.

XV. *Table-moving in distant lands.*

"Nullum est jam dictum, quod non dictum sit prius."

TERENTIUS, *Eunuchus*, Prologus.

"Whosoever a solid body, as wood, stone, metals, &c., is pressed, there is an inward tumult in the parts thereof, seeking to deliver themselves from the compression: and this is the cause of all violent motion, wherein it is strange in the highest degree, that this motion hath never been observed, nor inquired: it being of all motions the most common, and the chief root of all mechanical operations. This motion *worketh in round* at first by way of proof and search which way to deliver itself: and then *worketh in progress*, where it findeth the deliverance easiest."—LORD BACON, *Natural History*, cent. i., 9.

TO THE EDITORS OF THE ZOIST.

GENTLEMEN,—As a curious illustration of the odic force alluded to in the introductory notice by Dr. Gregory in Article 1 of the last number of *The Zoist*, as a *transferable influence capable of acting at a distance*, I send you two extracts from works lately published, which you may consider worth recording in the pages of your widely-circulated journal. The Druses of Mount Lebanon, and the Lamas of

Siberia, in modern times seem to be acquainted with the same secret powers of nature which were known to Moses and the ancient magicians of Egypt.

NON-WIST.

Edinburgh, August 15, 1853.

Extract from "Table-turning and Table-talking."

"It is quite evident that the mania (table-moving) has also extended to Russia—to divide there the interest which is felt on the Turkish question, for in a St. Petersburg periodical, called the 'Bee of the North,' a correspondent has called attention to an analogous phenomenon which seems to have been practised for many years past in the wilds of Siberia. This account is sufficiently interesting to quote verbatim:—"Immediately I read the account in your papers of the "moving tables," it brought to my mind a circumstance which has a striking analogy to this newly discovered phenomenon. Being an eye-witness to the fact, I consider it my duty to communicate it to you. Like the high priests of ancient Egypt, who practised a multitude of clever tricks in order to maintain their influence over the superstitious, the Siberian Lamas, priests of the religion of Budha, are in possession of some of the more extraordinary secrets of nature, which they never communicate to any one. These secrets give them the reputation among their fellow-countrymen, of being inspired, and of acting under the influence of divine revelation. Amongst the means employed by them, there is one more curious than the others. A little moving table is their magical wand, which serves them as an indicator to discover stolen articles, when they are questioned as to their place of concealment. This is how the enchantment is brought about. When a person brings his complaint before the Lama, and begs of him to discover the article which has been stolen from him, it rarely happens that the Lama consents immediately to grant his demand, but he puts him off for several days under the pretence of preparing for his act of divination. When day and hour indicated arrive, the Lama seats himself on the ground before a little square table, on which he places his hand, and then begins in a low voice to read from a Thibetian work. Half an hour afterwards, the priest rises, takes his hand from the table and raises his arm, preserving at the same time, in regard to his body, the position the arm occupied when placing it on the table, which also rises and follows the direction of his hand. The Lama then stands upright, raises his hand above his head, and the

table is brought on a level with his eyes. The enchanter now makes a movement in advance, the table excutes the same movement; he runs, the table goes before him with such rapidity that the Lama can scarcely follow it. After having pursued different directions, it oscillates in the air and then falls. Of all the directions the table took, there is one more marked than the others; it is on that side that the stolen articles are to be sought for. If one lent an ear to the recitals of the people of the country, they would be found at the exact place where the little table fell. The day on which I witnessed this experiment, after having travelled in the air over a space of eighty feet, the table fell in a place where the stolen articles were not discovered. I should own, however, with all humility, that the same day a Russian peasant, living in the direction pointed out, committed suicide. This suicide raised suspicions; they repaired to his house, and there they found all the stolen property. Three different times this experiment took place in my presence, and the Lama declared that the articles could not be found. But on the fourth occasion I was witness to the fact I have just related. It took place in the outskirts of the town Elane, in the province of Zabackal. Not daring to trust blindly to my own eyes, I explained this apparent phenomenon to myself as being some trick employed by the impostor, the Lama. I accused him of raising the table by means of an invisible thread before the eyes of the spectators. But after a more minute examination, I found no trace whatever of fraud. Besides, the moving table was of pine, and weighed a pound and a half. At the present day I am persuaded that this phenomenon was produced on the same principle as that by which tables, hats, keys, &c., are now moved."

Extract from a work by Colonel Churchill, called "Mount Lebanon." Saunders & Otley, Conduit Street. London. 1853.

"His son, Sheik Mechir, is one of the best informed of the Druse Sheiks, and has acquired a store of history and literature, which makes his conversation in every way superior. He has, for some years, devoted his time, singular as it may appear, to the cultivation of magic, and the stories he relates of his interviews with immaterial beings are novel and startling. At times he will place a jug between the hands of two persons sitting opposite to each other, when after the recital of certain passages taken indiscriminately from the Koran and the Psalms of David, it will move spontaneously round,

to the astonishment of the holders. A stick at his bidding, will proceed unaided from one end of a room to the other. A New Testament, suspended to a key by a piece of string, will in the same way turn violently round of itself. On two earthenware jars being placed in opposite corners of a room, one being empty, the other filled with water, the empty jar will, on the recital of certain passages, move across the room; the jar full of water will rise of itself on the approach of its companion, and empty its contents into it, the latter returning to its place in the same manner that it came. An egg boiling in the saucepan will be seen to spring suddenly out of the water, and be carried to a considerable distance. A double-locked door will unlock itself. There cannot be a doubt that an unseen influence of some kind is called into operation, but of what nature those may conjecture who liked to speculate upon such matters.

“But it is in the more serious cases of disease or lunacy that his supernaturally-derived powers are called into play. Previous to undertaking a cure he shuts himself up in a darkened room, and devotes his time to prayer and fasting. Fifteen and sometimes thirty days are passed in this state of abstinence and self-denial. At last one of the genii, described by him to be much of the same appearance as human beings, will suddenly appear before him and demand his bidding. He then states his position, and requires assistance in the case he is about to undertake. The genii replies at once that his request is granted, and encourages him to proceed.

“The wife of Sheik Achmel Talhuh had been for more than two years afflicted with a swelling which had been long mistaken for pregnancy. Sheik Mechie, after the usual preparatory discipline, passed his hand over her person, and in five minutes she arose perfectly cured.

“Sheik Yoosof Talhooh was brought before him, a confirmed lunatic; in two days he returned to his home perfectly restored to health and reason.

“That the Sheik stoutly maintains his intercourse with spiritual agents to be real and effective, is unquestionable; and indeed the belief in magic, and in the interposition of an order of unseen creatures in worldly affairs, at the bidding of those who choose to devote themselves earnestly to such intercourse, is universal throughout the entire population, of every religion and sect. There are Christian priests who affirm that the Psalms of David contain an extensive series of necromantic passages, which, if thoroughly understood and properly treated, would place the whole world of spirits

entirely at man's disposal, and invest them, through their medium, with miraculous powers."

BOOKS RECEIVED.

- The Reflection of Divine Truth.* Nos. V. and VI. Robertson, Edinburgh.
The Christian Examiner and Bible Advocate. No. VI. Tweedie, Strand.
The Exposition of Life and Immortality. Nos. I. and II. Ker, Edinburgh.
The British Journal of Homœopathy. No. XLV.
An Essay upon the Philosophy of Evidence, with a discussion concerning the belief in Clairvoyance. By Watkin Williams, of the Inner Temple. Chapman, Strand.
Hypnotic Therapeutics, illustrated by Cases. With an Appendix on Table-moving and Spirit-rapping. By James Braid, M.R.C.S. Edin., M.U.S., &c., &c. Reprinted from the *Monthly Journal of Medical Science* for July, 1853.

Christianity said by Bishop Butler to be a republication of the law of nature.—A. B. is informed that when Dr. Elliotson made this remark, he evidently referred to the moral precepts only of Christianity, though inadvertently he did not so express himself. But in making this remark in all other parts of *The Zoist* and in his *Physiology*, he has distinctly so expressed himself: and, in speaking of a future state, has always placed the foundation of the belief of it on its assertion by Christianity, of which it is an important doctrine.

LONDON MESMERIC INFIRMARY,

No. 1A, FITZROY SQUARE.

NEW DONORS.

	£	s.	d.
Featherstonhaugh, J. D., Esq., Ealing	5	5	0
Hebert, M., Paris.....	0	15	0
Muskett, Mrs., Highgate	1	1	0
Tanner, Mrs.	2	0	0

NEW SUBSCRIBERS.

Friend, a, per Mr. J. Ellick, 7, Canterbury Villas, Maida Vale	1	1	0
Grattan, Colly, Esq.	1	1	0
Mitchell, Miss, 10, Abbey Place, St. John's Wood.....	1	1	0

Subscribers are earnestly requested to transmit their subscriptions to Mr. GARDINER, the Secretary, No. 1A, Fitzroy Square. Many are one year, several two years, and, some three years in arrear, notwithstanding applications have been made to them.

The public are earnestly requested to support this excellent Institution, which would do far greater good with more funds, so great is the demand for mesmerism among the poor.

We are surprised at not seeing the names of many noted mesmerists in the list of donors or subscribers.

Patients who do not think it right to avail themselves of charity, but would not find it convenient to pay a private mesmeriser, are mesmerised at the Institution for five shillings a week in rooms separate from those of the other patients.

Subscribers and visitors introduced by members of the Committee are allowed to visit the Infirmary between 2 and 4 o'clock in the afternoon.

Fine Crystals may be purchased at the Institution for half a crown each.

THE ZOIST.

No. XLIV.

JANUARY, 1854.

- I. *Popular Letters on the Odic Force, and on Magnetism.*
By Baron REICHENBACH. Translated by William Gregory,
M.D., F.R.S.E., Professor of Chemistry in the University
of Edinburgh.

(Concluded from the last number.)

LETTER XII.

Transference and Conduction of Od.

YOU are now acquainted with the most important sources of od, at least in so far as I have hitherto been enabled to detect them. Crystals, sun and moon, magnets, animals and human beings; chemical action, including fermentation and decay, sound, friction, and the flow of water, heat, electricity, and, finally, the whole material universe with somewhat inferior power, compared with the previously mentioned sources of odic action, these all give out those sensible and visible phenomena which we cannot refer to any of the known imponderables, but offering certain points of view, from which we perceive that they are all phenomena of the same kind, and must therefore be treated as forming an independent branch of physical science. Let us now consider some of the properties of the principle which must be supposed to be at the root of these peculiar phenomena.

The first thing that we notice is, that this principle may be transferred from one body to another; therefore it is, like heat and electricity, transferable. A body which is hot or electrified causes another body placed in contact with it to become hot or electrified. So is it with od. You have seen that a glass of water, held at the poles of crystals or mag-

nets, or connected with a glass rod which is subjected to friction, or placed in the sunlight or moonlight, in the blue or in the red colours of the spectrum, acquired odic properties. But you may substitute any other body for the glass of water. Take a piece of wood, a skein of yarn, your watch, a china saucer, a small stone, a bit of sugar, or anything that comes to hand; first let it be felt and tested by the hand of a sensitive, then bring it for a short time, for a few minutes, near to a pole of some body which gives out od, and lastly return it to the same sensitive hand. The sensitive will find it altered, and will tell you that he feels it warmer or cooler. And observe, that he will find it altered precisely in the sense in which the odic pole to which it was exposed would itself have acted on him, and not in the opposite sense, as happens with respect to magnetism in the case of iron when exposed to the pole of a magnet. Nothing else then happens but this, that the odic pole brings an indifferent body placed near it into the same odic state as that with which the pole is overflowing. This is communication or transference, to be well distinguished from induction. The former is an odic action; the latter a peculiar mode of action of magnetism on other bodies. The glass of water and other bodies which you have seen exposed to sources of od were therefore charged with od, or odised; and the change which took place in them must be regarded as analogous to that which occurs in a glass of water, for example, when it is heated or cooled. It is the same water; nothing material or palpable has been added to it; only a dynamical or imponderable change has been effected; but remarkably enough, a change which, notwithstanding, acts on the sense of taste.

You may test this also with respect to the luminous phenomena. Place one end of a copper wire in the dark chamber, and the other end in the daylight, and now approach to the latter, in succession, the pole of a powerful crystal, that of a magnet, one of your hands; or rub it with a file, or place it in a glass in which you gradually dissolve an effervescing powder; or hold it over a charcoal fire, or place it within the sphere of diffusion of the electric conductor: in all these cases, the sensitive in the dark will see the wire become luminous, and a small smoky flame mixed with sparks flow from the end of the wire, as long as you continue any of these operations on the other end. The od transferred to the wire will render it more luminous than it naturally is, and will flow out of its end in a form visible to the sensitive, and be then dissipated in the air.

In like manner odic currents continually flow into the

air from the points of your fingers or of your toes, indeed from your whole person; and this escape of od is simply a transference of it to the air, or a charging of the air with od. One of the strongest of such charges is that produced by the breath of all living animals. It is well known that an energetic chemical action goes on in the lungs. Od is thus, according to the laws of its production, set at liberty, and transferred to the air of respiration, which is exhaled, strongly charged with od.

Madame Cecilia Bauer, the wife of a hotel-keeper in Vienna, who is very strong, *thoroughly healthy*,* and withal highly sensitive, told me, with some alarm, that when she woke on a dark night, and could see nothing else, she always saw her husband and child lying beside her, as if luminous, while at each respiration shining clouds of vapour rose from the mouths of both. That was the breath charged with od; and the breath is thus seen by almost all sensitives in the dark, flowing out of their own mouths like tobacco smoke.

Now turn to my first letter, and imagine yourself in a crowded railway-carriage or omnibus, where a sensitive sits enclosed between other persons, and this sensitive may be one to whom the reaction of all like-named od is distressing. But the air in a small closed space is very soon thoroughly charged or even overcharged with od from the many limbs and the breath of many lungs. The sensitive cannot now draw a single breath without inhaling air already as strongly charged as it is absolutely necessary for him that the air he expires should be. And now put yourself in the place of the tortured sensitive who is not permitted to open the carriage-window. He sits on the rack, and no one admits his sufferings. But henceforth you will grant him sympathy and help. In the same way you will now understand why a sensitive of the highest degree of sensitiveness cannot remain in crowded societies, more especially where the ceiling is not very high. The air soon becomes saturated with od; he becomes uneasy, hot, wretched; and if he cannot make his escape, he becomes irritable, cross, and out of humour on

* Such a case, and they are the majority of the author's cases, at once disposes of the silly objection that the odic phenomena are only observed by nervous patients. Even if it were so, it would not signify, so long as they were accurately observed, and the statements of the patients tested by comparison with those of other patients. But they occur in persons whose health is and always has been perfect in every respect.—W. G.

the slightest occasion. The longer he is forced to remain, the more intense become his discomfort and his bad humour.

So is it also with the sensitive in bed. They charge with od, by their own emanations, their pillows, sheets, and couch. This soon annoys and disturbs them. They turn and twist about the whole night through, cast off the bedclothes, and only obtain some respite when they have done this, and are uncovered.

A person of this degree of sensitiveness is always a restless being, literally a "*mauvais coucheur*," and must be so from his very nature. He charges all his clothes with the same od as that of the limbs they cover. Limbs and clothes, charged with like-named od, act and react mutually on each other, producing the unpleasant tepid sensation. When in repose, therefore, the sensitive always suffers, and only obtains some relief in motion, by transferring the od to the air; he cannot of course bear much clothing, and what he has always appears to be too much. He feels a continual impulse to change his position and his occupation.

Od may not only be transferred to all bodies, but it may also be conducted through them. We have seen a proof of this when the sensitive held a rod in the sunshine. The od of the sun's light (which may be called Heliod) passed through the rod into his hand. But now make a complex rod; add to the wooden rod one of metal, and to that a wax candle, and attach to the last a silk thread; give this fourfold rod by the wooden end to the left hand of the sensitive, and when he has become familiar with its effect, in about half a minute take hold of the silk with your right hand. In a few seconds you will hear that the wood begins to feel cool; but if you exchange your right fingers for your left, it, the wood, will become warm and unpleasant to him. Place the silk on the pole of a crystal, on the spectrum, in the moonlight, in an effervescing draught, or on sulphur; in all these cases the effects corresponding to the various sources of od will be conducted, through the different materials, silk, wax, metal, and wood, to the sensitive hand. If you try rods of sulphur, glass, resin, gutta percha, or any other idioelectric substance (non-conductor of electricity), they will all conduct od just as well as the metals. We have no isolator for this indispensable. Hence the difficulty of its investigation.

In all this, contact of the conductor with the source of od is not necessary; a near approach will suffice. Let the sensitive take a glass rod in his hand, and approach the points of your fingers to the other end of it without touching it: you will immediately hear that you exert the same kind

of action on him as before, only weaker. Approach closely to the end of the rod the pole of a crystal, the paw of a cat, some bichromate of potash sealed up in a tube, or a bottle of fermenting grape juice; instantly the sensitive hand will feel the corresponding effect. This agrees with the luminous emanations from all these sources of od. Good conductors, such as metals, glass, or silk, become luminous when strongly charged, or when conducting a strong charge, and clothe themselves along their whole length with a coating of luminous vapour, whether they be acted on by contact with, or by mere approximation to, the source of od.

LETTER XIII.

Dualism of Od.

To whatever department of nature we turn our attention, we perceive *dual* or *polar contrasts*; and these are not wanting in the field which we are at present cultivating. You have already had occasion to notice them in crystals, in magnets, and in the two halves of the human frame or of brutes; in all of which there are observed at one side reddish-yellow odic light and an unpleasant tepid sensation, and at the other blue light, united with a sense of grateful coolness. But the same opposition occurs in innumerable cases of odic phenomena, and constitutes a most essential characteristic of this imponderable.

Let us now take as a starting point, the chemical elements, or simple, that is, undecomposed bodies. Place in the left hand of your sensitive subject, successively, a small phial with potassium and another with sulphur; he will soon inform you that the former produces a tepid and disagreeable, the latter a cool and pleasant sensation. Make the same trial with sodium, gold, platinum, mercury, copper, on the one hand, and with selenium, iodine, phosphorus, tellurium and arsenic on the other, you will obtain from the first series unpleasant warmth, from the second grateful coolness, more or less powerfully marked in each individual substance. You may even employ the difference in odic power as a principle of arrangement of the elements, and place potassium as the element which causes the most intense sensation of disagreeable warmth, at one end of a scale, and oxygen as that which produces the strongest effect of pleasant coolness, at the opposite end. If now you examine the series thus arranged, you will be astonished to find, that, with some trifling deviations, it coincides with that which chemistry has derived from

the relative affinities to oxygen, and which is named the electro-chemical arrangement. By a different path we have arrived at the same result, at an arrangement which may be called the odo-chemical series or scale. Is it not in the highest degree wonderful, that an ignorant uneducated girl, merely by feeling them with her fingers, is able in half an hour to arrange the elements in a series, the establishment of which has cost more than half a century of infinite labour, and the exertion of the utmost sagacity and acuteness on the part of many men of the highest ability? The great Berzelius, the originator of the electro-chemical system, felt this very strongly, when, at Carlsbad in 1845, I laid before him the evidence of this fact; but since his death, the chemists who have survived him have not thought such a trifle worthy their attention. Nay, a physiologist has even had the audacity to accuse Berzelius, after his death, of senile dotage, because he publicly and emphatically took under his protection these results of my investigations.* To make up for the insufficiency of his own judgment, this writer only needed to make the modest assertion that Berzelius had lost his mental powers.

In this odic series the amorphous or uncrystallized bodies, taken separately, exhibit, indeed, no dual opposition; and we must regard them individually as unipolar, much in the same way as electricians regarded soap as unipolar. But if we consider them altogether, and take the series as a collective unity, this opposition is very decidedly manifested, so that at the one end tepid, and at the other cool sensations are excited in the sensitive hand. Odic polarity, therefore, exists in the material universe, viewed as a whole; and, as these substances which feel warm to the *left* sensitive hand are the electro-positive bodies, and such as feel cool to the same hand are electro-negative, I must, in the same sense, and in order to be consistent, name the former *odo-positive*, the latter *odo-negative* bodies.

Of compound bodies, I found the alkalies and alkaloids and all similar bodies, odo-positive; the haloid salts, and most of the metallic oxides, and the acids, odo-negative. Organic substances, such as gum, starch, fat, oils, or paraffine, stood between these.

In crystals I have observed that the end by which they were attached was always warm to the touch and gave out reddish yellow light, and the free end, on the contrary, was

* M. Emil du Bois Reymond, of Berlin, in Karsten's *Fortschritten der Physik*; year iii., p. 401.

cool and gave out blue light. This rule may be followed out even to fibrous crystallizations and to crystalline masses in which the individual crystals can no longer be distinguished. The base of the crystal is therefore odo-positive, the point odo-negative.

Magnets, at the *southward** pole, are, to the *left* hand of the sensitive, warm, and give out reddish yellow light ; they are here consequently odo-positive. At the *northward* pole they are cool to the left hand, and the light is blue, they are here therefore, odo-negative. (Some philosophers, not all, † regard the northward pole of the magnetic needle as magneto-positive, but without giving any distinct reasons for so doing. The odic phenomena lead me to doubt the correctness of this view. Odo-positive and electro-positive bodies, as we have seen, agree ; and magneto-positive bodies must coincide with them. Consequently the northward pole of the needle, with its blue light, can only be magneto-negative). Heat, chemical action, and sound, have hitherto yielded only odo-negative effects ; and friction only odo-positive ones. This part of the subject requires further investigation. Polarized sunlight is odo-positive in its transmitted, odo-negative in its reflected portion. In the spectrum, the red, fire-yellow, and yellow rays, and those beyond the red, are odo-positive ; the blue, the violet, and the chemical rays are odo-negative. The same is true of the spectrum of moonlight, as well as of the feeble spectrum from an Argand lamp.

The animal, especially the human, body, is odo-positive on the entire left side from head to foot, and negative on the right side. This is most strongly apparent in the points of the fingers and toes, and here again chiefly at the root of the nails, the seat of the most active organic changes in the whole hand. Man is therefore polarized across the breadth of his frame ; but there are also other less marked polarities, or odic axes, one along the length, another along the thickness from back to front, the details of which my space does not permit me to give.

To fix this in your mind, make a few easy experiments. Place before a sensitive a sheet of medium blue paper, and let him look at it alternately with either eye, keeping the other closed. He will find the effect on the left eye agree-

* The pole which *points* to the south is properly the north pole, but to avoid confusion I call it the southward pole. It is well known that the south pole of one magnet repels the same pole of others, and attracts their north poles.

† *Handwörterbuch der Chemie von Liebig, &c. &c.*, vol. v., p. 34.

able, on the right disagreeable. The left eye is odo-positive, and the blue colour is, as you know, odo-negative. Here then, unlike named odic influences meet, and the result is pleasing. In the other case, with the right eye, like named odic agencies meet, and the effect is unpleasant. Control this experiment by another, with a sheet of orange-yellow paper; similar results, but this time reversed, will be obtained invariably. By this delicate experiment you observe that the unpleasant effect of yellow and the agreeable effect of blue on the sensitive, depends on their action on the *left* eye, and that this action is felt, in the internal sense, to prevail over that on the right eye.

If you look into the right eye of a sensitive, at a short distance, with your left eye, he will make no objection; of course the other eye of both must be covered. If you now look with your left eye into his left eye, he will instantly feel uneasy, and not be able to hold out for half a minute; if you try to force him to continue, he will turn away. If he be very highly sensitive, a very short trial of this kind will affect him so powerfully, that for some time he will be unable to see with the eye exposed to the action of yours. Nay, if he be forced to submit to the experiment for a somewhat longer time, it will often happen that vomiting is brought on. This is the result of the meeting of like-named odic influences, and this the highly sensitive cannot endure.

Does odic dualism exist in the contrast of the sexes? For an answer to this question I appealed to nature by the following simple experiment. I placed opposite to a sensitive young lady a man and a woman, each of whom had a glass of water in the right hand. After six minutes, when the water had become negatively odized, I caused the sensitive to taste in succession, the water of both glasses. She found both cool and grateful, but that from the hand of the man far cooler and more grateful than the other. I now repeated the same trial with a sensitive man. But he found the water from the hand of the woman to be the cooler and more pleasant of the two. You see, then, plainly, that man and woman are in polar contrast to each other.

You have no doubt observed, that in all my experiments I have always used the left hand of the sensitive, not the right. The reason of this must now be obvious to you: odic warmth and coolness are not absolute effects of external stimuli, but only relative, and the same effect refers only to one half of the sensitive frame. On the opposite side the effect is reversed. In order, therefore, to avoid confusion in my statements, I referred all trials to one side, and selected

the left, because the effects on that side are usually stronger and more marked, and are thus better observed. Had I taken the right side or hand, I should have obtained the same results, but reversed.

LETTER XIV.

The Odic coloured Spectrum. The Polar-lights of the Earth.

The splendour of the rainbow by day has often delighted you ; but I shall now introduce you to a rainbow, seen in the darkness of night.

A subject of low sensitiveness perceives at the two poles of crystals only a greyish undefined vapour, a dull gleam of light amid the general darkness. One of middling sensitiveness distinguishes, that the light at one pole is bluish-grey or blue, at the other yellow or reddish-yellow, exactly like the lights from his right and left hands. Finally, one who is very highly sensitive perceives that this blue and this yellow are not homogeneous, but that within each, all other colours, green, red, orange, violet, play and as it were leap in all directions, and that each polar flame, strictly speaking, has a variegated aspect. This, however, is to be so understood, that the colours last named appear only as secondary colours, as partial specks of colour, in the general blue of the one and the general red of the other pole.

It was a sensitive invalided sailor, Frederick Werdlick, who first pointed out to me, that these colours are not always in restless motion through one another, but that they quietly arrange and stratify themselves, if not disturbed and mixed by the currents of air caused by my movements or by respiration. And when I asked him about the order of arrangement, I learned that red invariably lay lowest, that is nearest to the pole, and was troubled by much smoke ; that above this lay fire-yellow, then bright yellow, then pale yellow, canary yellow and green ; that the green passed into blue, first pale, then deep, and that above all was violet-red, which passed into smoky vapour ; the whole being mixed with many small and bright sparks or stars. What this man first told me, was afterwards confirmed by numerous other sensitives in thousands of nocturnal experiments. Now what is this arrangement of colours, but that of the prismatic spectrum or rainbow ? The appearance of a brilliant rainbow in absolute darkness—

what a strange spectacle! All the highly sensitive described it as the most splendid object they had ever seen.*

I placed a powerful bar magnet in the vertical position, its southward pole uppermost; a reddish tint prevailed in all the colours which arranged themselves over this pole. I then turned it, so that the northward pole was uppermost; and the spectrum now became tinged with a bluish colour all over its component tints, which were duller than before. The section of the bar at the poles was a square inch. To diminish this surface, I placed on the pole a pointed iron cap; the light became longer, narrower, and brighter, but the rainbow tints remained. I now used a cap with two upright points; one of them showed a light entirely blue, the other a light entirely red. Lastly, I employed a cap with four upright points; each point had now a different coloured light. The first had a small blue flame; the second a yellow; the third a red; the fourth a greyish-white, and all four flames rose vertically, close beside each other, from the four points of the bar. I had therefore succeeded in separating some of the tints of this enigmatical rainbow, and in obtaining each, as it were independently.

When I turned the bar slowly round its vertical axis, the coloured flames did not move with it, but retained their position, and when the point on which the yellow flame first appeared had come to the place of that on which the blue had been, it had no longer a yellow, but a blue flame, while the blue had passed into grey, the grey into red, the red into yellow. The colours did not therefore depend on the magnet alone, but on some external circumstance also. The meaning of this soon appeared; it was the quarters of the heavens which exerted an influence on the colours of the flames. The blue light always stood on the point which was to the north;

* Here, once more, is an experiment, and the same remark applies to those which follow, made with many subjects, all of whom agree in the details, save only as to degree of brightness. Is this conceivable, when no one of them knew what the others had seen or said, except on the supposition that the light is a true external phenomenon? Could the descriptions of imaginary lights agree in this manner? Let the reader try the experiment, taking care, as the Author always did, not to suggest anything whatever, but to let the subjects tell their own story, and let him observe what sort of agreement will be found in the statements of only two persons who see nothing real, but fancy, or pretended that they see light. Let him test their statements as the author did, and he will soon be convinced that real phenomena alone can explain the Author's results.—W. G.

the yellow on that on the west side, the red at the south, the grey at the east. I might turn the bar how I pleased, the coloured flames did not move, but retained their respective positions in reference to the quarters of the heavens.

Instead of four upright points, I now fixed on the magnet a horizontal four-sided iron plate, a square foot in surface, with its *corners* north, south, east, and west. This was hardly done, before horizontal lights flowed from all the corners, as vertical ones had done from the four vertical points or spires. When I turned the plate 45° , mixed colours appeared at its corners, green at north-west, orange at south-west, greyish red at south-east, and violet at north-east.

I now placed on the bar a circular iron disc; when the beautiful sight of a circular iris or rainbow appeared in the dark to the sensitive. Light flowed out from the whole circumference. From the north, where it was blue, it passed through all shades of blue into all those of green; at north-west, and thence to west, into those of greenish yellow, yellow, orange-red; and towards the south full red, then greyish red; and towards east it passed into grey. But in the north-east there appeared a tolerably sharp and defined *stripe* of red, from which point as the light approached the north, the blue tints again appeared, and at last passed into pure blue at north.

I next had a hollow iron globe made, so large that I could not clasp it with both arms, and hung it in the dark room by a silken cord. I fixed in its axis an iron bar, round which were six strata of coils of copper wire, and arranged so as to be able to connect the ends of the wire with a voltaic battery on Smee and Young's plan. At first nothing was visible; but as soon as I made the connexion, and converted the bar into an electro-magnet, the sensitives saw the suspended globe, luminous in all the colours of the iris, start out of the darkness into view. The whole surface of it shone with rainbow tints. Dividing the globe ideally into stripes, like the parts of an orange, that towards north was blue from pole to pole, that on the north-west green, on the west yellow, on the south-west fire-yellow, on the south red, on the south-east greyish red, on the east grey, on the north-east appeared the stripe of red and the returning blue. The colours formed, visibly, fine lines, like meridian lines, separated by dark ones. The whole globe was clothed in a delicate luminous hollow sphere of vapours. The upper or odo-negative half had decidedly a bluish tinge over all its colours, the lower or odo-positive had a reddish general tinge. In the north part, where the northward pole of the electro-magnet was,

rose a column of light with a tinge of blue, to the height of a hand above the globe, then beat downwards, like an umbrella, on all sides, and flowed downwards towards the equator of the ball, at a distance of two or three inches from the surface. From the opposite pole below rose a similar column of reddish light, which bent over and flowed upwards towards the equator. Both of these were dissipated in fine lines or fibres of light, before reaching the equator.

It is evident that I wished to form a *terrelle* or miniature earth, in the sense of Barlow's; a floating model of our globe with a north and south pole and the appropriate magnetic forces, and to test this in reference to odic light. And we see, in fact, that the results resemble in a surprising degree the phenomena of the auroræ borealis and australis of our planet. A closer comparison than it is possible here to enter on reveals so perfect an analogy, that it becomes in the highest degree probable that the aurora borealis is positive, the aurora australis negative, odic light (of sufficient intensity to become visible to the ordinary human eye, W. G.).

We see, then, that the odic luminous emanations are not monochromatic, but, when closely examined, appear to constitute a regular iris or rainbow.

(I must here direct the attention of the reader to the singular statements of the sensitives, that towards the violet end of the odic spectrum or rainbow, in all its forms, and of course far removed from the red end, they saw invariably a narrow, well-defined *stripe of pure red*. Without entering into the question of how the odic light comes to be separated into its compotent parts, as sunlight is by the prism or by drops of rain, no such cause, so far as we know, applying to the odic light, I may observe, that the Author was quite taken by surprise with this fact of the narrow stripe of red at the opposite end of the spectrum to the red ray, having never heard of such a thing. How much less could his subjects have known of it! But it so happens that Sir D. Brewster, in his analysis of solar light, published many years ago, shewed that light consisted of only three colours, red, yellow, and blue, the mixture of which produces the green, orange, indigo, and violet of the spectrum. He further shewed that each of the three primary colours existed at every part of the spectrum, but that each predominated at one special part; the red towards the red end, the yellow in the middle, the blue towards the violet end. And he first discovered, by his methods of analysis by absorption, that the red alone had *two* maxima, the chief one at the red end, the other near

the violet end, beyond the blue maximum; and he actually obtained a *stripe of pure red* near the blue end. It is the existence of this second smaller maximum of red which, by mixing with the blue, produces the indigo and the violet beyond the blue. All this was unknown to the Author, till, on reading his great work, I told him of it; yet he had come to the same conclusion from the coincident statements of all the highly sensitive. Is it possible to imagine a more striking proof of the accuracy of his method than this perfect agreement, in so singular and unexpected a fact, with so exact an observer as Sir D. Brewster? And ought not this one fact to have aroused the attention of all who are occupied with the study of optics and the subject of light? just as the luminous moving coil of light round the galvanic wire, which embodies and renders visible Ampère's hypothesis of an exterior current moving in that way, ought to have arrested the attention of all electricians. But this unjustifiable neglect of such beautiful and striking phenomena will have no effect ultimately. "*Magna est veritas et prævalibit.*" Such observations as those of the Author must sooner or later take their due place among the very highest results of experimental science.—W. G.)

LETTER XV.

Terrestrial Magnetism and Terrestrial Od.

Since the colours of the odic spectrum, as you may understand by the preceding letter, arrange themselves with reference to the cardinal points, north, south, east and west, these last must possess in themselves something which has an intimate relation to odic phenomena. If even a small pocket magnetic needle or magnet, in virtue of its odic power, influences these phenomena, it is obvious that the magnetism of a magnet so stupendous as is our earthly sphere, that is, terrestrial magnetism, must exert the most marked action on all odic phenomena whatever, taking place on its surface. This influence is nothing else than that of the od which everywhere accompanies magnetism, and which consequently is attached to the terrestrial (magnetic) poles, and from thence acts over the whole globe. It may be called terrestrial od.

You have seen that the magnetic pole, which gives odic coolness to the sensitive left hand, as do likewise the electro-negative bodies, is that which points to the north when the magnet is freely suspended, as in the compass needle. We

must therefore consider it as a negative pole, and its associated od as negative od. And since the terrestrial (magnetic) pole, which by its attraction causes it to take this direction, must be of unlike character (in electricity, magnetism, &c., unlike poles attract, like poles repel each other), it follows, that the north (magnetic) pole of the earth must be odo-positive, and the south pole odo-negative.

Of this unavoidable inference we shall now make a very natural and easy application to the affairs of daily life. I have already noticed, in my first letter, that all sensitives are unable to sleep save when lying on the right side; they feel distressed and restless when on the left. Now I feel entitled to assert, with perfect confidence, that in New Holland, Chili, or Buenos Ayres, that is, in the southern hemisphere, this will not be the case; but that, on the contrary, sensitives will there find it impossible to sleep except lying on the left side. Near the equator it will be to them indifferent on which side they lie. This must be so. The north (magnetic) pole is odo-positive. If a sensitive turn towards it his left or positive side, this gives a combination of like poles, which he cannot endure, for it acts disagreeably on him, rendering him uneasy and banishing sleep. But if you place your sensitive friend with his right or odo-negative side nearest the earth, the annoyance is removed; the negative side and the positive terrestrial pole are turned towards each other, and comfort and tranquillity are at once established, so that he falls asleep without delay. Of course all this is reversed in the southern hemisphere. Here, then, is the explanation of what seems a very superficial matter, but which is really founded on a deeply-seated principle in our system; and pathology will do well to take note of the fact.

I shall now mention, in passing, a similar but still more important fact. I have said nothing, from want of space, of the odic character of the longitudinal axis of the human frame. I shall therefore briefly state, omitting, for the present, the evidence, that I have found the human body above, towards the brain, odo-negative, and below, towards the abdomen, odo-positive. This being premised, I beg you to place four chairs in the middle of a room; one of them with its back towards the (magnetic) north, one towards the west, one towards the south, and the fourth towards the east. And now ask a good sensitive whether it be indifferent to him on which of these chairs he sits for some time? When he has tried them all, he will be sure to tell you, that he feels most comfortable on that on which his back is towards the north

and his face towards the south, and most uncomfortable, by far, on that where his back is towards the west and his face towards the east. I shall pass over the characters of the two remaining chairs, and instead beg you to extend the trial to the bed of your sensitive. Place him on it, and turn it, successively, towards the four quarters. You will soon learn that he only feels comfortable when his head is to the north and his feet to the south. The explanation is obvious. The upper half of the body in reference to the longitudinal axis is odo-negative, while the north terrestrial pole is odo-positive. When turned towards each other, unlike poles are paired, and this is agreeable. The lower half is odo-positive, and gives an agreeable combination with the odo-negative southern pole. All other positions are less pleasing, and more or less tepid, causing uneasiness or even nausea. Some of my sensitives have always carried a compass since they learned from me the cause of the unpleasant sensations they had long experienced, and, when travelling, always place their bed by the needle. Highly sensitive subjects are quite unable to obtain rest in any position but that of head to north and feet to south. But even in those who are only of middling sensitiveness, as for example, M. Delhez, teacher of French in Vienna, the position of the bed has so powerful an influence, that it not only decides in regard to the nightly rest, but also in regard to the general health. A healthy sensitive must therefore observe the rule of lying always with his head to the (magnetic) north; and a sensitive afflicted with illness must absolutely and above all things be placed in this position, or all other efforts to effect a cure, and all drugs, will be found nearly ineffectual.

(Here is a most important fact, which any one can verify without a dark chamber or any instrument but a pocket compass. He will soon find a sensitive, *if he only look for one*. Of all who have declaimed and written against the Author's views, or of all who have contemptuously disregarded them, let me ask how many have tried this simple experiment, which demands, no doubt, a little trouble and a little patience, not however the hundredth part of what they daily expend on matters of far inferior interest? I answer with confidence, *not one*; for I have never yet obtained an affirmative answer to the question, "Have you tried the effect of position on sensitives, healthy or diseased?" from those who at once rejected the Author's conclusions. I have tried it, and found his statements literally true. Nay, the complaint we hear every day from those who leave home that they cannot sleep in a strange bed, must, I have no doubt,

frequently depend, in sensitive persons, on the fact that the strange bed stands in a different position from their own. But further, I have been made acquainted with several cases in which, long before the Author's first work appeared, the effects of position were recognized by the subjects and their friends, who had, *in every case*, come to the north and south line as the only tolerable one. These persons, on reading my translation of the Author, wrote to me to thank me for the explanation of what had so long puzzled them. I have seen several of them, and had the details *viva voce*. In all these cases it was impossible that the idea could have been suggested by a work which was not in existence till long after the fact had been noticed and had become known to the subjects and their families. How long will men of standing in science go on imitating the detractors of Galileo, Columbus, Harvey, or Jenner, and reject new facts, *without examination*? The reader will, I am sure, agree with me, that the rejection of such facts by the highest authority, *unless accompanied by a careful investigation*, is unworthy of attention, and must ultimately recoil on its authors.—W. G.)

I may now take you back to the church, where, in my first letter, I left you with the sensitive who had fainted. In our Christian temples we have adopted the rule, which has come to us from heathen nations, of placing the altar to the east, so that the nave extends from it westward. The congregation thus sit with their faces to the east and their backs to the west. But this is exactly, of all positions, the most intolerable to the sensitive. His odo-positive left is turned to the odo-positive north terrestrial pole, his odo-negative right to the odo-negative south pole; he sits therefore under the double influence of like poles, which he is unable to support. If this continue long, as through the hours of a long service, he is affected by one discomfort after another; he becomes hot, and nervous; is affected by migraine and probably nausea, by pain of stomach or even vomiting, and if he do not retire, at last falls down fainting. We see this daily in large churches, and it is due entirely to the improper position of the building.

This influence also affects our daily life. No chair, sofa, or seat should be placed with its back to the west, if a sensitive is to use it. M. Philippi, Major of Engineers, a middling sensitive and an experienced sailor, requires, on board ship, no compass to enable him to point out the quarters of the heavens, in cloudy or foggy weather, where neither sun nor stars are visible. He has only to turn himself, standing, slowly round, and instantly feels where west and north are.

Every sensitive seaman will soon learn this, and find the cardinal points by the same law by which the sensitive spring-finder discovers running water underground.

These things penetrate in all directions into our domestic habits, and affect the position of a piece of furniture, of a machine of any kind, or of a piano-forte. A sensitive lady was often in the habit of playing on the last-named instrument at my house. But she always felt uncomfortable, and could not tell why she always felt indisposed when at my piano-forte, which was a good instrument. On reflection, I remarked that the instrument lay in the meridian, and that the performer sat with her back to the south. She sat therefore before the odo-positive poles of a number of long magnets, namely, the steel wires. This she could not endure, and after a certain time would have fallen fainting from her seat. I turned the piano round, so that she sat to the north of it, and before so many northward poles; instantly all was put right, and thenceforward she played with comfort and with delight. A grand piano must therefore never be placed, so that the performer sits to the south or west of it; for no sensitive will have any comfort in that position.

I knew a man, an excellent domestic character and an industrious weaver, who was rather sensitive: he changed his dwelling, and from that hour he had no longer any comfort at his loom. He began to desert his seat, to frequent the wine and beer shop, neglected his work, and was brought to ruin. Now in his old house, the loom stood so that he sat with his back to the north; but in the new, his back was to the west. This was to him intolerable, and his sufferings, the cause of which he did not know, but which forced him away from the place of torture, caused the ruin of the unfortunate man. Thousands, engaged in sedentary occupations, mechanics, sempstresses, writers, clerks, artists, especially painters, who have the light from the north, and must sit with their back to the west, and are thus deprived of all enjoyment in their professional labours, have become the innocent victims of the ignorance which has hitherto prevailed in regard to these recondite physical phenomena.

LETTER XVI.

Velocity of Transmission. Radiation. Distances at which the influence of Od is exerted. Odic Atmosphere. Odoscope. Etymology of the word "Od." Conclusion.

You know that od is transmitted or conducted through

bodies, but you do not know the velocity with which this takes place. That of electricity is well known to be prodigiously great, while that of heat is singularly small. Od is, in a manner, intermediate between these. I extended an iron wire of 100 feet in length, and placed at one end various sources of od, such as the hand, crystals, magnets, &c., successively. A highly-sensitive person perceived the arrival of the corresponding effect at the other end of the wire, held in his hand, generally after the lapse of about half a minute. This shews that the od passed slowly enough along the wire, to allow us to follow it in its course.

We have seen that the transmission of, and charging of bodies with, od, took place without actual contact with the odic source, by merely approaching the latter to the body to be charged. We do not yet know whether this took place by absorption of the luminous odic emanations, or by radiation. That od is capable of transmission by radiation would appear from this, that it comes to us with the solar rays, and can be transmitted with them through glass prisms, there refracted, and polarized by glass plates. But this evidence is not quite conclusive; for the od appearing in these circumstances may be produced by the impinging of the rays of light on the solid recipients.* But if you stand opposite to a sensitive, and make passes downwards with both hands at the distance of half an arm's length, he will feel very distinctly a cool aura passing down his frame. Now take a step backward, and repeat the passes; he will feel the same sensation, but less strongly; and if you retire two, three, four, or more paces, he will still feel the passes, with gradually diminishing intensity. When you have reached the end of the room, he will still perceive the effect; and if you continue to retire through an adjoining room, the action will become very

* If we reflect on the differences above mentioned in the velocity of transmission of electricity, heat, and od, to which may be added light, it is hardly possible to conceive, according to the old doctrine, that the solar rays consist of material particles; moving in right lines. For all the component parts of these rays, including the invisible chemical rays, must be, in this respect, of the same nature, and as they all reach us together, must be radiated with equal velocity. But as they are all conducted with very different velocities, it is not probable that, if material, the velocity of their radiation is equal, and we are hence led to infer that they are all, as light is now admitted to be, forms of motion or undulation in the atoms of an ether or subtle universal fluid, pervading all space.—
W. G.

feeble, but still perceptible. With a person of middling sensitiveness, you must be at the distance of from forty to sixty feet before the effect of the passes becomes uncertain and finally imperceptible. Upward passes are (disagreeably) perceived at a somewhat greater distance than downward ones. I have had highly sensitive subjects whom the effect of passes made by me was perceived to the distance of 150 feet, beyond which I had no means, within doors, of trying the experiment; and the action was not then exhausted. They also felt the action of the poles of crystals and of powerful magnets quite as far, and that instantaneously, as soon as I pointed these at the subjects. You perceive, then, that od is endowed with a very wide sphere of radiation, extending perhaps, like that of light, to infinity. As a result of this, we carry about with us, proceeding from our fingers, toes, and limbs, immeasurably extended prolongations of rays invisible to us, and are besides, as material, living beings, surrounded by a luminous atmosphere, which accompanies our motions. I have often been told, in the dark chamber, that my head was surrounded by a crown of rays, that I was clothed with the "glory" of a saint. And it is far from unlikely, that the legendary tales and traditional belief of the luminous crown or glory round the heads of saints, is directly derived from this phenomenon, which was seen shining, thousands of years ago, in the East, as it is now seen among us, that is, by the sensitive.*

This odic atmosphere, which surrounds every human being, and emanates from all living creatures, is not always exactly alike, just as tastes and smells differ, as light has different tints, and sound different notes in the scale. That of a woman differs from that of a man; that of the young man

* It is quite conceivable that while, on the one hand, the intensely excited and active state of the nervous system in persons devoted to religious meditations and leading an ascetic life, may have greatly intensified the odic emanations, especially from the brain, so, on the other, the effect of enthusiasm in the followers and admirers of such holy men may have been to exalt their natural sensitiveness, and that both causes combined may have led to this result, that the disciples saw the luminous crown round their master's head, either in daylight, or in twilight and ordinary darkness. That such luminous emanations do become visible in daylight is known; for Sir Henry Marsh has described various cases in which luminous rays were seen round the heads of dying persons. Indeed, it would appear that they are not at all rare on the approach of death, and the frequent lucidity of the dying is probably connected with the same cause.—W. G.

is different from that of the old; that of the sanguine differs from that of the choleric; that of the diseased from that of the healthy; nay, among diseased persons, it is different in catarrh and in scarlatina, in typhus and in calor mordax, &c., &c.: and all these differences are distinctly perceived by the highly sensitive and frequently even by those of only middling sensitiveness. Here then you see the first hint of the possibility, that the patient, in a state of extreme sensitiveness, may feel the approach of the physician before the healthy have any sense of it: or of the explanation of the fact that sensitives often experience, for certain persons, at the first meeting, a repugnance as invincible, as the preference or attraction they feel for others is apparently unfounded; or that animals of prey and dogs recognize the trace of their prey on a leaf on which the flying creature has set its foot; and many other apparently wonderful things, which, however, only seem wonderful as long as we are ignorant of the material links by which they are enchained, simply and according to physical laws, in the natural world. But I should exceed my space, were I here to enter on these high and recondite relations of od. I therefore here take my leave.*

You have now a general notion of that which I have called od, in its outlines. It is a dynamide or imponderable force, analogous, and closely related, to those already known to science. It embraces a peculiar group of imponderable natural phenomena, which are, however, perceptible by the senses; but for which we have no other measure, and no other test, than the human nerve, and this only under the peculiar circumstances which give origin to the irritability we have named sensitiveness. The reason why it has hitherto entirely escaped scientific investigation, nay, has been directly and obstinately repulsed by the science of the day, is founded on this very want of a general odoscope and odometer accessible to all, by means of which its existence might be demonstrated easily and so as to convince all the world. And the

* The existence of the odic atmosphere, above noticed, also tends to explain and render conceivable the power undoubtedly possessed by many persons in the mesmeric state, of perceiving the state of health of those with whom they are placed *en rapport*. I have frequently pointed out, that those who can be mesmerised are usually sensitive, and that at all events, when they are mesmerised, they become highly sensitive, to odic impressions. This explanation may enable many, who find a difficulty in admitting unexplainable facts, to see the possibility of a large class of mesmeric phenomena.—
W. G.

cause of our failure, hitherto, in discovering an odoscope, lies in the very nature of *od* itself, that is, in its power of passing through all bodies and all space, and the consequent impossibility of accumulating it, or condensing and concentrating it so as to be generally or universally perceptible. For heat, light, and electricity, we have up to a certain point, isolators, but I have not yet been able to discover one for *od*.* And I have thought it right to employ this property of unconfiuability, (to coin a word,) in order to form a name for the new force, admitting of all the necessary inflections and combinations required for scientific purposes. "*Vd*," in Sanscrit, signifies, to blow (as the wind). In Latin, "*vado*," and in the ancient Norse, "*vada*," means, "I go, I go fast, I hasten on, I flew on." Hence, in the old German dialect, "*wodan*" signifies the idea of the *all-penetrating*, which in various old idioms, passes into "*wuodan, odan, odin*," meaning, the *all-pervading power*, which was ultimately personified in a Germanic Deity. "*Od*" is therefore the sound appropriate to a dynamide or imponderable force, which rapidly penetrates and constantly flows through all objects in collective nature, with irresistible and unrestrainable power.

Had nature endowed us with a sense for *od*, as plain and distinct as those we possess for light and sound, we had then stood on a far higher level as to knowledge; we should in that case have been able to distinguish truth from error by virtue of this all-pervading influence, incomparably more easily, rapidly, and certainly, than we now can; we should have seen, as we say, into each other's breasts; Talleyrand could not have any longer abused speech to conceal his thoughts; and we should, as an inevitable consequence, have become beings of a higher and nobler nature. It is easy to show, that man, with such a sense for *od*, must have been a kind of angel; and that the possession of such a power would at once, without increasing our intellectual powers, elevate us to a far higher point in the moral scale than that on which we now stand. But Infinite Wisdom, which willed only the existence of imperfect and erring men, has therefore denied to us that, which would have made us equal to demigods.†

* It is possible, or even probable that the magnetoscope of Mr. Rutter, modified by Dr. Leger, is really nothing but an odoscope, fitted, however, only for demonstrating the existence of a force or current, and for estimating, comparatively, its force in different bodies. This subject is of the highest interest.—W. G.

† May I be permitted, without levity or profanity, to suggest, that it is conceivable that man, as first created, may have possessed

II. *Further testimony to the peculiar appearances of Mesmerised Water.* By the Rev. JEFFERY EKINS. Communicated by Dr. Elliotson.

* * * * *
* * * * *
* * * * *

. . . . "In 1853—a fortnight ago—the Archbishop of Dublin (Dr. Whately), long the patron of homœopathy and other systems of *delusion and quackery*, accepted the office of President of Dr. Elliotson's Mesmeric Infirmary, vacant by the death of the Earl (of) Ducie.

"Thus are the wild *speculations of charlatanic mysticism blasphemously* proclaimed to be equal with revealed religion, as necessary instruments for the temporal and eternal well-being of man. Thus is *religion dishonoured* through her own minister's teaching *profane and old wives' fables*, and forming in their own persons a *loathsome alliance* between Christian truth and the unbridled excess of credulity."—*Association Medical Journal*, July 1, 1853; p. 575. Editorial article. Editor, JOHN ROSE CORMACK, M.D., general practitioner at Putney, Surrey, holding his appointment by the authority of the great association of medical practitioners throughout England and Wales.*

At the subsequent Annual General Meeting of the Association, August 12th, Dr. Conolly praised Dr. Cormack's "learning, talents, and zeal in conducting their Journal."—*Association Medical Journal*, Aug. 19, 1853.

Sampford, Braintree, Nov. 4, 1853.

My dear Sir,—As the enclosed statement made by two ladies of my acquaintance corroborates facts already recorded in *The Zoist* respecting the effects produced on water by mesmerising, you may wish perhaps to forward it for the next number of that interesting and popular work. I myself have seen similar effects, as I stated in *The Zoist* (No. XLI., p. 85), and I have since noticed that mesmerised water has a brighter and more transparent appearance than water which has not been submitted to the influence. Both the ladies I allude to are extremely susceptible of the action of crystals and other substances. I saw one of them strangely acted upon by a piece of white sugar placed in her right hand. She was sitting with her left hand towards the north; and, on the sugar being placed in the right hand, she was

the odic sense, (now only known as exceptional or at least somewhat rare sensitiveness, and very low in degree,) in full force and perfection; and that the loss of this gift would form an intelligible, or at least conceivable, explanation of the change produced by the Fall? Man, as he is, is a grievously imperfect being; but, independent of the statements of scripture, all nations have held the tradition of a more perfect state or golden age. May not the study of this interesting subject throw light on many obscure questions?—W. G.

* What we have omitted is a quotation from a speech made in 1850 at Rio Janeiro by the President of the Homœopathic School, and one from a sermon delivered by the rector of Whickwar in 1851.—*Zoist*.

gradually drawn up from the sofa ; and, when on her feet, was turned round till her right arm was fixed rigidly pointing to the north. She appeared to be entirely under the control of this agency, and would have fallen down if she had not been caught by persons near her, who afterwards demesmerised her. She was also strongly affected in the right arm, which was near me when I was mesmerising the water, and I was obliged to make transverse passes and blow upon her hand in order to restore the use of her arm.

If these facts are of any service, I am ready to give my name in support of them. The ladies wish *at present* to be anonymous.

I am, my dear Sir,
Your most sincerely,
JEFFERY EKINS.

First Lady's statement.

"In the water mesmerised by Mr. Stride, I first observed a few small air bubbles ascend to the surface ; then a waving undulating motion, which appeared to be caused by a small thread, like a stream of light, which issued from the end of each finger and interpenetrated the water, imparting to it a clear and sparkling appearance.

"In the water mesmerised by the Rev. Jeffery Ekins, I first perceived the undulating motion and the same kind of light emitted from the fingers ; but in his case the rays were united, forming a compact column of light, which passed down the centre of the water, but imparted its radiance to the whole."

Second Lady's statement.

"In the water mesmerised by Mr. Stride, I perceived an undulating motion on the surface, and small particles rising from the bottom of the glass. After a few minutes the water became perfectly still, and looked particularly bright and sparkling.

"In that mesmerised by the Rev. J. Ekins, I perceived the undulating motion, but not to so great an extent as in the former.

"In both cases the tumbler of water was placed on a table, and great care taken not to touch it lest some motion might be given to the water.

"Braintree, Aug. 18."

III. *Cure of a case of Intense Coma; great benefit of Mesmerism in a severe Injury of the Hand: and an instance of Cross-mesmerism.* By JOHN BATTISHILL PARKER, Surgeon, Exeter.

"It is scarcely necessary to say that the honour conferred upon Sir John Forbes by the Queen will be considered as a *compliment to the whole profession.*" "He conducted the *British and Foreign Medical Review* for twelve years with an *ability, honesty, and independence* for which it would be difficult or *impossible to find a parallel.*" "The *clear exposure of the impostures of the mesmerists* and of the absurd follies of the homoeopaths, &c.; he has long since earned his laurels."—Editorial article, *MEDICAL TIMES*, Aug. 3, 1853. Editor, Mr. SPENCER WELLS, house-surgeon to the late Earl of Ducie.

Intense Coma.

ON the morning of the 6th October, 1853, Mrs. T— requested me to go and see her daughter, aged 13, who had appeared in perfect health the previous evening, but had eaten a curious mixture, some of the items being fish, apples, nuts, pears, blackberries. They had found her insensible, and unable to speak. When I arrived, the girl's cheeks were flushed, her respiration hurried, her pulse quick, the whole chest in a state of commotion, the eyes half open, but not seeing the point of a finger which almost touched the cornea. In the first place, I endeavoured to give her a teaspoonful of water, which she swallowed with difficulty. I then dissolved five grains of tartar emetic in two ounces of water, and a teaspoonful was given every ten minutes, but no vomiting was produced. She then took a teaspoonful of castor oil every ten minutes, and an ounce was given in three doses. All this she vomited. As there had been no evacuation from the bowels for several days, an injection was given which emptied the lower intestines. The unconsciousness and inability to speak continued in spite of mustard freely applied to the legs. I then took twelve ounces of blood from her; but this operation was performed without the least consciousness of pain. After this, I told her parents that I thought nothing but mesmerism would save their child's life. They shewed a truly parental feeling on the subject, and I am sorry to say I do not always find this to be the case. On the arrival of my mesmeriser, he commenced making very slow long passes, and breathing over the chest and stomach, when I perceived the girl's eyelids began to droop. At this moment the Roman Catholic priest was announced; I immediately told him what we were doing, and asked if he had any objection to mesmerism. He replied he could have none, as he had no faith in it. My mesmeriser persevered for three parts of an hour, and then left the child for the night. At

nine the next morning I found she had been more quiet during the night, and had vomited some greenish fluid, but there had been no evacuation from the bowels. She was still unconscious, and lying on her back, with her head almost under the pillow. I placed my left hand on her forehead, with the fingers of my right pressing over the ends of the ribs,—I breathed energetically for nearly five minutes over the heart, lungs, and the pit of the stomach,—I then gazed steadily at her eyes, which were immovable and half open, and in less than ten minutes my little patient closed her eyes, and turned on her left side,—I next made some long and slow passes from the head to the feet, the whole of my operations occupying fifteen minutes. The girl slept quietly for three-quarters of an hour, and then awoke perfectly conscious, complaining of head-ache and sickness, and totally unconscious of all that had been done for her. During the day she took several doses of castor oil without any other effect than vomiting. Some other aperients were given at short intervals up to a late hour in the evening of the 9th, before any effect was produced on the bowels. In the course of the night of the 10th and 11th they were freely moved, and only a slight fever from the reaction was left. From the above account it will be seen that the relief was not derived from the emetic, castor oil, injection, sinapisms, bleeding, or various aperients, as the former had been tried without effect, and consciousness by means of mesmerism was restored before the operation of the medicine.

Advantages of Mesmerism in a very severe Injury of the Hand.

My son, aged 13 years, was, on September 13th, 1853, with the usual recklessness of the genus boy, pouring some gunpowder from a small copper flask on some lighted paper, which ignited the powder in the flask, and caused it to burst in his hand, thereby dividing the whole of the muscles in the ball of the thumb, from the base, through the palm, to the back of the hand. That the whole hand received a fearfully severe blow may be imagined from the wound taking six weeks to heal, and from the backs of the fingers having a greenish tinge at the end of five. As the accident happened while I was making my morning round to my patients, a medical friend, living near by, was called in as soon as possible, who most kindly and properly adjusted the edges of the lacerated wound, confined them by sticking-plaster, as there had been considerable hæmorrhage, and then applied a cold lotion. When I returned, I found him in great agony. I immediately breathed over the hand with all my energy, and, by

dint of perseverance, he soon experienced its soothing effects, and at the end of two hours suffered only comparatively slight pain. Miss Coker, one of my kind mesmerisers, whose greatest delight is in doing good, mesmerised him several times daily with the most satisfactory results, and the boy felt soothed more by her influence than by mine, or by that of Mr. Squires, another of my mesmerisers, who was also most anxious to be of use. Everything proceeded most satisfactorily until the fifth day, when some of the alarming symptoms which precede lock-jaw came on, attributable, I believe, to the effects of cross-mesmerism. Miss Coker having, in my absence, been induced to mesmerise another patient, a young lady, in his room, whither she had gone to see him. Thoughtlessly the passes were carried from this lady towards the boy, and he felt a peculiar pain in his arm and hand from the time the second one was made. He mentioned this in a few minutes, and the mesmerization in his room was instantly discontinued; yet it took several hours to disperse the uncomfortable feelings which had been produced. I mention this fact in order to shew what unceasing care is requisite in the proper application of mesmerism, *humbug* though it be. Thanks to its repeated application and soothing effect, my son was spared the awful affliction of lock-jaw; which alas! is the too frequent result of such an injury. Still he has now only a limited use of his fingers and thumb, though I doubt not all will be right in the course of time. Years, however, may elapse before he may recover the full use and strength of his hand.

Slight Epileptic Fits resulting from Cross-mesmerism, with the details of their cure.*

An itinerant lecturer on mesmerism having given a lecture at a country town, and mesmerised a susceptible subject, desired of the audience to inform him if any among them would submit to a similar experiment. But only a few were willing; and a medical student, above six feet high, and apparently very robust, mounted the platform to prove the *humbug* of mesmerism. The lecturer found in a few minutes that the student was very susceptible, and exhibited many phreno-mesmeric phenomena on him, when the lecturer awakened him; after having cautioned him against allowing himself to be mesmerised by any inexperienced person. Months passed away, when this young man, being at a

* See this subject fully treated and illustrated with numerous striking examples in No. XXVII., pp. 224—251.—*Zoist*.

small party at a watering-place in the south of Devon, where mesmerism became the topic of conversation, regardless of the advice of the lecturer, permitted a gentleman to attempt to mesmerise him. The trial was commenced, and in a few minutes mesmeric sleep was produced; and from the phenomena which he exhibited whilst under my influence, I can easily imagine that an inexperienced mesmeriser would feel much alarm and allow the imprudent intervention of friends, which, of course, could only aggravate the evil. The medical student became violently delirious; the mesmeriser lost all control over him; his friends became more frightened, and patted the patient on the head, and thus increased the delirium. A medical man was called in, and, on being informed of the circumstances, he immediately replied that he knew nothing of mesmerism, and had no faith in it for good or for evil, but that, in order to subdue the delirium, the young man must have a blister applied to the nape of the neck, and take some aperient medicine. The latter part of this advice was followed, but not the former. After some time the young man was demesmerised, but found himself the owner of a severe head-ache which he had not before, and he had also slight attacks of unconsciousness, of an epileptic character, preceded and followed by head-ache, three and sometimes five times a day, after this severe attack. As these symptoms continued for three weeks, the patient became extremely melancholy and very nervous about himself. At this time a friend advised him to apply to me; and on his first introduction he was so nervous and restless that he could not remain in the room whilst the friend who accompanied him put me in possession of the above facts. On Friday, August 5th, 1853, I put this young gentleman into mesmeric sleep in less than five minutes, and very soon he exhibited the following phenomena spontaneously, viz.: great attachment to me, (which, had the same phenomena been exhibited by a female, impure opponents would have attributed to sexual depravity,) and intense jealousy at my holding any conversation with his friends, so that he even threatened to tear everything to pieces. I soon perceived that the organs of destructiveness were pressed on by a contrivance forming part of a surgical chair, which has been constructed under my directions, and which, having a padded vice to hold the head, dispenses with all assistance for any operation on the eyes, ears, or mouth. When this pressure was removed, his destructive propensities were instantly calmed, and he became as amiable and tractable as possible. Having kept him asleep for more than half an hour, I awoke him, and he re-

turned to his lodgings at the sea side. On the following Monday he paid me a second visit. He had experienced no attack of unconsciousness since his first mesmerisation by me. This second time I put him to sleep in less than three minutes, and avoided producing any phreno-mesmeric phenomena. On the 12th he paid me a third visit, when I found he had suffered one slight attack, the result of some family quarrel. I put him to sleep in two minutes, and very soon he said he felt so happy and comfortable that he did not wish to be awoke. After some time he was restored to consciousness, and then told me that he felt the horrid nervousness had left him, and that he was more than delighted at being thus restored to his usual good spirits and happy temper for the first time since he had been so imprudently mesmerised by a friend at an evening party.

Note by The Zoist on the motto of this article.

Of Dr. Forbes and his "honour," we can only say as merrily as Horace did,—

" — libenter
Linquimus, insani ridentes præmia Scribæ."

A full view of his *able, honest, independent, and unparalleled* course against mesmerism, now crowned with knighthood by the interest of his patron, Sir James Clark, and of the cudgellings which, like his fellow-knight, Sir Hudibras, he has received at our hands,

" — who stoutly on his quarters laid,
And on his servants, who came in t' his aid,"

will be found in Nos. VI., pp. 274-8 (his unfulfilled prophecy in 1839 is here given); VII., pp. 393-409; IX., pp. 116-118; X., pp. 241-256; XI., pp. 537-543; XIII., pp. 58, 59; XVI., pp. 588-596; XXV., pp. 3, 6, and *passim*.

Sic itur ad ASTRA. We shall see him at evening parties with a star upon his left breast, as soon as mesmerism lies "trampled" under his feet, in fulfilment of his prophecy delivered in 1839, for the fulfilment of which he has worked so hard. "Nevertheless," said the prophet, "there is comfort. The world is round, saith the proverb, and all things come to an end. Pass a few short months and the delusion stands exposed: the actors are declared to be deceivers or deceived: *the facts so lately boasted of are trampled upon with contempt, and the doctrines built upon them are laughed to scorn.*"—*British and Foreign Medical Review*, April, 1839.

While we think of the far-seeing and high-minded editors, Mr.

Wakley, Dr. Rose Cormack, Sir John Forbes, Dr. Bushnan, and Mr. Spencer Wells, we think also of a speech made at the annual dinner of the medical officers of the Army and Navy, on May 24th, by Dr. Semple, who most respectably conducted the *Medical Times* for many months between the dignified editorships of Dr. Bushnan and Mr. Spencer Wells. "He was only an *interim* editor—had no wish to be anything else, for *he thought there were other professional occupations less responsible and MORE RESPECTABLE.*"—*Association Medical Journal*, Jan. 3, 1853.*

IV. *Remarkable Cure, in Norfolk, by a Lady, of all but total Blindness of one eye and of inveterate Asthma, in Marianne Howse, the wife of a shepherd.* Communicated by Mr. Barth.

"If one *unacquainted with the laws which regulated the human frame* in health and disease, watched the progress of the *mesmerist*, he might readily be converted to mesmeric doctrines. But, as studies were pursued, it would be found that, while some of the mesmeric phenomena were clearly owing to deception, others strongly resembled certain morbid states of the system. Thus without any previous mesmeric influence, cases would be met with of temporary paralysis or inaction of one particular part or organ, with catalepsy and cataleptic epilepsy, and even with the higher ecstatic conditions (so marvellous to the non-professional observer) in persons of hysterical and highly irritable nervous systems. What inference was to be drawn from these facts? That to produce these effects artificially, or at the will of the mesmeriser, the system must be brought into a condition analogous to that which gave rise to those diseases. Hence it might be reasonably inferred that the true mesmeric phenomena were only so many proofs of the susceptibility of the individual to those affections. In other words, *mesmerism instead of being a curative agent was more likely to be a cause of disease.* And the phenomena of electro-biology, *which was another name for mesmerism, invented probably because the other had lost its attractions, were clearly but exaggerations of those laws of suggestion which frequently produced a predisposition to prevailing diseases.*"—Mr. G. SOUTHAM's Introductory Address at the Chatham Street School of Medicine, Manchester, Oct. 3, 1853. *LANCET*, Oct. 15, 1853; p. 369.

TO THE EDITORS OF THE ZOIST.

4, Mornington Crescent, Nov. 18, 1853.

GENTLEMEN,—I have received the following account of a cure of blindness, accompanied by severe pain and extreme

* An old woman, who had come from Chichester to London to see all our wonders, was walking along Old Burlington Street to the Burlington Arcade, and, never having seen a title on a door in Chichester, she stared at beholding a conspicuous brass-plate with the words SIR CHARLES ALDIS at No. 13. Going onwards she saw another conspicuous brass-plate at the next door, No. 12, with the words SIR JOHN FORBES: and now exclaimed, in the hearing of the printer's warehouseman who was carrying a load of *Zoists*, "*O gemini!*" As the old lady came from a learned cathedral town, she no doubt knew that *gemini* is the Latin for *twins*.

sensibility of the eye, and confirmed asthma, with mesmerism, from the benevolent operator, a lady in Norfolk. I am at liberty to mention the lady's name privately, and refer to her if it should be required. But she would rather not publish her name. She belongs to one of the best families in Norfolk.

I enquired for the early history of the case, and am informed that the patient, when a child, was under a doctor for a year, for a speck on the left eye. He used to blow something into it through a quill. About twelve years ago she was under a medical gentleman at Swaffham. He died suddenly, and she has had no medical attendance since, excepting occasional remedies obtained from the druggist; and this can hardly be considered medical treatment. Previously to being mesmerised she had for a long time been afflicted with a suffocating and distressing asthma, great pain in the left side of the chest, a grinding pain in her back, and severe pain in the head.

These sufferings, and nearly total blindness of one eye, have been rapidly cured by the application of mesmerism.

The patient's name is Marianne Howse: her age is 46, and she is the wife of a shepherd. The lady, who so kindly and judiciously treated the case, became acquainted with the sufferer while paying a visit of mercy to the poor of the locality.*

I subjoin the lady's own statement, and am,

Your obedient servant,

GEORGE BARTH.

“For about a year and a half, up to February 22nd, 1852, when I began the mesmeric treatment of this case, a white flake had been gathering over the iris and pupil of her left eye, and the cornea presented a glazed appearance. The sight was becoming more and more obscured; so that, when I placed my open hand before her, she could not say what it was, but described it as a shade, not being able to discern anything at all at a little distance. She suffered incessantly in that eye from a hot, forcing pain, which any attempt to use the eye rendered almost insupportable: the great sensibility to light obliging her to wear constantly both a shade and bonnet. In the left side of her head, also, was seated an intense throbbing pain, which appeared connected with

* We ourselves know the lady well; and she has already contributed to our pages.—*Zoist*.

her blindness, as it came at the same time and only grew worse.

“The following details of the immediate relief obtained, and the rapid restoration of sight, together with the cure of her, as was supposed, confirmed asthma, will be found, it is hoped, more satisfactory and interesting in the form of extracts from my journal noted down during each sitting.

“Feb. 22nd, Sunday. I commenced by making contact passes on the seat of pain in the head to increase the heat. I placed my left hand on the right, and in four minutes she said, ‘That is all gone; this side of my head feels quite new to what it has done for this twelvemonth and more.’ Thinking only of relieving the constant pain, I made very gentle contact passes over the forehead and eye, not touching the latter because of its exquisite tenderness: the throbbing lessened, and in *eight minutes* she exclaimed, ‘I can see my hat hanging there:’ (it was on the beam across the middle of the room, while she was seated at the fire-side:) ‘I can see the face of the clock, but I cannot discern the hands. I can bear the light better.’ While seeing these, the other eye was covered. I now examined and could hardly believe the fact, that the white *film was fast removing*. Clapping my wrist with the left hand as she ‘wished for it hotter,’ I continued from the eyebrow to the cheek-bone for one minute. ‘I can see both hands now,’ she exclaimed; and, as a proof, said, ‘It wants five minutes to four,’ which was exact. She saw the looking-glass on the opposite wall, but as yet nothing reflected from it. I began at two minutes to four. My left hand was on my right, greatly increasing the heat: my fingers were passing on the eye, neither of which measures she has before been able to bear.

“The clock strikes, and she is *now entirely free from pain*: and, looking again at the glass, *sees* and describes the *reflection* of things. Contact as before; and, testing the improvements every now and then, I found each time that without pain she saw further and more distinctly. Contact passes had now been made in all twenty-two minutes, and the white coating, with the exception of *one little speck, is gone*, and the whole eye is clearer. She passed by the window and looked out upon the setting sun shining on the partly melted snow: in surprise, I asked if that caused no pain? ‘No,’ she said, ‘that does not hurt me at all; I never gave it a thought even: I *can see now as well with one eye as with the other*.’ And with inward thankfulness I left her in the enjoyment of *sight restored* and in *perfect ease, after nineteen months of acute suffering*.

"24th, Tuesday. No return of pain in the head. The eye was quite comfortable until the cruel trial of reading by candle-light that same evening. Excessive pain struck both eyes—even the right, most strange to say—and has lasted till to-day, when a few passes have sufficed to obtaining entire relief. But this does not lessen my self-reproach for sanctioning such an imprudent step. Feeling that, for the first employment of the newly-restored precious gift, nothing was so fitting as reading the Bible to her old blind husband, I proposed it, and most blameably.

"A pain had fixed itself in the centre of her forehead, extending to the chin, the teeth and gums being benumbed and sore: I drew it all out. Her son looked at the eye and saw the remaining white speck. In the brightness of the sun and snow, looking causes pain. I made double contact passes over the eye. In nine minutes the white speck was divided into *three parts* (her son observed this): in four minutes more the smallest dot only was visible. Standing with my knees crossed, still keeping both feet on the ground, I find greatly increases the heat experienced by my patient. On my uncrossing my knees, to hear if she would remark a change, she instantly said, 'That's another hand—it is not so warm.' I resumed first position: 'Ah! that's nice: it is the same as half boiling water drawn down with a flannel from the top of my head to the chin.' I was making passes from the eyebrow to the cheek-bone. I refrained from testing improvements.

"25th, Ash Wednesday. No ache at all since yesterday: *dazzling light gave no pain.*

"The patient's little grand-daughter being here, and having an inflammatory eruption on her left eye that she has suffered with for two months, I mesmerised her. After half an hour's contact passes, one eye looked as bright, clean, and healthy as the other.

"No sitting. When the eye is well I will try to cure the asthma. The green shade is left off!

"1st March. Has caught a thorough cold. I drew out all pains and aches, leaving her warm and comfortable. I gave five minutes' mesmerising to the eye, which has had neither pain in it nor been tender to the touch since Tuesday. Could not say what o'clock it was. Her severe cold, I suppose, affects the eye.

"2nd, Tuesday. Contact generally, but not on the eye; nevertheless it looks clearer.

"3rd, Wednesday. Tells me, 'It is best in the morning; and when I get up in bed I can see out of my window right

upon the open creek; when the other eye is covered up.' Sees better. She feels a band of boiling water rush round her head at each pass. The glazed look is not gone, though the eye is clearer. After ten minutes was surprised to observe three *distinct hazy transparencies*. I could not comprehend it. It seems that what produces the glazy effect is now *breaking up*, being the thinnest possible veil under the flakes which the first sitting all but removed. Pointed for ten minutes: this gave it strength.

"5th, Friday. A bad cold. The sun shines brightly. The veil is drawing away in a circle from the iris, which with the pupil is quite clear. Naturally more sensitive to light.

"6th, Saturday. No pain at all. In the course of twenty passes she saw and described minute details of two small pictures at four and eight yards distance.

"7th, Sunday. Stood by the door, the bright sun shining in, without even contraction of the eyelid. Told the exact time by the clock six yards off.

"10th, Wednesday. Dreadful cough. She saw a doctor, who says that she is a confirmed asthmatic, but her lungs are not diseased: thinks this is not a case of cataract, but that she must have received an injury. This she denies. He looked puzzled. I wish he had seen it before I began to mesmerise her; for now *no* indication of the *former state* of the eye remains, but a *partial haziness* only. He listened to the story of her previous fast-approaching blindness,—of her inability two weeks before to see objects even *near* her except as shades,—of the acute and constant pain which she endured on any attempt to exercise it, rendering her suffering almost insupportable. She now declared herself free from all pain and able to see around her and into the far distance clearly. *But, as was to be expected, he heard incredulously; for, like a true member of the faculty, he scoffs at the means employed, denies its curative powers, and, not ranking me with dupes and impostors, kindly finds me a place among the imaginative! However, as my patient observed energetically when he left the house, 'He may say what he likes, but I know myself well enough, that before you came I could not hardly see, and my eye was always agony to me, and now I can look out far yonder, a-standing in the sun, and never feel ache nor pain.'*

"11th, Friday. Uninterrupted twenty minutes' passes enabled her to *spell* and *read* 'catalogue,' in printed letters, not a third of an inch high, at a foot distant, without pain.

"12th, Saturday. No return of dragging, soreness, or knife-driving pains in breathing. Longer sitting. I refrain

from making further trials of vision. Her sight is clear, and but strength is required. Besides a cure is assuredly hindered by testing the advance at each step. Would that eagerness for *positive* proofs had not blinded me to this. The heat flows down from her head to the extremities, 'gulping down like boiling water out of a bottle. It feels quite *new*, like a new eye to me.' She came from the shed, exclaiming joyfully, 'I can see right up to the wind border: I've never seen so far as that before (the sun shone full upon her). I can see plainly as anything can be: it has not given me a thought of pain.' Left her so happy.

"15th, Monday. Mesmerised with my knees crossed: it adds to the power, and rests me too. Glow increased instantly. 'The heat gushes down to my toes and fingers, and seems to flow between the flesh and the skin.' Double contact. Removed the right from the back of left hand: heat the same. Replaced the left by the right hand: she shrank back saying it was *ice*. Her own hands now suddenly became benumbed. 'It's like a fire on the top of my head, and as if flames went down my back and round me, to my toes and down my arms.' She compares her present power of vision with that of the Sunday I began. 'When I could only see your hand as a shade, the loss of my sight used to make me very low.'

"16th, Tuesday. Reports 'as new and comfortable as when you left.' The flames ceased to dart down her in an hour and a quarter after the sitting. The same sensations are produced sooner each time. In twenty minutes the only part not benumbed was her head and throat. She describes the heat as 'gulping down;' then numbness seizes her hands, and from the back of her head creeps down the spine. It comes like a piece of sliding ice; numbness follows close, and then great heat; flames rushing down the while. Could not stir till feeling was restored by sharp passes. 'My eye feels quite beautiful—better than ever in its life: you will make this the better of the two.'

"17th, Wednesday. This time the numbness spread upwards as well, passing all down *within* and afterwards over the head. 'My hair feels standing on end—as one piece.' I tried everywhere if she had feeling. She said, 'I should not know I was sitting, or that you were touching me: I have *no feeling inside*; for I should not know I was coughing except that it catches in my throat,' Fast circles on the spine and breathing there, drawing all the numbness out of her extremities like pins and needles, released her. The *left*

eye now feels the better: it has ceased to water of a morning. The other has begun and feels weak: five minutes contact has brightened and strengthened it.

"18th, Thursday. Why did the feeling of ice, sliding from the top of her head down her back, instantly follow on the cessation of the flames, which lasted an hour after I left; her hair seeming to stand on end, and remaining so cold till this morning? Both eyes well. 'I did not know I had an eye, it felt so comfortable, bless God; and before I used to have aches and pains.' 'I stood and could see those trees and stacks at two hundred yards distance.' While making passes over the eye, sharp pains and cramps seized her unaccountably: I removed them instantly.

"21st, Sunday. I have hitherto only mesmerised locally. I am ignorant of the cause of these pains and icy sensations, unless it be that the nervous system is *overcharged*, the odic fluid not having exhausted or equalized itself in sleep. Does the total bodily insensibility produced shew that all but the brain is sleeping? Will try distant passes. Does not feel sleepy, but they cause such a weight in her head that she is obliged to take both hands to move it. Double contact on eye induces the same succession of effects, fiery heat, rushing cold, followed by numbness. 'I can't tell you how my eye feels: I thought before it could not be better; but now they are a new set complete.'

"22nd, Monday. Rather alarmed by sudden sharp pains that struck her while relieving the asthma. She looked wild with their severity. Speedily removed them. But what is their cause?

"24th, Wednesday. A clairvoyant shews me that it is the *head that is overcharged*, having been long mesmerised without my drawing off the fluid. The following are her directions:—'Pour nicely a pint of mesmerised water upon the head, and make contact passes, rapid and light ones, from the throat down the shoulders and arms to the fingers' ends for ten minutes: not to touch the head, but put the fingers' ends on the skin behind the ears and carry them down. Repeat this daily between the hours of eleven and twelve. Prepare the water by either breathing or passes: breathing better for this case. Make long contact passes from the throat to the toes, ending all *gently down*.'

"In subsequent sittings discontinued the eye treatment and followed the above directions; but omitted to pour the water over the head, being fearful of a return of tic douloureux, from which she has once suffered tortures, and that for seventeen weeks. During the making of the passes from the

ears for the fifth time, the heat did not draw from the top of the head down the arms, and the icy chills, cramps, and pains have ceased to appear. Notwithstanding the omission of bathing the head, the dreaded tic seized her, but the ten minutes of contact from the ears to the fingers lightened and freed the head from pain, and then three minutes sufficed to give perfect ease to the face. Severe cold caused a return: I dismissed it again. Permanently contact passes generally applied are making her strong and freeing her of all pain, asthmatic and otherwise.

"4th April, Sunday. So well in every respect since. Non-contact passes for ten minutes on the 1st produced drowsiness. To-day slept nearly an hour, awaking with a start on the change of long passes on the chest to circles. 'I feel new altogether since I have been asleep.' Her eye looks and is charmingly.

"5th, Monday. After I left sleep was irresistible, and in three quarters of an hour she woke fresh and bright. Last night, *for the first time in seventeen years* since a bad illness, she slept till morning undisturbed by frightful dreams, which had caused a dread of sleep and a terror of the dark, and for the last year she had been obliged to burn a light. Another symptom has not once recurred since the beginning of mesmeric treatment—that of falling into a kind of stupor, no matter how much occupied she might be at the time. She is just in from a walk of some miles, *not having rested on the way*. She quite laughed, feels so strong and well, with not a pain about her.

"Short sittings at intervals. I do not let her see what I do during the distant passes. She would not understand it, and would attribute all to magic. 'While I sit with my eyes closed,' she says, 'it feels as if any one seemed to be giving me strength: a something beautiful and warm spreads over me, leaving strength as it goes down.' She calls these 'her beautiful sleeps.'

"18th, Sunday. Wondering if she would be susceptible to the action of hair in producing sleep, I, instead of non-contact passes, placed a small lock of my own within her folded hands, not telling her what I had done, and, purposely withdrawing my thoughts from her, remained passive, awaiting the result. But a few minutes, and her head drooped, and she passed an hour in tranquil sleep. I asked her what she had felt? 'A few minutes after I was seated I felt sleepy, as if I wanted to doze: the warmth gathered first; it seemed to glow in my chest: it spread round me and down my body, the same as if I took water near boiling and

whipped it into it, and then laid it on. I dozed off soon, was asleep all the time, but not in a sound sleep. I did not feel you touch me: I am now new as you may say.'

"19th, Monday. Quite well: slept by my hair from half-past eleven to twenty minutes to one o'clock, when a sudden intrusion roused her. To double the power I had placed another piece of hair on the top of the spine, and now made for some minutes passes on the eye. I had not ventured to do so since the 21st of March, fearing again to *overcharge the head*. Now even cold struck her waist and numbness her hands: but breathing dissipated these. 'Though so brisk and well before, I feel better from head to foot.' She looks *years younger*.

"20th, Tuesday. My last visit; for I leave the neighbourhood to-morrow. I found her writing a letter to her son in India: the third side of it was nearly finished, and not a thought of pain had this produced; while, before it was cured, besides its own constant suffering, any attempt to exercise the eyes caused instant and lasting agony. She looked around on all within and without, seeing with perfect clearness. Bidding her sit daily at the same hour in the same position as usual, to *think of me and pray for sleep, which would be granted her*, I took my leave.

"Some time after, a letter expressive of deep gratitude informed me that daily she had placed herself and thought exactly as I had been there, and then sleep had come. 'Quite bravely and bonnily' she is 'without a pain.'

"Who would now look into those clear eyes and say that blindness had once been there? or that, in the active and cheerful woman, they saw the once bowed-down, wheezing, and confirmed asthmatic?

"September, 1853."

Note by The Zoist on the motto.

The acute observer and profound philosopher, Mr. George Southam, not being "*unacquainted with the laws which regulate the human frame in health and disease,*" will doubtless see at once that some of the facts of this splendid cure are "*clearly owing to deception, and others strongly resemble certain morbid states of the system;*" that "*mesmerism, instead of being a curative agent, was more likely to be a cause of disease;*" and that the cure was effected by "*electro-biology, which is another name for mesmerism, invented probably because the other had lost its attractions.*"

The public here see how the rising generation of the medical profession are instructed in medical science and the means of relief-

ing their fellow-creatures, and what descriptions of men are authorized by the colleges and halls to instruct, and to give certificates to, the innocent young men, who believe all that falls from their teachers and presume that their seniors must be competent to teach them all the truths of the profession.

V. *Raving Madness, excited by spiritual table-turning fancies, and cured with Mesmerism.* By Mr. HENRY JOSEPH FRADELLE, of Camden New Town.

"EFFECTS OF 'SPIRIT-RAPPING' IN AMERICA.

"The following are extracts from the American papers:—

"The wife of Michael Catt, of Decker Township, Indiana, was shot on Monday last by her daughter-in-law, who was much excited on supernatural objects at the time.'

"Mr. Orville Hatch, of Franklin, Connecticut, has become insane, having devoted considerable attention to the subject of spiritual rappings. Mr. Hatch is a farmer, and has been instrumental in introducing many important improvements in agriculture.'

"Mr. Barber, a deacon in one of the churches (Congregational) in Warwick, has become insane, in consequence of surrendering himself to the "spiritual-rapping" delusion. His wife and other members of the family are in a similar state.'

"Mr. B. Peabody hung himself in a barn in Grafton, Lovain county, on Friday last. He was an amiable, intelligent, and respected young man, and became so absorbed in rappings as to unbalance his mind. His case is but one of a long list of insane, made so by modern rappings and spiritualism.'

"The annual report of the Ohio Lunatic Asylum discloses the fact, that there are no fewer than 26 persons (13 men and 13 women) who have found their way there by means of the spiritual rappings.'

"Samuel Dole, of Warrington county, Ohio, was made insane by the spirit-rappings, and became possessed with the idea that he must offer, like Abraham, a sacrifice to the Supreme. He accordingly proceeded to cut off one of his own feet, which he succeeded in doing in a very scientific manner, and with heroic determination. His family, fearing that some other of his limbs might be demanded in a like cause, had him conveyed to the lunatic asylum.'

"A young woman was removed to the asylum at Utica this week, having become insane in consequence of witnessing some "spiritual" experiments in Massachussets. She is now wild with madness.'

"Mr. Christopher Snevely, a very worthy and industrious citizen of Harrisburg, Pennsylvania, has become insane in consequence of attending to "spiritual manifestations," and has been conveyed to the Pennsylvania Lunatic Asylum, and is now a raving maniac.'

"Ebenezer Pope, of Milton, hung himself on the 14th instant; cause, "spiritual rappings.'" He was one of the select men, and leaves a family to mourn over his terrible delusion.'

"We regret to announce that a lady of Northampton, Massachussets, a lady too of great beauty, loveliness, and intelligence, the mother of six children, has become raving mad through the influence of "spiritual manifestations.'" She was conveyed to the Battleborough Insane Hospital, on Wednesday, in such a state of excitement that it took two attendants to hold her. These instances are multiplying with fearful rapidity in every quarter of the country. Some of the most sane, too, out of the madhouse, talk like madmen.'"—*Daily News*, Oct. 28, 1853.—

Account by the Master.

SIR,—The following case will, I hope, convince the most sceptical readers of *The Zoist* of the extraordinary, I may almost say, of the miraculous powers of mesmerism in restoring the raving maniac to health. As I do not practise mesmerism from pecuniary motives, I trust your readers will believe me when I state that the sole object I have in inserting this letter is the benefit of the public at large.

On the 15th ult. I invited a male friend to dine with me at my cottage in ————. After dinner I proposed that we should try the table-moving experiment. Accordingly my friend and self and two female servants sat round a heavy mahogany loo table, with our hands placed as usual in those experiments. In about fifteen minutes my friend's right arm commenced shaking most violently, and almost immediately afterwards my servant Mary's arm commenced a similar movement. This continued for full five minutes, when all of a sudden both arms stopped and the table began to move, the movement increasing until we were compelled to run to keep up with it. We tried many other curious experiments, the particulars of which it will be quite unnecessary to relate, such as table tipping, glass moving, &c. I may however as well mention, that invariably before each experiment succeeded, the right arm of my friend and the left arm of my servant would shake in the most violent manner.

On the following day, Sunday, Mary (the subject of this letter) left ———— for my town residence in ————. (As this is a most curious case, I trust you will excuse me for entering into particulars in order to shew its progress until it arrived to a state of perfect madness. Should a similar case therefore occur in the families of any of your readers, they will know at once the remedy without having recourse to the lunatic asylum, strait jackets, &c.) On Monday morning when I arrived in town I asked Mary how her arm felt. To my surprise she replied that she was a Medium for spiritual communications; that if she wanted to know anything, she had only to ask the spirits, and if the reply was in the affirmative, the arm would shake as it did in the country; but if the reply was in the negative, it would remain still: also that she could obtain replies to her questions by the table-tippings, in performing which she required no one to assist her. (Twelve months ago Mrs. Haydon, the American Medium, was at my house, ever since which time Mary has had a great desire to become a Medium.)

On Tuesday morning she informed me that she had now

become a writing Medium, and what I saw and read convinced me that there was something very extraordinary about it. I will just state that I saw her hand frequently guided to the inkstand when she required more ink in her pen, although I purposely made her turn her head in such a position that she could not possibly see where I placed the inkstand, and that her hand would then be guided back to the paper on which she was writing, and dot an *i* or cross a *t*, her head being placed so that she could not see the paper. Your readers may think what they please of this, but I solemnly assure you they are facts.

On Wednesday she informed me that she felt confident the spirit of my mother was exerting a strange influence on her, and that she had no doubt she could be mesmerised by her. Willing to see what the effect would be, I asked her if she felt at all timid. On her replying in the negative, I requested her to sit in an easy position. She now said, "If the spirits can mesmerise me, shake my arm." In an instant, not only both arms began to shake most violently, but her head, legs, and her whole body. The appearance was so ludicrous that I could not help laughing aloud; but noticing that the motions continued to increase, I desired her to stop: she however said she could not, and that she had no command whatever over herself. I will confess that I now felt alarmed, and tried every means I could think of to keep her still, but all my exertions were useless: she appeared to have the strength of a giant. She then said in a very loud voice, "Spirits, restore me to myself." In an instant all was still.

You will probably say that a great deal of the above looks like imposition on Mary's part. I admit it does, but what follows will prove to you that such was not the case.

On my arrival at my town-house on Thursday morning I asked her sister (who sleeps with her) how Mary was? She replied, "There is something very strange about Mary, for she has been talking as if with spirits from the time she went to bed, eleven o'clock until four o'clock this morning. She is now at her work, and all seems well again." On my seeing Mary, she began to cry and said, "Don't be alarmed, Sir, at what I am about to communicate to you. I have been talking to your mother all night, and although I now remember very little of what was communicated to me, still she promised that when you arrived, she would be near me to communicate everything to you through my organs of speech." I smiled and told her that in addition to her being a writing, tipping, and shaking Medium, it would appear she had now become also a speaking Medium. She then

began talking to me and addressed me as, "My dear son," telling me she had left this world thirty years since, that she had always kept a watchful eye over me, that she was my guardian spirit, and that although she could not communicate freely to me through Mary as yet, she should be enabled to do so in a few days, by which time I was to have in readiness a quantity of paper to write down everything she should communicate to me, which would be of the greatest importance to me and the whole world. Much more she stated which it is quite unnecessary to relate. As several patients were now waiting for me, I left Mary to proceed with her work.

She was perfectly calm the remainder of the day, and no one would have thought there had been anything the matter with her, for she laughed and chatted with her fellow-servants just as usual. Thinking it possible, however, that there might be a relapse, I left word with my man, that if Mary was at all worse during the night he had better send for a medical man. On my arrival on Friday morning the servants were all in confusion; Mary had been raving all night, a medical man had been sent for, medicine administered, and a blister applied to the neck, but all to no purpose, for she continued to get worse and worse. I stated to her medical attendant that I did not wish to take the case out of his hands, and I therefore trusted he would pay every attention to her. He described it as a case of mere nervous irritability, and gave his opinion that it would quickly pass. He now administered a grain of morphine, which had the desired effect for a short time; but on awaking she was decidedly worse than ever.

Friday night. No sleep, talking to herself, asking questions, and herself replying to them, as if two persons were in conversation.

Saturday. Considerably worse; refused to take anything but water, which she described as "concentrated electricity." Her medical attendant was now afraid it was a hopeless case, and recommended an immediate removal to a lunatic asylum. I told him we would wait until Monday. In the evening I left town for ———, and gave strict orders that if she became worse a messenger should be sent for me. On Sunday, at three o'clock p.m., a messenger arrived, who informed me that Mary's medical attendant wished me to start for London immediately, that medicine was no longer of any service, and that Mary was now a raving maniac.

I started on the instant, and on my arrival at my town-house my ears soon informed me that what the medical

attendant had stated was perfectly correct—Mary was indeed a raving maniac. The idea which now possessed her was that the Almighty was speaking through her. She would not allow any one to enter her room, nor to approach within several yards of her, none of us being pure enough to come near her. Six persons were standing on the landing whilst she was preaching to them, and in such language as I never before heard her utter; for, although a maniac, she looked and spoke as some superior being. Her attitude as she stood at her door in her night-clothes with her uplifted hand, and uttering the words, "Woe, woe be unto you, vile sinners, repent, the day of judgment draweth nigh, prepare to meet your God," was majestic in the extreme: I never saw any thing on our stage at all equal to it. I was now informed that she had been standing at her door and speaking in a similar manner for more than twelve hours, during the whole of which time she never ceased speaking in the most vehement manner for one moment. I said, "Mary, I wish to shake hands with you." Her reply was, "When Mary receives permission to shake hands with you, she will do so; but at present she must not be interrupted: she has important communications to make to all sinners, therefore listen." I remained a listener for full half an hour, endeavouring all the time to mesmerise her by staring at her. She now approached me and said, "Mary is now permitted to shake hands with you." The moment she did so, I clasped her round the waist, and, with the assistance of my man, we forcibly put her into bed. She still continued raving, and, seeing no probability of her ceasing, I summoned all my energies to mesmerise her. I placed my left hand on her forehead and grasped her left hand with my right hand, and, looking her full in the eye, I completely subdued her in less than twenty minutes, at which time, although her lips continued to move, her voice had ceased. In about ten minutes more her lips ceased to move and her eyes closed. I remained in town that night, thinking it probable that mesmerism would be again required; but it was unnecessary, as not a sound escaped her lips the whole of the night.

On Monday morning about seven o'clock, she again commenced preaching, but nothing near so vehemently as on the previous day. I humoured her in every way I could think of, and agreed that everything she said was right. I believe this to be the most judicious course to pursue in such cases, for experience will soon convince any one, that, the more the maniac is irritated, the worse he will get. At ten o'clock she became decidedly worse; her voice became as loud as on the

previous day; on hearing which, I went to her room with the full intention of mesmerising her. I discovered that one of the servants had been contradicting her, and hence the reason of her getting worse. I should have mesmerised her the first thing on Monday morning, but, hearing her talk so calmly and uttering language really sublime, I was unwilling to stop her.

I had just commenced mesmerising her when Mr. Fradelle the mesmerist, of No. 5, Brecknock Crescent, Camden New Town, called on me. I related to him the particulars of the case; and, having stated to him that mesmerising invariably produced a very weakening effect on me, he kindly offered to attend on Mary gratuitously. With some difficulty and a great deal of coaxing, I prevailed on Mary to allow him to see her. At this time she was talking very loud indeed, loud enough to be heard all over the house, although she was in one of the attics. Mr. Fradelle now commenced mesmerising her, and in justice to him I must say, that a more powerful and scientific mesmeriser I never met with. Patience and perseverance appear to be two of his virtues, for he ceased not to mesmerise her for full four hours. In ten minutes after he commenced, her voice ceased; but as on the previous day, her lips continued to move for sometime afterwards.

As the patient was now left entirely in Mr. Fradelle's hands, and as he has promised me to append notes to this letter, I beg to refer my readers to them; they will there see that in seven days after the mesmeric treatment was commenced, Mary, the raving maniac, was restored to a reasonable being. One morning before he arrived, Mary was in a very desponding state, fearing she should never get well. I suggested to Mr. F. the propriety of exciting the organ of "Hope." He coincided with me, and after ten minutes manipulation of that organ, the change in her feelings and countenance was of the most extraordinary kind; she was now confident she should quickly get well, was a silly girl for doubting it, &c.

On her recovery she informed me in reply to questions I put to her, that she had a sensation in her inside as if a red-hot ball was there, and from which the sound in reply to her questions seemed to proceed; that is, whilst she fancied that her body was possessed by a spirit. If this voice desired her to communicate anything to me, and she refused to do so, the voice would invariably say to her, "If you do not tell him what I desire you, you shall suffer for it;" and she declared to me, that as sure as she neglected communicating to me anything she was desired to communicate, so sure was she to be tormented in the most painful manner; the red-hot ball

appearing to fly to all parts of her body. I am happy to say that this affliction has made a complete change in her disposition; she is now very religious, thinks nothing of dress, or of the gaieties of the world; has an idea that she has not done enough for her parents, and is now resolved to do all in her power to assist them.

Sincerely hoping that all who may have relatives or friends afflicted in a similar manner, will immediately send for a good mesmeriser,

I have the honour to remain, Sir,
Your most obedient servant,

Nov. 24th, 1853.

Account by Mr. Fradelle.

Her age was twenty-nine years. She had the fixed idea that when the spirit of another which she believed possessed her, left her, "Mary's body would be dead." Morphine had failed after the first dose to procure the patient the least sleep; a large blister applied at the back or nape of the neck had but aggravated her sufferings. Hunger and thirst had fled. Ordinary functions were suspended. She was fast losing flesh. There was fœtor of the breath. The medical man, at the last interview with her master, stated she was beyond the power of opiates; that no alternative was left but to send her to a lunatic asylum. The medical treatment was, accordingly, from this time discontinued.

On my being introduced to the patient, she at once welcomed me and declared that I was appointed to perform a miracle in her favour; that I should have to attend on her that day and the two following days; that she should know then what directions to give me; that not a word should be spoken during the time of her being mesmerised, not wishing me however to begin till we had heard what she had to say about this world and the next. She could not bear the least interruption, or suggestion to discontinue. We were threatened that we should, on the following day, have to listen to her for twelve hours or more, which would be for our good and that of the whole world. Our patience was, however, not put to the test. Having in about an hour ascertained the condition of mind she was in, I quietly requested her to sit up in bed and be silent—took her hands in mine and gazed intently at her eyes. Her figure soon appeared to me enveloped in a silvery mist. I then directed her to her pillow

and made slow passes for a few minutes; her eyes then firmly closed, her jaws separated as far asunder as possible and remained fixed. The spasmodic action was arrested by placing my hands on her; she was then at rest, if one might judge by the serenity of her countenance and the repose of her limbs. A few words which I was saying in reply to her master disturbed her; the rapid motion of one of her fingers expressed it to me; she afterwards told me so. Though she was in a mesmeric state, her senses were painfully acute, and she appeared to be perfectly aware of what was for her good. She could hear all those about her. I requested her to talk but little during my absence, and left her in the mesmeric state.

25th. Continued in the same state all night and till, on my arrival, I released her eyelids. She then asked me for a glass of water; this I gave her, and she drank it off at once and asked for more. She then directed me to place my hand on her forehead and eyes. I had been so occupied an hour and a half, the patient now and then gently muttering "all is well," when her master mentioned to me that the medical man, professing to be well disposed to mesmerism, wished to witness the proceeding—to remain but a few minutes. The medical man remarked how much calmer she had become. At my request he felt her pulse, he said it was at 70. She soon after became excited at some remark which he made, and then went on talking without cessation: all she said bearing the stamp of insanity. Half an hour passed thus, and still the medical man did not request her to be silent. The excitement was increasing—the pulse was at an 100! Fearing all my efforts would be unavailing if she were permitted to run on thus, I mentioned my fears and withdrew my hand from her forehead, my hand becoming heated and uncomfortable. After having taken a few minutes' rest, previously to the medical man's retiring, I proceeded as on the previous day, by taking her hands in mine. Soon after I had commenced he laid his hand upon her wrist; she thrust it unceremoniously aside. I then failed in closing her eyes, though I tried my utmost. I attribute this to the above untoward circumstance.* I succeeded however in relieving her from the excitement. Slow passes with the palms of my hands, while I confidently exerted the will to withdraw it, *from whatever cause*, I found the most effectual.

* This was the last visit he paid *professionally*: his attendance not being any longer required. When he heard of the cure of the case, he said, "They must not take all the credit of it to themselves." As if the failure of his treatment had contributed to it!

26th. Had but little sleep the previous night. Hallucination less marked. Manner more composed. Quite so under and after mesmerism. The change for the better was observed by all who attended her. She assured me she should not require my attendance on the next and following days, but wished me to come after that, and added I should know then how to proceed.

27th. I called to ascertain how she was and found her decidedly better and more rational. I did not mesmerise her, but watched the turn the complaint was taking.

28th. Did not produce sleep. Proceeded as before.

29th. Mesmerised her twice. For half an hour in the evening, by slow passes from the forehead over the top of the head, continuing them down the back; she experienced great relief from them.

30th. *She had slept the whole of the night comfortably.* It was ordinary sleep: the first she had had since she became ill. A long visit from a friend of her's prevented my mesmerising her.

31st. Had not slept as on the preceding night. Was dressed on my arrival and taking exercise in the room. Mesmerised as before. She was so feeble that her knees almost gave way under her; but at the end of the sitting she stepped much more firmly.

Nov. 1st. Repeated the above. She was much better in every respect. The recollection of what she had said in her delirium was fast passing away. Her mind, though weakened and somewhat depressed, was in its right frame.

2nd. Omitted mesmerism.

3rd. Mesmerised her for the last time. She had completely regained her self-possession. She had wished for some time to pay her father and mother a visit, in Yorkshire, and thought the present a good opportunity to go. Every trace of insanity had disappeared. She prepared this day for the journey, and left for Bradford the following morning.

She has since sent two letters to her sisters, written in a style which clearly proves that her reasoning faculties are quite restored; and she regards the affair as a piece of folly and indeed wretchedness.

H. J. FRADELLE.

5, Brecknock Crescent, Camden
New Town, Nov. 23rd, 1853.

P. S. Although it will be noticed above that the medical man called more than once, still no medicine whatever was taken by the patient from the moment I first attended her.

NOTE BY THE ZOIST.

The preceding was an instance of insanity produced by an external mental cause in a poor, ignorant, and healthy person, not more ignorant, however, than thousands of others in higher positions, aye, and in very much higher positions. We will quote another of exactly the same character, but produced by constitutional disposition to mystical insanity, without any external exciting cause.

In Mr. James Smith's *Lights and Shades of Artist Life and Character*, just published, is an account of the poet painter Blake, from which we extract the following passages:—

“It is pleasant to look in upon him at his humble lodgings in Poland Street, and to watch him sketching designs, engraving plates, writing songs and setting them to music, while the ‘dark-eyed Kate’ of his verse cheers him with hopeful and encouraging words. But the poet painter has visions; spiritual intelligences hover about him, and voices from the men of old renown are perpetually ringing in his ears. The productions of his pen and graver reflect the mysticism and enthusiastic fancies of his own mind, and inasmuch as they are unintelligible to the multitude, they meet with but little sale, and the poor artist daily becomes poorer. He buries himself in humbler lodgings, works with redoubled energy, penetrates yet deeper into that spiritual world with which he has already held communion, and comes at length to believe in the reality of the visions which his vivid imagination conjures up. To a revelation from the spirit of his favourite brother Robert, he asserted he was indebted for the knowledge of an original and novel method of engraving upon copper, which he ever afterwards employed with great success, and cherished as a valuable secret. Homer and Virgil, Dante and Milton, visit him in these visions; and the delicate creatures of Faerie-land are not excluded from his ken. ‘I was walking alone in my garden,’ he once remarked, to a lady, ‘and there was a great stillness among the branches and flowers, and more than common sweetness in the air. I heard a low and pleasant sound, and knew not whence it came. At last I saw a broad leaf of a flower move, and underneath I saw a procession of creatures of the size and colour of grasshoppers, bearing a body laid out on a roseleaf, which they buried with songs and then disappeared. It was a fairy funeral!’ And in the reality of this product of a graceful but distempered fancy he steadfastly believed. So potent was his imagination, that visitors to his studio would often find the poverty-stricken artist gazing into space with a look of rapt enthusiasm, and transferring to his canvas the lineaments of some hero or monarch—then standing, as he believed, immediately before him; and the portraits painted in these moods, it is but just to add, are full of character and sentiment. There is something inexpressibly touching in the fact of the noblest of all his productions, the Inventions for the Book of Job, having been conceived, drawn, and engraved in a small room, which served him

for kitchen, bedchamber, and study, where he had no other companion but his faithful Katharine, and no larger income than 17s. or 18s. per week."

VI. *Mesmeric Cures in Dublin:—of Palsy and Insanity: Sprained Ankle: Inflamed Breast: Deafness of two years' standing: Neuralgic Hysteria of nine months' standing, with Clairvoyance: of Rheumatism of twenty-five years' standing: and of Elephantiasis of the legs.* By Captain FALCONER MILES.

"Advertising quacks, herbalists, MESMERISERS, homœopaths, electro-botanic physicians, *et id genus omne*, flourish as the result of ignorance on the one hand, and the imperfection of our medical laws on the other. The remedy is a Registration Bill."—MR. WAKLEY, *Lancet*, Sept. 24th, 1853.

TO THE EDITOR OF THE ZOIST.

Merton, Cullenswood, Dublin, Nov. 22nd, 1853.

My dear Sir,—Enclosed I beg to send you a few good cases to further establish the curative powers of mesmerism. If you think them worthy of a place in *The Zoist*, you are at full liberty to do what you please with them. I have selected them out of *many others* which I could send you: but as I consider "enough is as good as a feast," I only send you a few. But let all the praise be given to Him without whom nothing is strong, nothing holy, and without whose aid all our labour is in vain.

I am, dear Sir,

Yours very truly,

FALCONER MILES.

P. S. As many object to mesmerism on the grounds that its curative powers *are not lasting*, I have particularly sent you No. 1, 6, and 7, to shew that they *are*.

I. *Partial Paralysis and Insanity cured in four sittings.*

James Doyle, aged 45, a poor man, had four years previously been severely injured by a fall from a house in Stephen's Green, after his recovery from which, his left side remained considerably paralyzed and he was subject to frequent attacks of insanity. The week previous to his coming to me, he attempted to murder his children. His Grace the Archbishop of Dublin, knowing the man and feeling an interest in his case, asked me if I thought I could do anything for him. I replied that I would try; and consequently His Grace sent him to me. I found his left side quite cold and

apparently dead, he had not been able to work since the accident. I mesmerised him for fifteen minutes; at the end of which he felt his side getting warm. After being *three times* mesmerised, in all fifty-five minutes, he was *perfectly cured*, and able to return to his work. *Twelve months* have now elapsed since he was cured, and he *has had no return* of the insanity or paralysis. The Archbishop considers it a most perfect cure. No sleep was induced in this case.*

II. *Sprained Foot cured in one sitting.*

His Grace the Archbishop of Dublin having sprained his foot, I happened to be at the palace the following day, when His Grace came into the room limping and leaning on a stick. He was unable to put on his shoe from the pain. He asked me could I do anything for him. He sat down on the sofa, and, after my mesmerising the foot twenty minutes, he declared the pain was quite gone; he got up, put on his shoe and walked away without the further aid of his stick, and felt no inconvenience from the accident after.†

III. *Inflamed Breast during confinement.*

My wife, has after every confinement invariably suffered dreadfully from sore breast, which always was obliged to be lanced. In January last, after her confinement, as usual every symptom of sore breast set in—great inflammation with tenseness and very great pain. Her medical attendant told her she should cease nursing: and nothing he found would prevent the disease taking the usual course. I therefore determined to try mesmerism. I consequently mesmerised the breast twenty minutes, when the inflammation appeared quite drawn out, as well as all pain; I then applied strongly mesmerised oil for two or three nights, this removed all tenseness, and she has never had the slightest return of it since, and has continued nursing up to the present time.

IV. *Deafness of two years' standing, cured in four sittings.*

A poor girl, in service as a nurse, came to me a short time since, and said she was getting so deaf that her mistress

* This magnificent cure will alone compensate the Archbishop for the low, ignorant, and unfeeling tirade of the editor of the *Association Journal*, Dr. Cormack, against him,—“the patron of delusion and quackery, the blasphemous proclaimer of charlatanic mysticism and wild speculation, destroying religion by old wives' fables, and forming a loathsome alliance between Christian truth and the unbridled excess of credulity.” (See above, p. 350.)

† How many persons cured by mesmerism are too deficient in moral courage, how many too deficient in conscientiousness and religious feeling, to allow their cures to be known with their names!—*Zoist*.

could not keep her longer, and she wished to know whether I could cure her. She also complained of great pain in her side. She said she had been deaf for two years. I tested her hearing; she could not hear my watch quite close to her head. I mesmerised her for twenty minutes by pointing into the ears and breathing into them through flannel, and finishing with long passes. After the first sitting she felt much better and all pain in her side ceased. After four sittings she could hear perfectly well when I spoke to her in a low voice across the room. I tested her in the presence of several persons. She is now quite cured.*

V. *Remarkable case of prevision in a cure of Neuralgia.*

COPY OF A LETTER RECEIVED FROM MRS. FRY.

"My daughter having suffered from the severest form of neuralgia, and deriving no benefit from the *most eminent* advice that could be procured for her in Dublin, I was recommended to place her under the care of Mr. Miles. Under his mesmeric treatment she improved so rapidly that her health was *almost entirely* restored, when, unfortunately, by the accidental breaking down of a car at night, she was obliged to walk about three miles exposed to the night air. A relapse of the most serious symptoms of her malady occurred. While in the mesmeric sleep, on three occasions, a singular instance of clairvoyance took place. She predicted future and severe paroxysms of her malady. And these actually occurred on the *very day and hour* she had specified. On being taken out of the sleep she was perfectly unconscious of her predictions; and they of course were carefully concealed from her knowledge. On each occasion Mr. Miles's skilful treatment and very kind attention brought her perfectly through these very severe and painful attacks.

"(Signed) ISMANIA FRY, Cullenswood.†
"Oct. 18th, 1853."‡

VI. *Cure of Rheumatism of twenty-five years' standing.*

COPY OF A LETTER FROM MRS. WATERS, OF SANDFORD.

"I think it but justice to Mr. Miles to bear testimony to

* I have had several other very good cases of deafness quite cured.

† This was a most remarkable case. She had been *nearly nine months* on her couch when I first saw her, and *never free from pain*. In *three days* she was out in the streets walking. On the day she predicted her future paroxysms I had a medical man and a clergyman present to witness them.

‡ This might have been an instance of previsionsal clairvoyance, or of the effect of an imagination.—See Dr. Elliotson's remarks in No. XL., p. 357, &c.—*Zoist*.

the curative power of mesmerism which I have experienced myself. I was suffering from severe rheumatism for twenty-five years, so much so that I was frequently unable to leave my bed for days; I was quite lame, and, from the violence of the pains, *bony lumps* formed on my wrists and the back sinews of my legs. I tried every remedy I could hear of without the least relief. I was advised to try mesmerism; but I had such a prejudice against it, that for a long time I refused. At last I was prevailed on to try it when suffering dreadfully with rheumatism in my head; Mr. Miles having mesmerised me, I found to my great surprise that I was quite free from pain. I was then regularly mesmerised for six weeks and have never had a return of pain since, and the *bony lumps have also quite disappeared*. Before I tried mesmerism I could not walk without the greatest pain; I thank God I can now walk four or five miles without any inconvenience. What makes my case more remarkable, is, that I am 63 years of age and have *continued quite well* more than a year and a half.

“(Signed) FRANCES WATERS.*

“Sandford, Nov., 1853.”

VII. *Cure of enlarged legs.*

Copy of a statement made by Elizabeth Connel of Parsonstown, in the presence of Mr., Mrs., and Miss Grey of Kingstown.

Elizabeth Connel of Parsonstown, states, that she was under treatment seven months in Long Lane Hospital and four in Sir Patrick Dunn's Hospital, for what had been called elephantiasis, without receiving the slightest benefit, but was much worse. It was proposed to amputate one of her limbs. She then went to Mr. Miles on the recommendation of the Rev. Mr. Causland. She was then treated mesmerically and was operated upon five times, and she at once got relief. She then went down to the country and has returned this day *perfectly well* to thank Mr. Miles. Eleven months having elapsed since he saw her; she is now going out to Australia.

Elizabeth Connel, + her mark.

Signed in the presence of Mary Grey, J. Grey,
Sept. 19th, 1853.

* Mrs. Waters is the widow of a medical man, and has four sons, medical men, who can testify to her cure.

VII. *A cure of Insanity, with a desire for self-destruction; attended with a remarkable incident in relation to the watchful eye of a lady, a clairvoyant interested in the cure of the patient.* In two letters; one from the patient to Mr. Gardiner, and one from Mr. Gardiner to Dr. Elliotson.

“ When from the lips of truth, one mighty breath
 Shall, like a whirlwind, scatter in its breeze
 The whole dark pile of human mockeries,—
 Then, shall the reign of *mind* commence on earth,
 And starting forth as from a second birth,
 Man, in the sunshine of the world’s new spring,
 Shall walk transparent, like some holy thing.”

MR. —, residing at —, whose moral worth is unquestionable and who may be called a fair specimen of an honest English tradesman, has furnished me with the following letter for the readers of *The Zoist*.

“ My dear friend.—For such I must be allowed to call you, from the marked kindness and unwearied attention I received from you during the time I was under your care for the cure of one of the most distressing afflictions that can happen to man.

The following history of my case may not be uninteresting, and may perhaps assist others to avoid the shoal on which I foundered. I was at the age of nineteen, and almost I may say, from the force of circumstances, placed in a business on my own account; a trade of which as to the working part, I was quite ignorant. Thus, without practical experience and against many difficulties, I pressed on to make if possible ends meet. But the fear of not succeeding, the hurry of business, the desire to please my customers, the hasty manner I ate my meals, and the short time allowed for rest, so operated upon my mind that in twelve months my friends deemed it necessary to hold a consultation as to my health, and it was decided that I should go into the country for a change.

After a short time, however, I rallied and returned home: but still felt considerable anxiety about my business; for I was daily losing money. Three years thus rolled on, when I suffered an attack of typhus fever. The medical man was called in (a regular bleeder) to see me: when he decided that I must lose blood. He made the attempt to bleed me, but did not succeed, and I fainted. I thought it very odd to bleed a man already half-dead; but, after four months, I was again restored. What this medical man did to me I know not, but my teeth began gradually to fall out one by one.

After a period of several years, I suffered another attack of intermittent fever. So the medical man said; but it subsequently proved to be small pox in a very favourable form. Still I did not feel the powers I needed for active life after *this attack*. I abstained from *meat*, I *washed*, I *bathed*, I *walked*; *studied* with care *What and How to Eat and Drink*; and I may add, that for seventeen years I had been an abstainer from all intoxicating drinks, but I could not find health. I then consulted Dr. C., under whose kind treatment I remained twelve months and was somewhat relieved. I left him for another Dr. C., and *his* medicine I drank by the quart. It seemed to relieve me when taking it: but, when I discontinued the hot and exciting stuff, I was *worse* than ever.

I then tried emetics, vapour baths, hot bricks to my feet, and various other applications: but to no good purpose. I did not find relief: the oppression on my *brain*, the *enemy*, still *hovered over me*. I had heard of Mr. Gardiner and MESMERISM! My wife and friends said NONSENSE, STUFF. But somehow I had confidence in the man, and I TRIED it: and you Sir can better describe my state than I can. For, if I were not *insane*, I was within a hair's breadth of *insanity*! I shall now, Sir, leave all the rest to you, and if I can do you any good, or if you can refer any one to me, I will try to convince him of the uses of *mesmerism*, and will then tell him what you did for me, and how you watched my case early and late with an *eager eye* to my *safety* and the *cure* of my wrong.

I am, dear Sir,
Your obliged and sincere friend,
_____”

To Dr. Elliotson.

Sir,—I feel in reference to the above letter that our enemies must admit that my poor patient must have suffered seriously from some hidden cause, which time and the ordinary medical treatment had not reached.

And if persons, who doubt the powers of mesmerism as the great curative agent in such a case, had seen him when I placed him in my old mesmerising chair, heard him tell his tale of woe, and seen the great big tears running down his cheeks, I feel they would have said, “A man crying: there surely must be something wrong.” He told me of his sufferings; he said that he was tired of life, and that but for the merciful interposition of Providence he must have done the fatal deed, for he had thought of it many times. I looked

him full in the face; I sympathized with him. I told him that *he could be cured*: and that mesmerism was in my judgment the only power that would touch his case. He looked at me with *great doubt* and said, "Sir, *can you cure me?*" I replied firmly, I believe your organization is good, and if you will be obedient to my wishes, I believe that I can cure you. I frequently suffered for my confidence as to the certainty of cure, or, in other words, for the way in which I expressed myself as to the cure: for many persons suppose that, when they are to be mesmerised, some wonderful phenomena must necessarily follow and that they must be cured at once. Persons should remember that mesmerism for the most part is the last resource, and that in some cases time is absolutely necessary to effect a cure. Nevertheless wonders are performed as to the rapidity of cure. However, let all young mesmerisers be careful how they answer such patients as the above; for this man a hundred times said to me after mesmerising him, "Is that all you can do, Sir?" "I thought you were going to cure me you said," &c., &c. I invariably replied what more can I do? I have told you that I could cure you and you will find me to my word.

When I found my patient able to answer the question: I asked him what he would have done if in answer to his question, I had said that I could do no more for him. He replied, "Nothing could have saved me from self-destruction, for on your word I relied, and on that hope I cast anchor."

I commenced mesmerising him in the good old way suggested by you, Sir, to calm and quiet nervous and melancholy persons, viz.: by very slow passes over the forehead downward, looking firmly into the very soul of the patient. And, as he suffered daily great irritation in the epigastrium, with palpitation of the heart, I breathed considerably and mesmerised powerfully over this region of the stomach. The digestive powers also were very weak indeed.

At the end of three weeks one of those crises arrived with which all mesmerists are familiar; and which was exemplified on a fine morning last spring by my patient calling at my house and ringing my gate bell as early as six o'clock, rousing me out of sleep to tell me that the preceding day he had informed his friends that he was cured and that I was the man destined by Providence to meet his case, and that he had not enjoyed such a state of mind for seventeen years, wishing to know if such happiness would last.

I cheerfully replied that he would not possibly get well quite so soon; but that I was quite sure the good work was progressing as fast as I could expect. At the end of the

fourth week, however, he appeared to himself to be worse than ever, and said to me that he should now discontinue mesmerism. When I instantly replied, "No, you will not, I am sure." But he urged that his wife was nearly worn out, his business was going to ruin, he was tired of life, and that he could no longer afford to pay me for what appeared to him to be uncertain. He was indeed all despair. Well, I said again in reply, "If you cannot afford to pay me, I can afford you a cure: and, if you cannot afford to pay me for a cure, I will pay you to be cured! But as to giving you up, I will not."

This boldness inspired courage, my kindness to him gave confidence, and I was allowed to work on and on again for another fortnight, when a second crisis arrived; and so on, alternating in this way for three months, sometimes he was comparatively quite well for a day, then two or three days, and then again apparently as bad as ever.

At this particular juncture a circumstance occurred in reference to the clairvoyant who had prescribed mesmerism for his cure that is worthy of notice. In one of his worst moments, Sir, the fatal knife had been selected with a view to put an end to his sufferings, and, at the moment he was premeditating and arranging for the almost sad event, the clairvoyant was staying at the house of a friend two miles distant and she saw the whole affair, being then in a mesmeric state. When, to the surprise of the person who was then consulting her on another subject, she said very peremptorily, "I must go directly to Mr. Gardiner's house and send him to Mr. —, if I cannot influence him (the poor man) to go to Mr. Gardiner." She at once started, in company with her friend to watch her: for *she walked with her eyes closed through the streets from near Euston Square to my house in Camden Town*. When she arrived she told her mission to my wife, and said that she had been informed by a good spirit of the circumstance. (See Psalm xxxiv., verse 7.)

But at the same time the patient had arrived and was being mesmerised. I was, however, called out of the room and was then informed for what purpose at that time of the evening the clairvoyant had called. She said, "*Never mind! It is all right!* You may wake me now." And those only who saw her on waking, or, who are familiar with such events, could imagine the alarm she suffered on finding herself at my house, instead of that of her friend, where she had been sent, as it is called, into the mesmeric sleep.

I now returned to my poor patient and charged upon him the fact. He admitted to me, that at the very moment the

clairvoyant had seen him, he had entered his parlour with a full determination to do the fatal deed. But all at once, something seemed to whisper, "No, don't do so; go to Mr. Gardiner's house and he will mesmerise you," and, as his words were, "Here I am Sir, and you have mesmerised me." I must confess that I felt within me, that things did not look well for mesmerism: "This is not," I thought, "the first attempt, it may not be the last, I will go at once to the great mesmeriser I said, with my patient, for, in the event of anything serious occurring *he would be in possession of all particulars.*"

I accordingly called on you, Sir, with my patient, and I need not state that you kindly received us. I told you my difficulties, you heard from the lips of the patient his cure, and I looked for a prescription to help me. For it should be added that my patient was at the time suffering from very torpid bowels, and ill-coloured irregular and offensive secretions. But I must confess that your eye saw through the matter, and you said, Sir, (if you remember) "O, no! no prescription! go on with mesmerism, and give mesmerised water to drink; persevere and you will cure him." I carried out your wishes to the letter. I cured my patient, and he lives to tell of the powers of mesmerism: and he works for the cause with gratitude and zeal, and his business is now conducted with assiduity and care, and he is now in better health than he has been for seventeen years.

THOMAS GARDINER.

Mesmeric Infirmary, Nov. 24th, 1853.*

VIII. *Cure of severe Inflammation and Ulceration of the Eye, after endless previous attacks.* By Mr. J. I. PEELE. Communicated by Mr. Gardiner, resident Secretary to the Mesmeric Infirmary.

"To the Editor of the Huddersfield and Holmfirth Examiner.

... "I shall continue to pray that my conscience may never permit me to traffic and gamble with the elements of mortality as homœopaths do, for the sake of a transitory repute; that its scruples may never be sacrificed at the shrine of quackery; and that I may remain steadfast in this my determination to shun homœopaths, hydropaths, *mesmerists*, and the like, as I would a *pestilence*, or the touch of *pitch*. Each system has, in its turn, holden sway as a delusion, a

* In conjunction with this case, read Mr. Wm. Snewing's account of his own cure in Nos. XIX., XX.—*Zoist*.

mockery, and a *golden man-trap*. *All personalities I shall treat with contempt ; for so long as I have truth on my side I have nothing to fear.*

" I am, Sir, yours, &c.,

" Huddersfield, Nov. 17, 1853."

" WILLIAM SCOTT, M.D.

" *To the Editor of the Medical Times.*

" Sir,—The following paper has been drawn up from information furnished by Dr. Bettleheim, who has laboured as a missionary among the Lewchewans for seven years, *encountering much opposition and misrepresentation, yet steadily persevering in the work he has undertaken, &c.*

" F. J. FARRER.

" 7, Montague Street, Russell Square."

" On one occasion," (says Dr. Bettleheim,) " I represented to the Regent the importance of permitting, and even ordering, the people to wear shoes and stockings, as a means of averting many diseases: and, at the same time transmitted fifty dollars, to be distributed to the Mandarins among the poor for the purchase of these articles. The following answer was returned by the Regent:—

" *This no doubt proceeds from a kind and compassionate heart, and cannot but elicit our utmost gratitude: but, since of old, we follow the medical system of China, buy there our medicines, and are not wanting in effecting cures, there is NO NEED OF ADOPTING A NEW MEDICAL METHOD, OR ASKING FOR MEDICINES. In addition, our country lies south-east (of China): we have gentle breezes and warm weather. There is NOT ONE IN TEN WHO WOULD PUT ON STOCKINGS. WHAT THE POOR WANT HAS ALREADY, BEFORE THIS, BEEN SUPPLIED. Pray excuse, and do not carry the poor on your heart. I send a Tafu, who will restore you the fifty dollars. Wishing you happiness, &c.'*"—*Medical Times*, Aug. 6, 1853.*

51, High Street, Hampstead.

To Mr. Gardiner.

MY dear Sir,—I have great pleasure in complying with your invitation to write a statement of my case for the pages of *The Zoist*. Indeed, I had determined so to do before I received your letter, for I consider it to be but little short of a *religious duty* for any one who has received any benefit from mesmerism to hold up to the world the wonder-working power of this "divine science." I do not speak too strongly when I call it a "divine science." Is it not divine in its universality, in that it can heal all diseases which can be healed? and has not the gift been presented to every son and daughter of Adam who is of sound body and mind? No wonder that such legacy to mankind (lost for ages) should, on its re-appearance, stir up the powers of darkness to persuade men that it is all a fallacy, a delusion, and an imposture. I care not whether the opposition comes from divines or from members of the medical profession, but would unhesitatingly assert that, as, when one says it is of a satanic agency, he

* The heathen and barbarian Lewchewans are better bred while declining European medicine than the Christian and civilized British doctors while rejecting our offer of mesmerism.—*Zoist*.

neither understands the nature nor the quality of his religion, so I would also declare the other to be false to the true principles of his profession; and both are abettors of that spirit of evil which drives truth from the world and retards the happiness and improvement of our race. But let wise men judge "just judgment." I present my own experience of mesmerism for their consideration, and they shall find "nothing extenuated, nor ought set down in malice."

In introducing my case to the notice of the public, let me premise that by profession I am an artist, and for many years resided in America. The disease of which I have been cured is ulcerated, weak and inflamed eyes. The first indication of a failure in my eyes happened about four years since, at the close of a day's work before the easel. There was a feeling of excessive weakness and an appearance of slight inflammation. On the following day, a small ulcer was visible on the cornea of the right eye. I sent for a physician, who prescribed a purgative dose; and afterwards (according to orthodox practice) gave the ulcer a touch with nitrate of silver. The ulcer disappeared in two or three days: but the eyes remained so weak that I could not resume my profession. In addition to the general weakness, the lids were hot and dry, and the balls of the eyes seemed to grate as they moved in the sockets. Candlelight was intolerable to me, and reading or painting was out of the question.

My doctor prescribed a variety of eyewashes, but all were of no effect; and, yielding to the persuasions of my friends that I had overtaxed my eyes in professional labour, I started off for a jaunt of three or four weeks on the Catskill mountains. This did me a little good, and I was enabled to resume the pencil (though often interrupted), but could not read a paragraph without causing additional inflammation.

This condition of my eyes lasted for about a year and a half, and then I was advised a voyage to England. I came, but experienced no particular benefit: in fact, I had more frequent attacks of inflammation than in America, occasioned doubtlessly by the humidity of the climate.

About a year since, from a severe cold, the inflammation in the left eye became so severe that in three days a very large ulcer was formed. I tried the usual remedies by reducing the system. But the inflammation increased, and the ulcer grew larger. Becoming very much alarmed, I made inquiries for the best oculist in London, and was directed to _____. This gentleman pronounced the eye to be in danger; and asserted that, unless vigorous measures were

adopted, the result would be the loss of the eye. A cupper must be immediately had, and fourteen ounces of blood taken from the temple: this done, successive doses of mercury were to be taken at intervals during the three following days, with black draughts, &c. The system under such *decisive* treatment became sufficiently reduced: so much so that, at the end of the fourth day, I was but the shadow of my former self. It is remarkable that, the day following the bleeding, the inflammation was not at all reduced, and it was only after the mercury was administered the *ulcer* was stopped in its growth. A day or two after this, however, the inflammation abated a little; and my physician thought he might, after having knocked me down with bleeding and mercury as low as he could, set me up again with quinine tonics. But, unhappily, this brought on an increase of the inflammation again, and I was to be put down with more mercury and more bleeding. This having been accomplished, and very low diet observed for several days, tonics were again resorted to with more caution and with rather better success. But, alas! notwithstanding the inflammation had sensibly diminished, the ulcer was frightfully apparent: there was a large white spot upon the eye, and both eyes were so excessively weak that I could not do more than *glance* at any object without causing strong inflammation. Thus the eyes remained for weeks. Sometimes in spite of every precaution to the contrary, I would take a little cold, when the inflammation would again appear, creating, as on three occasions, new ulcers; two of them appearing at one time on the other eye. On these occasions I rarely troubled my physician; but, making use of the clue that had been put into my hand, I reduced the system again by more purgatives. My doctor, however, hearing this, advised me not to do so in future, but to force up the system as much as possible. Accordingly, steel pills, quinine, cod liver oil, wine, ale, and soups, were used daily. This puffed me out by degrees, and gave me a sort of grotesque imitation of being in health. The appearance was but deceitful, for I was in reality extremely weak, and could not by every precaution keep free from colds. Thus five months passed away; and, in addition to my eyes being no better, the ague paid me nightly visits, and would not leave me in spite of the strongest remonstrances that ten grains of quinine a-day could make to the contrary.

Reduced almost to despair, I came to the *desperate* conclusion of taking farewell of that time-honoured, venerable practice, "which all England and the world worshipping." Mesmerism presented itself! Quackery most surely, thought

I ; but then, what would have been the regular practice itself without the labours of quacks? Answer that, ye venerable, spectacled gentlemen of the "true British breed."

At this juncture, accident, or rather providence, directed me to Mr. Gardiner. He had, at the time, a young lady clairvoyant residing with him ; and, having known in New York a wonderful cure performed upon a friend of mine by one of *this* faculty, I determined to trust to her prescription. After a careful examination, she informed me that, although my eyes were the great cause of trouble to me, *that* was only the *effect* of a much worse state of things throughout my system generally ; but principally in my head. With respect to my eyes, it proceeded from inflammation of the lining membrane of the brain ; and this had extended itself over the whole body. Mesmerism was prescribed over the back of the head, and from the centre of the forehead down over the temples. This Mr. Gardiner commenced doing at once, every day for nearly an hour at a time. No mesmeric phenomena were the result at any time ; but the *effect* was almost magical. *From the very first day I began to improve, and kept steadily doing so until the disease was entirely removed.* In the same degree that the inflammation disappeared and the ulcer healed, in the same degree did my general health also improve ; and this, *without the aid* of stimulants and tonics ; for the clairvoyant condemned the whole of them, permitting only water to be used while there was any inflammation in the system.

As a confirmation of the truth of clairvoyance, I would here mention, that, although a perfect stranger to her, she stated precisely the same as the two distinguished oculists I had consulted : all agreed that the difficulty was in the system, and not a mere local disease in the eyes. The superiority of the clairvoyant was preëminent in this, that she pointed out the parts where the disease lay, and prescribed the only true remedy : while the great gentlemen whom I had previously consulted continuously confined themselves within general statements ; and, instead of working a cure, merely played off a variety of nostrums upon me, to the great injury of my constitution.

Mr. Gardiner mesmerised me every day for a month ; at the end of which period the improvement was so great that I waited upon him but every other day.

I now began to feel the *power* of mesmerism, the operation being frequently painful. A very powerful pressure down the back of my head followed the passes, until it seemed at times as if my neck would burst. I would then

request Mr. G. to remove it by mesmerising from that point down the back.

The third month I was mesmerised but twice a week; at the end of which all disease was removed. Since then I have been mesmerised occasionally, but merely to add to my strength.

As an unequivocal proof of the virtue in mesmerism, I would state a most wonderful cure performed by it.

About a month since I accidentally struck my eye, which became inflamed to such an extent that in twenty-four hours there was an ulcer formed as large as a pin's head. It was worse indeed than I had ever had it before in so short a time; and I drearily looked forward to spending a long time in a darkened room. I requested my wife to commence mesmerising the eye at once; this was repeated seven times during the day, the passes being continued about fifteen minutes at a time. The second day the improvement was so great that less mesmerism was required, and I could bear the light. By the fifth day, my eye was well again, and I was able to resume my profession. Here was ocular demonstration, which could be tested by a fifteen minutes' experiment; for, immediately after every operation, the inflammation was considerably diminished. No medicine whatever was taken during the time, and I did not vary my diet in any respect.

Methinks I hear some one saying that the eye got well of itself. But, my dear Sir, I have had inflammation and ulcers at six different times of my life, and on two occasions nearly lost my sight by waiting so long to see if they would not get well of themselves. They never recovered on any previous occasion without the assistance of purgatives and bleeding.

I have had so much proof of the power of mesmerism that there is hardly a disease that I would not trust to it as a curative agent. My own family have frequently given me occasion to practise it, for I can mesmerise with considerable effect myself. Rheumatism, head-ache, nervousness, debility, are sometimes charmed away by a few passes. If the children are restless and cannot sleep on going to bed, I mesmerise them, and they sleep in a few minutes. If my wife is tired and unable to take a walk with me, I mesmerise her, and she is at once invigorated. In short, Sir, I would that all the world knew as much of mesmerism and could practise it with as much effect as, even your humble servant,

And obliged friend,

J. I. PEELE.

IX. *Stray Notes upon the article on Electro-Biology, Mesmerism, &c., in the Quarterly Review.* By ANTI-GLORIOSO.

“Partout, les empoisonneurs du genre humain sont chéris, honorés, récompensés ; leurs attentats sont protégés, leur leçons et leur instructions sont chèrement payées ; l'autorité suprême, complice de leurs iniquités, force les peuples à recevoir de leurs mains la coupe de l'imposture, et punit tous ceux qui refusent d'y boire. Partout les medecins qui possèdent le contrepoison de l'erreur, sont découragés, proscrits ou forcés de se taire.”—*Essai sur les Prejugés, ou de l'influence des opinions sur le bonheur des hommes.* Par M. D. M. 1770.

“Occidit miseros crambe repetita magistros.”

Juvenal, vii. 154.

“It is some Carpenter.”

First Part of Henry VI., act v., sc. 3.

TO THE EDITOR OF THE ZOIST.

Nov. 25, 1853.

SIR,—It is a satisfaction to observe that the adversaries of mesmerism can only maintain their position by a dishonest silence in regard to all facts which tell against their own hypothesis.

The *Quarterly Review*, it is probably known to your readers, has again come out on mesmerism. The article is elaborate, but evasive ; making large admissions upon points respecting which very opposite views had been put forth previously,—finding reality now where collusion and illusion existed before, seeing the whole subject under a different light, and treating it, in short, with a very different temper and language ; and so far there is a change, and an important one. But, indeed, our facts could no longer be denied, and public opinion could not well endure a continued and affected silence. But though there be this very essential alteration in the tone of the *Quarterly*, there is no change in the inner feelings by which the article is dictated. Though our opponents vary in style, they vary little in substantial. There is in the concoctors of this article the same malignant hostility to the great truths of mesmerism—the same unworthy attempt to ignore the phenomena which oppose their own explanations, and the same perverse ingenuity in dwelling on those points only which support them—the same secret ill-will against the leading promoters of the science, and the same plausible assumption of candour in their consideration of the question, which have distinguished certain other writers on the subject. The author, or rather authors, stand forth confessed by their very mannerisms. The materials tell us by their quality what handicraftsmen have been em-

ployed. A fancy Carpenter, who well understands the knack of dovetailing his own semi-scientific views into the discoveries of others, and of then overlaying them with a smooth veneer; and a practised embroiderer, who contrives on every occasion to Braid and twist his one-sided facts into consequences, *which he knows are not true*, would seem to have been at work upon the fabric. The article, too, takes an authoritative tone, and is apt by its air of ingenuousness to impose upon the general reader; to those, however, who really understand the subject in all its various bearings, its hollowness and shallowness are conspicuous at a glance.

It is not my purpose in this letter to enter upon a formal examination of all its sophistries: that task will better become the very able editors of *The Zoist*. But, perhaps, it may not be without use, if I briefly touch upon certain points which more particularly struck me.

I have had the curiosity to run my eye over the article in the *Quarterly*, which appeared in 1838; vol. lxi. There we read of impostures, of falsehoods, of dangers, and of the uselessness of insensibility for surgical operations; but our worthies are grown wiser now. The reviewers have found out that great part of what the mesmerists asserted, and which they denied, is undeniably true: perhaps, if we wait a little longer, they will discover the truth of what they still regard as yet unproved. The article, therefore, of 1838, and the article of 1853, are in certain passages diametrically opposed to each other. "We believe that of a hundred who pretend to be somnambulists, ninety-nine are impostors;" so said the *Quarterly* in 1838; p. 295. Again: "We say, that as a therapeutic agent, the magnetic manipulations are either dangerous, or uncertain, or inferior to remedies in common use in medicine," p. 298. Again: "Granting that there is great corporeal insensibility, the question remains, is it advisable to perform the capital operations of surgery in such an unnatural state of the nervous system?" &c., &c.; p. 300. It is hardly necessary to observe that this sort of language is now abandoned; and the only question really raised in the recent article relates to the inner and physiological cause of facts, which are at length acknowledged, and no longer treated as the evolutions of impostors.

"Suggestion," "imagination," "expectant attention," and "dominant ideas," these are the notions which constitute the staple of these great philosophers and instructors of their age! This one idea pervades the whole article.

After a few preliminary flourishes, perhaps we ought to say advertisements, about Mr. Braid's "first important obser-

vations," and his employment of "hypnotism, which did not for several years attract the notice which might have been anticipated for it;" and Sir Henry Holland's "universally-admired *Medical Notes and Reflexions*;" and Dr. Carpenter's *Human Physiology*, which, we are told, is a "text-book in every medical school;" the article enters *first* upon a lengthened examination of electro-biology, the effects of which the writer attributes to the "action of external suggestion in determining the course of thought." It is not necessary to trouble your readers with any comments upon the long and tedious collection of truisms which are given on this point, occupying, as they do, nearly twenty closely-packed pages of the *Review*. The explanation originally appeared in *The Zoist*, for April, 1851 (Vol. IX., p. 110), upon the first landing of electro-biology in this country. "We regret," it was there said at once, "that what is *merely imagination* with a greater or less dash of mesmerism should be ushered in with a new name." In subsequent numbers of *The Zoist*, the subject was treated at greater length. The pompous parade, therefore, of physiological wisdom which is marshalled forth in the *Quarterly*, is rather out of date. We certainly did hope for, from the pages of this leading periodical, something better than a mere *crambe repetita* of old explanations, and especially that the said *crambe* should not be dished up with such prolonged and wearisome ceremonies, as to be cold and tasteless before it reaches the palate. However, we must not be over dainty on these occasions. It is a mighty stride that the *Quarterly* has at length made in admitting that the facts of electro-biology are not the product of imposture. "We ourselves," say these grand physiologists, "witnessed a remarkable series of experiments, in which the character of the 'subject' placed him beyond the suspicion of deceit." (p. 503.) Why, this is the very language, we have been using time after time; but when these very phenomena were formerly developed by mesmeric patients of a humble calling in life, the "subjects," young women of blameless and exemplary conduct, were stigmatized as impostors by the *soi-disant savans* of the day, and we ourselves sneered at as dupes or accomplices. Truth is slow in making way; but it advances at last; and even the cautious and conservative *Quarterly* must fall upon its knees, and cry *peccavi*.

The reviewers proceed in the second place, to an examination of somnambulism; and here again facts and opinions, which have been stated at length in every work on mesmerism for the last twenty or more years, are re-produced with a most amusing gravity, as if the writers were for the first time

enlightening the world on the subject. "The somnambulist," say our great discoverers, "must be regarded as *asleep*, (the italics are theirs), his ordinary relation to the external world being suspended."

"In this form of somnambulism, there is usually as complete an insensibility, as in ordinary sleep, to all external impressions, excepting such as fall in with the existing current of ideas. No ordinary sights or sounds, odours or tastes, pricks, pinches, or blows, make themselves felt; and yet, if anything is addressed to the somnambulist which is in harmony with the notion that occupies his mind at the time, he may take cognizance of it, and interweave it with his web of thought, &c. A case is cited by Dr. Carpenter, of a young lady, who, when at school, frequently began to talk, after having been asleep an hour or two, &c., &c."

With these phenomena every mesmerist has been long familiar; but our readers will bear in mind, that when these and similar facts were formerly narrated of the Okeys and of other interesting mesmeric sleep-wakers, the leading physiologists of the day shrugged their shoulders in contemptuous silence, and treated all our statements as absurd.

I cannot also help quoting one very important passage upon the subject of somnambulism.

"There is abundant evidence that the sensibility of a patient in this condition may be *exalted to an extraordinary degree* in regard to some particular class of impressions; this being due, as before, to the concentration of the attention upon the objects which excited them. We have known a youth in the hypnotized state find out by the sense of smell, the owner of a glove from amongst a party of more than sixty persons. In another case, the owner of a ring was unhesitatingly singled out from amongst a company of twelve, the ring having been withdrawn from the finger before the somnambule was introduced. We have seen other cases, again, in which the perception of temperature was extraordinarily exalted; very slight differences inappreciable to ordinary sense, being at once detected; and any considerable change, such as the admission of a current of cold air by the opening of a door, producing the greatest distress. Some of the most striking examples of this kind are afforded by that refinement of the muscular sense. . . . We have seen, too, an algebraical problem worked out, with a neatness which could not have been exceeded if the person had been awake."—p. 531.

Here, again, we have the grave *Quarterly* admitting some of those special phenomena, connected with the exaltation of the senses, which had been the most frequently discredited; (we pass over the explanation), but when the Rev. Mr. Townshend, and the Rev. Mr. Sandby, and Deleuze, and Teste and other standard writers on mesmerism, referred to this exaltation, no attention was paid to them. Now, however, the *Quarterly* says, that it "could fill many pages with the

record of such marvels, which present themselves alike in natural, and in artificial or induced somnambulism." Comment is unnecessary; but we must simply observe that in 1838, the same *Review* remarked that, "of a hundred who pretend to be somnambulists, ninety-nine are impostors."

There is one other passage in the section upon somnambulism, which I cannot pass quite unnoticed.

"One point, which Mr. Braid's experiments have brought into prominent relief, is too important to be passed by on account of its bearing on the *supposed curative powers* of mesmerism. . . . The phenomena being acknowledged by scientific physiologists, there can be no difficulty in believing that the peculiar concentration of the mind in the 'hypnotic' state may produce striking results. . . . We are satisfied that, if applied with discrimination, the process will *take rank as one of the most potent methods of treatment*, and Mr. Braid's *Essay on Hypnotic Therapeutics*, seems to us to deserve the attentive consideration of the medical profession."—p. 532.

Here, then, at length we have the wary *Quarterly*, the organ of medical as well as of all other conservatism, referring to the curative powers of mesmerism, and pronouncing authoritatively that the hypnotic process of Mr. Braid is "one of the most potent methods of treatment, and deserving the attentive consideration of the medical world." Now it must be borne in mind that according to Mr. Braid's own theory, the hypnotic process and the mesmeric process are but one and the same thing; *i. e.*, the condition of the human body, which results from them, being identical in each case; and the influence of expectant attention upon the organic functions being the actual cause of that condition in both instances. Waiving, then, for the moment the examination of this theory, *i. e.*, the consideration whether this said condition of body be produced at times *from without* by manipulations and a *quasi-fluid*, or originate always *from within* through the action of the mind, let us observe that at last we have this condition of body recognized as a fact. "The phenomena," we are now told, "are acknowledged by scientific physiologists." Nay more: it is further said that this condition of body operates so potently that disease is combated thereby successfully, and curative results obtained. The manipulations themselves are, according to Mr. Braid, harmless and worthless; nay, Mr. Braid's own staring process has no property in itself, but is simply valuable as a contrivance for fixing the mind. Whatever fixes the mind effectually and thereby influences the organic functions, is the thing that is wanted; and this process the *Quarterly Review* "*is now satisfied will take rank as a most potent method of treatment:*" and they therefore recommend it to the attentive consideration of

the medical world! Now this language, it will be remembered, is much the same as that which many of the best friends of mesmerism, from Mr. Chenevix downwards, have constantly employed in regard to our own art. "Cure disease as you can; alleviate suffering as you are able; dispute not about terms or theories, but apply whatever palliatives nature offers, and if they be still but in imagination, nevertheless apply them, and the sick will thank you." This, I say, has been the unvarying recommendation of the mesmerists to the faculty; and now we have the *Quarterly Review* urging upon the medical profession the very same thing, and suggesting the propriety of curing by imagination! That is, it recommends Mr. Braid's method; and Mr. Braid's method is one for operating upon the body through the mind, as he himself teaches. Now all this, though very far from being a correct or complete view of the subject, is a great advance upon the language of 1838, "when the magnetic manipulations were described as *dangerous, if used as a therapeutic agent*;" and so far we have reason to congratulate ourselves upon this marked change of opinion; and here we might stop; but there is still one part of this paragraph which demands observation. The writers speak of the "*supposed* curative powers of mesmerism;" and yet we are told in the same page of the "striking results produced upon the organic functions by the hypnotic process." Now what in conformity with their own reasoning does this distinction mean? There is more in this than meets the ear. For both systems we have seen, according to these writers, stand upon the same basis, viz.: that of expectant attention or action *ab intra*; and why, therefore, are the "curative powers" of the one considered as *real*, and those of the other as "*supposed*?" Surely, this paragraph looks very like a quack advertisement! It looks as if it were written by *somebody* with a purpose, and from the hope of turning *something* into profit! Alas, we have fallen upon a low mercantile state of things! How aghast would old Gifford and Mr. Lockhart, the former high-minded editors of the *Quarterly*, have looked, if *their* contributors had attempted to foist upon them a "puff by implication!" Fancy Sir Benjamin Brodie hitching into the corner of a paper communicated by himself an eulogistic sentence about his own doings! This, in truth, we had not expected to see. But the old Tory journal has recently passed, it is said, into fresh management. Surely the wits of the new editor must have been wool-gathering, or he must have been building, not castles in Spain, but Elizabethan structures *in nubibus*, or dreaming of embellishments and additions to those already

erected in *terrd Bootoniensi*, when he was guilty of the monstrous oversight of admitting this vulgar advertisement into the drab-covered pages of the decorous *Quarterly*! Mr. Murray had better look after his new man, or his well-established journal will lose reputation among the brotherhood.

The article proceeds, in the *third* place to an examination of mesmerism. "We are now prepared," they say, "to sift the reputed phenomena of mesmerism, with some likelihood of being able to distinguish what is probable from what is incredible, what may be admitted as scientific truth from what must be rejected until *more satisfactory evidence* shall be adduced in its support." (p. 532.) A great portion of the mesmeric facts are, in the next place, acknowledged; it is "freely admitted that mesmerised subjects exhibit all the symptoms analogous to these which are presented in electro-biology and hypnotism;" and therefore, that part of the controversy is now closed for ever. Here, then, the *Quarterly Review* has surrendered at discretion; and the old offensive charges of imposture and falsehood are withdrawn.*

But now comes the next point. What is the cause, or *rationale*, of the mesmeric effects? Here the writers reject at once that which they consider the fundamental article in the mesmeric creed, the principle of magnetic or other dynamical force, or in other words, of an emanation *ab extra* which passes from one human body to another. They say that "*all the evidence yet adduced to prove the affirmative of this position appears to be utterly wanting in scientific accuracy.*" And they consider that the passes of the mesmeriser simply serve to direct the thoughts of the patient towards any part upon which it may be intended to act. And what they require is that the somnambulistic or mesmeric state should be induced without the consciousness on the part of the subject that any agency has been exerted.

They then group the mesmeric manifestations under the three following categories.

I. Those whose genuineness may be admitted, since they are conformable to previous knowledge, and can be explained, &c.

II. Those which, not being conformable to known laws, or explicable upon principles already admitted, cannot be accepted without a great amount of evidence in their favour, —but which, not being in absolute opposition to recognized laws, may be received upon strong testimony, &c., &c.

* In June, 1852, it denied that "mesmerism in any of its shapes is more or less than gross imposture."—*Zoist*.

III. Those which not only lie beyond our existing knowledge, but are in direct contrariety to it. Here, even though the external evidence were strong, yet the force of internal evidence must remain conclusive against the validity of all statements. The asserted success of clairvoyants are the especial points which are placed in this third category.

Now to begin with this third and last class of facts, I have only to observe, that I have no quarrel with any man who hesitates in his belief as to the truth of clairvoyance. That it is a fact in nature, I am confident: nevertheless I can make large allowance for the incredulity of others in this respect. If, therefore, a scepticism as to clairvoyance were the only point at issue between us, I should not tax the writers of this article with dishonesty or voluntary ignorance.

In regard to the first class of facts, however, let it now be well understood that quarterly reviewers at length admit their belief "in the induction of comatose sleep and of somnambulism or *sleep-waking*, the establishment of a peculiar *rapport* between the mesmeriser and his subject, the government of the thoughts and actions of the latter by the expressed or implied determinations of the former, the production of cataleptic rigidity or of convulsive movements in the muscles,—the extraordinary exaltation of sensibility as regards particular impressions, and the production of entire insensibility with respect to others." After the language that has been often employed in regard to numerous *sleep-waking* patients, it might have been decent if these admissions had been accompanied by a few short words of apology and regret. But, alas! that would be too much for human nature. Henceforward, however, sleep-wakers may talk and laugh, and exhibit rigidity in their limbs, and *rapport* with the mesmeriser, and no longer be charged with trickery and lying.

In the second class, the writers place those facts, which not being in absolute opposition to recognized laws, may yet be received upon strong testimony,—but upon which they, the writers, hold themselves ready to offer or seek their own explanation. Now there is no objection in itself to this arrangement. The distinction seems based upon reasonable grounds. The misfortune is that, when evidence in favour of phenomena of this description is presented to these enquirers, they refuse to examine into it,—they make no allusions to it,—they pretend ignorance of it,—they write on as if nothing of the kind had been published.

For instance, here is this question respecting expectant attention, which is pronounced by them to be the sole cause of the mesmeric condition. There is no satisfactory evidence,

they say, that this condition was ever produced after the mesmeric passes, except where there was at the same time consciousness on the part of the subject that some agency was being exerted. All evidence adduced to prove the opposite position is denounced by them as "utterly wanting in scientific accuracy."

Now, in the first place, if it were so, would that settle the question? I mean, that if there were no competent or scientific testimony to the fact of the sleep-waking condition being induced without consciousness on the part of the subject, would the absence of such testimony determine the point at issue? I venture to think not; and for this reason. What is required by these parties as an essential condition for their experiments? It is unconsciousness in a being endued with consciousness. That is, they demand that a human creature who has eyes to see, ears to hear, nostrils to smell, and a brain to comprehend and to act, should remain in as passive and inert a state, as if he were brute matter. And because a human being is not a piece of copper wire, or a solution of tartaric acid, they rush to the conclusion that his consciousness of an experiment is the cause of what takes place. I can hardly regard this as a very logical sequence. If in every instance that is recorded of mesmeric sleepwaking, the "previous idea," which means a consciousness of the act, could have been shewn to be present, it still would not follow as a conclusive point that the effects induced originated from within. An agent might yet have been transmitted externally. And therefore to require unconsciousness on the part of a sentient being as a necessary condition, is to require that which is in itself absurd and inconsistent; and not properly in the nature of the thing.

But supposing that there had occurred some carefully recorded instances, rare indeed, and few and far between from the circumstances just touched upon, and in which it would be shewn that consciousness on the part of the subject could not be predicated, and had not existed; ought not such cases to be fairly examined, and to obtain some weight in the determination of the question? Every reasonable jurymen would say so. But what if these very cases were those which were most studiously avoided, nay, actually treated as non-existent? What should we think of the virtue of a judge who could so act? And what, if the judge were a baroneted physician? And what, if a quarterly reviewer?

For instance, if there were only one case told in which a blind man had been influenced, without being spoken to, without being touched, without being conscious of anything being done or about to be done, and at a distance too of

twenty yards, would not that single instance recorded by a competent witness, form a *primâ facié* case for further inquiry? But what if there were more than one such case? And what if there were several of an analogous nature?

But say these gentlemen-reviewers, "The witnesses are not competent or scientific men." I will answer for it, that they are as competent and scientific as are the reviewers, and much more to be depended upon, in the point of veracity. Is not Dr. Esdaile a scientific man? Is not Professor Gregory a scientific man? Are-not the numerous medical men who have contributed their facts to *The Zoist*, as competent to form an opinion and to render testimony as these our opponents? The silence of these latter gentlemen on all these points is eloquent enough. *They avoid our facts, because they dare not examine them.* I shall not lengthen this letter by reference to cases, where infants, sleeping and blind persons and the lower animals have been influenced without consciousness, or to sundry other cases which bear upon this part of the controversy. These facts have been brought forward sufficiently often by some of your most able contributors; and I merely allude to them on this occasion for the purpose of establishing my charge of dishonesty and wilful blindness against the writers who *joined* together in this article.*

The question, then, as to mesmerism, stands thus. Facts and phenomena, which had long been denied or discredited, are at length allowed to take their place as established realities in the operations of nature. The efficient cause of these phenomena is attributed in the *Quarterly Review* to the action of the mind on the organic functions. Upon this point we protest against the verdict, and make appeal for a new trial, upon the ground of what we call in Westminster Hall, the *misdirection* (or corruption) of the judge, and his purposed suppression of the most important evidence on our side of the controversy.

This theory of an expectant idea is applied, in the *fourth* place, to the phenomena which the Baron Von Reichenbach brought under notice a few years back. Here the writers cannot help letting it be seen, that they are aware that if his facts be established, their hypothesis is no longer tenable, and that the principle of some physical emanation would be supported. "In some instances, we admit, *there is no indication of the channel through which the suggestion may have been conveyed;*" and therefore they deem it *likely* that some sort of intimation was communicated by Von Reichenbach's care-

* "Speak, what trade art thou?"

"Why, sir, a Carpenter," (and joiner, he might have added).

Julius Cesar, act i., sc. 1.

lessness in the matter. Here, therefore, their whole argument breaks down: Von Reichenbach's caution and patient system of proceeding with his experiments are well known to those who are acquainted with him.

Of the remarks respecting Mr. Rutter's magnetoscope I shall say nothing, simply because that gentleman is far more able to deal with the question, and that it is well understood that he is again preparing for the press. Mr. Rutter is known to be a man of considerable scientific attainments, and to be a philosopher both in temper and in principle; with him, therefore, let the matter rest. I would, however, just ask two questions: have these gentlemen, who criticise his experiments, actually with *their own eyes seen his instrument*, or are they relying on Dr. Madden's statements? Secondly, are they aware, that Mr. Rutter has produced his various and discriminating movements, without contact with the instrument, by the addition of a crystal held in his hands at a distance?

The examination, too, of the phenomena of *table-turning* I shall also leave to those who have studied the subject. Professor Faraday is, of course, the authority with the *Quarterly*; and his ingenious apparatus has supplied the reviewers with unanswerable proof. Without offering any opinion on the subject of table-turning, I would only observe that a more foolish and unmeaning instrument, than this much vaunted apparatus I have seldom seen, and what it proves, I cannot discern. Table-turning may be false: but this instrument does not prove it to be so. Without dwelling either on the great "*modesty*" of Professor Faraday, (with which the reviewers are much charmed,) when he denounced every system of education save that of his own, I should like to put one little question here. Has the modest professor experienced *no misgivings* in his own mind in regard to the accuracy of his opinions, since he first put forth his memorable letter? Perhaps, he too may have had his doubtings.

I shall leave altogether untouched the question of spiritual manifestations, and satanic agency, and Mr. Godfrey's and Mr. Gillson's ridiculous pamphlets. The subject is really beneath serious notice. The reviewers, however, have devoted some pages to its consideration; but there is nothing particularly new or particularly clever in what they have written. Let me rather seize the occasion of directing the attention of your readers to something more to the purpose. The Rev. Mr. Close of Cheltenham, who a few years back put forth a lecture containing some most judicious remarks on the nature of mesmerism, has recently published a small pamphlet on

the subject of table-turning.* The pamphlet does him infinite credit. It is argumentative, temperate, and philosophical: at the same time a thorough Christian spirit pervades every sentence. Your pages have no room for an examination of his reasoning: but there can be no reader of *The Zoist* who will not be gratified by a perusal of the following extract:—

“For some time past there have been certain well-established developments of powers, which to us are inexplicable, for which we are unable to account by any known laws either of matter or spirit. Beyond a doubt, large deductions must be made for imperfect experiments, for credulity in some witnesses, and hypocrisy in others. But after all reasonable deductions are made, enough of surprising fact remains to perplex the wisest head, and to puzzle the most scientific. There are well-substantiated facts connected with mesmerism, clairvoyance, and table-turning, which yet remain to be accounted for. It is true that some scientific persons have attempted to sneer at the matter, and with a scepticism to which they are specially prone who are deeply read in experimental philosophy, affect to treat all such exhibitions as delusions. . . . It is unquestionable that many instances may be adduced, where tables have been turned by designed or undesigned muscular movements of the thumb and fingers, and not by any subtle power unknown before; but at the same time cases can be cited where such collusion, or such unconscious muscular motion, could not by possibility have produced the result. *Thus when a large heavy table is moved about, at will, by two or three feeble and delicate women, who could scarcely move it at all by the exercise of their natural powers, it is simply weak to talk about unconscious manipulation.* Manipulation, whether conscious or unconscious, could not do this at all. Surely it would comport more with the wisdom of science, if a fact is admitted which cannot be explained upon any of the known laws of matter, to wait further results of experiment and of time to ratify or to refute the facts, or to discover the hidden power by which they are performed. It is really surprising that in the present day, when discoveries are continually made in the world of matter, that scientific minds should yield to such vulgar scepticism. Credulity is pitiable—but scepticism is mischievous: and there is no occasion for the exercise of either the one or the other in the case under consideration. . . . Doubtless the day will come when we shall smile, or our descendants will smile, at our solemn difficulties,—when the principle by which heavy tables are moved by feeble and delicate fingers, will be as popularly known as the reason why a top spins and hums if it is hollow and has a hole in it!”

Mr. Close adds many other observations equally judicious and to the point, which coming from one of his character and standing cannot fail to carry the greatest weight. In

* *Table-turning not Diabolical.* By Rev. F. Close.

truth, there is far more genuine philisophy in the small pamphlet by the "Incumbent of Cheltenham," ecclesiastic as he is, than in all that pedantic elaboration of argument and science with which these gentlemen of large Self-esteem and little Conscientiousness have been so obliging as to favour the public.

I have extended this letter to a length far greater than that which I originally contemplated, and am fearful that I may be thought as tedious as one of the aforesaid reviewers; still I must notice two other of their splendid omissions. These impartial critics have been afraid to mention *The Zoist*! We must approve their wisdom, though we may not admire their honesty. To omit all notice of *The Zoist* in an examination of mesmerism seems much the same as if a writer were to omit all reference to the *Quarterly Review* in an historical record of periodical criticism. However, let that pass; we know the reason and can appreciate it: but how is it also that there is no allusion to one who knows more on the subject than any man living, and whose experience, judgment, and professional superiority have at length given character and position to that which was for some time an unpopular branch of therapeutics? The *animus* which dictated this omission is too transparent. It is as painful as it is humiliating to watch the low personal motives by which some men are actuated: but as this is a subject upon which, *knowing what I do*, I cannot write without feelings of contempt and indignation, I think it better to sign myself,

Your obedient servant,
ANTI-GLORIOSO.

NOTE BY THE ZOIST.

The Reverend Editor of the *Quarterly* should send from his eastern county an earnest exhortation to the concoctors of this disgraceful article to be honest: assuring them that honesty is not only right and dignified in itself, but one of the best foundations of ultimate success and happiness. He should rebuke them for madly passing over in silence the contents of the ten volumes and three quarters—the forty-three numbers—of *The Zoist*. "Supposed curative power of mesmerism!" Why, in these ten volumes are *splendid cures, many such as medicine never produced*: cures not of affections of the nervous system only, but of various organs, and not of merely functional, but of *structural* diseases, deposits, inflammations, ulcerations, &c., &c. Some of these cures were accomplished in those who had no faith in mesmerism and sub-

mitted merely to please their friends: some in persons who did not know what was meant by the process, or did not know its ultimate object: some in persons who scoffed at mesmerism: some in children: some in the brute creation. In these ten volumes are *some hundreds* of painless operations, some terrific, performed chiefly upon ignorant Indians under its influence, that did well, neither terminating immediately or after some days in death, as is happening every week from chloroform, nor followed, as chloroform often is, by long unpleasant symptoms. So with regard to the common effects of mesmerism. *The Zoist* teems with examples of its power over brutes, children, persons asleep, blind persons, and persons unconscious of the agency, or, if conscious, not knowing what it was for, or despising and defying its influence. Moreover, the various phenomena at first come without the patient expecting any such result, and sometimes without his knowing that such phenomena ever happen in human beings, and without the operator intending that they should come.

We can only cry, Shame! shame! The writers disgrace the medical profession, if they belong to it; and, if they do not (we know not who they are), they disgrace the character of men. But, indeed, the short-sightedness of their conduct resembles insanity. No persons now think, if any ever did, of explaining mesmeric effects by congestion of the vessels of the fatigued eye spreading to the vessels of the brain: no persons think of making patients stare upwards with a double squint till perhaps their eyes water profusely and smart intensely, the head aches, and aches long after the staring is over, and convulsions take place.* All the world mesmerises by quietly and pleasantly making passes, pointing, looking, breathing, and willing, The folly which was to have mesmerised by *wholesale*, not by retail, as we do, and which was to have brought to its profound, candid, and benevolent inventor, twenty or thirty thousand pounds, (as he wrote to his most intimate and dear friend, no longer to be found in England), is utterly disregarded: and the refined and unselfish gentleman universally laughed at for making mesmeric passes and looking hard at his patients, as he always has done, while making them stare.†

* See *Zoist*, No. III., p. 308; XI., pp. 342, 344, 351, 354; "Hypnotism is evidently coarse mesmerism;" XIII., p. 155.

† We beg our readers to peruse Mr. Sandby's excellent refutation of Sir Henry Holland's absurdities, and his equally able exposure of the *Westminster Review*, in No. XL., and the review of Dr. Wood's American practice of medicine in No. XLIII.: as well as the list of cures, operations, and phenomena, of our ten volumes, that is given in the first seventeen pages of this the eleventh volume.

X. *Sir James Clark's distressing Fright.*

By Dr. ELLIOTSON.

"Among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God."—ST. JOHN'S GOSPEL, chap. xii. 42, 43.

At the end of the first article, by a clergyman, in the last Number of *The Zoist*, p. 234,—an article deserving of the serious attention of every conscientious medical practitioner, I said,—

"Oh! the barbarity of so many of my professional brethren in exerting themselves from the first of January to the end of December to prevent the sick from obtaining the blessings of mesmerism! All the medical journalists co-operate by excluding from their pages every one of the splendid medical and surgical facts of *The Zoist*; and it is a shocking truth that, when the last Number of the last volume of *The Zoist*, mentioning in its index all the facts of the past year, was presented to the College of Surgeons and to the Medical and Chirurgical Society, neither of those institutions allowed it to be placed on the table of their library with the other magazines and new books.

"It is most gratifying to mention that all do not follow their bad example. Sir James Clark lately was willing that I should meet him in consultation upon the propriety of *trying* mesmerism in one of his cases, and consented to its use; and Dr. Locock has frequently acted in the same way; so that the Queen and her Consort have those about them who set a good example.

"It is no pleasure to me to censure, but a very great pleasure to bestow merited praise upon, my professional brethren."

In the *Medical Times* for October 22, p. 433, is the following article:—

"SIR JAMES CLARK AND THE STATEMENTS OF *THE ZOIST*."

"To the Editor of the *Medical Times and Gazette*."

"Sir,—As perhaps you do not read *The Zoist*, I send you a quotation from the last Number. The following is from Dr. Elliotson, and I think your readers should be made acquainted with it:—

"It is most gratifying to mention, that all do not follow their bad example. Sir James Clark lately was willing that I should meet him in consultation upon the propriety of *my* trying mesmerism in one of his cases, and consented to its use; and Dr. Locock has frequently acted in the same way, so that the Queen and her Consort have those about them who set a good example.'

"I am, &c. ?."

"In reply to a letter from the Editor of this Journal, Sir James Clark has favoured us with the following note:—

"Brook Street, Oct. 20, 1853.

"MY dear Sir,—It is quite true that I did meet Dr. Elliotson

at the urgent entreaty of the wife of a friend and patient of mine who had long been suffering from organic disease of the brain. I refused to meet Dr. Elliotson in consultation on the subject of mesmerism, but agreed to be present when he saw the patient with the ordinary medical attendant, that I might ascertain from him whether there was any risk in the manipulations injuring the patient. This was the sole and only object of our meeting, and we never met again.

“Yours very truly,
“‘JAMES CLARK.’”

The first striking thing is the misquotation of my words in *The Zoist*. I did not say that I was consulted upon the propriety of *my* trying mesmerism in the case; but upon the propriety of *trying* mesmerism in the case. Was this an accidental misquotation? I fear not. Because it was calculated to give an appearance that I mesmerise patients myself, and do not simply prescribe it as I prescribe cupping, bathing, &c.—that in fact I am a professional mesmeriser. I have detected a large number of medical men, of the highest and the humblest grades, industriously spreading the report that I do not practise any longer as a physician, but occupy myself as a mesmeriser. The report has taken me many years to subdue by positive denial whenever it reached me, and by the fact of my practising exactly as I always have done, and never mesmerising for remuneration. The object has been to prevent as much as possible my being consulted: and in this the English enemies of mesmerism succeeded for a time. I myself have mesmerised: but never since I first heard of mesmerism have I mesmerised for remuneration. I have never mesmerised a human being except from charity,—from feeling a scientific interest in a particular case,—or from regard for the individual patient or those who were anxious that I should mesmerise the patient: and I have mesmerised patients of the highest rank and of the lowest. But invariably without remuneration.

Well might the person who made this false quotation be ashamed to sign his name.

Did the Editor write the letter to himself? There is no signature to it: why should there not have been? Why was the writer ashamed? The Editor was bound not to publish an anonymous statement if he did not know that it was true.

Now to the Editor's friend, Sir James Clark.

He met me *at the URGENT ENTREATY of the wife of a friend and patient of his own.*

Surely he need not have required “urgent entreaty” to meet me, who stand quite as high, I trust, as a physician

as himself, though neither a baronet nor a royal physician. I have never fancied an enlarged liver was pregnancy: or believed an innocent and afflicted single woman was pregnant. I have never anguished the innocent, afflicted, and perishing, nor the friends of the innocent, afflicted, and perishing; nor been indignantly and justly dismissed from the service of any one. When an unmarried female has come under my care, even of the poorest class, as was often the case when I was physician to St. Thomas's Hospital or University College Hospital, for an enlargement of the body, I have never prescribed for her before ascertaining what was her complaint. I have never fancied she was in the family way, since this is but one of many causes of enlargement of the body,—enlargement to which men as well as women, children as well as adults, are subject. I have never till after full enquiry even hinted to her or to others the possibility of her being in the family way: and, if others have hinted such a thing, have invariably pointed out to them the cruelty and ignorance of holding such a supposition for no other reason than that the body was enlarged. *I have felt it my duty to set them right, and not to be led by them.* I have carefully ascertained whether the enlargement was from flatulence; from fluid; from enlargement of the liver, spleen, or other digestive organ, an ovary, or from some tumor in that portion of the body. I never met with a lady or a poor woman, married or single, old or young, who for one moment hesitated to allow me to examine her stomach, any more than her chest: or any more than a man would hesitate. Such an ordinary examination will at once clear up doubt in almost every case. I have examined hundreds of cases of abdominal enlargement, and never once made a mistake: nor could, I think, by any possibility make a mistake, when the size is not trifling. A less delicate examination might well be objected to by an unmarried female, conscious of innocence: and can very rarely be necessary in a case of any size.

Let Sir James Clark remember that he is only a lucky man. His rise and progress have not been from hard work in hospitals, for he has never, like me, been physician to any hospital: nor from teaching successfully, for he has never, like me, been a lecturer in a large medical school, or a lecturer at all; whereas I raised the Medical School of St. Thomas's from nothing to a high condition, and that of University College from a fallen state to a very high condition, from which each fell as soon as I left it. Nor has he risen from writing any thing worth reading. He has made no improvements, nor advanced his profession in the least.

He has been only a lucky man. *Obrepsisti ad honores*, exclaimed Cicero to Piso: and he added, *errore hominum*. I will not be so rude.

He refused to meet me on the subject of mesmerism, but agreed to be present when I saw the ordinary medical attendant, that he might ascertain whether there was any risk in the manipulations injuring the patient.

I repeat that I met him in consultation upon the employment of mesmerism in a certain case.

A lady living in Hamilton Terrace, St. John's Wood, called upon me requesting me to meet Sir James Clark upon the propriety of employing mesmerism in the case of her husband. I made the appointment: I kept my appointment: met Sir James Clark and the medical attendant of the family. Sir James Clark laid the whole case before me, and he saw the patient with me. He had done the patient no good, and did not seem to hope he could do the patient any good. The case was one of shaking palsy, without the least disturbance of the mind. He told me that the family were anxious to know whether mesmerism was applicable, and for that reason I was consulted. I gave my opinion. He asked whether mesmerism would do harm, and I replied that I did not conceive it would. I added that I feared mesmerism would not cure, but only soothe in the case: and, as nothing else had done or would do good, I advised its use. He then asked me how it was to be done. I gave him the addresses of two persons in the neighbourhood who went out mesmerising. The medical man of the family took no part in this conversation.

Now if this was not a consultation between Sir James Clark and myself on the subject of the employment of mesmerism, there never was a consultation in the profession. And yet, poor man, forsooth, he consented to be present when I saw the patient with the ordinary medical attendant! The folly of such language disgraces him. The ordinary medical attendant would rather have had the right to say that he consented to be present when I saw the patient with Sir James Clark: and the chairs and tables that they consented to be present when I met Sir James Clark.

The conduct of the man in insinuating that I had misrepresented the fact is miserable. I gave a true statement: and defy him to disprove it.

I never have considered it an honour to meet Sir James Clark. I never gained an idea or heard a sagacious remark from him. I wrote kindly and complimentarily of him: and I

am sure he has never deserved either kindness or respect from me.

He finishes by saying *this was the sole and only object of our meeting, and we never met again.*

Why, of course. I was called in to give information on a subject of which he was ignorant, and upon which he ought not to have been ignorant: and of which he will in time be compelled not to be ignorant. "We never met again." How anxious the poor man is to assure the profession that we never met again. I do not know whether the patient was mesmerised: or what has become of the case: for it is a rule with me never to call upon a patient to make a civil enquiry, to whom I had been summoned when he was already attended by others.

When I examined Sir James Clark, to ascertain his fitness for a licence to practise in London, (he is not a Fellow of the College of Physicians,) I little thought he would have turned out so unpolite a practitioner. He assures the world that he did not meet me till after long solicitation: that when he met me he did not meet me in consultation, but was only present when I met the family surgeon: and that, though he met me once, he really never met me again.

Sir James Clark may be naturally timid, but that is no excuse for being unfair and little. When a young man he went out a very awkward Scotch body to take care of the sick son of a gentleman of rank and fortune. This gentleman has told a hundred amusing anecdotes of the young doctor's awkwardness and timidity. When the family was about to leave Rome, and Dr. Clark was to remain in the hope of making a little practice and a connexion, the gentleman wished to introduce him to the Duchess of Devonshire. "Oh dear no!" said Dr. Clark, "I'll not be introduced to her: I never was in the presence of a duchess in my life. What could I say to her? No: I won't be introduced to her." No wonder that he now fears the profession and the journalists. I fear neither, when they are wrong.

Before Mr. Wakley had terrified the profession into opposition to mesmerism, Sir James Clark requested with a German Baron to be allowed to see my cases at the hospital. But strangely they expressed a wish to see the cases when not being shewn to others. I cheerfully granted the request and spent an hour in demonstrating the exquisite phenomena of the Okeys. Sir James Clark merely looked on most unintellectually, and departed apparently quite unable to appreciate what he saw. I have ever since lamented that I

wasted my time upon him. The gentleman who accompanied him was, I believe, secretary to Prince Leopold, and had accidentally called in Dr. Clark at Rome; and afterwards introduced him to his royal master, Prince Leopold, who introduced him to his sister, the Duchess of Kent, who introduced him to her daughter, Princess Victoria. Prince Leopold became King of Belgium, and Princess Victoria Queen of England.

But after all, this affair is very ridiculous. He does not complain to me: nor does he complain in *The Zoist*, in which the offence was committed. But he writes, no doubt by a little arrangement with his friend the Editor, to the *Medical Times*, that the medical profession may believe that he really eschews mesmerism, that he is ignorant of it, and did not meet me upon the hateful subject—did not meet me in consultation.

He reminds me of the valiant Sir Andrew Aguecheek.

“*Viola*.—I beseech you, do me this courteous office, as to know of the knight what my offence to him is: it is something of my negligence, not of my purpose.”

“*Fabian*.—I know the knight is incensed against you, even to a mortal arbitrement; but nothing of the circumstance more.

“*Sir Toby Belch*.—His indignation derives itself of a very competent injury: therefore get you on and give him his desire.”

“*Viola*.—I beseech you, what manner of man is he?

“*Fabian*.—*Nothing of that wonderful promise, to read him by his form.*”

“*Sir Toby Belch*.—For Andrew, if he were opened, and you find so much blood in his liver as will clog the foot of a flea, I'll eat the rest of his anatomy.”

Sir Andrew Aguecheek knew himself, and thus confessed:—

“Methinks, sometimes I have no more wit than a Christian or an ordinary man has.”—TWELFTH NIGHT.

XI. *Cure of Insanity, attended with Constipation.* By Mr. GARDINER, Secretary of the Mesmeric Infirmary, No. 36, Weymouth Street, Portland Place.

... “Every other speciality besides insanity can boast of rapid progress. Yet with one or two exceptions, all the physicians of our great public charities for the insane have entirely neglected their opportunities, and the pathology of cerebral disease is, for all that the modern London school has done to further its advancement, almost wholly stationary.”

“Private asylums, when the lunacy practitioner is the proprietor, and stands to the patient not only in the relation of physician, but as the purveyor of his meat and drink, lodging and washing, are, in one sense, nothing more than huge lodging-houses for lunatics. Whatever arguments of convenience or custom may be used, it must be confessed that it is most derogatory to the respectability of professional men, that they should be concerned in such housekeeping details,

and that, too, as a personal question of profit and loss relating to their patients and themselves. What should we think of surgeons or physicians who not merely operated and prescribed, but lodged and boarded their patients *en masse*, and avowedly looked to the profits of such a speculation for a large slice of income? This evil custom weighs, we are convinced, as an incubus upon psychological medicine, and the sooner it is abolished the better. It renders the special practice of lunacy discreditable, or at least suspicious in the eyes of the public. It removes the question of success in the treatment of insanity from that of intellect and capacity to one of mere house-keeping. No student need care to devote himself to the study of this special subject, because unless he possess capital, he cannot hope to set up a *lunatic lodging-house*, and therefore he cannot hope to succeed in this speciality. The genius of Pinel or Esquirol could not, according to our present arrangements, succeed in London without a private asylum. Qualifications far removed from mere fitness are by the present system absolutely necessary to success. A psychological physician may buy the goodwill of an asylum and the care of its inmates, just as a tradesman may buy the goodwill of an hotel. The proprietor of an asylum filled with chronic cases of lunacy amassed in a long course of practice, dies and leaves it to his son, just as he would make him his successor in a farm or a brewery. It cannot be gainsaid that such a state of things, looked at rigidly, is far more demoralizing to the profession and to those concerned in this branch of practice, than any amount of polypharmacy or medical shopkeeping would be.

"Both in the metropolis and in the provinces, certain families have fastened upon lunacy, and it must be confessed with advantage to themselves rather than to the interest of cerebral pathology. Given certain names, and we know that by hereditary succession their wearers can be nothing else but mad-doctors. This preservation of the race of lunacy physicians, like the castes of ancient Egypt, is an impediment to progress, and is opposed to excellence in the department in which it prevails. It is a kind of professional breeding in-and-in, which is no more wholesome in a moral, than it is to be found in a physical point of view. Nothing is more rare than for any particular talent to run through three or four successive generations. In the law, where competition is more open and severe than it possibly can be in particular provinces of medicine, we hear of no legal families, except indeed amongst the abuses of Doctors' Commons. The tendency to the formation of family parties, and the lodging-house, in psychological medicine, render this branch of practice an object of suspicion to the public. Every trial relating to lunacy affords evidence that the friends of lunatics suspect their medical attendants far beyond the common suspicions of self-interest which attach, in some degree, to nearly all professional men, not only in medicine, but in the law and the church."—*Lancet*, Nov. 19, 1853.

Thus writes the Editor of the *Lancet* at the close of the year 1853.

Thus wrote Dr. Elliotson in June, 1843, and was totally disregarded:—

"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 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."—*Zoist*, No., III., p. 185.

MRS. L. M. F. was placed under my care by the request of her husband and friends at the end of January, 1853.

She had been confined in a very respectable asylum in Middlesex for several months.

Her treatment was the old practice of physicking, blistering, &c., in order to reduce the system and to keep down irritation and inflammation. Extra doses were also administered with a view to secure obedience and order.

These plans, however, failed to reduce the system, and increased the irritation. As to obedience and order, they were partially secured from sheer debility, the jacket, and the overwhelming power of several nurses.

Her friends were advised to remove her from this place, lest her case should become confirmed by such harsh measures: for she possessed a determined will, and her brain was powerfully developed at the organs of Firmness, Combativeness, and Destructiveness.

My opinion was, therefore, sought as to the powers of mesmerism: and I at once decided from my experience that, when all such measures failed, mesmerism frequently was almost sure to succeed.

The lady was formally handed over to my care: and, when I received her, she seemed interested in the change, for she had desired to leave the asylum.

On her arrival at my house, she endeavoured more than once to maintain her power of governing, and, when opposed, she would either resort to violence, or settle down into statue-like torpidity, and stand or sit for hours. She was sometimes in a violent phrenzy: sometimes in utter despondency; sometimes indifferent to all around her. But, such is the power of mesmerism, she very soon became sensible that some great agent was at work, and, though she laughed at the humbug, she, like the iceberg under the sun's influence, began to lose her power of resistance; and this resolute woman became very soon tractable and orderly from the influence which was wielded over her.

She was mesmerised twice a day; great kindness was shewn her; every little requirement was supplied to her; a chapter from the Divine Word occasionally read to her: and she gradually improved.

But her appearance was not what could be wished. Her skin was dry and full of pimples; her secretions offensive, though her appetite was tolerably good; and constipation had begun to assume a serious aspect: and extreme care was needed to select the kind of diet suited to such a state.

Mesmerised water was carefully and plentifully supplied; the body washed daily with brown soap, and powerfully mesmerised, especially her abdomen. But the third, fourth and fifth days passed over without relief.

Walking exercise was then resorted to; and injections of cold and warm water with olive oil, soap, &c., were given: but not until the tenth day could relief be obtained. It was fully accomplished, and from that moment not the slightest difficulty occurred in this respect.

Mesmerisation never produced sleep or any other phenomenon. But she used to grow quiet under the process, gradually became quite calm and orderly, and *within three months was perfectly cured*, and restored with joy to her family.

Several months have now passed over, and she is still well. Some of the enemies of mesmerism have suggested that she will be sure to relapse. The answer that has been given is, "Well, if it should be so, she must go again and be cured where she found help before." Thus mesmerism is to be the agent in spite of the enemy should it be required.

THOMAS GARDINER.

XII. *Table-moving, Rappings, and Spiritual Manifestations.*

By J. W. JACKSON, Esq.

ALL Europe has of late been moved by a phenomenon recently imported from America. The New World, it seems, has at last begun to re-act on the Old to some purpose. The movement of the tables may be strange, but the movement of the movers is decidedly stranger. In society the most aristocratic, and in circles the most exclusive, the republican process of gyration has been at once and unhesitatingly adopted; nor have coteries the most conservative, or parties the most loyal, been found capable of resisting this universal tendency to tabular locomotion.

In this marvellous outburst of enthusiasm for the occult, however, many things are noteworthy. People who never cared whether mesmerism were true or false, and who would not have gone the length of a street to see a fellow-being affected, who were utterly indifferent to the refined and beautiful experiments in which not merely the physical but the mental powers of humanity were brought into manifestation, have been all belief, enthusiasm, and excitement, because dead furniture can apparently be brought under the influence of some strange power. While those who heard of the painless operations and surprising cures of the new agent without the least interest or gratification, as if the diminution of human suffering were indeed no business of theirs, have been full of the surprising wonders of domestic locomotion and drawing-room sorcery. Can that state of society be sound, or that frame of mind desirable, which thus conduces to so palpable and stolid a disregard of the useful, and to so manifest a craving for the morbid excitement of the merely wonderful. Were the safe and painless operations which took place at Calcutta under our illustrious countryman Dr. Esdaile so utterly worthless, and the table-moving at New York so all-important, that the former were rightly neglected as of no account, while the latter have been seized on with an avidity bordering on the ridiculous? The amiable sensibility which can weep over the refined woes of an imaginary heroine in the last new novel, and turn with callous indifference from the stern reality of actual suffering, has already received its due from the lash of a vigorous intellect descending to the correction of fashionable folly; but the perversity of mind which could refuse mesmerism as a science and receive it as a wonder, which could despise its application to man and admire its presumed infusion into things, yet awaits its exposure from the withering pen of wit and its deserved castigation from the dreaded couplets of satire. On the hollowness, both morally and intellectually, in the present constitution of things, which such a manifestation of taste and tendency displays, this, however, is not the most fitting place to dilate; suffice it, that he who runs may read, and as "diamond necklaces" and other trifles were not without their significance in the last century, so also this feverish adoption of America's last new portent by the aristocracies of Europe is not devoid of meaning in ours.

But table-moving has been not merely the rage in fashionable, it is also a text in literary circles. It has not only found its way into parties but pages; and is not merely the subject of conversation but also of articles. And such articles!

“Oh!” said the wise man, “that mine enemy would write a book;” may we not add by way of emphasis, “an article,” without preparation. Alas, for facility of composition when it becomes the vehicle of ignorance, and the extent of a communication does but serve to demonstrate the limited extent of the observation or reading whence it was derived. Talent may do much and genius may do more, but really some little knowledge of a subject is required on the part of him who would presume to direct the thoughts of thousands. Profound and absolutely abysmal as is our respect for the editorial *We*—that monosyllable more mystic and potent than any cabalistic sound ever yet used in the most terrible of invocations, we nevertheless have been absolutely amused at the blissful innocence of the subject displayed in some of those manifold learned communications and lucubrations with which the columns of some leading journals have lately abounded, whether to the edification of their manifold readers must of course remain for ever an open or rather hermetically sealed question. Suffice it that two fundamental errors pervade nearly the whole of these most recondite attempts at dissertation; firstly, the idea that table-movings and rappings are quite new, whereas they are very old; and secondly, the notion that the performances of the media now in London exhibit the sum total of results yet achieved in American thaumaturgy; and that, consequently, their exhibitions are the admeasurement of what the transatlantic spiritualists have effected, when in truth they have yet afforded but a very commonplace example of the lower range of phenomena. As to their being new, the thumping of walls, the slamming of doors, the knocking of boards, the clattering of pans, the breakage of china, and the dancing of chairs, &c., are precisely the stock phenomena of all good old-fashioned ghost stories for the last three or four centuries, and there is scarcely a village in Europe where such things have not been the traditional talk of the rustics for many generations. The drummer of Tedworth, the noises heard in the house of John Wesley’s father, the domestic catastrophes occasioned by the Stockwell ghost, and the wonders transacted in the castle of Prince Hohenlohe, in Silesia, are all of this class; while the phenomena developed in the Seeress of Prevoist, in Angelique Cottin, and many other European media, prior to the American outburst, suffice to shew that we have to do with phenomena which have long been the subject of observation both to the learned and the unlearned, the scientific and the ignorant. In short, the movement of furniture, not only with but without contact, and the production of sounds, varying in character

and intensity, without the intervention of any physical agency, are facts with which the records of the preternatural have long rendered us familiar. The only apparently new feature developed in the present transatlantic movement is the very decided addition of intelligence—that is of clairvoyance to the incoherent raps antecedently experienced.

On an enlarged view of the subject, the present rage for the mysterious may doubtless be considered as simply a reaction from the tyranny of an antecedent materialism; as such it was very proper that it should first appear in practical money-getting America, the favourite home of matter-of-fact; and, shall we add, in Paris, the focal point of scientific infidelity. For the celestial telegraph of Cahagnet, the amiable and visionary Swedenborgian mesmerist, shews obviously but another phase of this same tendency to adopt mesmeric phenomena as facts, but to misinterpret them as the result of spiritual agency. Rightly did Napoleon say that extremes meet. Beautiful is the analogy afforded by nature, who no sooner brings her tide to its lowest ebb than she provides for the return of the flood. Thus it is, that no sooner has the belief of man been apparently extinguished than it begins again to bud forth. No sooner is faith at the nadir, and matter-of-factism and dollarism at the zenith, than the latter begin to descend from their thrones, preparing to vacate them for the approaching ascension of the former. There is a class of minds that having long refused to hear living prophets are at last compelled to listen to stocks and stones. Doubtless there is in all this a perfect analogy; a wooden-headed generation are best addressed through timber tongues, and in the grand sequence of events it is quite just that an age that would not listen to the plain utterances of clairvoyance from the mouth of a living extatic should at length be compelled to stoop to the pitiable succedaneum of an inanimate block, rendered for the nonce not vocal, but yet resonant, by influence radiated from the fountain whence at firsthand this species of revelation was contemptuously refused. Desperate diseases doubtless demand desperate remedies, and the extravagant folly of a materialism which could derive primal intelligence from the negative pole of the univercœlum, which, in its apotheosis of brute force and superficial reliance on merely sensuous experience, could suppose that spirit was a dependency on matter; such a fatuity, I say, could only be rightly preached to by a sermon from that very sphere to which its grovelling proclivities had caused it to descend. The philosophic mind of modern civilization had become so utterly devoid of the least pretensions to soul, was so thoroughly

defunct, so completely enshrouded and entombed in sense, that no "Lazarus, come forth," uttered through any other medium could have reached it. But we are becoming sarcastic; in very truth making merry at the laughable spectacle of a most respectable world, whose whole faith consisted in a firm reliance on matter and money-bags; that derided all supersensuous exaltation, and treated psychology as insanity; I say, we are cruelly enjoying the mad dance of this very prosy world, in its wild pursuit of the first faint glimmering of clairvoyance and dim spiritualism, revealed at last through that most befitting medium, the wooden unconsciousness of household gear.

"To what base uses may we not come, Horatio."

Matter-of-fact philosophy, listening at a table for a message from the spirit land, could only be pictured by the pencil of a Hogarth, and effectually described by the author of *Hudibras*. The pretentious wisdom that, in its insane superficiality and self-sufficiency, would have dethroned an omniscient God, and excluded his worship from the usages of society, now devoutly heeding the timber oracles of the upholsterer, is a spectacle compared with which the grovelling herbivorousness of the royal Chaldean, as contrasted with his previous pomp, is scarcely more pitiable.

But to be serious, what are these table-movings, table-rappings, and spiritual manifestations generally? To what order of phenomena do they belong? What is their history, and whither do they tend? These are in very truth rather serious queries. The spiritual movement is already among the most important which have occurred in the New World, and judging by the rapidity with which table-moving, the simplest phase of the matter, has spread in Europe, we have some grounds for anticipating a rather serious impression on the Old World. It behoves us, then, not only from motives of pardonable curiosity, but also from a sense of duty to the public, to thoroughly investigate, and, if possible understand, the essential character of phenomena, so unusual as to be at once admitted by vast multitudes to be supernatural, and on whose recurrence and regulations a large and growing school of experimentalists have asserted their ability to hold frequent and even habitual intercourse with departed spirits. The domestic movings and household raps indeed, however interesting as facts or fallacies to the philosophic, have a still more important bearing on society, as the leverage by which a new theological sect seeks to modify our estimate of the present and our anticipation of the future. It is a movement

by which the churches of America have already lost thousands of their members, and by which the lunatic asylums have received a considerable accession to theirs. It is a system, by which, under its present aspect, every medium claims to be a preacher, with authority to reveal directly from the spirits of the dead the truth or error of all doctrines, the propriety or otherwise of all actions, and the condition and experiences of all deceased persons. In the rapidity with which it has effected conversions it laughs Mormonism to scorn, and in the extent to which it modifies the sense of responsibility in its votaries it is unsurpassed by any form of faith ever yet promulgated. Protean in form and flexible in doctrine, the religion of the rapping spirits adapts itself more or less to the preconceived ideas and antecedent creed of every medium. Generally inclining to a Swedenborgian view of the next sphere of existence, however, we are told that "houses, clothes, and books, music and dancing, and even eating and drinking," may be enjoyed in the next world much as they are in this, with the exception that there desire obtains its objects without the inconvenient obstacle of "cash prices." As all spirits from Adam to the latest defunct seem amenable to the calls of these favoured media, it need scarcely be said that a vast amount of information is being rapidly accumulated in reference to the past and present opinions and experiences of all generations. Moses explains the purport of his laws; Plato reviews his sublime doctrines; Shakspeare authenticates his own dramas; and Shelley dictates fresh poems, wild yet harmonious as the tones of a wind-swept Æolian. The prophets, bards, sages, legislators, statesmen, and heroes of all time, are now made conversible, and the desideratum of ages has been attained—the living may be guided by the wisdom of the dead.

This singular phase of superstition is not confined to a few ignorant fanatics. It has its warm adherents among the first families in the Union, the majority of its communicating media, or prophets and prophetesses, being individuals moving in a respectable sphere, who receive no pecuniary remuneration from their admirers. It has an extensive and increasing periodical literature, consisting of weekly, monthly, and quarterly serials, devoted to a diffusion of its principles. It has given birth to several goodly volumes purporting to be the *post mortem* productions of deceased authors of eminence, and containing their opinions, corrected and enlarged by a wider experience than their temporal life could afford. In addition it is often the theme of transatlantic pulpit oratory, and as such has been the occasion of many learned exposi-

tions, of much eloquent advocacy and of many terrible denunciations. If it has in some instances unsettled the opinions of the orthodox, it has in others often rendered the sceptical devout. And while justly a source of alarm to divines of the old school, is trumpeted forth by its more zealous believers as the great and providentially provided panacea for the world's otherwise incurable infidelity. And although its ravages may be lamented by the denominations, its triumphs are announced with much laudatory self-glorification by its apostles.

That such a movement can proceed on its course so extensively, in a country intimately connected with our own by the close and increasing ties of consanguinity, language, and commercial intercourse, that such an explosion of fanaticism in America, should prove wholly ineffective in Britain, is too improbable an idea to be seriously entertained by any one at all competent to estimate the amount and character of the mental action and reaction maintained between the two great divisions of the Anglo-Saxon race. We shall have to drink of our brother's cup although it is to be hoped in a very modified form. Our safety from its noxious effects is to be sought, not in ignorance but knowledge, not in avoidance but preparation. And as I feel fully assured that the phenomena on which the American Rappists base their pretensions to the maintenance of a spiritual intercourse with the departed are perfectly natural, and that consequently this idea of a direct communication through such means with deceased friends or strangers is a fallacy which, however ridiculous, is nevertheless dangerous, I trust that the importance of the subject will plead my excuse for addressing you upon it and for attempting to give something of the history and philosophy of this extraordinary popular delusion.

To fully understand and appreciate the character and importance of that transatlantic movement, whose wave has reached our shores, it is necessary that we should know its history, and, by observing the nature and extent of its effects in the States, be, in some measure, prepared to estimate its probable results nearer home. It is, I feel assured, from an entire misconception as to its real bearing, that public attention has not been more forcibly directed to it already. I will then, without more of prefatory remark, endeavour to give a condensed narrative of the rise and progress of that theologico-philosophical sect, whose sudden appearance and rapid growth has so effectually aroused the interest of Brother Jonathan, and indeed thoroughly startled that usually self-possessed individual from his propriety.

It was in December, 1847, that the Fox family removed to

a house in Hydesville, Wayne County, in the State of New York. It seems that the previous occupant of the premises had occasionally been troubled by unaccountable knocks at the front door, in the perpetration of which the juveniles of Hydesville, though suspected, remained, it is said, undetected. With the entrance of the Foxes, however, matters waxed immeasurably worse, and the knocking boldly advanced from the exterior to the interior of the devoted domicile. Doors were mysteriously shut and opened, rappings were heard on walls, floors, and bedsteads, and the invisible enemy, despite every precaution, was obviously in possession of the domestic fortress. In this state of affairs, the Misses Fox, instead of becoming hysterically demented, according to the usual rule in such cases made and provided, actually became so comfortably familiar with the mysterious invader as to use him for a playfellow; one young lady not in her teens knocking for fun on finding that the ghost would reply by raps in number and character similar to her own. Eventually it was discovered that these raps had a meaning in them, for on being asked so to do, the spiritual visitant would knock out the age of any one present or even absent, intimate the number of persons composing any given family, and by silence imply negation, and by a single rap affirmation, in reference to any question propounded. At last it was found that by the aid of an alphabet, the ghost condescending to knock whenever the right letter was touched, a complete system of telegraphic communication could be maintained with the other sphere of being. During some months, this extraordinary and enviable gift of evoking the spirits and providing the raps seems to have been confined to the Fox family, and some of their immediate relatives, so that on their removal from Hydesville to Rochester, the former locality was comparatively liberated from, and the latter particularly infested by, these spiritual visitations, and even the latter place was for a time vacated in favour of Auburn. Ultimately, however, the endowment of mediumship became more common; and a Mrs. Bushnell, then practising at Cincinnati, as a consulting medical clairvoyant, became a formidable rival to the claims of the Misses Fox to be considered as the sole depositaries of this mysterious lore, and the only legitimate interpreters of the spirit-will sublime.

The cause progressed, however, not merely by the diffusion of its principles, but also by a marvellous exaltation in the character of its phenomena. Some of these, indeed, though apparently well authenticated, do so far transcend all probability, that I greatly fear my readers, were they nar-

rated, would scarcely credit that they were taken from respectable works and authorized expositions of the doctrines and practices of the Rappists. What shall we say for instance to the occurrences which are related on the authority of the Rev. Dr. Phelps, of Stratford, Connecticut, as having taken place in his own house, commencing on Sunday, March 10th, 1850. Here we have clothes taken by invisible agency from one part of the house to another, and then disposed in a peculiar order, a child eight years old, the doctor's son, lifted from the ground without hands, and sundry other equally astounding portents, all gravely stated by the rev. gentleman, and more or less corroborated by many friends and neighbours. Then we have the career of Judge Edmonds of the Supreme Court of New York, whose character as a lawyer, a scholar and a gentleman, is deservedly among the highest in the Union. We find this clear, cool-headed jurist becoming himself a medium, and as such connected with phenomena as startling as ever furnished the pages of a romance with its most exciting subject matter. Nor are the facts which we have to grapple with purely physical; for we have not only some really good poetry, said to have been dictated either by alphabetic rapping, or more directly through writing media, together with dissertations, political and philosophical, communicated by the spirits of the illustrious dead, through individuals seemingly incompetent to the production of such compositions, but we have the still graver fact of passages in Hebrew, Greek, Chaldee, Persian, Sanscrit, Chinese, Thibetan, and other languages, written by persons utterly ignorant of all such recondite matters. And these things are vouched for by such authorities as Professor Bush, and other oriental and classical scholars, distinguished alike by intellectual attainments and social position. To refuse belief in such narrations, because the facts which they relate seem impossible, is, of course, easy; but what then becomes of human testimony; and if we feel authorized in refusing such evidence in the present, where are our vouchers for the past? To laugh at such things as simply ridiculous may be pleasant, but the converts to this phase of spiritualism rise above wit, and are invulnerable to banter; and while the good-natured smile, and the satirical sneer, the new creed marches onwards, conquering and to conquer. And we now behold it, as was said above, with thirty thousand preaching media, each one the centre of a circle of anxious enquirers, many of whom have already become devout believers in the new faith. Nor can we consider this as the ultimatum of the movement, for not only are fresh converts daily acquired, and new media con-

tinually developed, but the phenomena which the latter are capable of producing seem to be steadily advancing to a higher point of exaltation, the wonders increasing as the adepts obtain more power by practice and experience.

History informs us of the birth of various faiths in past ages, and almost in our own day we have seen Joanna Southcote in Britain and Joseph Smith in America obtain adherents to doctrines so irrational, that at first we might be tempted to think such absurdities could never find acceptance beyond the walls of a mad-house. Unenlightened zeal and blinded fanaticism, however, have but too often laughed common sense to scorn, and put all calculated anticipation to defiance. Not on any mathematical formula of probabilities can the progress and development of a rising sect be safely predicted, and we will therefore not here attempt to sketch the possible career of this strange manifestation of spiritual potency. To give the reader, however, a correct idea of the forces at work in modifying the faith and practice of the model Republicans, I will endeavour to give a condensed statement of the communications hitherto received from the spiritland, together with the circumstances under which these telegraphic messages have been generally transmitted. In doing this, I shall also sum up the phenomena produced, whether of a physical or psychological order, and thus be better prepared for the attempted explanation which I purpose hereafter to afford.

I have already stated that this movement commenced with the Misses Fox, in what would be called a haunted house, the noises connected with which constituted the primal phenomena now known as the rapping manifestations. I shall, however, altogether mis-estimate the essential character of this extraordinary display of credulity if we suppose it to have originated purely in the fantastic tricks of two excitable girls, without any previous preparation of the public mind for the easy reception of new and extravagant ideas in reference to man, and his relation to other spheres of being. The revelations of Andrew Jackson Davis, "the Ploughkeepsie seer and clairvoyant,"—a country grocer's errand boy—who, in a state of extatic lucidity, is said to have dictated a voluminous work containing a new cosmogony, a new theology, and a new social system, or rather a reproduction of ideas already far better elaborated in *The Vestiges*, the rationalism of Germany, and the communism of France. This work, commenced on November 28th, 1845, and finished January 25th, 1847, and of which I have the New York imprint now by me, affords both in its subject-matter and its favourable reception, ample evidence of the tendency to extravagant belief, which shortly

afterwards embodied itself into the existing schools of spiritual manifestation. The fact is, the theological mind of Christendom is unsettled; and whether we look to the mysticism of fatherland, the scepticism of Paris, the unknown tongues of our own Irvingites, or the recurrent fanaticism of the States, as exhibited in revivalist camps, in Mormon migrations, or in the more scientific furor now under consideration, it must be obvious that we have fuel asking for the torch, a mine waiting for the match, a volcano on the eve of explosion. But to return, the phenomena in the case of the Misses Fox, and of all the earlier media, consisted in the production of raps, taps, and knocks, in which there was intelligence, and of sundry movements of tables, and other household furniture—the latter being produced with, and the former without, contact—and it is to this point only that the matter has yet been imported into Europe. Eventually, in the scale of ascension, facts of a much more wonderful order were developed, and are now, it is said, ever and anon experienced among our transatlantic friends, and may consequently be expected, like the inferior table movings and rappings, to make their appearance among us in due course. Furniture and clothes were, as we have already stated, moved without contact; and media in the art of revelation were, like some of the old sorcerers, lifted into the air and sustained by invisible means during several minutes at some feet from the ground. While in some few instances it is stated, on reliable authority, that papers, documents, &c., have been signed without human agency, with the autographs of deceased persons, facsimilies of which have been published in the quarterly publication of the spiritualists, with all the requisite authentication. Such are some of the physical facts.

The psychical, or, as the rappers prefer calling them, pneumatic phenomena, consist of such revelations as the students of clairvoyance are already familiar with, and embrace thought-reading and the reproduction of all the past impressions of the enquirer, or any other person present, communicated, however, through the cumbrous instrumentality of knocks instead of the more direct process of spoken language. In this respect, the ordinary American media are immeasurably inferior to Adele, the extatic subject of the late Cahagnet of Paris, who professed to converse directly with the deceased, and used to give *viva voce* a correct description of their personal appearance, manner, dress, &c., when alive, and in addition enable enquiring relatives to carry on a conversation with the departed through their intervention. The writing media, however, occasionally equal, and even transcend this,

and in them we have the old phenomena of possession reproduced. Thus we find individuals of seemingly ordinary mental calibre, not only exercising the gift of tongues, but professing to be inspired by the spirits of departed men of genius, and, as they say, without any conscious effort, muscular or mental, inditing productions which in manner, and occasionally even in matter, bear a striking resemblance to the known compositions of the authors, in whose names these mystic scribes afford us these posthumous addenda to their already published works. I was particularly struck with some lines which appeared last year in the *Spiritual Telegraph*, professing to be dictated by the late Edgar A. Poe, giving a description of his meeting with *The Lost Lenore*. The rhyme, rythm, and spirit of which might render it well worthy to be considered as a continuation of that wild and wonderful poem, *The Raven*. Poets alone can conceive of the difficulty to be surmounted in thus providing for every feature of resemblance to an original, especially distinguished by peculiarity in the structure of the versification, and by a succession of wild and fantastic yet beautiful presentiments of the imagination, such as the *Ancient Mariner*, and a few other of Coleridge's more inspired productions have alone approached to. Occasionally, as we have said, these ghostly dictations are prolonged to the extent of a volume, and the once notorious Thomas Paine, of infidel celebrity, has thus been made to recant, in a volume professing to give us his "pilgrimage." Such are some of the more prominent facts on which, as well-attested realities, the missionaries of spiritualism profess to found their claims to be considered as the authorized exponents of some rather startling doctrines in reference to the condition and prospects of man as an immortal being. Let us now, then, as a conclusion to this rather extended epistle, endeavour to give a curt, though if possible lucid, exposition of the general creed of the Rappists as to the usual occupations, ideas, intellectual development, and moral status of the departed.

The fundamental principle of this body of believers is, that all spirits are evocable, not, however, at the pleasure of the medium, but of their own free will. The spiritual movement commenced with the dead and not with the living, and is in itself an indication of universal progress, the development of being permitting this interpenetration of the lower by the higher sphere. All mortals belong, even while on earth, to one of seven orders or conditions of spiritual intelligence, to which they ascend either at death or by successive progressions and purifications afterwards. All are better and happier after death than when alive, but the moral and devout

are far more advantageously situated in this respect than others; each one, in short, reaping what he has sown, the spirit being conditioned in its new, by its prevalent habits of action and desire in the old, sphere. The next world is the analogue of this, or rather this is the shadow of which that is the substance. There, ideas are realities; and to will is not only to do but to possess. Spirits, like all other forms of being, are in a state of progress; and as the mind with them creates or rather projects its own environment, its capacity for expansion and improvement is immeasurably greater than with us. Spirits of the same sex form friendships and those of an opposite sex "mate." This, we are *naively* told, differs from marriage—in what respect, however, is not, I believe, precisely stated! Such is the present creed of more than a quarter of a million of our fellow-Christians in the United States, in this same year, 1853. The Student of Swedenborg's writings will be at no loss to detect the fountain whence these rapsodies were more immediately derived—the dreamy old Swede has founded a church to some purpose at last. Even the Baron's ideas, however, had their preparation in the reveries of Jacob Behmen, and German mysticism as a whole is probably but a derivative result from the Sooffeeism of western and the Brahminism of eastern Asia. Extasy with its interior illuminations and subjective revelations, projected into apparently objective visions, is at the basis of the whole; and hence probably the fundamental agreement of all creeds that depend for their origin and form on the inspired intuitions of clairvoyant seers. Suffice it that in this latest American edition we have obviously the germs of a belief in manifold rather terrestrial heavens, that is of the Moslem order, with gardens, palaces, and "mating" houris. In addition to this, we have the immortality of animals, more especially pets, not only dimly hinted at, but in many cases directly implied or asserted, as a logical sequence to which we may expect the doctrine of transmigration to once more appear, and be taught in the west as it once was and indeed still is in the east. In short, we have here the long-exploded dogmas of the Indian, Egyptian, and early Greek, that is, Pythagorean, schools of theosophy, reappearing with all the force and freshness of a new revelation among our dear dollar-loving cousins across the Atlantic, and threatening to intrude upon us with such an intolerable invasion of obsolete ideas, refurbished after the most approved Yankee fashion, that it may well make us pause to consider what may—nay, what must—be the consequence of such an unwelcome visitation.

All attempts to explain the newly-imported American

phenomena, by a reference to the table-moving only, must of necessity fall very far short of their intended object, if that be to afford us a satisfactory exposition of the entire transatlantic mystery. Neither will a reference to the performances in London suffice, for these supply us as yet with but a very mediocre sample of the spiritually wonderful; and whether true or false, honest or charlatanic, cannot yet be considered as affording sufficient data for arriving at a correct judgment in reference to the entire subject. Neither is it much wiser to have recourse to Paris (now that poor Cahagnet is gone to join his beloved spirits), or Berlin, or Vienna. This, indeed, is but running away from the more important facts, and is in truth about as wise a procedure as going to London to inquire how the people raise the coals at Newcastle. America has developed this phase of mystery in our day—what say her people, and what say those who have been among them? I have endeavoured to give a succinct statement of the principal facts yet developed, and the effects which these, rightly or wrongly explained, have thus far produced on the American mind. Having thus placed the reader in possession of the most important data, I will now, in fulfilment of my purpose, endeavour to briefly, but clearly, state my own opinion of the phenomena under consideration; and in doing so shall treat them as I have done others of a similar character in connection with the superstitions of various ages.

What then, are ordinary table-movings with contact, and extraordinary without contact? what is the nature of the raps as physical phenomena perceptible to ordinary observers, and whence comes the supersensuous intelligence they are admitted to display? What are the rapping media—that is, what is their physical and psychical condition during the performance of their feats? What are the writing media? what is the essential character of the possession under which they profess to act but as scribes for the dictation of departed authors? and what is the nature of that mental exaltation which they undoubtedly exhibit? These it must be confessed are rather searching queries, and, if satisfactorily responded to will, I think, go far to solve the American mystery, as far as it has yet been developed. Ordinary table-moving with contact, then, I hold to be the result of involuntary muscular motion. My reason for so thinking, irrespective of such refined mechanical tests as those of Faraday, is that the phenomenon is too common, too easily elicited, too generally successful with all sorts of operators, to be considered as implying any unusual susceptibility in the experimentalists. It proves too much. What is my own experience? Why,

that in calling persons promiscuously from a public audience, the experiment is successful in fully nine cases out of ten, in less than twenty minutes, and I have never known it to fail but where the parties trying it removed their hands frequently from the table, and so prevented the development of the involuntary motion of resting the muscles by change of position (I have known an inveterate snuffer thus occasion a failure), or where, from a case of mesmerisation, or something of interest being proceeded with in another part of the room, the minds of the movers were diverted from the object in the hand, that is, their nervous system was thus relieved from the strain of continued attention. The muscular motion, however, is so decidedly of the involuntary and unconscious order, that in every instance where I have subsequently questioned the parties, they have, without exception, declared, each one, that the table, hat, or other object moved without his or her assistance. This is the case also where only one individual suffices to give the requisite impulse. Now, when we consider that the persons thus taken at "hap-hazard" must, in the majority of cases be devoid of high susceptibility, and must be untrained to will steadily and intensely, we shall at once see that neither as operators nor subjects do they fulfil the conditions requisite for either the efficient radiation or easy reception of the *nervo-vital*, or, if the term be preferred, *odic force*. Much has been ingeniously said about "the vital principle of wood, which is organized to carry its modification of vital force as we can ours, and so our magnetism takes hold of its structure, and can give this dead vegetable organization some of the principle of our living one." All very pretty and plausible no doubt, but what then becomes of the movement of pewter platters, china basins, and felt hats? What sort of vital organization do these conveniences possess for transmitting living force? Granting that tables do move by other than mechanical arrangements, it is obvious that some more enlarged hypothesis must be eliminated to account for the motion not only of organic but inorganic bodies by the subtle agent which transcends the ordinary range of motive powers. Such, then, is my opinion as to ordinary table-moving, now almost universally admitted to be a physical fact, whatever its proximate cause, but which was once loudly vaunted by the rappers as the direct result of spiritual intervention—as, in short, a miracle produced by extramundane forces. Before concluding this paragraph, I ought perhaps to observe that the Rev. George Sandby and the Rev. Chauncy Hare Townshend, two very high authorities on this subject, are both of opinion that

there is an actual radiance of mesmeric influence, which, pervading the substance of the table, occasions its motion. Of extraordinary table-moving without contact, I will speak after having disposed of some other and less rare phenomena.

What are the raps?—we mean the genuine, in which we believe—not committing ourselves, however, to the undoubted authenticity of any one medium's tattoo, but simply taking it for granted that such phenomena have been really produced by some persons. Here we advance to higher ground,—that is, rarer manifestations. Almost anybody may move a table with perseverance, but it is not every one or every dozen who can produce the raps. Here we want the presence of the hierophant or the pythoress; we must, in short, have a medium ere we can enjoy the felicity of listening to these celestial pulsations. Shall I be fully understood when I term these little delicate taps, neuro-electric or odic phenomena. I fear not; perhaps indeed I do not quite understand myself, a circumstance, by the way, not so uncommon with those oracular personages, popular authors, as their admiring readers, the uninitiated public, are apt to suppose. Let me then attempt a farther exposition, not forgetting therein the honest confession of an illustrious scribe of the last generation, who, when complimented on his lucid explanation of a rather obscure topic, frankly admitted that he did not write on it because he understood it, but conversely understood it because he had written on it. But I am becoming rather diffuse with these antimasonic revelations of literary imperfections: so to the raps. These, I conceive to be produced by the powerful radiation of nervous energy, from a system in a state of exalted action approaching to, if not identical with, those forms of extacy under which lucidity or clairvoyance is also generally manifested, and hence the high-wrought and supersensuous intelligence occasionally displayed in these extraordinary sounds. But how the requisite degree of force for their manifestation is generated, and by what apparatus projected, sometimes to one part of the room, and sometimes to another, I cannot pretend even to hint. I only stand by the opinion—unfounded notion, perhaps, as the spiritualists would call it—that these sounds, for aught that has yet been shewn to the contrary, must be considered as the result of natural forces, our present inability to explain their proximate cause being no more an argument for receiving them as preternatural, than is our corresponding inability to account for the fundamental cause and essential character of ferro-magnetism, a sufficient reason for our at once receiving its phenomena as

being decidedly magical and miraculous. The only plausible reason, indeed, yet assigned for considering the raps as spiritual in origin is, the extraordinary intelligence of which they are sometimes the vehicle. Let us then examine this, and see whether it will authorize us in coming to such a conclusion. Does the intelligence revealed in these sounds transcend that exhibited by a good clairvoyant or mesmeric extatic? It is admitted that it does not. Hence if mesmeric exaltation of the mental faculties be received as a fact in nature, so also must the correspondent state induced under the rapping experiments. This, then, brings us to the next question.

What are the media, what is the essential character of those exalted functions, which they are said to habitually display? I reply, they are waking but unconscious clairvoyants, in short, extatics or seers, either natural or induced; that is, some are lucid from native susceptibility, (like Frederica Hauffe, the Seeress of Prevorst, who also could produce raps,) some from sympathy with persons already induced, and others from the frequent repetition of mesmeric manipulation, and the consequent evolution of high-wrought and extraordinary nervous impressionability in their system. The Misses Fox, like almost all founders of similar systems, belong to the first class, many of their disciples to the second, while of the third, we will allow a spiritualist writer, rejoicing in the magniloquent title of "member of the first circle" to speak. This learned initiate in his *History of the recent developments in spiritual manifestations in Philadelphia*, thus describes the means made use of to induct a medium. He tells us these "are of a magnetic or mesmeric character," and which, as they are applied, "carry the subject deeper and deeper into a state of insensibility." Elsewhere he observes, "sometimes the process of preparation or development is easy and quick, at other times protracted and difficult; but it is always rendered more easy and much quicker by perfect resignation and entire non-resistance." The media then are extatics, spontaneous or induced; and, as regards the intelligence of which they are the channels, they only differ from ordinary clairvoyants as to the manner in which it is enunciated; and even in this shew a gradual, but very observable, approximation to the old standard, as the number of writing and speaking media is decidedly on the increase. And no wonder; for who, after the novelty had worn off, would like the very tedious and cumbersome process of having a sentence wrapped out letter by letter, when communications of equal value, intellectually and morally, might

be obtained by the much more rapid process of conversation or writing. These media, then, are the Sybils and Pythia, the magi and enchanters of old, rebirthed in the guise, or rather disguise of modern ladies and gentlemen, beneath whose unexceptionable silk and broadcloth, it is doubtless at first rather difficult to recognize anything so monstrous or antique.

(To be concluded in our next.)

XIII. *The Rev. Mr. Godfrey and Satan at the Hanover Square Rooms.*

ON Thursday, the 15th ultimo, the Rev. Mr. Godfrey, S.C.L. of St. Catherine's Hall, Cambridge, and Incumbent of Wortley, delivered a Lecture at the Hanover Square Rooms, on "Table Moving, Spirit Rapping, and Clairvoyance, in connection with the Antichrist." The extraordinary subject of the lecture attracted an immense audience, which however did not "listen to the lecturer with breathless attention," for they frequently interrupted him with loud bursts of laughter. And well they might! For of all the nonsense to which it has ever been our lot to listen, and we have heard much, this far surpassed it. The credulity of this reverend gentleman is unbounded. The most ridiculous trash ever conceived was swallowed with the greatest avidity, and theories were founded upon stories without any foundation. Spicer's *Spiritual Manifestations* and Cahagnet's *Celestial Telegraph* were his text books. Few sensible persons would think of quoting the former flippant, unphilosophical, and loosely written book, full of narratives from hearsay, all "embellished" by Mr. Spicer. The *Celestial Telegraph* even surpasses it in the absurdity of its stories, and we would engage to shew that as much reliance could be placed on the ravings of men confined in St. Luke's and Hanwell, as in the revelations of the ecstasies of Cahagnet. Yet this book was quoted as the *authority* to shew that clairvoyance was the Antichrist! A great deal was said of the blasphemy* of the tables, and a great many touching appeals were made to the

* Mr. Dibdin asks a table, "Is Christ in heaven or hell!" and receives the answer, "Hell!!!!" If the writer had asked whether Mr. Dibdin ought not to have been whipped for putting such a question, the answer would certainly have been in the affirmative.

audience to have nothing to do with them. The most awful denunciations were held over the heads of table-movers, and poor innocent creatures who never saw any wickedness in the motion before, were made to feel that they were steeped in the gall of bitterness and bound in the bonds of iniquity; that Satan had thrown his coils around them, and unless they repented they would all be consigned to eternal punishment.

Bursts of indignation frequently broke forth; but at the conclusion of the lecture, Mr. George S. Nottage, who a year or two since completely exposed the biological quacks at the City of London Institution, rose and requested permission of the chairman to say a few words relative to the subject before them. This was the signal for a general rising of the whole of the clergy on the platform, who attempted to put Mr. Nottage down by singing,

“ Praise God, from whom all blessings flow,
Praise him all creatures here below;
Praise him above, ye heavenly host,
Praise Father, Son, and Holy Ghost.”

On finishing which, they all made a rapid exit. The audience however insisted on Mr. Nottage being allowed to speak, and loud calls were made for another chairman. A gentleman having been appointed, Mr. Nottage proceeded to point out the utter absence of anything like reasoning or reason in what they had been listening to with such excessive politeness. He urged that Mr. Spicer himself, in a subsequent work, had denied that he believed in the manifestations being the work of spirits. Mr. Nottage explained to the audience his own experience with the spirit-rappers, and how they failed in all the tests, simple though they were, which he had applied. He farther explained how to detect the imposture.

At this point a man started up and exclaimed, “ I am a medium, sir.” “ Indeed, sir,” replied Mr. Nottage, “ perhaps you will prove it.” The “ medium” then advanced to the table on the platform, and the whole audience, in the greatest state of excitement, rushed forward also. Mr. Nottage took his stand by the side of the table to “ try the spirits;” but when he asked the “ medium” to bring the spirits from the vasty deep, all that the man could do was to place his hand upon the table and to request the assistance of others to perform the ordinary experiment of table-moving! Thus this instance, like all others which Mr. Nottage had known, signally broke down when reduced to the actual test. Mr. Nottage was therefore called upon to continue his remarks. He proceeded to state that, with respect to the answering of tables

to questions put to them, it resolved itself into a very simple matter. He said it was ridiculous for men to assert a thing to be supernatural before they applied, or refused to apply, a simple and natural test. He was ready to pay a handsome penalty, if the reverend gentleman who had been so horrified got a single answer if he only put a corrective to his unconscious impulse. Let any two of the audience take a book and key, tying the key in the book, and suspending it by the forefinger; then let him ask a question, having previously settled that if the book turned to the right it would mean, Yes; if to the left, No. Now let them believe that this was some device of Satan, and then put the question, Is God a just God?—and believing that Satan, the enemy of God, would answer in the negative, an unconscious motion takes place in the direction of the left, and you recoil from the innocent book and key, and exclaim, How wicked! This was exactly the case with Mr. Godfrey and Mr. Dibdin. They put the most blasphemous questions to the tables, and then recoil from them with horror.

“Sir,” exclaimed Mr. Nottage in conclusion, “these men are doing real religion a frightful injury by their foolish fanaticism. They are prostituting their reason and outraging common decency. The impiety and the blasphemy of the answers rest not with the table or with Satan, but with those reverend gentlemen whose piety should be rational, and who should shew that reverence to religion which they profess to feel.”

The audience warmly applauded the sentiments of Mr. Nottage, and then separated.

DISHONEST BOOK-KEEPERS.

We are sure that far more dishonesty exists in the world than transpires in courts of justice. We have frequently been requested to hint to persons who have borrowed numbers of *The Zoist* and copies of other mesmeric books that it would be grateful to return them. The last request of this nature is from a gentleman from whom have been borrowed many numbers of *The Zoist*, *Sandby on Mesmerism*, and *Elliotson's Physiology*, which might as well now be returned.

NOTICES TO CORRESPONDENTS.

In our next Number we purposing continuing and concluding Mr. Jackson's article, giving the history of the cases of the Okeys, an account of the brain of the late Mr. Haydon the painter, and some striking cures.

BOOKS RECEIVED.

The Reflection of Divine Truth. October and November. Edinburgh: 1853.

The Exposition of Life and Immortality. Edinburgh. December, 1853.

Spirit; or, the Hebrew terms Ruach and Neshamah, and the Greek term pneuma. By William Glen Moncrief, author of "Soul," "Dialogues of Future Punishment," &c. London: 1853.

The British Journal of Homœopathy. London.

Mesmerism solved, divested of mystery, and shewn to be simply an overlooked branch of Medical Science, to be received and practised as an auxiliary by the Medical Profession and Heads of Families for curative purposes. Jones: London.

An Inquiry into Table-miracles; their cause, character, and consequence: illustrated by recent manifestations of spirit-writing and spirit-music. By R. C. Morgan. Bath: 1853.

Satanic Agency and Table-turning. A Letter to the Rev. Francis Close, A.M., in reply to his pamphlet, "Table-turning not diabolical." London: 1853.

Table-moving by the power of the Will: similar manifestations obtained by the divining ring: being a statement of original experiments reprinted from the "Kentish Independent" newspaper of December 25, 1852, and March 19, 1853. With additional observations. By George Barton. London: 1853.

Table-moving and Table-turning reduced to natural causes: with special reference to the Rev. E. Gillson's recent pamphlet. By Charles Kock, M.A., Ph.D. Bath: 1853.

Mesmerism and the diseases to which it is most applicable: together with a few interesting facts. In a letter. By Falconer Miles. Dublin: 1854.

THE ELEGANT MR. WAKLEY'S CHRISTMAS COMPLIMENTS.

"Coffinites and herbalists, nostrum-mongers and syphilitic doctors, cancer-curers or mesmerists, professors of biology and a host of other *childish nonsense and iniquitous folly*,—all these, without exception, are *ignorant impostors*, whose sole object is to *cheat and defraud* the public, and gain an easy, because *dishonest and disreputable* livelihood. *Too idle to work* for their daily bread—*too ignorant* to be able to gain subsistence from the common callings of life, the *reckless adventurer*, the *broken-down tradesman*, the *ruined gambler*, the *convicted thief*,—these are the persons who assume quackery as a *dernier ressort*, and by every trick and plausible device, by every practised fraud or cunning scheme, *dupe, victimize, and plunder* the shallow, credulous, and weak-minded persons who are foolish enough to trust them or rely on their false promises."—*Lancet*, Dec. 24, 1853; p. 605.

Erratum.

page 418, line 19, for "long," read *urgent*.

* * * *It is requested that all communications be sent before March.*

END OF VOL. XI.

