

Joliet, Illinois's Cataleptic Lunatic: The Strange Case of Lizzie Hebert

Howard Dorre

University of Massachusetts Boston

Presented at the Conference on Illinois History

Abraham Lincoln Presidential Library and Museum

Springfield, Illinois, October 2026

Conference presentation version. Not for publication or circulation. Please contact the author before quoting.

On Christmas Eve in 1886 in the industrial town of Joliet, Illinois, 34-year-old Lizzie Hebert complained of being tired. She asked a neighbor to hold her ten-month-old baby—the youngest of her six children—and she went to sleep. When her husband John came home from his work as a railroad switchman, he could not wake her.¹ Lizzie slept through the holidays, unable to be awakened with ice water or anything else her family and friends attempted. Then, after two weeks in a trancelike state, she opened her eyes in a fervor and crouched down at the foot of her bed, terrified. She uttered just three words: “See the fire.” And she went back to sleep.²

Doctors agreed that Hebert was suffering from catalepsy, a nervous condition characterized by inactivity and a lack of responsiveness where a subject’s limbs remain in the position they are placed.³ What was so unusual about Lizzie Hebert’s catalepsy was the duration: she spent more than nine months in an “ethereal” state, become a national medical mystery.⁴ In addition to what Lizzie Hebert’s case tells us about the state of medicine and psychology and even spiritualism at this time, her case serves as a stunning example of the circular logic of a woman’s domestic labor being understood as a trigger for insanity—a condition which could only be considered cured upon the resumption of her duties.

Most of what we know about Hebert comes from sensational contemporary newspaper reports, mainly from the *St. Louis Globe-Democrat*. Hebert’s case first came to my attention while doing genealogical research on my own family; she is my great-great-grandmother. As

¹ “Asleep for 217 Days: A Remarkable Case of Catalepsy in a Woman,” *St. Louis Globe-Democrat*, August 12, 1887. (*St. Louis Globe-Democrat* hereafter cited *SLGD*)

² “Three Months in a Trance,” *St. Louis Globe-Democrat*, April 12, 1887.

³ U.S. National Library of Medicine, “Catalepsy,” *Medical Subject Headings (MeSH)*, accessed August 23, 2026, <https://www.ncbi.nlm.nih.gov/mesh/68002375>

⁴ “Asleep for 217 Days,” *SLGD*.

much as I wish there were family memories, letters, or diaries to augment Lizzie's story, this is not the case. As I discovered in my research, there are good reasons it might have been buried.

Born Elizabeth Taylor in Buffalo, New York and known as "Lizzie" from at least the age of sixteen, Hebert moved to northern Illinois when she was a child. She married French-Canadian immigrant John Hebert in 1875 and gave birth to a total of eight children, two of whom died in infancy.⁵ Though she was considered a "trifle quick-tempered" prior to her illness, Lizzie was described as a "plain every-day going sort of woman," "very fond of her husband, her children and her home."⁶ Caring for her home, for a working class housewife in the 1880s, would have required incessant daily labor that contemporaries acknowledged as "harder and more constant work than her husband has."⁷ Lizzie's day was likely consumed by cooking, dishwashing, mending clothing, marketing, cleaning the house, constantly stoking the coal stove, and what historian David Montgomery called "a ceaseless struggle against filth,"⁸ all while taking care of six children under ten. John Hebert described her as "a good wife and an industrious and ingenious housekeeper," and "one of the best cooks he has ever heard of" with a pastry that was "a marvel in its way."⁹

When Lizzie's case first made newspapers in April 1887, she had been at home in a cataleptic trance for three months. Attempts to wake her with everything from ice water to the face to an electric battery connected to her spine had failed, and her only nourishment was

⁵ St. Mary's Church (Joliet, Illinois), baptism and marriage registers, 1868–1974, marriage record of Elizabeth Taylor and John Hebert, in *Illinois, U.S., Catholic Diocese of Joliet, Sacramental Records, 1800–1979*, database with images, Ancestry.com (Lehi, UT: Ancestry.com Operations, Inc., 2023), accessed August 23, 2026; 1900 U.S. census, Will County, Illinois, Joliet, Ward 6, enumeration district 131, entry for Elizabeth Hebert, digital image, Ancestry.com, *1900 United States Federal Census*, accessed August 23, 2026.

⁶ "Asleep for 217 Days," *SLGD*.

⁷ Margaret Oliphant, "The Grievances of Women," *Fraser's Magazine*, n.s., 21 (May 1880): 698–710, excerpted in Hester M. Poole, "Woman and the Household," *Religio-Philosophical Journal* 28, no. 19 (July 10, 1880): 3.

⁸ David Montgomery, "Labor in the Industrial Era," in *The U.S. Department of Labor Bicentennial History of the American Worker*, ed. Richard B. Morris (Washington, DC: U.S. Government Printing Office, 1976), 117.

⁹ "Asleep for 217 Days," *SLGD*.

whatever liquified food her sister could force her to swallow. Hebert, described as “once beautiful in face and form,” had been reduced to “the appearance of a corpse.”¹⁰

At this point Lizzie was finally admitted to St. Joseph’s Hospital in Joliet, and with the national attention it attracted, it was imperative for the reputations of St. Joseph’s Hospital’s chief surgeon Romaine J. Curtiss and his assistant physician Charles B. Ward to be certain—and to *prove*—that her condition was genuine. A deep “fear of female deception” was prevalent among doctors suspecting that women were faking their illnesses, or “shamming.”¹¹ In addition to placing Hebert’s limbs in raised positions and leaving them there as long as the doctor felt safe, she was subjected to far more painful tests. This included inserting a large needle through the soft part of her hand between the thumb and index finger, flashing powerful electric lights in front of her face, taking a loud watchman’s rattle—a tool meant to summon help from blocks away—and cracking it “vigorously close to her ear.” A ruse was even concocted to convince Hebert the hospital was on fire, with screams of “Fire!” throughout the building as everyone (save the reporter) rushed from the room. None of these efforts made her flinch. Dr. Ward even sharply threatened Hebert, telling her that if she did not open her eyes he would be forced to remove her eyelids with scissors. He grabbed Hebert’s left eyelid and snapped scissors “wickedly right before the woman’s eyes.” “If that woman were shamming,” Ward said, “she never could have endured that ordeal without making some resistance.”¹²

¹⁰ “The Case of Mrs. Herbert,” *SLGD*, October 25, 1888; “Three Months in a Trance,” *SLGD*. Most coverage of Hebert’s case outside of Joliet misspelled her name as “Herbert.”

¹¹ Jill Harsin, “Gender, Class, and Madness in Nineteenth-Century France,” *French Historical Studies* 17, no. 4 (1992): 1067, <https://doi.org/10.2307/286842>. For an example of the extensive body of work on nineteenth-century hysteria and gender roles, see Carroll Smith-Rosenberg, “The Hysterical Woman: Sex Roles and Role Conflict in 19th-Century America,” *Social Research* 39, no. 4 (Winter 1972): 652–78. Because Hebert’s condition was defined as catalepsy (and later insanity) rather than hysteria, this paper does not engage directly with the history of hysteria.

¹² “Asleep for 217 Days,” *SLGD*.

Since newspapers had placed Lizzie Hebert's body in the public sphere, St. Joseph's Hospital had become overrun with visitors who believed they had a right to see the famous cataleptic. One such group that claimed authority over Lizzie's body and its meaning was the spiritualists, enthralled by reports of Hebert's clairvoyance. Adding to the mystery of her condition was the fact that even though Hebert could not be coaxed to open her eyes or react to external stimuli, after several weeks at the hospital she became able to follow other instructions from her doctors, like walking "automatically." Explaining Hebert's ability to walk with her eyes closed, Dr. Curtiss told the *Globe-Democrat* correspondent, "The cataleptic is evidently a mind-reader of the most excellent type, for she follows her leader with great skill...and even unconscious inclinations on the part of the people around her, will alter her course when she is walking."¹³ One of the *Globe-Democrat*'s 2000-word features on Hebert contained a section called "Cataleptic and Clairvoyant," chronicling a demonstration by Dr. Ward of Hebert's peculiar abilities. Hebert—with her eyes closed—followed Ward's instructions to locate and fetch objects he had hidden in the room without her knowledge and return them to him, even though he had silently moved across the room. Ward called Hebert's case "very extraordinary" and said it was one which "may lead to some astonishing discovery in medical science."¹⁴ Spiritualists reportedly believed that Hebert was a clairvoyant who would return from her cataleptic state with great knowledge of the beyond. Both the medical doctors and spiritualists believed her condition held the potential to unlock new knowledge, but they would soon be disappointed.

Electric shocks, deafening noises, sharp needles, and the cries of her children could not open Lizzie Hebert's eyes, but a medical practitioner from St. Louis was confident that one

¹³ "A Cataleptic Recovering from a Seven-Months' Trance," *SLGD*, August 8, 1887.

¹⁴ "Asleep for 217 Days," *SLGD*.

particular cutting-edge treatment just might: *cocaine*. He was apparently right. The drug was administered and “had the effect to set her to talking.” But instead of insights from the spirit realm, Hebert rattled off a list of foods—“A noodle soup, a peach pie, a ham and eggs, cream pie”—throughout the day and night. The conversation reportedly became “so monotonous” that the cocaine treatment was stopped.¹⁵ This development allowed newspapers to characterize her varying conditions under the same gendered stereotype, first with a headline: “Remarkable for a Woman: Mrs. Lizzie Herbert Has Not Spoken a Word for Three Months” and then, after the cocaine treatment, with the headline: “Talks Night and Day Just Like any Woman.”¹⁶

Once awake, Hebert teetered between her quiet trancelike state and violent agitation. By September of 1887, she had gone from being a subject of great curiosity from the doctors and pity from the hospital’s nuns to being “a great burden and an object of terror” as they feared the “raving maniac” might try to kill herself or other patients. All talk of Lizzie’s preternatural abilities and her potential to unlock knowledge subsided as she stopped being a phenomenon and became a common aberration, her identity shifting from a woman with a “strange case of catalepsy” to that of a “lunatic” and “maniac.”¹⁷

Hebert’s doctors and husband sought to have her moved from St. Joseph’s Hospital to an insane asylum, and on September 10, 1887 she was brought before the Will County Court for a jury trial to determine her fate. Thanks in large part to reforms won by Illinois activism Elizabeth Packard, Hebert’s husband could not simply commit her alone or with the consent of doctors; a jury would need to determine if she was insane.

¹⁵ “Joliet’s Cataleptic Lunatic,” *Chicago Tribune*, September 10, 1887.

¹⁶ “Remarkable for a Woman,” *Republican-Register* (Aurora, NE), April 14, 1887; “Talks Night and Day Just Like Any Woman,” *Pantagraph* (Bloomington, IL), August 31, 1887.

¹⁷ “Mrs. Herbert Insane,” *SLGD*, September 11, 1887.

Lizzie was led into the County Court by her sisters, walking “automatically” with her eyes closed. When she sat down, she opened her eyes—“the eyes of one of the furies,”—and sped toward the courtroom window. Her husband restrained her and she again closed her eyes and, in a sing-song voice, spent most of the trial reciting a restaurant menu. Dr. Curtiss and her family doctor William P. Dougall both testified to her insanity. It is crucial to note that almost all the information we have about Lizzie Hebert’s case, including the coverage of her trial, comes from contemporary newspaper reports which stressed the sensational. And even direct quotes from her trial, if reported accurately, come from men with an agenda to get Lizzie Hebert committed.

Dr. Curtiss said the “only proper place” for Hebert was the insane asylum, and when asked about the cause of her insanity he replied, “Prolonged lactation and domestic trouble.” He said she was still cataleptic—a “cataleptic lunatic”—and he said that “her mind, having become shattered by physical troubles, she emerges as a demented person, and in a maniacal state which makes her proper management at the hospital out of the question.”¹⁸ Dr. Dougall agreed, giving the cause of her insanity as “difficulties after the birth of her last child.” He said “she did too much work,” which, combined with “the ravenous nursing of a strong child and little domestic difficulties,” caused her to fall into a cataleptic state and emerge “a complete maniac.”¹⁹

In contrast to reporting that John Hebert said there was “nothing strikingly peculiar” in Lizzie’s behavior before she went to sleep and that she was “a good wife and an industrious and ingenious housekeeper,” under oath he portrayed her as a perverse inversion of a good housewife

¹⁸ “Mrs. Herbert Insane,” *SLGD*.

¹⁹ The domestic difficulties both Curtiss and Dougall mentioned were not elaborated on, except for a mention by John Hebert that Lizzie had “a quarrel with her sisters that seemed to work on her mind.” As we have no testimony or quotes from her sisters, it is not possible to corroborate this. The existing evidence portrays her sisters as supporting her throughout her illness and trial. “Mrs. Herbert Insane,” *SLGD*.

and mother and an imminent threat to their safety—a woman who profoundly violated her expected duties of caring for the children, preserving their clothing, and responsibly managing the household money. Lizzie Hebert’s sanity was largely framed by domestic demands, and by what historians would later call reproductive labor.²⁰ Her doctors cited these demands—“too much work”—as triggers of her insanity, and her husband cited her violation of them as evidence of it. Even the words she repeated when she awoke—a list of foods to be served—suggested a woman locked in an endless cycle of domestic labor.

After hearing the testimony, the jury “promptly signed the verdict” committing Lizzie Hebert to the Illinois Eastern Hospital for the Insane in Kankakee, Illinois.²¹ The very same month Hebert was committed to an asylum in Illinois—September 1887—another woman went undercover to get herself committed to an asylum on Blackwell’s Island in New York City. Reporter Nellie Bly’s famous expose *10 Days in the Mad-House* brought attention and reforms to the Women’s Lunatic Asylum and insane asylums in general.²² Bly’s work provides useful contemporaneous context and a firsthand account of a woman in another major American asylum, but while it is tempting to generalize Bly’s experiences to Hebert—and there may well be overlap—it is the notable differences between Blackwell’s Island and Kankakee that may play a significant role in Hebert’s eventual fate.

²⁰ For more on the invisibility of domestic labor and its cultural depictions going back to the mid-nineteenth century, see Elizabeth Patton and Mimi Choi, eds., *Home Sweat Home: Perspectives on Housework and Modern Relationships* (Lanham, MD: Rowman & Littlefield, 2014). For an overview of the historiography of reproductive labor, see: Jacqueline Allain, “The Historiography of Social Reproduction and Reproductive Labor,” *History Compass* (2024): e12795, <https://doi.org/10.1111/hic3.12795>.

²¹ “Mrs. Herbert Insane,” *SLGD*.

²² Nellie Bly, *Ten Days in a Mad-House; or, Nellie Bly’s Experience on Blackwell’s Island* (New York: Norman L. Munro, 1887); Aicha Jaafar, “Bly in Blackwell’s: A Turning Point for Mental Health and Journalism,” *Pennsylvania History: A Journal of Mid-Atlantic Studies* 91, no. 4 (2024): 537-551. <https://dx.doi.org/10.5325/pennhistory.91.4.0537>.

The asylum on Blackwell's Island was nearly fifty years old when Nellie Bly was brought into its dank, gaslit halls. Kankakee, in contrast, had opened less than a decade earlier and was technologically, architecturally, and philosophically experimental. Electrified in 1885, its planning showed "real innovation" as the first in the nation to supplement a central Kirkbride-style linear main hospital with a "cottage plan" of detached "homey" residences.²³ Its first superintendent asserted that a primary goal of the Kankakee institution was the "introduction of a more domestic or natural and homelike mode of life and lessening rigor of confinement and restraint." This included, in addition to farms and gardens, a sewing room and a workshop for women's handicrafts. In 1888, more than half of the patients at Kankakee were employed. Its detached cottage plan and emphasis on domestic activity set it apart from contemporary approaches where passivity was enforced, either as treatment—like S. Weir Mitchell's "rest cure" which involved being bedridden for months at a time, or as discipline—like the forced inactivity of sitting on benches fourteen hours a day that Nellie Bly described at Blackwell's Island. Both Charlotte Perkins Gilman (Mitchell's patient) and Nellie Bly believed that the lack of movement and activity were *causes* of insanity instead of cures.

After nine months at the Illinois Eastern Hospital for the Insane, Lizzie Hebert left Kankakee. She had not recovered. In June 1888, the asylum reportedly pronounced her "incurable" and ordered her removal. A sheriff and deputy transferred her to the Will County Poor Farm which housed, among other dependents, mentally ill patients turned away from state hospitals. The language the newspaper used to characterize Lizzie's transfer was striking: Hebert had "gone to the poor house" and was "leaving her husband and six children to take care of

²³ Carla Yanni, *The Architecture of Madness: Insane Asylums in the United States* (Minneapolis: University of Minnesota Press, 2007), 91–95.

themselves.”²⁴ To the press, it seemed, the most newsworthy consequence of the transfer of her body to the poorhouse was the transfer of her domestic labor to her family.

Lizzie’s mother and sisters objected to her placement in a poorhouse and brought her home.²⁵ In October 1888, the *Globe-Democrat* provided another update, warning readers that “the sequel is a sad one.” After two months at home, Lizzie’s symptoms returned and she apparently had to be restrained “from committing some deed of violence” against her children or herself. She was brought to jail and once again committed to the asylum in Kankakee.²⁶

Then, on February 17, 1889, the *Globe-Democrat* published its final update on Hebert. Instead of a sad sequel, this was a happier epilogue. John Hebert had paid a visit to the paper’s Joliet correspondent to joyously announce “the restoration of his wife to health.” The entire period of her illness was apparently a blank to her. Less than a year after a newspaper reported that the “incurable” Hebert had left her husband and six children “to take care of themselves,” the *Globe-Democrat* reported that she had “fully recovered, and was now at home taking care of her six little children, and doing the ordinary duties of a housewife.”²⁷ Lizzie Hebert’s health and sanity were said to be restored, and narratively and societally, *order* was restored with them. She had returned to motherhood and housewifery; the very domestic and reproductive demands her doctors believed pushed her to the brink of death were now held up as evidence of her wellness.

The *Globe-Democrat* closed its epilogue on Hebert with the statement: “Thus terminates the most wonderful case of catalepsy known to the medical profession.”²⁸ Hebert’s obituary in 1912 makes no mention of her time in the spotlight, and no memory of it survived among her

²⁴ “Gone to the Poor House,” *Joliet Republic and Sun*, June 15, 1888.

²⁵ “Mrs. Hebert Again,” *Joliet Republic and Sun*, October 25, 1888.

²⁶ “The Case of Mrs. Herbert,” *SLGD*, October 25, 1888.

²⁷ “Mrs. Hebert, the Cataleptic,” *SLGD*, February 17, 1889.

²⁸ “Mrs. Herbert, the Cataleptic,” *SLGD*.

descendants, perhaps a byproduct of John Hebert's wish that Lizzie be "kept in ignorance of the many months she was entranced."²⁹ After John provided the *Globe-Democrat* with its happy ending in 1889, the newspaper never reported on her illness again.

Lizzie Hebert's case provides a vivid historical example of how late nineteenth-century ideas about gender, domestic labor, mental illness, and the uncertain boundaries of medical knowledge converged around a single woman's body. It also raises the fundamental question of who had the authority to determine what made a woman sick—or well. In fact, her case raises far more questions than it answers. What was really happening during those demonstrations of mind reading and clairvoyance? Did Kankakee's emphasis on activity and a homelike existence contribute to her recovery? And what did Lizzie herself make of everything that happened to her?

We may never know. But domestic work seems to have played a remarkable role throughout Hebert's illness: as the purported cause of her collapse, evidence of her insanity, potential therapy, and ultimate barometer of her recovery. After more than a year in which Hebert's body had been scrutinized in the public eye by doctors, spiritualists, journalists, jurors, and newspaper readers nationwide, Lizzie Hebert was returned to the domestic sphere, and order was restored. At least for readers of the *Globe-Democrat*.

For the Hebert family, and for local Joliet readers, Lizzie's story did not end with her triumphant return to housewifery. On October 17, 1890, a brief notice in the *Joliet Republican* announced: "Elizabeth Hebert filed a bill for divorce against John Hebert."³⁰ The grounds and outcome remain unknown, but the filing complicates the happy domestic ending and represents a

²⁹ "Mrs. Hebert, the Cataleptic," *SLGD*.

³⁰ Divorce Filing Announcement, *Joliet Republic and Sun*, October 17, 1890. This notice was located on August 22, 2026, just prior to the completion of this paper. The original bill of complaint and related court records have not yet been located, leaving the grounds for the complaint and its outcome undetermined.

significant act of agency from a woman portrayed as a “silent ghost,”³¹ wholly subject to the authority of others. John Hebert and the *Globe-Democrat* had restored Lizzie Hebert to domestic order, but in the last glimpse we have of her, Lizzie herself was using the legal system to contest her place within that order.

³¹ “A Cataleptic Recovering from a Seven-Months’ Trance,” *SLGD*.

Bibliography

- Allain, Jacqueline. "The Historiography of Social Reproduction and Reproductive Labor." *History Compass* 22, no. 1 (January 2024): e12795. <https://doi.org/10.1111/hic3.12795>
- Bly, Nellie. *Ten Days in a Mad-House; or, Nellie Bly's Experience on Blackwell's Island*. New York: Norman L. Munro, 1887. Project Gutenberg. eBook no. 59899.
<https://www.gutenberg.org/ebooks/59899>
- Cox, James. *Old and New St. Louis: A Concise History of the Metropolis of the West and Southwest, with a Review of Its Present Greatness and Immediate Prospects*. St. Louis: Central Biographical Publishing Co., 1894.
- Curtiss, Romaine J. "Medical Empiricism, Homoeopathy and Codes." *Saint Louis Medical and Surgical Journal* 45 (July 1883): 18–27.
- Dewey, Richard. "Kankakee State Hospital." In *The Institutional Care of the Insane in the United States and Canada*, edited by Henry M. Hurd, William Francis Drewry, Richard Dewey, Charles W. Pilgrim, G. Alder Blumer, and T. J. W. Burgess, 2:222–52. Baltimore: Johns Hopkins Press, 1916.
- Geller, Jeffrey L., and Maxine Harris, eds. *Women of the Asylum: Voices from Behind the Walls, 1840–1945*. New York: Anchor Books, 1994.
- Gilman, Charlotte Perkins. "The Yellow Wall-Paper." *New England Magazine* 5, no. 5 (January 1892): 647–56.
- . "Why I Wrote 'The Yellow Wallpaper.'" *The Forerunner* 4, no. 10 (October 1913): 271.

- Hart, Jim Allee. *A History of the St. Louis Globe-Democrat*. Columbia: University of Missouri Press, 1961.
- Harsin, Jill. "Gender, Class, and Madness in Nineteenth-Century France." *French Historical Studies* 17, no. 4 (1992): 1048–70. <https://doi.org/10.2307/286842>.
- Hickman, Timothy A. "Keeping Secrets: Leslie E. Keeley, the Gold Cure and the 19th-Century Neuroscience of Addiction." *Addiction* 113, no. 9 (2018): 1743–50. <https://doi.org/10.1111/add.14222>
- Illingworth, James. "The Cataleptic Novel: Living on with George Sand." *Open Library of Humanities* 8, no. 1 (2022): 1–22. <https://doi.org/10.16995/olh.7687>
- Jaafar, Aicha. "Bly in Blackwell's: A Turning Point for Mental Health and Journalism." *Pennsylvania History: A Journal of Mid-Atlantic Studies* 91, no. 4 (2024): 537–551. <https://dx.doi.org/10.5325/pennhistory.91.4.0537>.
- Martin, Diana. "The Rest Cure Revisited." *American Journal of Psychiatry* 164, no. 5 (May 2007): 737–38. <https://doi.org/10.1176/ajp.2007.164.5.737>
- Montgomery, David. "Labor in the Industrial Era." In *The U.S. Department of Labor Bicentennial History of the American Worker*, edited by Richard B. Morris. Washington, DC: U.S. Government Printing Office, 1976.
- Oliphant, Margaret. "The Grievances of Women." *Fraser's Magazine*, n.s., 21 (May 1880): 698–710. Excerpted in Hester M. Poole, "Woman and the Household." *Religio-Philosophical Journal* 28, no. 19 (July 10, 1880): 3.
- Patton, Elizabeth, and Mimi Choi, eds. *Home Sweat Home: Perspectives on Housework and Modern Relationships*. Lanham, MD: Rowman & Littlefield, 2014.
- Sapinsley, Barbara. *The Private War of Mrs. Packard*. New York: Paragon House, 1991.

Smith, Frank. "Seven Days in the Madhouse!" *Chicago Daily Times*, July 15–26, 1935.

Undercover Reporting: The Truth About Deception. New York University. Accessed August 23, 2026. <https://undercover.hosting.nyu.edu/s/undercover-reporting/item-set/18>.

St. Louis Globe-Democrat. "Asleep for 217 Days: A Remarkable Case of Catalepsy in a Woman." August 12, 1887.

———. "Joliet's Cataleptic." August 15, 1887.

———. "Mrs. Herbert Insane." September 11, 1887.

———. "The Case of Mrs. Herbert." October 25, 1888.

———. "Mrs. Herbert, the Cataleptic." February 17, 1889.

Vogel, Charity. *The Angola Horror: The 1867 Train Wreck That Shocked the Nation and Transformed American Railroads*. Ithaca, NY: Cornell University Press, 2013.

Yanni, Carla. *The Architecture of Madness: Insane Asylums in the United States*. Minneapolis: University of Minnesota Press, 2007.