

THE ZOIST.

No. VI.

JULY, 1844.

I. *Reason and Instinct.*

WHAT is the distinction between reason and instinct? This is a question which has puzzled the most learned. Till the discoveries of Gall, the philosopher could give no rational explanation of the cause of man's actions; and an examination of works written expressly for the purpose of recording the habits and actions of brutes, furnishes us with a collection of most irrational and futile attempts to explain them. How numerous the volumes written to prove what is self-evident, the great difference between the cerebral manifestations of man and the lower animals! But when the cause of man's superiority is sought for, how fanciful and perplexing the theories! How vague and indefinite the presumed explanations! Men have only just now commenced the rational method of taking an extended view of animated nature, and cautiously accepting the explanations which an inductive philosophy forces upon them. Many are still alarmed lest their favourite theories should be overthrown, and they still hold fast to their arrogant assumption, that man is so superior to the most intelligent of the tribes below him that the material with which nature has accomplished all her wonders is too gross and therefore not calculated for the production of his more exalted manifestations. They say, "The being whom we have been taught to believe has been created only a little lower than the angels, these philosophers would persuade us has been formed only a little above the brutes." Our readers will remember that in a former number we asserted that we were not in possession of evidence which would

lead us to accede to the received doctrine that man possesses "something" apart from his organization which is the cause of his actions. As cerebral physiologists we consider the brain to be the organ producing the phenomena, of man and brute, called mental, so that we would term them cerebration.* Our opponents hold the doctrine that the brain is the instrument used by the "*mind*" for the purpose of manifesting its powers. The distinction is of great importance. The belief in the latter doctrine involves us in constant metaphysical discussion, and is moreover unphilosophical, because it is an attempt to enlist an unknown cause for the purpose of explaining phenomena which are capable of rational explanation without it.

By many we fear that the term *instinct* is used in relation to brutes, in the same way that the term *mind* is used in relation to man,—as a certain power superadded to matter and causing it to manifest certain phenomena. As in man it has hitherto been considered necessary to enlist an essence to explain phenomena which remain after the pretended explanation just as mysterious, so in the inferior tribes the term instinct has been presumed to solve all difficulties,—the distinctive characteristics of each tribe, as regards cerebral manifestations, have been duly recorded, and this indefinable because unascertainable power has been considered the cause. That we are correct in this statement we might quote a variety of passages from several recent writers, but the following clear and explicit recognition of the doctrine from the pen of Lord Brougham will suit our purpose. "Instinct is one and indivisible, whatever we may hold it to be in its nature, or from whatever origin we may derive it. The thing, or being, is variously applied and operates variously. There are not different instincts, as of building; of collecting food for future worms; of emigrating to better climates; but one instinct, which is variously employed or directed."

The peculiar powers put forth by an animal are the *necessary* result of its peculiar formation; and to assert that instinct prompts to the performance of a certain action, seems to us an attempt to intrude a power which we cannot recognize, of the existence of which we have no proof, and the intrusion of which into scientific discussions is opposed to all sound philosophy. Instinct is not a power producing certain phenomena, but instinctive actions are the result of the activity of peculiar nervous organisms. We cannot tell *why* such a form of matter manifests such peculiar functions: it is

* We adopt this term notwithstanding the opposition to its introduction, because it enables us to be precise in our language, and to discard the use of terms calculated to convey a false impression.

quite sufficient for us to ascertain that it does so : beyond this we may never go. We contend then that an animal is not prompted by instinct to the performance of a certain action, but that being endowed with a peculiar organism, the resultant activity of this organism, which is the necessary sequence to the application of certain stimuli, is the performance of an action, which we call an instinctive action, in contradistinction to a rational action, because the former is performed without knowledge or experience to guide it.

Thus, in the infant, the act of sucking is a very good illustration of an instinctive process. Here there can be no doubt, because the act has been successfully performed when the brain has been absent, and we may therefore doubt, as regards this action, whether consciousness is a requisite condition. Broussais considers instinctive actions to arise always from "sensations which solicit a living being to execute involuntarily, and often unconsciously, certain acts necessary for its welfare." How precisely this accords with the actions and movements of young animals, for instance, with the result of Galen's experiment. He took a kid from its mother's womb, and which of course had never sucked, when, upon many shallow pans with different liquids being placed near it, the animal preferred at once the pan containing goat's milk.

Dr. Davy, in his account of Ceylon, mentions a remarkable instinctive movement of the alligator. He saw an egg in the sand just ready to crack, and broke it with his stick. The animal came out and made at once for the river. He held his stick before it, and immediately the reptile put itself in a posture of defence, as an adult alligator would have done in like circumstances.

A fly-catcher, just come out of its shell, has been seen to peck at an insect, with an aim as perfect as if it had been all its life engaged in learning the art.

"A little fish, named the *chætodon rostratus*, is in the habit of ejecting from its prolonged snout drops of fluid, which strike insects that happen to be near the surface of the water, and cause them to fall into it, so as to come within its own reach. Now, by the laws of refraction of light, the place of the insect in the air will not really be what it appears to be to the fish in the water ; but it will be a little below its apparent place, and to this point the aim must be directed. But the difference between the real and apparent place will not be constant ; for the more perpendicularly the rays enter the water, the less will be the variation ; and on the other hand, the more oblique is the direction, the greater will be the difference. Now, it is impossible to imagine but

that, by an intuitive perception, the real place of the insect is known to the fish in every instance, as perfectly as it could be to the most sagacious human mathematician, or to a clever marksman who had learned the requisite allowance in each case by a long experience."

All these then we would call instinctive actions, because they are perfect from the first and cannot be improved as the animal advances in age. If we are asked then the difference between an instinctive and a rational action, we would say,—An instinctive action is an action performed by a being, resulting from neither observation nor experience—perfect from the first as regards the means used and the end to be obtained—always the same in all healthy animals of the same species, and the necessary result of a peculiar organism.

A rational action is an action performed by a being, resulting from observation and experience, and therefore capable of being improved—seldom precisely the same in any two animals of the same species, but nevertheless the necessary result of the degree of development and exercise of a peculiar organism.

Such being the broad line of distinction between an instinctive and a rational action, we are furnished with a key to the solution of difficulties. Without entering into an enumeration or a classification of the actions of animals, we at once perceive that instinctive actions are not peculiar to the lower orders of beings; and that rational actions are not characteristic of the "Lord of the creation." The fact of a being receiving education from man, or, the fact of a being adapting its actions and operations to certain new and peculiar circumstances in which it may be placed, is a manifest proof of intellectual function, and all such actions must be removed from the class of instinctive actions. The further we remove from the class of beings whose actions are apparently instinctive, the more we become convinced that external circumstances exercise great controul over the development of the character of the individual. This becomes more and more apparent as we investigate the various tribes in our ascent to man, and when we arrive here, we become thoroughly convinced that his character is the result of his organism and the circumstances which surround him. The superiority of one tribe over another may be estimated by the facility with which the character may be changed, and the complexity of the actions performed under the new circumstances.

The question then should not be, is a certain animal prompted by instinct? It should rather be, which are its

instinctive, and which its rational actions? Does such an animal accommodate its actions to new circumstances? If it does, it shews proof of intellectual function, and so far as its nervous organism will permit it manifests rational actions. But this is not the doctrine commonly received;—"Instinct guides the brute,—Reason guides man." It is believed by many that man would be lowered in the scale of creation if the actions of brutes were to be considered at all analogous, or produced by the same cause. But in what consists the difference between the actions of Galen's kid, and the unconscious acts of the human infant? Between the ingenuity of certain birds which change their mode of building to avoid snakes, hanging their nests to the end of branches, and making the exit in the bottom, in places where those reptiles abound; and man erecting his house on a different principle, and placing his door in another position, when inhabiting a district where he is subjected to the attacks of savage brutes? The kid and the infant are equally unconscious of the end to be attained; the bird and the man both alter their mode of procedure to avoid the attacks of an enemy.

It appears to us that the definition we have attempted is much more precise in language and much more in accordance with physiological truth, than the description of either Dr. Alison or Dr. Müller. The former says, "The most correct expression of the difference between an action prompted by instinct and one prompted by reason, is, that in the first case the will acts in obedience to an impulse which is directly consequent upon certain sensations or emotions felt or remembered; in the last it acts in obedience to an impulse which results from acts of reasoning and imagination." The latter says, "Both the internal impulse and the external organization being dependent on the same original cause, the form of the animal appears in complete unison with its impulses to action; it wills to do nothing which its organs do not enable it to effect, and its organs are not such as to prompt to any act to which it is not impelled by an instinct." Again, "It is a subject full of wonder to observe how instinct imparts to animals faculties, capabilities and instinctive perceptions, which we acquire only by the laborious process of experience and education." Here is evidently a great absence of precision. In the first place, with regard to Dr. Alison's definition. He speaks of an action prompted by instinct and one prompted by reason, thereby leading us to suppose that he recognizes the existence of two separate and distinct powers, a meaning which he

evidently does not intend to convey. And, again, in what possible way can the will act in the production of instinctive actions, if by the will we mean the result of the examination by the intellectual faculties of the several desires and passions prompting an individual to the performance of a certain action? How can this—a purely intellectual function—be said to prompt an animal to the performance of an instinctive action? This is at once destroying all distinction, because it is investing all animals with intellect, which is presumed necessary for the purpose of prompting them to the performance of instinctive actions. In the movements of the young infant, the alligator, and the kid, the will surely could have no concern. Dr. Müller not only commits the same mistake with regard to the will, but he speaks of instinct as a power imparting “faculties, capabilities, and intuitive perceptions;” thus confounding the effects—the results of organic action with his own presumed cause, for these “faculties and capabilities” displayed by the animal are the functional manifestations of their peculiar organism, are in fact their instinctive actions. And when he says, that the animal’s “organs are not such as to prompt to any act to which it is not impelled by an instinct,” we consider the statement not only unphilosophical, because he evidently uses instinct as a moving power, but really nonsensical, for the instinctive actions being the result of a peculiar organism—how can this same organism produce ought else but similar actions?

We do not expect our definition to be universally acceded to. We grant that many *apparent* contradictions may be cited, but we think that, after a little inquiry, the broad line of distinction will be admitted, and future investigations facilitated.

If we were to investigate the development of the nervous system in the various tribes, and then contrast their actions, both instinctive and rational, we should find that their complexity and perfectibility bore a very marked proportion to the development of the nervous system. In the lowest tribes, where nervous matter is scarcely cognizable, we have the simplest function—mere contractility. But as we ascend, we find nervous matter assuming regular and determinate forms, and we observe more complicated instinctive movements. We perceive ganglionic centres arranged exactly where they are required. If great locomotive power is necessary, ganglia are placed in the neighbourhood of the organs destined to serve the purpose. If powerful digestive organs are required, nervous energy is supplied by an assemblage of

ganglia around the digestive apparatus. In some a considerable portion of nervous matter is so placed that it may be considered analogous to the brains of the higher animals, and in this way we may continue till we arrive at the vertebrate classes, where we find cerebral lobes and a cerebellum. Now in proportion as we ascend in the scale, we observe increased development of these portions and a greater amount of intelligence; in fact, a higher order of cerebation.

In reptiles we observe a considerable development in the cerebral hemispheres, and a proportional diminution of those portions connected with the nerves of sensation.

In birds, the brain and spinal cord are developed after one uniform type, and here we have the human brain in miniature: of course, cerebation is found to bear a relation to this development. In fishes, the several portions of nervous matter are placed one after the other; but here they are placed one over the other, forming one mass, the cerebral hemispheres covering all those portions supplying the organs of the senses. The hemispheres have not yet assumed the convoluted appearance, but in the interior they present collections of cineritious matter, through which the fibres of the spinal cord pass.

In mammalia, the most perfect specimen of which class is man, we find the hemispheres assuming a convoluted appearance, and the number and depth of these convolutions increasing as we ascend from the lowest to the highest. They are, comparatively speaking absent in the rat, mouse, and rabbit; more distinct in the whale and dolphin; still more so in the camel, stag, and sheep; and very strongly marked in the tiger, dog, cat, and monkey tribes. Besides this peculiarity, the distribution of the fibres of the hemispheres becomes more and more complicated; for, in addition to the ascending fibres or those of sensation, and the descending or motory, there are fibres forming the commissures connecting the two hemispheres; and to add to the complexity there are those which bring the different parts of the same hemisphere into connection with one another.

From the lowest and simplest of organized beings, then, to the highest and most complicated, there is nothing more than a gradual addition of parts, accompanied by concentration; and, as we ascend in the scale, we observe that the purely instinctive actions gradually give way, and become subjected to the control of the intellectual powers. In the limited space which we intend to devote to this paper, we cannot enter fully into the consideration of the actions and habits of the various classes of animals and show how they

bear a ratio to the nervous development ; we must confine ourselves chiefly to the class immediately below man, and be satisfied with proving that the individuals composing this class display many powers apparently not differing in kind from those possessed by man, but merely in degree. Comparative cerebral physiology teaches us that *it is necessary* to thoroughly investigate the structure and formation of the brains of the lower animals, if we wish to possess a scientific knowledge of man,—his powers, and his capabilities. We behold the human brain built up as it were of a succession of parts—each part forming a distinctive characteristic of an inferior tribe ; but in addition we discover portions which the lower tribes do not possess, and an arrangement denoting greater concentration and complexity, and the necessary result,—more extended cerebration. And when we remember the fact, which modern science has so beautifully demonstrated, that man's brain does not reach its perfection by the slow growth and enlargement of a perfect form from the commencement, but that certain portions temporarily assume forms, which the brains of the lower orders permanently retain, we become acquainted with other and more important reasons for studying with great care and attention this division of our science.

In the class mammalia, where we meet with the most complex organism, we observe the number and great variety of the actions performed, and the intelligence displayed during the performance. It is wonderful, as Müller remarks, to behold the precision with which brutes perform actions, which we are only capable of performing after great labour and education. But it is this which marks the elevation. It is by taking a general survey of our actions and our capabilities that we recognize our superiority. We advance from one discovery to another, and each addition to our knowledge enables us to open up still more important truths—to wield with still greater power the means at our disposal,—and to prove, if proof be required, that we are engaged in an endless progression. With brutes there is no great difficulty in marking the extent of their capabilities and the limits within which they are confined ;—but as regards man, all our facts and all our experience prove that he is a progressive being, and the limits within which he is confined no man can define.

The work accomplished by insects is astounding, whether we consider the amount performed, or the manner in which it is carried out ; but their operations are limited, and are not to be compared to the actions of the higher order of

beings, which prove the possession of great intelligence—the adaptation of means to ends, and the power of varying their operations according to the peculiar circumstances in which they are placed. The elephant, horse, dog, and monkey, to take the most familiar examples, are susceptible of education; their habits can be changed, and they can be made to perform duties with far more intelligence than many who pride themselves on their natural superiority. It is quite unnecessary to relate instances confirmatory of this position; every person must have witnessed examples. We shall prefer selecting a few anecdotes which tend to prove that the animals were capable of short processes of reasoning when left to the controul of their own powers, unaided by man. The following is from the work of Mrs. Postans, on British India. The fact was communicated to this lady by the owner of the animal, an officer in the Bengal service. This gentleman “possessed a handsome elephant which he was accustomed to see fed with a certain allowance of grain daily. Business requiring his absence, he confided the care of his favourite to a worthless keeper, who, in the interim, stole and appropriated a large portion of the grain intended for the elephant’s use. The poor animal daily grew more spare and feeble, missing at his usual feeding-time the abundant feast supplied by his kind and generous master. My friend returned, hastened to his stable, observed the emaciated state of his favourite, and having had no previous reason to suspect the honesty of the servant, was at a loss to discover the cause of the evident alteration. The poor elephant, delighted at his master’s return, trumpeted his welcome, raised his trunk as a salaam, and moved about, affording, in his mute but expressive manner, every demonstration of joy. His feeding-time approached, and the full allowance of grain was placed at his feet by his dishonest and cruel keeper. The elephant, satisfied of his *master’s* attention, industriously separated it into two distinct heaps, and having eagerly devoured the one, left that which remained and walked quietly to the opposite side of the stable. The truth, thus conveyed by the gestures of the intelligent brute, flashed upon the mind of his master. The keeper on being accused of the theft, and finding his unworthiness exposed, fell at the feet of his employer acknowledging the aggression.”

Dr. Davy relates the instance of an elephant who had an abscess in his back which it was necessary to lay open in order to effect a cure. “He was kneeling down for the convenience of the operator, not tied, his keeper was at his head. He did not flinch, but rather inclined towards the surgeon,

uttering a low suppressed groan. He seemed conscious that what was doing was intended for his good; no human being similarly situated could have behaved better. I think it right to record this instance which I witnessed myself, of this animal's (may I call it) reflecting power and conduct, which it is difficult to consider otherwise than rational. And so confident were the natives that he would behave as he did, that they never thought of tying him."

The following is from an anonymous writer in the *British and Foreign Medical Review*. "Some horses kept in a paddock were supplied with water by a trough which was occasionally filled from a pump,—not, however, as often as the horses seemed to have wished; for one of them learned (*sua sponte*) to supply himself and his companions by taking the pump-handle between his teeth and working it with his head. The others, however, appear to have been less clever or more lazy, and finding that this one had the power of supplying their wants, they would tease him, by biting, kicking, &c., until he had pumped for them, and would not allow him to drink until they were satisfied. We can scarcely avoid the belief that this clever horse had formed a *general notion* that the action of working the pump-handle up and down would cause the flow of water into the trough, and that he adapted his means to the end in view with a sagacity which would have done credit to many a human being." We were relating this to an intelligent friend, and he informed us that he had witnessed a cow make similar attempts. But the feat was never accomplished, the animal merely rubbed and pulled the pump-handle, but seemed not to have the power to make the necessary movement. However, the little that was accomplished was considered so remarkable, that it was "a sight" in the neighbourhood.

We can vouch for the authenticity of the following example. A friend had two dogs and a cat in his house, and the cook, having occasion to leave the kitchen whilst making some culinary preparations, drove them into the garden and shut the door. When she returned to the kitchen, after a short period, she was astonished to find the three animals there, and concluded that one of the other servants had opened the door and admitted the intruders. In a few days, however, the same thing was repeated under similar circumstances. Curiosity was excited, and the propriety of watching was suggested, for the purpose of ascertaining in what way the animals effected their entrance. Accordingly, they were turned out, and a watch set, when the following scene was witnessed. The recess of a window was close to the

door, upon which the cat jumped, and with her foot kept pressing on the latch of the door, till it was lifted. The dogs appeared to be watching the movements of the cat, for the moment the latch permitted the door to open a little way they all rushed in.

“A wren built its nest in rather a dangerous situation in the quarries of Penrhyn, so as to be liable to great disturbance from the occasional explosions. It soon learned, however, to quit its nest and fly to a little distance, on the ringing of the bell which warned the workmen. This was noticed and demonstrated to visitors, so that the poor wren suffered many needless alarms. It at last learned, however, that the first general notion it had formed—of the ringing of the bell being followed by an explosion—was liable to exceptions, and it formed another more correct. For it was observed after a time that the wren did not leave its nest unless the ringing of the bell was followed by the moving away of the workmen.”

We could select many more examples equally convincing, but we have given sufficient to prove that rational actions are not confined to man. What then is the grand characteristic of humanity? It is the possession of the higher moral and intellectual faculties; it is these which develope the human character. We have here another illustration of the same general law previously referred to—an addition of parts and an increase of size producing superior results. What are these results? Man possesses the power to search into the causes of phenomena,—the power of communicating his advances to his companions, and of leaving behind him the records of his knowledge to be studied and applied by future generations,—the power to recognize the workings of those general laws to which himself and all nature are alike subject,—and above all the power to discover and expound those moral laws which regulate the conduct of all his kind. Contrast the head of the most intelligent of the mammalia with the head of man, and in the lofty and capacious anterior and middle lobes of the brain we see the cause of his superiority, and recognize the vast gap which separates the man from the brute. And this separation must continue. Why do we say this? Because in the last publication* on this subject which we have met with, we find the following ignorant and impertinent effusion. After indulging in remarks on the mind and the soul—on immateriality and immortality, we are favoured with this specimen of *reality*.—

* The Distinction between Instinct and Reason, by J. Strang, M.D.

“ I am the more anxious to put this matter in a proper light, as there appears to be a disposition amongst some philosophers to *lower* man’s intellectual nature as much as possible, by advancing the doctrine that all living beings *are of the same species*—that there is a chain of existence extending from the lowest to the highest form of vital manifestation—from a maggot to a Shakespeare—linked together by one common origin, and only distinguished by different degrees of development,—that man has reached his present position *by an earlier advance*—but that other classes of animals are making progress *in the same direction* !”

What region of the earth the promulgation of *such* materialistic views inhabited, we are not informed. We should like to be furnished with the name of the modern physiologist who has stated that “ *all living beings are of the same species,*” or, who having placed man at the head of organized beings has come to the conclusion “ *that other classes of animals are making progress in the same direction* !” We are almost tempted to declare this to be a wilful misrepresentation—a clap-trap statement, advanced for the purpose of raising a laugh amongst the boys in the gallery of the institution in which this lecture was delivered. That a member of the medical profession should have advanced this monstrous twaddle, is almost past belief. The educability and perfectibility of all animals, including man, *is confined within the limits of their organisms*. Let man take one of the lower animals and bestow on the progeny all the care and attention which experience and enlightened observation can suggest, and let these efforts be carried on for a few generations, and the result will be a perfect animal—it will be advanced *as far as the type* of its organism will permit. Let man pursue the same course with his own species, and the same result will ensue.

L. E. G. E.

II. *On Instruction and Education, and the Contest between the Clergy and the University, in a Phrenological point of view. An Address delivered on the 8th of January, 1844, in the Royal Athenæum, at the Annual Meeting of the Phrenological Society of Paris, by Dr. FOSSATI, President.*

GENTLEMEN.—The slightest reflection on what is passing in the world will soon convince us that we are living at a period of transition,—at one of those great epochs in which the human species is permitted to make an advance. It seems

that humanity remains stationary for ages, revolving in the same circle of ideas, struggling in the midst of restraints, straining to free itself from the abuses of the institutions which govern it, and seeking for a better future,—a blessing dimly seen but not to be attained. Some few choice spirits—a few of those privileged beings whom nature chooses as her interpreters—a few philosophers, put forth into the world new ideas, calculated to bring general reforms into all human institutions. But their conceptions are not widely comprehended, and are but very slowly instilled into the minds of their fellows, until, being universally felt, and arrived in some sort at their maturity, they manifest themselves on all sides, and are unfolded like the blossoms in the spring. Then the ideas, the conceptions, of philosophers, at first regarded as chimerical, become realities, are transformed into facts, and pass from the abstract to the positive. Such is what agitates the world at present: the realization of the grand and beautiful conceptions of our forefathers.

In this work of humanity, which nature works out independently of us, and which it is not in the power of any one to arrest, new interests demand to be satisfied, and old interests are destroyed by the loss of their privileges. This, Gentlemen, is a very positive and evident fact; and you well know, without any explanation from me, what are the interests destroyed and where is the progress.

I, who am out of the contest and belong to the advanced guards of progress, must present to you the data of science to throw a light upon the question, or, rather, to solve it. I know very well that my voice cannot make any great noise, and that even the men of progress, ignorant of the importance of our labours, scoff at us with inconceivable levity. But we must do our duty notwithstanding. I will, therefore, put forth my opinion upon the contest raised between the *Clergy* and the *University*, and I will do it with all the candour that becomes me. Unhappily there is already so much cowardice amongst the learned, and amongst the convinced,* that they scarcely dare any longer say what they think; and it will be proper to shew that all are not like them. Besides, I am personally in a condition to do this,

* Cowardice is the curse of England as well as of other countries. Men of all ranks, and especially the well educated, profess all day and all the year what they utterly disbelieve, and pretend to disbelieve what they know to be true, in religion, politics, and science: and speak the truth at church on Sundays, when they declare aloud to God in the hearing of all men that "there is no health in them." There is mutual humbug; each humbugging and being humbugged,—if our readers will pardon a forcible expression, inelegant enough, but now received into the most aristocratic society.—*Zoist*.

for I have no ambition for place, for honorary distinctions, or for fortune. I am contented with the esteem of my fellow-citizens and of enlightened and virtuous men.

To enter at once upon the question, Gentlemen, I must first observe that the ideas attached to the words *instruction* and *education* are vague and indefinite, and that two things very distinct from each other are easily confounded. Phrenology, having established in a precise manner the nature of the fundamental faculties of man, puts us in a position to avoid vagueness, and, moreover, to determine what ought to be done for the instruction and education of each of the faculties whose aggregate constitutes the human race.

There are in the nature of man faculties of an inferior order, propensities and instincts which we possess in common with brutes; there are faculties which are higher feelings,—moral sentiments; and there are the faculties of the intellect, the faculties of perception and reflection. All these faculties require to be directed, to be turned to a praiseworthy account, both individually and in their aggregate, in order to attain their proper purpose. For, above all, it must be remembered that every human faculty, without exception, is given with a view to utility and satisfaction, and that there is not one essentially bad. It is, therefore, very absurd and senseless for moralists to strive to annihilate a natural faculty as some do, by condemning it to absolute inaction, because there may be excess or abuse in its action.

Now to whom belongs the regulation and direction of all the human faculties? That is the question. The Catholic clergy believe themselves exclusively called to this office; because of the corruption and immorality diffused in the social mass, and of the disregard of religious belief and faith. Before proceeding farther, let us reflect that the men of progress, that is to say, the superior men of our epoch, have recognized the fact that the relations between man and God which constitute the capital point of religious faith must be free, and they have inscribed this maxim in the fundamental compact of our new social order,—*Belief and the worship derived from it are and ought to be free.* In fact, who would dare to maintain that God is impotent? And, if he is not impotent, how can we believe that he requires from man an exclusive worship? If man on the earth adores and venerates God with different forms of worship, it is because God wills it, and because it enters into his impenetrable views that things should be so. Do we not see that the same God who sees it good to be worshiped according to the forms of the Israelites, raised up amongst them another faith which is esta-

blished upon the ruins of the former? And who shall say that in the great course of progress upon which we are entered it does not form part of his plan to establish a new one upon the ruins of that which exists? The symptoms of such transformation have already manifested themselves clearly to the reflecting observer. For Christianity such as it has been made for us at the present day is very different from what it was at its origin, and no longer resembles in any respect what it was in the first ages of its institution!

But suppose that the Catholic clergy were charged with the instruction and education of youth, what would be their plan? What is their title,—what their qualities for the task? I do not hesitate to maintain that they are incompetent for it, and for this reason:—It is requisite that all the faculties of man, as I have already said, should receive an appropriate education,—*all*. Let us begin then by examining what exercise and direction should be given to the intellectual faculties. It is to these faculties that the word *instruction* should be specially applied. Instruction is the transmission of knowledge acquired by one person to another. It is the exclusive privilege of humanity to be enabled to transmit the knowledge acquired by one generation to another generation; to perpetuate to the human species discoveries and useful inventions, and the improvements we have been enabled to make.

Hence what was believed when mankind was plunged in ignorance and slavery, will not go down in our days. Hence also are efforts made to extend a thick veil over the understandings of our admirable youth, in the hope probably of thus turning their ignorance to account at a future day. Ignorant men, organized in a particular manner, easily become fanatics; and the cunning then make tools of them for their own purposes.

But let us look at the matter a little more in detail. Do the ministers of any religion whatever, aspire to be charged with the instruction of the intellectual faculties? Is it their business to create for us artists, painters, musicians, poets? Certainly not. Will they, then, take the charge of making for us linguists, calculators, mathematicians, travellers, navigators, geographers, naturalists, physicians? Certainly not. This is neither their ministry nor their mission; nor ought it to be. Perhaps they will make philosophers for us? Oh, yes! After their own manner,—they who have persecuted philosophers at all times. How in truth could they make philosophers, after beginning by denying the most precious gift bestowed upon man—REASON. They tell us

that we must not reason, that reason is our bane, that before all things we must believe without asking the why and the how, and that this is man's greatest merit in the sight of God! With such maxims you cannot make philosophers, because the basis of all philosophy is examination. Instead of philosophers you make chatterers, sophists, casuists, metaphysicians, a kind of artificial madmen, whom one cannot hear without pity.

Let us pass on to the affective faculties of man,—to the instinctive propensities, and consider some of the most important. No one will contend, I suppose, that it pertains to the minister of any faith to direct the instinct of increase. The Catholics have made chastity so essential a virtue, that if we could bring this pretended virtue into general practice, the human species would be extinct in one generation. It is right to know in regard to this propensity, and to all the others, that they have been given to man in order that he might satisfy them, and with them reason in order that he may direct them in a manner conformable to social order.

Let us then strengthen reason by proper instruction, and not listen to those moralists who are incessantly repeating that we ought to extinguish all the passions which are in the heart of man. Science obliges us to admit that they exist, and always will exist, because they are in the order of creation, but that they must be directed to a good end. This constitutes morality.

Will the clergy take the charge, the education of the sentiment of paternal and maternal love? But the Catholic clergy are debarred from the exercise of that faculty; they cannot understand it, and are therefore incompetent. The sentiment of attachment and of friendship is absolutely confiscated in them to the profit of their order. For, when a man has entered into the priesthood, he ceases in some sort to be the son of his father, the brother of his sister, the citizen of his country: he devotes himself to his God and to the chiefs of his hierarchy.

Perhaps they will properly direct the sentiment of self-esteem or of personal independence? Let us see. They will begin by telling you that humility is one of the virtues most pleasing to God; that if any give you a blow on one side, you must turn your cheek to receive one upon the other; that you must be submissive, docile, patient, obedient to all those who are placed above you; and that you must pray to God instead of considering whether those who injure you have justice on their side or not. This is an excellent maxim for establishing and perpetuating despotism and tyranny, but

it will not stand in our days. At present man in society should know why he ought to obey, and whence comes the authority of those who govern him. The maxims of former times, I repeat, are no longer applicable to our times in France. Every injustice exercised against us, or our fellows, revolts us and fills us with indignation.

Perhaps the education of the sentiment of property would suit them? Observe, Gentlemen, that I am passing in review only a few of our fundamental faculties. It would occupy us too long to consider them all, and I will not abuse your kind attention. I maintain that neither ought the sentiment of property to be confided to them. They would turn it to their own account. Is it not true that, after preaching poverty and contempt for the things of this world, they have built magnificent palaces, and possessed themselves of equipages, servants, and all the luxuries of worldly life? Do they not obtain possession of numerous freeholds and wealth under a thousand forms and a thousand different pretexts? The churches have positively become market-places; everything is paid for, everything is tariffed, even down to the space we occupy in praying to God.

There is indeed one propensity, Gentlemen, which a branch of the sacerdotal tree educates wonderfully—that of *Cunning*. This faculty is put into admirable cultivation by the *Jesuits*. They have established for this faculty maxims and principles which tend to accomplish the ends of those who practise them in the quickest and most certain manner. They choose for their scholars those whom nature has already organized favourably for this propensity; then they instruct them in the most peculiar way, and distribute amongst them the parts they are to play in the world, and ingeniously turn to profit their long experience of human affairs. This special education of the organ of *Cunning*, this association for exercising it in common, is the more to be regretted because there exists nothing in society to counterbalance its influence. The men in power, partly dupes, and partly accomplices, leave society totally unprotected before them, unless God by some great popular event should interfere to make them disappear for ever. It is not therefore for the education of this faculty that we will confide to them the education of our children.

However, some will say, To what will you reduce the influence of the clergy in this world? What is the mission which they have to fulfil in terrestrial affairs?

There is certainly one human faculty whose education devolves upon them; the sentiment of Veneration, which is the

basis of all religions, and innate in man like all our other sentiments and faculties. The mission of the priesthood is very grand, very beautiful, if it confine itself to its true purposes. The priest ought to practise theology; he should occupy himself with human souls; make known the relations existing between them and God; he ought to prepare them for and lead them to eternal happiness, by respecting and leaving in repose the bodies which are upon the earth. But the education which establishes the relation between man and man ought not to be confided to them. Not only are churchmen incompetent to this task, unless they are willing to leave the sphere of their functions, but they are incapable. They live in a state of isolation from society; they know little, or nothing, of what constitutes our social life; they necessarily become misanthropical, fanatic, and intolerant. The compulsory violation of the rights of nature contributes to render them such.

It is to the University, therefore, that we should entirely confide the education of youth,—to the University, according to the modifications and ameliorations which liberty calls for. For it is she who represents progress and to whom is confided that future which must inevitably effect a reform in all social institutions. The University represents the state in this mission, and it is for the state, the aggregate of the citizens, for us all, carefully to consider matters.

The professors of the University are therefore our representatives for instruction and education, as the judges of the tribunals are the representatives of the state for the administration of justice, and the deputies of the departments for legislation.

It remains for us to examine one part of the question which we have entered upon, that of learning how we are to put an end to the immorality and corruption which positively do exist in society and which spread in every direction among all ranks. I have already shewn you that education committed to the clergy as they are at present will not procure us this reform. We should have nearly the same disorders, and also stupid, hypocritical beings, incapable of living in the world such as the progress of intelligence has now made it. I allow, however, that a genuine reform of our morals is necessary and even pressing.

Though the intellectual faculties, as I have said above, can receive by transmission the knowledge acquired in times passed, and preserve and appropriate it, the same does not hold good in the case of the moral faculties. These require to be constantly exercised in a determinate sense; that is to

say, by the constant practice of virtuous actions and abstinence from everything acknowledged to be vicious. The moral maxims which are laid down and to which great importance is attached, arrive and stop at the intellectual faculties, fortify the reason and content good men : but change neither the nature nor the activity of the inclinations. This is so true, that a man, badly brought up, who has learnt these moral maxims by art, will reason very well when he has to speak of morality ; but will conduct himself very ill and will be vicious, because precepts do not change habits.

It is, therefore, by good examples and the constant practice of virtue that moral beings are formed. We must take care, however, not to confound, as is generally done, morality with religious belief, virtuous conduct with the practice of devotion. These are very distinct things ; morality regards the duties and relations of man to man ; religious belief regards the relations and duties between the human soul and God. Morality is the same for all people and in all ages : the forms of worship vary infinitely and change with time.

Examples and the practice of virtue, then, are the means by which moral beings must be made. Here it is, gentlemen, that I feel the difficulty of my task. The social evil which we experience, and which I have pointed out, comes, through a frightful fatality, from above. How can the people become moral, when they see fortune and honors bestowed upon the most immoral men ? When they observe that the greatest favours are granted to the perjured, to those who have employed the sanctity of an oath to make dupes, and to arrive at ———. When they observe that hypocrisy, vileness, baseness, and servility are the qualities which are fostered, and that independent men, conscious of their own worth, incorruptible and virtuous, are repulsed and set aside ; when they observe the greatest social vices rewarded instead of being punished, Gentlemen, I do not clearly see whence reform is to come in a society thus organized ; but come it will. As to us, our mission is all traced. Let the men of progress, the virtuous, and the independent, raise their voices and declare to the world the vices and turpitudes of corruption. Let publicity blast both the corrupters and the corrupted : let contempt reach them in the midst of their riches and the enjoyments with which they are gorged.

The voice of the virtuous will be echoed by the people, for the masses are better than they are generally supposed. But the example must be set by the men of the University. For this they are constituted and organized. Let them raise

their voices ; let them not be intimidated by the clamours of the clergy. The future belongs to us ; and, instead of waging war with us phrenologists, let them come and derive from our doctrines the means of moralizing men and rendering them happier.

We understand that this discourse drew forth repeated applause and electrified the audience, which was both numerous and select.

In a note which accompanied the copy of it, Dr. Fossati remarks that the liberty of discussion ceases to exist in a country where crimes are created, as at present in France, for the press : and that therefore he has not said all that it would have been good to say. "He resigns himself to the times in which he lives, contented to lament that poor humanity is given up to the caprices of hypocrites, intriguers, fanatics, and the ignorant."—*Zoist*.

III. *Phrenological Society, 17 Edwards Street, Portman Square.*

March 6th, 1844.

MR. HANDS brought a cast for the inspection of the Society of a very remarkable individual, Mr. Robert Owen. The head was examined by various members, who pronounced that the moral and social groups of organs were largely developed, the intellect fair. The largest organs were those of Firmness, Self-esteem, Love of Approbation, Love of Offspring, and Attachment : and various persons present gave illustrations fully substantiating the views taken of the character by the Society.

March 20th.

A paper was read by G. R. Lewis, Esq. on the organ of Constructiveness, urging the necessity of a due cultivation of the faculty in question, and its importance more particularly in all the manufacturing departments, as well as to the artist, architect, builder, &c. &c. He stated it as the result of his observations, that the particular kind of activity of the faculty is modified by the particular form of development of the organ ; thus, when its size increases towards Tune, Mr. Lewis is of opinion that it prefers exercising itself in making musical instruments, and so on.

Annual General Meeting, April 1st.

The following members were elected officers and other members of the council for the ensuing year :—

President.

John Elliotson, M.D., F.R.S.

Vice Presidents.

George Coode, Esq.

Professor Wheatstone, F.R.S.

R. C. Kirby, Esq.

T. L. Murray, Esq.

Treasurer—T. R. Fearnside, Esq.

Librarian—J. B. Sedgwick, Esq.

Curator—George R. Lewis, Esq.

Secretary—E. S. Symes, Esq.

Other Members of the Council.

B. Bernasconi, Esq.

H. G. Atkinson, Esq., F.G.S.

William Kingdom, Esq.

J. G. Graeff, Esq.

William Hering, Esq.

Archibald Billing, M.D.

William Topham, Esq.

Richard Edwards, Esq.

Thomas Uwins, Esq. R.A.

T. C. Granger, Esq.

William Wood, Esq.

Hudson Lowe, Esq.

April 3rd.

Major Bulkley, having been duly proposed and balloted for, was elected an ordinary member of the Society.

H. G. Atkinson, Esq., exhibited a most important group of heads, being the casts of a whole family of idiots at Downham in Norfolk, and said,—

It is a grand thing, and should be our first consideration to seek to place ourselves in harmony with nature, and thence in the certainty of truth, to watch as from a tower the glorious event of knowledge making its way over the earth, gently moving through the stream which is opposed, diffusing light and life to all around, for it would indeed be a miracle if the world should rise at once superior to itself, and receive without question or delay novel truths for which as yet it has neither the eye to see, the understanding to conceive, or the heart to feel. Thought arises in the action of matter, and the *vis inertia* of matter and its accustomed course can only be overcome by the continuous bearing down of the new force, and thus in advancing any truth without proceeding

with that haste to cause a great reaction, let us steadily, but with determination, continue our exertions to the end.

The exaltations of genius, and the depression of those powers in disease or advanced age, arrest our attention, and make us pause to consider our position, but few circumstances are more calculated to impress a thoughtful mind, than to observe the wretched condition of a poor idiot, or the fearful and deeply humiliating consequence of insanity; here the intellect staggers back upon itself, perplexed to comprehend the course of nature, or how to measure out the power and liberty of man—but for the want of that knowledge which alone can lead to any correct inference, we are glad to be relieved from the difficulty, and fall back again into our old habits of thought. We have seen and could not comprehend, our ears were deaf to the clear voice and melody of nature, the good which is in evil, the lesson of wisdom has never reached our understanding, and we move on mingling with those worldly interests, those hopes and fears, those systems and ceremonies the mere fashion of a day, and thus do we live and linger out a poor existence,—denying to the last those glorious truths of cerebral physiology, which are the true philosophy of man; whilst many misled by the learned conceit and orthodoxy of colleges, will go to their graves ignorant of all those blessed effects developed in the most interesting feature of that varied and wondrous power, which running through all creation, is at once the link, the life, and liberty of being,—the principle of health and disease, the element of sympathy and love, that same vital magnetic force which in a simpler form impels the myriad worlds round worlds in boundless space, and every atom its appointed place. But thought moves on, and the time arrives when men shall no longer be persecuted on account of their opinions, when bigotry and intolerance will cease, and every individual shall be trained to receive and appreciate truth from whatever quarter it may appear; and this will be true freedom, the real emancipation from slavery, the commencement of a glorious era of high and elevated existence, an era of pure reason, piety and love, brightly shining above all selfish considerations, and which the gifted few standing out before their race, living in advance of their age, even now do they receive the hallowed influence, in the effects of those mighty truths which are dawning upon the world; and of all truths, what can be so interesting or important to man, as a knowledge of himself,—of those laws by which he lives, and thinks, and acts,—of those causes in the chain of events which control his being,—of those facts

in nature which constitute the very principles of thought and action, and by which alone we shall be enabled to regulate our understanding that it may become a secure and true guide to happiness and virtue, a knowledge in which consists the elements of all good laws and institutions, and ought to constitute the foundation of every system of education, religious, moral, and intellectual. Yes, most truly did Lord Bacon declare that the knowledge of man to man was the most important of all knowledge; but a new light has shone in the world since Bacon—a Gall, following out the true principles of inductive philosophy by observation and experiment, has pointed out the channel through which we may at last obtain a correct and scientific acquaintance with man, by which to attain to a true and practical philosophy founded on the physiology of the brain, and phrenology is established,—to phrenology must we appeal on every occasion, for a light is now set up in the obscurity of philosophy, which will guide the world in all after ages. The science of the brain will evermore constitute the philosophy of material man, and henceforth be appealed to as to the highest authority; and who shall deny the philosophy of man to be the noblest pursuit which can engage the attention of man, as leading to the most important results? And what are our facts?

I have here the casts of the heads of an idiot family to exhibit, which together form perhaps one of the most remarkable examples of the truth of Gall's philosophy to be found on record; and to such examples do phrenologists continually refer in proof of the principle which they maintain,—in the conviction of truth we come boldly forward with our facts, and appeal to all who have not yet embraced our doctrines to approach and examine for themselves; but men are for the most part so bound up in worldly interest, prejudice, and superstition, they will not, for they dare not, be honest and true to themselves and their convictions, that growing in prejudice every day, it is difficult to find any weak point of common sense or disencumbered virtue through which to reach their understanding; and it is only by some startling example standing out almost in the shape of an alarm that we can arrest attention, to induce a further enquiry into the more minute, and what would at first appear more doubtful, bearings of the science;—but all is working to good, for as the most beautiful flowers and fruits grow up from out of corruption, so shall it be seen how the greatest happiness and virtue will rise up and expand from amidst the ashes of iniquity, shaped out of the deformity of sin. And the world shall be forced from its lethargy, out from the dull

habits of pride, and indolence, and of fashion,—to observe and to reflect on nature's laws, and my idiot family and similar examples, though not so attractive as a new dancer at the opera, or a popular preacher denouncing hell fire, shall not be passed by unnoticed; men shall be forced to give attention; and those who have denounced as falsehood the most glorious truths of cerebral physiology shall be fixed down to the fact; the ignorant-learned shall no longer reign supreme; whilst the bigot shall be dragged from his vain-glorious position, and held there face to face with suffering depressed human nature, till his reason set him forth with some clear conviction and plain confession of the truth; the hot zeal of sectarian prejudice, denouncing philosophy and reason as infidelity, shall meet its match; and the science of the eternal laws of nature shall at length assert a supremacy over all the combined fallacies arising in the cumbrous metaphysics and fanciful dogmas of the colleges and schools, and men shall be taught that heaven, or the happiness of virtuous intellectual life, is not won by clamour and hard words, but in the harmony of knowledge and gentle ministering to those bright and peaceful virtues which lie dormant in the man till some genial warmth in the sunshine of intelligence call them forth: and though the mistaken and most pitiable expediency of those in brief authority may cry down the plainest fact, however clearly demonstrated, and for a time may succeed, the truth will shine out in the end, and that which one age has denounced as blasphemy, another and a wiser will uphold as all-beautiful truth, leading only to the highest morality,—the sun will rise each morning in the east, and the birds rise up aloft to sing their glad song through the day, though men should deny the fact, and dig for themselves deep holes in the earth, and hide away in caves; but alas! that the good and the wise should have ever been made to suffer in the cause of humanity and truth.

Poor Windsor, who turned the dreary night into day, and lit the world with a new and beautiful light, was actually stoned by the mob and obliged to seek refuge, narrowly escaped with his life, and died abroad in wretchedness and poverty. Such is the conduct of the ignorant world, and such the reward of merit; but who now passing at night along the streets safely to his home, shall arrive and not bless the name of Windsor,—though on the morrow they may rise ready in their turn to stone to death the next audacious spirit who may dare to insult the wisdom of his ancestors, and the living fathers and authorities of the age, and by the innovations of superior knowledge in the true spirit

of reform, endeavour to set up a brighter light, that may guide us on our way through all the rocks and shoals which beset our path on every side, and by which, wanting the correct chart and believing themselves guided by a light from heaven, so many have been wrecked?

In describing this idiot family, I may observe that idiotcy is so closely allied to insanity, that it is impossible to draw any distinct line of demarcation, or to say where insanity ends and idiotcy commences; the two states are often blended together, and the phenomena in many points very nearly resemble, though arising in a different cause. The insane equally with the idiots are creatures of imperfectly organized brains,—insanity proceeding from an unhealthy condition in the undue excitement of one or more sets of nerves or organs, or from some local, or more or less general paralysis, disunion of parts, unusual association, or fixedness of any deranged action, producing by such and similar irregular conditions, those effects which we confuse together under the general term insanity. When the action of the brain is deranged, or there is want of harmony and proper restraint among the faculties, the man hobbles, he is not in his senses, which is to say that all his senses are not acting in their usual and healthy condition, the music is more or less discordant, according as this or that particular note or set of notes be out of tune; and as we mostly judge, particularly under any undue excitement, according as we feel or perceive, for a judgment is but a more enlarged perception, the individual is seldom fully aware of the precise state of his own imperfections,—hence the constant delusion of the insane that they are well and may be released. Insanity is often so strongly blended with the most exalted intellect and genius, that we cannot wonder at Shakespeare, who observing so many apparently strange contradictions should exclaim, and with more truth than may be found in the combined wisdom of our twelve judges, “That to define true madness, what is it, but to be nothing else but mad.” However, with our present knowledge, we may at least shew some little method in our madness; and effect something by our efforts in ministering to a mind diseased, with more certainty and satisfaction; here at least we may see how that knowledge which is power is the power of goodness and of mercy.

Idiotcy is a deficiency of power arising from the small size, inferior quality, or other imperfect and depressing condition of the brain or some of its parts. Idiotcy is any local or more or less general weakness, either constitutional, or the result of some temporary cause. Insanity an undue excitement, or irregular and unhealthy tendency. In idiotcy

the brain may be well developed, excepting in one organ ; or the brain may be deficient with the exception of one or two faculties, or more as the case may be, and which faculties may even be in excess,—as a man may lose his arms and retain his legs, and which may gain in strength by the loss of the arms. George Combe is deficient in the organ of Number. I have seen an idiot woman with this faculty in excess, that her only delight when alone was to be occupied with questions of numbers. George Bidder, when a child, could perform in a few minutes the most difficult calculations in his head which were a puzzle to the best mathematicians ; he could not explain how he worked, it was an instinctive perception, as difficult to comprehend as those stranger phenomena exhibited during the condition of sleep-waking. There are idiots of every degree ; some are violent, others affectionate, some will manifest the religious faculties, some are just and truthful, others liars and thieves, one may be kind, another selfish, meek, or obstinate and violent ; others are cunning and sharp-witted ; indeed any particular faculties or talents may predominate and shine forth in unrestrained excess ; and there are few so bad as not to possess some virtue or talent, or so elevated as not to exhibit some peculiar and marked deficiency.*

Thus are there idiots of every class and grade ; for an idiot simply means a creature more or less defective, and below the average condition ; and by imperceptible steps we rise from the lowest conceivable condition up to the most exalted being. We are all of us, therefore, more or less idiots ; and as there are no brains, even the most superior, which have not some irregular action or undue excitement going on, some fixed prejudice or habit of thought, some antipathy or superstition, none who are entirely free to think and to feel correctly on every subject,—so are we all more or less insane, down by imperceptible degrees to the most grotesque and degraded condition. And thus finding that we cannot reason correctly on the one side, or see or feel correctly on the other, how much is there to humble our pride ; that we are but elevated little by little, according to the state of the brain, from the condition of the infant and the idiot to the worm which crawls upon the ground. Nothing can be clearer than the evidence of this chain of gradation, that there is no very observable or essential line

* I know several glaring instances at this moment of gentlemen of high standing in society, miserably deficient in the organ of Conscientiousness, and yet they are agreeable, kind, and intelligent, but at the same time guilty of the grossest acts of injustice. These men are blind or idiots in the sense of justice.

of distinction between the sentient condition of the lower animals and the idiotic and the insane. And again, between these and the more sane and exalted. A cerebral condition was a Bacon,—the cerebral condition made the idiot,—the cerebral condition the dog and the worm. The physical condition is the creature from high to low. We are all alike in the results of our organization, more or less favourably influenced by the circumstances around us; and were the brain indeed but a single organ, manifesting the different properties which are mind, if such were possible, still should we rise by imperceptible degrees from weakness to strength, from every shade of irregular action to the most perfect condition; but since the brain is proved to be a congeries of organs, each having its special action or function, and which organs are found associated in endless variety of proportions in different individuals; there is no type of perfection, and no two are alike; each has his particular gift or genius and his defects, his duties to perform, his place in the scale of intelligence, and appropriate field for exertion; and such must ever be the case, however much we may be enabled on the whole to elevate the race in the general progression of social improvement arising in the advance of knowledge, and pain and misery, good and evil, beauty and deformity, will more or less ever continue to be the lot of man. The plan of nature is unjust and cruel to individuals, but ever working for the general good; a little enquiry into nature's ways would shew the absurdity of any visionary notions of perfectibility, and bring us down again to earth with a more wholesome condition of mind to labour on for the great reward which there exists in the charms of truth and beauty, and the joy of seeing others made happy through our exertions.

This idiot family are residents of Downham, in Norfolk, and the account which I receive from Mr. Brown, a farmer in the neighbourhood, is as follows: "Of this family there are three sisters and two brothers; their names are Susan, Mary, Maria, Thomas, and John Franklin. The parents kept a low public house; the moral character of the man was not good, he was a drunkard, and of very inferior intellect; the woman was inoffensive and of weak intellect. The father died at 72, the mother at 50; of the children, John died at 47, Thomas at 40; the sisters are still living, Susan aged 60, Mary 55, and Maria 50. Susan and Maria, like John, are not much more than brutes, except that they can talk: Mary can read a little and sew, and is willing to do as much as she is able: Susan and Maria could never be induced to

do anything whatsoever. Of the brothers, Thomas was a curious character; was fond of being with horses and of riding, and he could groom a horse well; was fond of soldiers and of going to see the players, and he would imitate what he had seen; but you could not depend on the truth of a word he said, and he would pilfer whatever came in his way. John was also fond of seeing the players, but never attempted to imitate, and when you met him always said that he expected the players next week; but with a careful person with him, would work at common labour tolerably well."

To make the matter clearer, I have taken a few general measurements of the heads of this idiot family, compared with those of an ordinary, or rather full development of brain, (which is generally the most powerful,) sufficient to shew the frightful deficiency in these instances; and it is curious, that although the heads differ in certain points corresponding with the characters of the individuals, yet in the whole five there is not a quarter of an inch difference in any of the measurements I have taken. The length of these idiot heads is precisely the width of one of ordinary power.

Idiot Family.				Full average development.			
Lengths from the organ of the							
Sense of Things to the Pa-							
rental feeling	6 $\frac{1}{2}$ inches	.	.	.	8 inches		
Width above the ears	5 $\frac{1}{4}$ "	.	.	.	6 $\frac{1}{2}$ "		
Opening of the ear to Firmness	4 $\frac{1}{2}$ "	.	.	.	6 $\frac{1}{2}$ "		
Ditto to Comparison	4 $\frac{1}{2}$ "	.	.	.	6 "		
Tape measurement round above							
the ears	19 "	.	.	.	24 "		
Over the head from opening of							
ear to ear	10 $\frac{1}{2}$ "	.	.	.	14 $\frac{1}{2}$ "		

The account which I have received of this singular family, though not so full and explanatory as could be wished, yet affords ample evidence of the broad features of the case; shewing that the offspring of defective and immoral parents have all been born idiots,—an interesting example of the law of hereditary descent, and one too marked to be misunderstood; presenting a striking illustration of the fact that the peculiarities of the children depend on the condition of the parents. The child is the impress or effect of the conditions which exist in the parents; these conditions are sometimes latent and pass over one generation, but appear in full force in the second, or from peculiar attendant circumstances it is only then brought out; shewing that the impression

must have been made in the first instance, and laid dormant. Again, the child partakes more or less of the condition of both parents, and of the peculiar state of each, during the time of conception, and of the mother until birth; and by sympathy and otherwise, even after this; so that the children seldom appear as a copy of either parent, or what might be supposed to be a result of the union to the two. The children of great geniuses seldom inherit the talents of the parents; who having neglected the laws of nature, their genius only comes on in flashes, and perhaps requiring stimulants to bring it forth, exercise is neglected, and the more physical condition (so to speak) suffers, and the children partaking of such condition are of inferior make. But how much better these laws are understood and attended to with regard to the rearing of cattle, horses, dogs, or even plants; whilst man neglects himself. His spiritual wanderings have led him astray from the study of simple nature. Unions of the sexes are formed by chance, the laws of nature are neglected, and the result is defective offspring, untimely death and misery. The rights of love and nature's laws are violated, and it is thought highly moral that man and woman should live on together though the greatest antipathy exist, because they have been joined in "holy matrimony," whilst they were yet in ignorance of each other's dispositions, and how they would sympathize and be happy together. But we are told that "what God has joined, let no man put asunder," and it were indeed a wise thing to follow such injunction; but when individuals are unsuited to each other, it is not God who put them together, but their own ignorance and perversion; and a religious ceremony performed by an ignorant priest does not alter nature's laws. Wedded life without love and harmony is a degradation and a sin, but nature keeps a strict account and we pay the penalty; but if a union without affection, an unlucky union of unhappy disunion, a match of convenience, or from some baser motive of aggrandizement,—if such be a hateful disfigurement of one of the brightest and the noblest features in the fair face of nature, and meet its reward, and in the end prove indeed but a sad and losing game, what shall we say of those who, inheriting on account of the sins of their parents consumption and other frightful diseases, consenting to join in "holy matrimony," and so entail a further misery upon the world to future generations?—what but that they have committed a most unholy offence against the laws of humanity and nature, and should be restrained by the general voice of society. How many thousands abstain from marriage because they are not wealthy enough to sup-

port a family in the station they aspire to. But so blind and ignorant is the world of some of the simplest laws of nature, that few, even whilst they are conscious of disease deeply seated in their breasts, will abstain from marrying on that account, if their inclinations so dispose them.

But this and other questions I have touched upon in this paper require a full and clear elucidation, and I only notice them here as necessarily arising from the contemplation of this poor idiot family: and be it understood that I have no wish to render more unhappy those who feel conscious of the truth of what I have said, that it applies to their case, but cannot help themselves or alter their condition; for it is ever incumbent on them to strive to make the best of circumstances as they are, and be content to assist in restraining others from the like offence. But I have no wish to hastily remodel existing systems. We must educate society up to the change, and never form institutions in advance of the times; for we should surely fail, and that failure bring discredit on the principle. And though it may be difficult in every individual case to trace all the circumstances which have operated in the formation of any character, it is most important that these laws be as clearly defined as possible and generally taught.

If we survey the different races of men, the English, the French, the Hottentot, the jew, the gipsy, we shall have no doubt of the universal law of hereditary descent, and in the end shall possibly come to the opinion that a knowledge of those laws which determine the birth of a good man, are at least as important as those which decide the merit of a tulip or a spaniel dog. This idiot family afford a glaring instance of the fact which I wish to impress; and though this is an extreme case, still in a lesser degree all are suffering from similar errors, that it is impossible to say to what degrees of exaltation the human race may one day attain to by attention and strict obedience to nature's laws. Try to estimate what the effect may be in some thousands of years to come, and who shall presume to limit the results of what may arise? In the development of natural inherent capabilities, why may not those wondrous powers developed during somnambulism be one day the ordinary perception of men, whilst others may appear, but of which as yet we can form no conception.

But beyond the mere question of hereditary taint to good or evil, of the sins of the parents falling on the children, these idiots present an example of the truth of phrenology. Here are a set of miserable defective brains, with mental powers corresponding. In each head we may observe, notwith-

standing their singular resemblance, some slight difference and peculiar development accompanied by traits of character confirming in every point the observations of phrenologists : an example almost sufficient of itself to set any question of the truth of phrenology at rest, and by which we observe that man is the effect of his organization acted upon by the exciting causes which surround him, his mental endowments being the consequence of the size, quality, and proportions of the brain ; each organ or distinct portion of which having a special action, function, or property, which, combining in an endless variety of ways, we term mind, just as we term that music which arises in the vibrations of the strings of an instrument, each string having a peculiar sound and influence in every combination of which it forms a part. At the first glance at these miserable beings we must be struck by the unusual smallness of the heads, and the expressions which convey to us a sense of their imbecility. Size, through all nature, is a measure of quantity, and quantity of power, or the property of any mass,—always remembering that the conditions be equal. For who shall doubt but that two ounces of gunpowder will give twice the force of one ? And following the same law, two ounces of the organ of Benevolence will give double the amount of generosity ; and in each case let the appropriate stimulus be applied, and the result will be as certain. The sight of suffering to the benevolent faculty is just what a lucifer-match is to the gunpowder,—in each case the vigour of the peculiar property of a certain quantity of matter will be called into action ; and there is no more independent power of restraint in the one case than in the other ; for that which restrains is itself restrained, and the consequence of determined laws. A certain amount of damp will modify the action of the powder, and so will it affect the action of the nervous mass, and the action will be less energetic, the coexistence of the reasoning faculties, with a certain amount of the selfish passions, will likewise restrain the action of the benevolent organ ; but nevertheless, the conditions being equal, size is a measure of power. So much matter of a given quality under like influences, so much power is a universal law ; and together with the fact that every peculiar and distinct manifestation in nature is the property of a particular mass, constitute the foundation of the science of phrenology.

A phrenologist at a glance at the head may discover the chief points in any character, to the astonishment of those who are ignorant of the facts from which he draws his inferences. In strongly-marked cases there can be little chance of

mistake with regard to the general disposition, and had we a still more complete knowledge, our predictions of course would be more certain and more full; and could we suppose a perfect knowledge of the brain and its functions, with all the external circumstances given, and granting a sufficient power of perception, it is clear that we could not only predict the general character, but every particular act and thought from childhood to the grave, and thence in the chain of correct and rigid induction to other individuals to all eternity; supposing of course an entire knowledge of all the facts to start with, for if mind is the function of brain, and this be influenced by external circumstances, and from point to point within itself, of course there is the same discernible relation of cause and effect as with regard to any other phenomena. But the ignorance and conceit of man shrinks from this truth, it so levels us with the dust, it so degrades, it makes us such mere machines, say they,—and which is very true, beautifully true, ‘But I am not answerable for nature; I hold no power to change the laws of that nature of which I am but a part and parcel;’ or to accommodate each after his own particular fashion of thought, because that “men would be angels, and angels would be gods.” But let no one quarrel with phrenology,—the mere exposition of nature’s laws which are eternal,—and like the Brahmin who dashed the microscope to the ground which shewed him life in the water which he drank, turn away and sicken at the truth.

The phrenologist did not contrive the laws of nature; all he does is to observe and note down his observations as he goes along. And for myself, I care not what is true; I have no interest or desire whatsoever that one thing should be true in preference to another; it is sufficient for me in all humility and good faith to believe that all is working the best that it can, and what is possibly to a good end; and so to rejoice in nature as I find her. And if I do not see clearly, I shall ever be most grateful to any one who will correct my views, and put me in the right road; for we are all liable to error, and let none presume over much, but support every opinion which he maintains with facts and the inferences to be clearly deducted from such: and this brings me to the question of necessity, and in which is entailed the doctrine of responsibility.

Now if phrenology be indeed a fact, and not a fallacy,—a real thing, and not a delusion,—why it follows to my apprehension as clearly as that two and two make four, that man is a creature of his organization, and the effect of this under any stimulus; and could not be otherwise than just what he is, a creature of necessity, and consequently neither deserv-

ing of reward or of punishment. Nothing can be more clearly demonstrated than this : and who could doubt it, and reflect at all, but for that blindness arising in those preconceived ideas which they have imbibed and adopted in place of fact. But the chief source of error lies in the notion that there is a line of distinction between sanity and insanity, however difficult to define ; and secondly, that the insane are not answerable for what they do because they could not help it, but that others whom we call sane are answerable because they could have done otherwise,—opinions which are equally unsound ; for each are alike impelled in every minute point according to their condition,—the creatures of their particular nature, the effect of their organization acted upon by surrounding circumstances. We are impelled by motives, moved like puppets at every turn ; but that we can and do will and war against our motives is most true, supposing always that a stronger opposing motive exists which will assuredly overpower the weaker.* Will is the disposition or impulse to act upon the stronger motive, and the stronger must and will predominate. By reflection a weaker impulse may grow into a stronger motive in the perception of its value ; but there is nothing in nature like an ungoverned will, a distinct, superintending, independent power, a power without a law, which would be a clear absurdity. For even granting the existence of a something, a spiritual guiding power, a will, a soul, call our fancy by whatever fancy may suggest, do we escape from the difficulty ? No ; we have only removed it a step farther off to the other side of the hedge ; for this spirit, this will, this soul must have a fixed nature of some kind,—must be controlled by the laws of its constitution to act in one way in preference to another,—must act by motives,—must be the effect in the chain of consequences, and be itself impelled though it were the moving cause—the antecedent and father to our thoughts. Still, imagine what we will, we cannot escape through the regions of the most ingenious fancy, from the very principle and property of law which is necessity, and what is a necessary consequence cannot do otherwise than it

* In fact will is nothing more than the active impulse accompanying any desire, not producing or directing, but induced by the desire, whether that desire arise in a simple single instinct (if such is possible) be the result following after the action of the intellectual powers or otherwise, with contending motives desire opposes desire, will opposes will, which desire and will may exist with or without consciousness which I shall hereafter show to be a distinct faculty having a special organ ; but I am aware that this explanation is opposed to the general opinion of phrenologists, Mr. Combe said that the intellectual faculties “are subject to the will, or rather constitute will themselves,” which appears to me to be absolute nonsense.

does. Is totally dependant, a thing moved and not moving? not a first cause, but a result? And hence a man, be he sane or insane, an idiot, or a philosopher, is alike a creature of the laws and circumstances of his being every moment of his existence, in every thought or action, and is as much the creature of his nature, and hence as irresponsible (except to take the consequences of his acts in the chain of events) as the poor beetle that we tread upon, or the clouds which float before the wind wheresoever it listeth. We follow our strongest impulse, and cannot will which shall be the stronger; we may do that which we will, but cannot will what we shall do: for we have no power of ourselves,—all is done for us, and not by us.

I am formed of different parts, each having its special power or property, and according as circumstances (which is but the effect of one mass upon another) call them into action so do I move, and act, and think, and the whole in conjunction constitutes the pronoun *I*—the individual *I*. For there is nothing in mental phenomena beyond the different powers which are the properties of the brain; therefore by saying that I love, or I choose, I simply mean that there exists a sense or power to perceive certain excitements of brain, which we designate love and choice; choice being the power to follow of necessity that which in perceiving becomes the stronger impulse. How often do we feel that we stagger between two or more contending motives, until some additional force be added to the one, or the power of habit or of longer endurance in the other prevails. It is from these contending motives to what we naturally or by conventional habit of thought feel to be right or wrong,—that plants in all religious systems, savage or civilized, the idea of a good and evil spirit contending within, moving us to virtue or vice, whilst at other times we turn so smoothly on the pivot, that we are deceived to fancy that we move freely, and by the force of an ungoverned will, a force itself ungoverned whilst governing all the rest, a creative cause within ourselves; even a man in a passion will imagine that he acts and feels freely, and that he has cause for anger, and a will to revenge an insult, whilst all others acknowledge the impulse to be involuntary. Even the Calvinist Predestinarian deludes himself with the impossible notion of a co-existing freedom of action and responsibility, and many ignorant of the principles of that faith which they profess to hold in so much reverence and esteem, deny the doctrine of philosophical necessity because it is so shocking to deny free will. Poor silly creatures, whilst their own religious creed maintains the same prin-

ciple, however inconsistently and erroneously explained. But what we deny in principle we all adopt in practice ; for whilst we deny necessity, we still endeavour by every possible means to impel from evil by the force of better motives, and to train up the child in the way he should go, that when he is old he should not depart from it should be the first principle of education,—to train more to good habits, and teach less of the absurd and useless nonsense which is now the custom and pride of the learned mis-educated classes.

How surely did Iago calculate the effects of the handkerchief on the jealous mind of Othello, the laws of mind being equally fixed and certain as those of the magnet ; and hence the power to elevate the race, and the knowledge of the fact will impel us to the act to strive to develop the good which is in man, who is the highest in the scale, though not so always, for it is only in his greatest perfection, in full development, and under high excitement, that he can be thus considered. A new-born baby has no more intelligence than a blind kitten,—but the frame expands, the nerves increase in size and power, and ripen their properties ; and mind, which is the function of these nerves, increases in energy till a certain period when it again diminishes in vigor ; decay commences, and second childhood or mere oblivion follows, to end in gradual extinction ; and death, which is the separation of the mass, resolving itself again into simple elements ready for new combinations in that eternal change, which is the life of all creation, for nothing really perishes, nothing is lost, but only reformed into similar combinations, producing similar effects, and so following on in the chain, but of the beginning and end we know nothing.

Yes ! the state of his organization is the man, in health or disease, in youth, through all the stages of life until separation in death ; drunken or sober, sleeping or waking, in laughter or in tears, it is the same ; or when under the influence of mesmerism, seeing through brick walls, reading with closed eyes, perceiving distant occurrences, and future events, proclaiming the secret thoughts of men, speaking with the tongue of prophecy ; still under these circumstances we have only set up a brighter light in the chambers of the brain, by concentrated power in particular directions, the nerves in altered condition giving forth their peculiar properties which are the effect of that state we have superinduced.* We play upon the head, touching or pointing to the

* And how essential to shew this to be the case to arrest the progress of much which is at this time in our own days, so close at hand, going on and supposed to be miraculous revelations, by which many weak or deluded

different organs, as though actually playing upon the keys of an instrument, and each note gives forth its appropriate sound. So that those who talk about mind, which is but a term like the *I* of individuality, signifying the aggregate of the different impulses, just as music is to the sounds of the piano, of the mind using the brain as an instrument to shew forth its powers, talk only so much nonsense, since it no more does this than the music uses the piano to produce itself. There is not one particle more of independent control or free-will in the one case than in the other; and yet we find this folly, this absurdity of mind the action or function of the brain, using the brain to produce itself, repeated in almost every book of mesmerism and phrenology, and for this reason it is essential to bring the question prominently forward. Some imagine that during a dream, and the effects of ultra vision, a mind or soul goes wandering over the earth in search of intelligence, and only because they cannot see how the perception exactly comes about, and a something which means nothing; a spirit is always a convenient cloak for ignorance to escape through, when men are too proud to receive the simple fact and confess their ignorance; but we might as reasonably imagine that we go off to the sun, and bring back the intelligence of light in place of the light coming thence, and making an impression on our organs; but we must expect such follies as these to arise in the first entrance from darkness to light and from ignorance to knowledge, and go on persevering steadily, but fearlessly, to the end, for nothing but what is good can possibly come out of what is true, however blind we may be to the results at first. But let no one suppose for a moment that because I assert freely what I conceive to be true in nature, that I wish to oppose what may be true in any religion; I have no desire whatever to interfere with any religious persuasion further than the opinions of such may prove to be founded on error, and consequently require to be modified in accordance with the clear dictates of our present enlightened philosophy. Religion and this philosophy of spiritualism have failed to reform the world. Let us see what may now be accomplished by a true philosophy, founded on the physiology of man. The old systems have mostly been intolerant, inhuman, and inconsistent, whilst our material philosophy, a simple exposition of the laws of nature, is perfect charity; of course any idea of a recreation after

persons are induced to believe the mere effect of an exalted condition of the brain induced by mesmerism—to be a divine inspiration.

death must rest on distinct evidence independent of philosophy. The supernatural can begin only where nature ends.*

But I am told that all this fact, this philosophical necessity, may be very fine truth, all beautifully true, but that the world is not prepared to receive it; it would be dangerous to proclaim it openly in society; it would at once remove the restraints which curb the excesses of evil in ordinary minds. What blind folly is this! What, shall we hide away the light under a bushel? (to speak after the manner of the Scriptures) and seek to do the will of the Father on earth as it is in heaven, by denying what we know to be his will and ways? What, shall the law which is written on the face of nature,—shall the great Bible of natural truth be cut up and parcelled out by the blind conceit and bigotry of a few deluded short-sighted mortals? But is not this, alas! the same spirit which has built up a great blank wall before the light of truth in all ages?—the same spirit which has kindled the fire at the stake, which has kept the world in ignorance and in sin, and in misery through countless ages: and the unfortunate are blamed for those errors which are but the sins of that false and blind spirit of expediency which has prevailed, and the guilt and folly of making men answerable for nature, by which the rising generation is trained up in hypocrisy, believing one thing and proclaiming another. What, shall we cover over the shining light of heavenly truth with a flimsy cloak of expediency? Are not the evils of ignorance sufficiently apparent that we still imagine now in these far-seeing days, when all are on the quick march of knowledge, that it is good to be silent, and send forth our half-truths into the opposing stream?—those turbid waters of corrupt thought, but from which the clear stream is to be dammed out. Is this the way to regenerate mankind? Is this the dictation of enlightened conscience? Is this all that Christianity has taught us? Is this our faith and hope and trust? Is this to try all things, and hold fast that which is good? No; let the truth shine out upon the world like a strange meteor light to confound the ignorant and confuse the wise! But the mist will soon pass away, and this strange light shall appear no other than the glorious sun seen through the discoloured medium of a confused sense. What, can there be a question as to the value of knowledge, of fact and nature's

* Science has purified religion of much that was most disgusting and degrading, whilst religion as it has yet existed has done nothing in return for science but to hinder and to persecute; the creeds of religions are the cause of intolerance, persecution, and hypocrisy, whilst science sets men free from bondage—intelligent, virtuous and happy.

laws,—shall men be content with any pious fraud, and turn away from truth acknowledging it to be such? And if what is asserted be not truth, the simplest way to settle the question will be to disprove it. But shall men because they have been accustomed to falsehood, be allowed to interfere with the promulgation of truth? Shall the cripple who crawls along through life on crutches, on account of the ignorance existing in his day, prevent the advance of intelligence, and a future generation being able to walk upright and strong without any such helps at all? Shall we not advocate temperance, because many will find it uncomfortable at first to leave off drinking, and some may even be destroyed in the attempt? For it is true that in the progress of knowledge many evils arise. The emancipation of the slaves of Africa was not without its immediate evil consequences: and how much injury did the railway entail upon those established on the old roads? And so may the feelings of many, being tight-laced and established in the errors of ignorance and priestcraft, be sorely vexed at the introduction of novel and more wholesome views. But shall we keep back the truth, shall we desist on this account, and hide away the light which is to reform the world? Rather is this not an additional motive to our exertions, if the world is so bad that it prefers to live on in a lie than admit the truth, and natural truth cannot interfere with any miraculous revelation and true faith, for such faith and revelation can only begin where science ends. So that I speak at all times freely of nature as I find her, not caring who I offend, so that I offend not my own conscience, which is of more consequence to me than the world's opinion. I shall never therefore endeavour to make the facts of natural science fit in with any religious opinion, for if those opinions are opposed to fact and to reason, it is very clear to see which must give way; for the interpretations of men are fallible and full of contradiction, but the laws of nature are eternal. But none are so easily offended as those who are not very sure of their own position, who hold certain opinions from a blind impulse, and have but little reason for that which they believe, and so tenaciously adhere to; which is the case with nine out of every ten, with ninety-nine perhaps out of every hundred. But truth is powerful and will prevail, though at first we may regard it as no other than the serpent which is to bruise our heel; and ignorant men will oppose and ridicule, and bluster about on all sides, ready to accuse and vilify on every occasion, as though you were about to deprive them in a moment of all that they have held most dear,—health, wealth, love, life, and that hope

of a future existence, which they have fixed to a blind opinion ; and they go on in this insane and idiot fashion to the end, nor ever appeal to fact, or investigate in the spirit of fair and free enquiry. For how few there are, even among the best spirits of reform, who will calmly rest their thoughts on science, and restrain their pregnant fancy within the strict bounds of reason ! How few indeed with sufficient love of knowledge or intellect to appreciate the great ends of science, to listen with interest to the dry details of facts in the patient, careful, and sober investigation through all the slow and vacillating steps in the progress of truth. For after years of labour, and after facts have accumulated upon facts, it often becomes a most laborious matter to sift out the corn from the chaff, and to shew the simple bearing of any true position. But there are some matters which are plain enough ; and now that we have brought to our aid the power of animal magnetism, how much more interesting is the enquiry into the laws of man's nature ! What an opening has been discovered through the thick walls of darkness which surrounded us on every side, with regard to that strange anomaly—man ! What a blaze of light comes pouring down upon us all at once ! Mystery and confusion break away on every side, whilst wonder follows upon wonder in quick succession ; so that many will be led away by the delusion of vain speculation—from false induction arising from preconceived notions, or imperfect enquiry. Whilst the ignorant deny the fact, the timid cry danger, and a ranting bigot who should guide only to truth, enslaves the trembling “spirits” of his deluded flock, exclaims blasphemy, and talks of Satanic agency and the lying wonders of these latter days. But the wise man meditates aside, indifferent to all the noise and cant of ignorance and hypocrisy, steadily pursuing his course, loving truth better than the world's opinion ; and he will only smile at the necessary effects of imperfect knowledge, and endeavour to give instruction to all. And oh ! it is a glorious thing to contemplate the progress of all the wondrous truths of phrenology and of mesmerism, fraught as they are with such infinite benefits to society. And what higher privilege should an honest man desire than to press forward in the great cause of truth,—of that which is and must ever be the foundation of all that is truly good and virtuous, and most noble !

And necessity is the first law of nature ; it is the law of laws, the truth of truths, the reason of reasons ; that principle on which true morality, religion, and intellect are founded. But grasp this simple, logical, abstract truth firmly

in your intellect,—see it clearly, build it well into your understanding, and we shall have no more war, no more religious disputations, no more punishments; but all offenders will henceforth be treated as moral patients to the amount of their imperfections—be restrained from evil to submit accordingly to the process of reform. Our hearts will become softened, in charity and with humbled pride confess our dependance, and seek to know the laws which regulate and controul our nature, and impel us to good or evil, happiness or misery, according as we are induced to obey them. The nurse shall no longer beat the child in anger, and, more irrational still, teach the child to beat the table against which it has fallen; and the child grow up trained in hatred, malice, and revenge, to persecute all who may give it the least offence. And trained in such absurdity, how is it possible that we shall rationally love our neighbours as ourselves, or curb the excesses of temper? But it was equally rational to feel anger towards the table on account of its sharp angles, as against any living creatures on account of their peculiar nature, opinions, thoughts, or conduct. But I hear a hundred voices exclaim at once, ‘Then if I am not answerable and cannot help what I do, if I commit murder, or in any way invade your rights, I am not to be punished, I am to be pitied and forgiven.’ I answer, Most assuredly you are. The word punishment should be blotted out from the language, or its signification be entirely changed. You are to be forgiven, you are to be pitied; and in all love and charity, if your nature is so bad as to desire and perpetrate what interferes with the rights and happiness of others, or endangers society, you must for your own sake, as well as for society, be restrained as though you were afflicted with any other dangerous disease, and a cure must be attempted: but all should be done in kindness and humanity. No, you could not help what you did; but for your own sake, and for the sake of others, you must submit to be cured. If you are a drunkard, exciting drink shall be kept from you. Are you destructive, or a thief?—then must you be restrained as any other insane being, and be forced to undergo medical and moral treatment to impress and alter your condition as far as possible, and to force you into a better shape and temper. And love and justice can desire no other course to be adopted; for to punish as punishment, or to hang offenders, is as cruel as it is ineffectual. The more you use the lower feelings and preach eternal and infernal torture, the more harsh the treatment towards offenders, the more you hold out an example of evil and supply the lowest motives to those who are criminally disposed: you induce crime, you

brutalize society, you degrade human nature, and outrage common sense and common humanity. Is it not far preferable to train and educate living beings from their earliest infancy to good habits, so that they may become a law unto themselves, than to leave them as they are at present with a vague notion about free-will, free-grace, and responsibility; to be born in ignorance and in sin, to inherit the imperfections of their parents; and then left ill-trained to imbibe all kinds of false notions and evil dispositions, and these to be checked only by cruel and harsh laws, and the fears arising from yet more inhuman dogmas? Will any criminal code, enforced by a whole legion of police, raise these poor idiot creatures one step from their degraded position? Will any religious persuasion elevate their "souls" to feel and to practise all the virtues of superior brains? No! they are born to lie and to thief, as a warning to the world; and are they to be considered answerable for what nature made them, as though they had a power of restraint, and the good disposition of a Howard or a Washington? Could the Howard or the Washington be otherwise than what they were—noble and generous? *They* were creatures of *their* organization, just as we clearly perceive that these poor creatures were of theirs; and the former could no more descend to what these imperfect idiot beings are, than these rise to be creatures of a superior state.

It is quite shocking to hear the opinions of society on the punishment of criminals. I have heard a whole party cry out at once, "He should be hanged twice; nothing is bad enough for him." And my heart has grown sick within me; and I have said, the time will come when this shall not be, and I will work on in the cause; and even though I meet with persecution for the truth's sake, shall I not smile, and push on again regardless of all opposition, and those silly admonitions of mistaken friends who know not what they do. Here is a set of miserable creatures, the consequence of the low and vitiated condition of the parents; creatures hardly one step in advance from the brutes, and in some respects inferior; and where is the choice, the determining will, the governing principle, the freedom, the responsibility in this case? Where does the influence of spirit begin, and the effects of matter and its properties end? Who has ever shown the limits and precise sphere of action of this spirit power, and how it can be recognized? Is there any one sense or power which we do not trace to natural causes inherent in the constitution of the individual—the function of his organism directed to good or to evil by the education and training of

surrounding influences—one being a law unto himself, his power to good so great, that he rises without an effort superior to the herd about him, whilst another is the mere creature of circumstance and imitation, and a third the veriest imbecile, a stock, a stone, a worse than senseless thing, according as he is formed, and shall all this exist? The fact before us every hour of our existence, and yet be lost in that fondness for ease, that no one is to be disturbed in their convictions. Why, how can you possibly give health without first rooting out the disease, and seldom without giving pain; but at least let it be considered the duty of every philosopher, moralist, and divine to enquire fully into this question of such paramount importance and surpassing interest,—to meet the evidence freely and dispassionately, and so to dispose of it in all sincerity, to the best of their judgment; and may we all be found striving honestly and earnestly in this enquiry, approaching the subject with all the simplicity of a child willing to be instructed, and loving truth better than our own opinions, else will our love be impure and only the prostitute of love. And what power and delight there is in the knowledge of human nature founded on the true principles of inductive philosophy in experiment and observation, stringing fact to fact in the endless chain of causation, admitting nothing without the clearest evidence; and as there is no child without a parent from which it has proceeded, so there is no effect without a cause, and this is what we mean by natural law. Causation necessarily implies necessity, and necessity, security, confidence, faith, hope, and charity; and if I may be permitted to allude to my own feelings, I can joyfully assert that since I have become fully impressed with this philosophy, the clouds seem to be removed from the sky, and I breathe only fresh air; I have no fear of death, or anxiety about life, or the future; this I leave to Providence; whatever be my fate I am resigned. I can have no idea of praiseworthiness nor of ill feeling towards any; others may be offensive, but at least I will not offend myself by any anger or ill will; but pity all, and striving to the love of excellence rather than to excel, look to do the little good I am able, and seek delight to watch the world advance in intelligence and comfort, every day adding something to its store of knowledge, which is the only foundation of wisdom, and wisdom the only safe road to happiness,—so that I may sing the song of old Milton from my heart, who declared that “Philosophy is not harsh and crabbed as dull fools suppose, but musical as Apollo’s lute, and a perpetual feast of nectared sweets where no crude surfeit reigns.” And be it ever

remembered that every truth illustrated or made known is a valuable acquisition to society, and cannot possibly hurt or obstruct the good effect of any other truth whatsoever, but must in the end conduce to the welfare of man and to the happiness of all; and the philosophy of man is the most important and that which should first engage our attention, that we may know the nature of that which we would govern, and the bias of our nature by which we are likely to be deluded from the truth.

But to facts we must appeal, nor ever fear of pushing the enquiry too far, let our foolish notions of evil consequences be what they may. Truth and nature take care of themselves, and will not be caught tripping; but ignorance ever cries 'Danger,' like the coward child in the dark. When gas-light was first introduced, people imagined the flag-stones would be blown up in their faces as they walked along. If the facts of phrenology and of mesmerism are false and not facts, then it is our duty to show them to be such; but if they shall be found to be true, we are bound by every worthy principle in our nature to receive them and to apply them. And true they are; and it is in vain that old prejudices cling about us, like the ivy which saps away the strength of the building and yet supports the ruin. Error, when clearly discovered, cannot long face the light of truth; and it is the solemn duty of all, without exception, to assure themselves by every means in their power that they hold no opinion which does not clearly represent fact, being well advised of the peculiar predominating feelings which are likely to have discolored their judgment, and how they have been influenced by the various circumstances of their birth and position, reading and instruction, to adopt certain opinions in preference to others; and until the truth be confirmed to all, let us each, both in justice to ourselves and others, maintain with all the charity at our disposal, the rights of conscience and that entire liberty of thought and speech so essential to the growth of pure and uncontaminated impressions of fact, till the spirit of perfect tolerance reigns throughout, and that cruel, bigot, sectarian, proselyting, conceited spirit of dogmatism is at an end. And no longer let it be said, as so beautifully expressed by St. Augustine in his Confessions, that "men go abroad to admire the height of mountains, and mighty billows of the sea, the broad tides of rivers, the compass of the ocean, and the circuits of the stars, and pass themselves by,"—to perish for lack of knowledge.

IV. *On the situation of the Organ of Amativeness.*

By HERBERT SPENCER.

CONSIDERABLE doubt has long been entertained by phrenologists respecting the real function of the cerebellum. Amongst other arguments that militate against the commonly received opinion that it is the organ of Amativeness, are these:—

1. It has been in several cases the seat of extensive lesions, without there being any corresponding disorder of its supposed function. We have one instance on record where disorganization had been so complete, as to transform this portion of the brain into a mere sack of fluid, and yet there was no apparent diminution of the propensity assigned to it.

2. An *à priori* view of the case is unfavourable to the supposition that the sexual instinct is thus located. Any mental power resident in a part of the brain mechanically separate from that occupied by the others, might be fairly assumed to be generically distinct from them. If therefore the cerebellum be the organ of Amativeness, it must be presumed that this passion is not only specifically different from all the rest, but that it is absolutely of another genus. There appears however to be quite as strong a contrast between Gustativeness and Conscientiousness, as between Amativeness and Adhesiveness; and yet Gustativeness and Conscientiousness are situated in the same cerebral mass.

3. The theory seems to be irreconcilable with the phenomena of communicated action. Phrenologists have taught that any portion of the brain when in a state of activity tends to arouse the organs located in its neighbourhood, and amongst other illustrations it is shewn that excited Amativeness frequently awakens the adjacent propensities. Mr. Sydney Smith quotes the saying—

Nippin' and scartin' is Scots' folks wooin,'

as bearing evidence of the activity of Destructiveness thus induced, and various examples are given where other animal propensities have been similarly influenced. But to render such an explanation consistent, it is necessary that the organs influenced by this diffusion of excitement should form part of the same cerebral mass with the one stimulating them, seeing that the effect in question is considered as arising from the increased circulation in the acting organ, spreading itself through the anastomosing blood-vessels into the neighbouring parts of the brain. How then can it happen that an excited cerebellum should awaken the adjacent parts of the

cerebrum, when the two are separated from each other by the *tentorium*, and a double thickness of the *pia mater* and *arachnoid* membranes?

4. It is well known that the cerebellum in some way or other presides over the action of the muscles, although the specific nature of its influence has not as yet been satisfactorily determined. To suppose that at the same time that it exercises this control over the motive powers of the body, it likewise serves as the seat of a mental emotion such as that attributed to it, is subversive of one of the essential doctrines of phrenology. It is a fundamental axiom of the science that one organ can have but one function, and not only do the observations of phrenologists go to prove this, but every fresh investigation into the physiology of the nervous system tends still more clearly to demonstrate the universality of the principle. If however it be admitted that the sexual impulse, and the superintendence of muscular motion may co-exist in the same portion of brain—that is, if it be conceded that one organ can have two functions—then it must also be conceded that it *can* have three, or four, or any greater number, and thence we may be gradually led to the admission of the unphilosophical dogma, that “the brain is a unit.”

In answer to these several objections it will perhaps be urged, that the question must be ultimately determined by observation; and that as the majority of known facts countenance the generally acknowledged doctrine, that doctrine must be received notwithstanding the apparent inconsistencies involved. It is replied, that an explanation may be given, which, at the same time that it avoids the above-mentioned discrepancies, is fully as much in accordance with the results of experience as the old one. The theory alluded to, as fulfilling these conditions, is this,—that the amative propensity is located in those convolutions of the *cerebrum* that are situated upon the under side of its posterior lobe, next in contact with the cerebellum.

The reader will at once see, that such an arrangement must give rise to external appearances very similar to those which are supposed to favour the commonly received opinion. For, assuming the organ of Amativeness to be large, that is, assuming the under side of the cerebrum to be unusually convex, (or it should perhaps be said, less than usually concave), it must follow that the cerebellum will, in relation to the rest of the brain, be depressed below its ordinary position, thus occasioning that thickness of neck commonly observed in such cases. A careful examination will, it is believed, shew

that the appearance in question *does* result, not from the greater magnitude of the cerebellum, but from the inferiority of its position. My own observations have hitherto clearly indicated this. In all cases of large Amativeness that I have met with, the horizontal depression that traverses the occiput from ear to ear, coinciding with the lateral space that intervenes between the cerebrum and cerebellum, has been *much more marked than common*, giving to the hand an unusually distinct impression of the separateness of the two internal masses. This is evidently the appearance that would result were the organ situated as here supposed, seeing that any increase in the convexity of the under side of the cerebrum must necessarily be accompanied by an enlargement of the lateral space between it and the cerebellum.

It will scarcely be expected that any generally known examples can be cited in support of this view, because the structural peculiarity here pointed out as the index of large Amativeness has not been phrenologically observed. There is however one illustration open to general reference. I allude to the case of Mr. B., related in the 8th volume of the *Phrenological Journal*. The character deduced from the development of this gentleman is admitted by himself to be in the main remarkably correct, but he considers it in one respect erroneous. It was predicated from his large cerebellum that he possessed strong amatory feelings;—this he denies. In the endeavour to account for the disagreement, it is however remarked that the cerebellum might not perhaps be so large as it at first sight appeared, for that though broad it was *not deep*. Viewing this in connexion with the preceding remarks, it appears probable that the cerebellum was situated high up in relation to the rest of the brain;—that is, the under side of the cerebrum was not more than usually convex; or, in other words, the supposed organ of Amativeness was not large. An accompanying diagram of the head quite bears out this view.

The proposed theory, then, avoids the several objections to which the old one is liable,—necessarily infers external appearances similar to those involved by it,—and will, it is believed, be ultimately found to accord still more satisfactorily with the results of observation.

Derby, 7th June, 1844.

It has always been considered that Gall's facts shewing the feeling of sexual love to be seated in the cerebellum are more numerous and diversified than his proofs of the situation of any other cerebral organ, and true cerebral physiologists have all regarded the cerebellum as the organ of the

sexual feeling, though many have supposed with other writers, old and recent, that it is also greatly concerned with sensation and motion. Even Gall says, "The cerebellum may participate in the vital function of the medulla oblongata and spinalis, may give rise to disturbed motion when injured, and yet have its own particular animal function." (8vo., vol. iii., p. 385.) Mesmeric excitement and depression of the corresponding portion of the head in the experiments of Mr. Atkinson, repeated by others, have produced and removed common sensation and muscular power at pleasure. From his experiments this gentleman regards voluntary motion to be connected with the outer portions of the cerebellum, sensation with the more central, and the sexual feeling with the central.

1. It may be objected to Mr. Spencer's first argument, that the cerebrum has often been extensively injured without evident lesion of the function of the part injured—sufficient remaining for a high degree of function; just as very diseased stomachs will sometimes digest large quantities of food, and very diseased livers secrete an apparently due quantity of bile. The case of totally destroyed cerebellum with sexual desire avails nothing. "The sac of fluid was cerebellum so reduced by continued inflammatory irritation as to resemble a gelatinous membrane. During this process there might have been sexual irritation enough before the cerebellum was liquified." (See Mr. Combe's *Translation of Gall on the Function of the Cerebellum*, &c. &c., p. 171.) Again the same argument would tell against the doctrine of the cerebellum presiding over the action of muscles; for the patient to the last had voluntary motion sufficient for her wants and even for progression. The tender Dr. Magendie declares he has over and over again seen animals perform very regular movements after he had disburthened them of the whole of their cerebellum, (*Précis de Physiologie*, vol. i., p. 408); and after having robbed hedgehogs and guinea-pigs of their whole brains—cerebrum and cerebellum, and kindly held a bottle of aromatic vinegar to their nostrils, they actually rubbed their little noses with their paws.

2, 3. Amativeness and Adhesiveness have no necessary affinity. In many animals the former is never associated with the latter: even in man either of these may be excited in the highest degree without any excitement of the other. But Amativeness produces and requires the most exquisite excitement of the sense of common feeling, and an almost epileptic excitement of the voluntary muscles. There is therefore the strongest reason for its being situated in the cerebellum, which appears essentially concerned with sensibility and, voluntary muscular motion. These are so indispensable to Amativeness, that, wherever their organs be, the organ of Amativeness ought to be. Destructiveness and Adhesiveness are not necessary to its action, though they may sometimes be associated with it.

4. This argument drops to the ground if the cerebellum is regarded not as one organ, but, like the cerebrum, a compound of organs.

Mr. Spencer has overlooked the mass of examples of correspondence between the degree of the sexual feeling and, not the external form of the skull but, the positive size of the cerebellum itself; as well as the mass of pathological facts which support the received doctrine. In animals emasculated or equivalently injured when young, the *cerebellum* does not attain its due growth: and Gall adduces many facts to shew that the effect takes place upon the opposite lobe to that where the injury is. He also presents us with a large number of cases of injury, inflammation, and apoplexy of the *cerebellum*, characterized by remarkable disturbance of the genital organs; and similar cases most medical men are acquainted with.—*Zoist*.

V. *Religious Treatment of Lunatics.*

OUR attention has been directed to an article "On the Religious Treatment of Lunatics," contained in a late number of *The British Magazine*. The writer, who is evidently of the evangelical order, cannot we perceive be content to leave the instruction and management of the insane in the hands of the physician only, but prefers the employment "of the hallowing influences of the Holy Ghost." Because "the Son of God has been sent" "to destroy the works of the devil," and because "every thought is to be" "brought into subjection to the obedience of Christ," we are told that the responsibility for the *subjugation* of the insane rests with the church. WITH THE CHURCH!!!

There is, we fear, too much reason to believe that did the "*subjugation* of the insane" rest only with the religious enthusiast, humanity would again blush for its transgressions; and chains and manacles once more tear open the wounds which the skill of the physician has already healed. The great advance of physiological science has we doubt not too surely annihilated, and for ever, the ignorant and blasphemous belief, that the insane are "delivered into the power of Satan for the destruction of the flesh." We would ask the impartial and considerate reader, if it be likely that the case of the unfortunate lunatic would be safe in the hands of such as give credence to a theory so monstrous, so full of ignorance, and so derogatory to the present advanced state of cerebral science.

It is with extreme regret that we find it at all necessary to assert that "*prayer, and faith, and the sacraments*" can seldom be of more than partial and temporary benefit to the insane. "*GRACE, by whatever means conveyed,*" is indeed little calculated to alter that particular pathological condition of the brain and membranes which is the cause of insanity, and is therefore a poor substitute for other means of cure or relief. Though we may be sometimes disposed to indulge the sickly and fantastic appetite of either the spoiled child or the pampered glutton, yet we could hardly expect that such indulgence should be attended by more than a temporary and delusive relief of the urgent symptoms. As a specimen of the bigotry and puritanical flummery which characterize the production we are considering, we may add that it is asserted with all the logical precision of a Bacon, that because "the *due* administration of baptism to infants is accompanied by a change in the *spiritual* condition of the wholly uncon-

scious recipients of grace," it follows that "similar means of grace are applicable to the lunatic, and are" not less efficacious in him!!! A pretty piece of *reasoning* this for the nineteenth century! It is, however, valuable, as showing the low condition of intellect yet among us; which needs only be contemplated to excite our best endeavours to awaken the slumbering faculties of our oppressed and priest-ridden people.

The observations of "Presbyter" "on the religious treatment of lunatics" irresistibly remind us of the horrible spirit of SECTARIANISM which the church takes so much pains to infuse into the question of *education*. We certainly are not of those who believe that a concurrence with the doctrines of the ESTABLISHED CHURCH is indispensable to the culture and improvement of either the sane or the insane.

The really permanent and good effects which "Presbyter" would claim for "GRACE," or "THE HALLOWING INFLUENCES OF THE HOLY GHOST," are rather to be considered as referrible to the exercise on the part of the attendants—medical and others—of that kind and discriminate attention which is calculated to call into activity the higher feelings, affections, and sympathies on the part of the patient; and to develop by a judicious training those intellectual powers, which together may be made the happy instrument of relief, or perhaps cure.

In insanity we have evidence of a want of due function in the brain. The morbid state may be restricted to either the anterior, the middle, or the inferior lobes of the cerebral mass, and may be therefore indicated by a derangement either of the intellectual faculties, the moral powers or affections, or the propensities. The morbid state, moreover, may be limited to only one faculty, or feeling or desire; which, in any case, will be found either excessive, or enfeebled, or depraved. The object then must be in the treatment of the insane to restore this lost health of the brain: to give tone and energy to the weakened and languid portions of this organ; and to diminish the inordinate activity of the excited parts of the cerebral mass, by the judicious and discriminate application or abstraction of certain known stimuli. It is thus seen that "*grace*," or "the hallowing influences of the Holy Ghost," or, to speak in more moderate language, religious instruction, can only be applicable to certain forms, and under particular circumstances, of diseased cerebration. To talk on religious subjects to one who is labouring under an inflammatory or irritable condition of the organs of Veneration, would be indeed to add fuel to fire. If "Presbyter" were called on

for his defence, he probably would reply, "SIMILIA SIMILIBUS CURANTUR." We ask if he would adopt the DOSE of the homœopathist, as well as his MOTTO? Until "Presbyter" shall have added the knowledge and experience of the accomplished physician to his theological forwardness, we would advise him to employ his time a little more profitably than in attempting the dissemination of opinions so prejudiced, so fantastic, and so irrational. The medical philosopher alone should venture to discuss a subject so important as that which involves the treatment of the INSANE; who are NOT "delivered into the power of Satan for the destruction of the flesh," but are the subjects of a physical and abnormal change of a portion of cerebral matter. In former times it was believed that St. Vitus's dance was the work of demons, and the appearance of the *convulsionnaires* in France, in 1731, begat a dispute as to whether their wild fanatical pranks were to be considered as the work of Satan, or ascribed to a divine influence. But let us hope that a better state of things exists at the present day, and that a more correct knowledge of pathological science has to a great extent consigned to oblivion the wild and extravagant chimeras of the deluded and ignorant enthusiast, who, enamoured of "GRACE" and captivated by his darling "SPIRIT," prefers his feelings to his reason.

Of all enthusiastic infatuations, that of religion is the most fertile in disorders of the brain, and spreads with the greatest facility by sympathy. We read in Dr. Babington's translation of Hecker's *Epidemics of the Middle Ages*, that "in a Methodist chapel at Redruth, a man during divine service cried out with a loud voice, 'What shall I do to be saved?'—at the same time manifesting the greatest uneasiness and solicitude respecting the condition of his soul. Some other members of the congregation, following his example, cried out in the same form of words, and seemed shortly after to suffer the most excruciating bodily pain. This monomania continued for some time, and spread itself '*with the rapidity of lightning*' through the greater part of the county. The clergy, when in the course of their sermons they perceived that persons were thus seized, earnestly exhorted them to confess their sins, and zealously endeavoured to convince them that they were by nature enemies to Christ; that the anger of God had therefore fallen upon them; and that if death should surprise them in the midst of their sins, the eternal torments of hell would be their portion. The over-excited congregation, upon this, repeated their words, which naturally encreased the fury of their convulsive attacks.

When the discourse had produced its full effect, the preacher changed his subject; reminded those who were suffering of the power of the Saviour, as well as of the grace of God; and represented to them in glowing colours the joys of heaven. Upon this a remarkable reaction sooner or later took place." It is impossible not to be struck with the correspondence between the mad conduct of the clergy on this occasion and the opinions of "PRESBYTER." Had the man above mentioned as the cause of so much extravagance of feeling and behaviour been immediately removed from the chapel and subjected to judicious moral treatment, all the subsequent mischief would have been avoided. The conduct of the clergy, too, in the above instance, equally with the views of our misguided and credulous friend and the morbid susceptibility of the afflicted party, must prove a very serious source of regret. No philanthropist possessed of common sense can reflect on such things without very deeply feeling for the cause of *humanity* and *reason*. On the extension of a knowledge of cerebral physiology, and on the general adoption in schools and in hospitals for the insane of its principles, must be founded our hope of a remedy for preventing and curing a disease so distressing in its nature and so serious in its effects, as *superstition* in any shape,—

" *This hard decree,
This uneradicable taint of sin,
This boundless upas, this all-blasting tree,
Whose root is earth, whose leaves and branches be
The skies which rain their plagues on man like dew—
Disease, death, bondage—all the woes we see—
And worse, the woes we see not—which throb through
The immedicable soul, with heart-aches ever new.*"

Y.

VI. *Case of Epilepsy cured with Mesmerism.*

By Dr. ELLIOTSON.

"That mesmerism is at best a delusion, is clear, for it is adopted by no respectable practitioner of the medical profession, the only man of respectability that has adopted it being on this subject supposed by his brethren to be insane. It is a monomania, that has caused him the loss of his extensive practice, and it has converted the esteem of his friends into pity. The North London Hospital shewed its good sense by compelling this unfortunate physician to cease to lecture, and to vacate his offices. No public establishment has adopted mesmerism. It has not appeared in our colleges, halls, universities, or other places of science of any description; or where it has appeared, it has only been either to die a natural death, or to be scouted at by all honest and respectable people."*—*Weekly Dispatch*, May 14th, 1844.

ON Tuesday the 10th of August, 1841, a mother called upon me with a sweet looking little daughter, sixteen years of age, of blooming face and dark blue eyes, who she said was subject to *violent epileptic fits*. Her first fit was in January, *nine* years before, while she was sickening with scarlet fever. Her brother and six sisters had also the scarlet fever at the same time, but none had at any time experienced any kind of fit. Her paternal *grandfather*, however, had epilepsy for seven years, from his fiftieth year till his death; and a little *brother* had become epileptic when three months old, and died of the disease after its continuance for a year and a half.

After this fit, she suffered three weeks, several times in the day and night, from a sort of catching, choking, and shaking, with such coldness that her medical attendant considered she had the ague; and, at the end of a month after the first fit, another occurred from six till ten o'clock one evening, the convulsions being very violent and lasting four hours, with perfect subsequent insensibility for a week, towards the end of which her screaming was terrific. Leeches, blisters, and medicines were employed. She remained poorly, having a fit every day, week, or fortnight, for four months, at the end of which time she expelled a long round worm,

* I should not have quoted the *Dispatch*, but that the most fashionable physician of the present hour does not hesitate to act in the same way, and tells his patients that in regard to mesmerism I am "*mad, stark mad*." However, I console myself with reflecting that he formerly told his pupils and others that he had *never heard a sensible man speak favourably of the stethoscope and that it was just the thing for Elliotson to rave about*, and above twenty years ago asserted in the College of Physicians that *the name of quinine*, in proof of the virtues of which I had just written abundant facts, *would not be known in a twelvemonth*: and yet he now prescribes quinine every hour of the day, and uses the stethoscope nearly as often as he feels the pulse. He has so committed himself in regard to mesmerism, now that he is of some standing and made an authority of by patients, that his condition will be interesting when the period arrives that he must cease to persecute me for advocating mesmerism, and must prescribe it for his patients. I smiled at his turning round upon other points, and shall probably soon more than smile at him for another turn about.

and in ten days absolutely a mass of worms, enough to fill a small basin, all alive, hundreds of them thread-worms, the rest larger and of various sizes as if round worms of various ages, looking altogether like a bunch of young onions, and all alive. She was allowed no other food than one biscuit and a little milk daily for a fortnight, and took every other morning a table-spoonful of oil of turpentine, and the next a dose of castor oil. All this time these medicines acted violently on the stomach and bowels, and she was better : no worms making their appearance, and no fit taking place till two and twenty months more had elapsed.

A violent fit now seized her again, from no evident cause. She was again treated with oil of turpentine, and expelled a tape worm, three yards long ; her head was shaved, blisters put upon the back of her neck, and, after a succession of fits every day for five months, she remained perfectly well for a year and a half.

She had now two fits, and, without medical advice, her mother applied leeches and gave her calomel, and a tape worm came away in many pieces. She had no other fit for six months ; and *no worm has since made its appearance*, nor has she had symptoms of worms.

But, at the end of six months, she had a fit daily for a fortnight ; and afterwards fits about every six months. *They became very violent in 1839, and continued so as well as very frequent up to the time she was brought to me, when for several months they had come on almost every day.*

She saw an accoucheur physician in the city once, whose medicine only gave her violent pain in the head. She went under a second general practitioner, who cupped her, leeches her, blistered her, and gave her abundance of strong cathartics, and allowed her no meat. The only effect of this treatment was extreme exhaustion. She ultimately was under a third from February till I saw her in August, and indeed for three months after I saw her, though I was not aware of this and she swallowed none of his medicines after she first came to me. He applied two blisters, numerous leeches, gave her very strong purgatives, allowed her no meat and very little vegetable, with water only to drink.

All the medical men had pronounced the disease *epilepsy*. After being poorly a few days, she would fall suddenly without the least warning perfectly senseless, violently convulsed and rigid, and her jaws closed, and she foamed and bled at the mouth. She always at first turned deadly pale, and afterwards became very red. Sometimes she recovered suddenly in the midst of the convulsions ; sometimes she re-

mained still and senseless for a time, and recovered suddenly from this state ; and sometimes the convulsions were renewed after a period of stillness and insensibility, and the longer their period, the more violent always was the next fit. If she came round slowly, she occasionally talked, and perhaps screamed and hallooed so as to alarm the neighbourhood and collect the police, and, whoever took her hand, she felt for the warts on the hand of one who was generally with her. After each attack she had no recollection of anything that had passed, so that she was long kept in ignorance that she had fits, and always remained exhausted and ill for some time, not being able to leave her bed for a week if several had taken place, and sometimes there were several in a day for some days. She told her favourite sister* that she "always knew some days before *they* came," but would not say what, because she could not bear any allusion to them.

During the whole period of her disease, she suffered severely from a constant pain in the situation of the heart, and from head-ache, chiefly at the posterior part of the top, and this part always looked more or less blue when it was brought into view by shaving the head ; and just before a fit her temples were often swollen and her head could not bear the jolting of a carriage. The bowels had always been very torpid ; but *the catamenial function had begun at the proper age and was never in the least disturbed.*

The father had desired the mother to bring her to me, in consequence of having read on the previous Sunday, in the *Examiner*, an extract from the *Morning Chronicle*, containing

* If mesmerism has been the occasion of such folly and depravity, especially in my own profession, as to have lowered human nature in my eyes still more than much of other experience had forced me, against all my prepossessions, to estimate it, mesmerism has at the same time exalted it in my eyes beyond all my previous most favourable opinions, by displaying the most exquisite beauty of general character in several of my mesmeric patients, whose lives and thoughts have been fully laid open to me, and the most beautiful attachment of children to each other. Two of my young female and one of my male epileptic patients have each of the former a sister and the latter a brother absolutely devoted to them, sleeping with them, accompanying them all day, and relinquishing all pleasure which cannot be participated in by them, so as to be ready whenever a fit happens. One of these three pair was the present patient and her so deservedly favourite sister. These sights are as delightful morally, as the contemplation of the scientific phenomena of the cases is intellectually. Mesmerism has also brought me to the friendship of many charming characters, pure-minded, disinterested, unwearied and fearless lovers of truth, and full of the desire of doing good. I would cheerfully bear double what I have borne from my profession and others rather than lose the elevated happiness which I thus owe daily to mesmerism, and of which the wretched scoffers at the facts and traducers of the suffering patients are not at all aware. It has improved my own character, by habituating me to work for others disinterestedly, and by greatly withdrawing me from the world.

an account of some mesmeric phenomena and cures exhibited by me in my own house to a party, at which two or three gentlemen of the press were present. She had accompanied her mother in obedience to her father; but had made up her mind that mesmerism was a piece of perfect nonsense, though she had never heard of its name till two days before; and was certain it could do her no more good than all the violent medicines, starvation, leeches, and blisters, to which she had already submitted. The last fits had taken place four days previously, and there had been five or six.

I said nothing, but began to point towards her eyes as she sat in a common chair. *In five minutes she was asleep*, and her head descended lower and lower till it rested on her bosom. I made tractive movements outwards with my right hand, without contact, from her left hand; and *her left hand followed mine outwards*. She awoke spontaneously after sleeping fifteen minutes.

The rain prevented her from coming the next day, but the severe head-ache and a fit at night were *milder than usual*.

On the following day, Thursday, the 12th, she came complaining of her usual pain at the heart and head-ache; *there had been no fit*. I pointed without producing the least drowsiness. After a time she trembled; and at the end of five and twenty minutes was insensible, her eyes turned deeply down, the right towards the nose, the left outwards, her legs grew stiff, her hands became clenched, and her body was bent firmly back, and I could not control the fit by making passes, indeed they seemed to excite tremor, and, after continuing in it for *half an hour*, she was perfectly herself again.

On Friday, the 13th, *I pointed for five and twenty minutes without producing the least drowsiness*. I left off for a short time and then began again, and while I was standing close to her the same fit occurred. It lasted *half an hour*, she beating herself and turning her head from side to side.

On Saturday, the 14th, I mesmerised her again, not at all discouraged because on the two last occasions I had failed to produce sleep or if I did succeed it had instantly been lost in a fit.

I once mesmerised a young lady for four months half an hour daily, with the exception of two periods making together thirteen days, before I could send her to sleep for more than a minute or two, and indeed the sleep seldom lasted more than a few seconds and generally did not take place at all. I began early in December and she was not fairly asleep till April. At length she was sent to sleep by three passes, and could not be awakened sometimes for many hours. After this extreme susceptibility, she once ceased to be in the least susceptible for three weeks;—once for nearly

three weeks after I had omitted for two months, and once for above a month after a similar intermission, through my absence on the continent; but on each occasion I persevered daily, and she became as susceptible as ever.—I once rendered a youth very susceptible and brought out wonderful phenomena for some months, and he then gradually became less and less susceptible, so that for nearly a year there was very little effect, and that very little effect only for two very short periods. Yet I persevered whenever he would come to my house; and, at the expiration of a year and a half, when he was quite insusceptible, I prevailed upon him to come regularly again, and at length, as I was anxious to cure him of severe epilepsy, rendered him susceptible, and am now producing in him phenomena absolutely astounding. If it be an object to mesmerise a particular person, I should not desist even till I had mesmerised him daily for half an hour during a twelvemonth. It would have been absurd to allow absence of sleepiness in my present patient on the second and third day to dishearten me. Indeed there was some effect, for on every occasion her eyes smarted and watered profusely,—a common effect of mesmerising them by passes, pointing, or staring.

I had not mesmerised her more than seven minutes before she was fast asleep. I drew her hand by tractive movements as upon the first day. She then had a fit in her mesmeric sleep, and seemed the more agitated if I began to make passes; her hands were clenched, her arms and legs rigid, and she made a whining noise, but the fit soon ceased, and ended in the waking state. She had a fit at night, but it was *very mild*, and single, merely one struggling and stupor.

Sunday, 15th. She was asleep in *eight minutes and a half*, and instantly had a *slight* and *short* fit, ending in the waking state. As soon as this was over, I mesmerised her again, and she went to sleep in about *eight* minutes, and presently had another fit, but it was short, both together not exceeding the usual length of one, and it ended in the waking state.

Monday, 16th. Mr. Symes kindly mesmerised her as I happened to be sent for to Blenheim Palace, and she went to sleep, and had a *mild fit*.

Tuesday, 17th, the beginning of the second week. The catamenia were present, and, as usual at this period, she had head-ache, and was depressed, and had a little loss of recollection on going to bed last night.

I began to point, but, before sleepiness began, a fit took place in three minutes. It lasted half an hour, but was very mild, and without struggling or noise.

I continued to mesmerise her daily, with the effect of sleep in

ten minutes and no fit. Independently of the mesmeric process or state, she had, when away from me, a very slight fit on the 20th,—second Friday; another, but *slight*, on the 28th,—second Saturday, while walking from my house; and one again at night, *exceedingly slight*, indeed mere stupor without convulsions.

The immediate and great power of mesmerism over her disease was very striking. *When she came to me her fits were violent, and recurred many times a week. The last fits before I saw her were four days previously, but they were five or six in number, and violent, and these circumstances generally protracted the interval of the fits. She had one on the second day after I saw her, one in three days, and a third in six days, and a fourth in eight days; the very first of these milder than usual, the second absolutely slight, the third very mild and single,—one set of convulsions and one stupor, and the fourth so slight that there were no convulsions, but insensibility only.*

She had continued to come to me in obedience to her father, but, as she has since told me, still *regarded the affair as a piece of folly, not believing that I ever sent her to sleep, and determined not to sleep.* She found, however, that her fits were much less frequent, and that she suffered much less after they were over, and this made her begin to think there was something in it: and no wonder, for she had, independently of the mesmeric process and state, but *three in eighteen days*, each milder than the preceding, and the last without a struggle. The ignorant argument of mesmeric effects being all the result of imagination was absolutely ridiculous in her case. She both despised mesmerism, and defied it: and her intelligence and resolution are of no ordinary amount. But she could resist no longer, and is *now* as disgusted with those who talk their childish nonsense against the reality and utility of mesmerism, as she was originally with those who believed its truth. Even a little sister who used to run out of the room when her fit began, remarked the improvement in the violence and number of her fits, and said in a week, “Mother, what a good thing it is you took Rosina to that new doctor.” The excitement of an attack by the mesmeric process gradually declined.

It occasionally happens at first that the process either excites a fit instead of the mesmeric state, or a fit which passes into the mesmeric state; or that the mesmeric state so favors the disposition to an attack that it is interrupted by one, and sometimes continues when the fit is over, sometimes is perfectly broken up by the fit, and sometimes the process of waking a patient excites a fit. But, if the process is repeated, such a result ceases, as was strikingly exemplified in one of the rigid cases described by me in the last number

(p. 76). This is all analogous to the relation of epilepsy with common sleep. Some epileptics always, others for a period only, have their fits in their sleep; some while going off to sleep; some while waking: while others are attacked in their waking state and not in bed: and others have no rule for their attacks. The mesmeric process may sometimes excite a fit by exciting nervousness: but it begins to produce the mesmeric state before this is noticed by the patient, or even by the mesmeriser unless he is very experienced and attentive. This I have ascertained by some singular experiments, which I hope to publish next year. It is remarkable that at the first mesmerisation there was no attack during the process, or during the mesmeric state. The process at the second, third, and seventh sittings, excited a fit and did not induce the mesmeric state: and at the fourth, fifth, and sixth mesmerisations a fit took place in the sleep. The reason that it excited one at the seventh sitting, after having excited none at the fourth, fifth, or sixth, is probably that the catamenia were commencing. This attack too was longer than any for several days, shewing an increased predisposition. Recurrent diseases are often observed to be more active at the commencement, or during the presence, or at the end, of this function. The full mesmeric influence, sufficient to produce sleep, was required to excite a fit on the three previous days. This effect, however, declined. The first and second such fits (on the 12th and 13th) were violent, and lasted half an hour each: the third fit (on the 14th) "soon ceased:" the fourth and fifth (on the 15th), though together, were short: the sixth (on the 17th), "mild:" the seventh, though, probably from the presence of the catamenia, it lasted, like the first and second, half an hour, was "very mild, without struggling or noise:" and she had no fits during the process or in the mesmeric state afterwards till the fifth day (the 22nd), when they were excited by my bad management through want of knowledge, and but for this might never have occurred again. The reason of there being no fit the first time I mesmerised her, was perhaps that it was the period of the least predisposition; for there had been five or six fits four days before and none since, nor was there another till the next night.

When attacks occur from the mesmeric process or state, they, as I have already observed, decline after a time, and at length cease, as in the present case, if the course of mesmerism is persevered with. If a continuance of the passes during the fit clearly aggravates, it may be proper to desist till this is over; but in general the fit yields the sooner to a steady continuance of the passes, or to passes down the chest and

back with contact, transverse passes before and behind the trunk, or to, what is often better, breathing *very slowly* and assiduously upon the eyes, nose, and mouth, or the bosom, and holding the patient's hands in our own; and the mesmeric state may manifest itself in proportion as the fit is subdued.

On the fifth day, as I have said, (Sunday, August 22nd), after I had thrown her into a calm mesmeric sleep in ten minutes, as was usual, a succession of severe fits took place. Half a dozen ladies and gentlemen were present, who all touched her. I conversed freely with them, and I did not remain at her side.

As all my previous patients, besides being mesmerisable and demesmerisable by others as well as by myself, had, with the exception of the rigid patients described in the last number who bent towards their mesmeriser and from others, shewn not the least attachment to me or dislike of others, nor been affected by my absence or my attention to others, I did not suspect the cause of these attacks. Possibly the attachment to me and horror of others did not exist before; for I have known them not manifest themselves till sleep and sleep-waking had been produced for a considerable time. A young lady was mesmerised, with the effect of sleep, by myself daily for a fortnight and by another person for several months, and got tolerably well, when mesmerism was improperly left off before the cure could have been established, and she relapsed; she was mesmerised again, with the effect of sleep, by myself for a month, by others for two months, and then by myself again for above a month; and not till then did she suffer any distress at my leaving her asleep to wake spontaneously as I often had done. The attachment to me and repulsion of others in her mesmeric state are now exquisite.—Whatever the phenomena developed in the mesmeric sleep-waking, I have observed no rule for either the period or order of their occurrence, or for their duration, nor any great relation among them.

Till the fifth subsequent day, (Friday, August 27th,) only one or two persons were in the room, and but for short periods, so that I had but little conversation with them, and I remained close to her. But on this day I had several visitors, and necessarily talked to them, and at length turned my back to her and mesmerised another patient. While thus engaged I heard a noise, looked round, and saw her in a violent fit. I immediately went to her, relaxed her clenched hands and rigid arms by holding the former and rubbing down the latter, and relaxed her rigid and bent-back trunk (*opisthotonos*)* by passes down the back and down the front of the chest,

* In dangerous *tetanus* (commonly called lock-jaw), even from wounds, medical writers remark that the body is more frequently bent backwards

as I had successfully done the Sunday before. On both these occasions, when the fit was over, she was still in the mesmeric state. The fits which were excited *in* the mesmeric state, not by an accident, but evidently *by* the mesmeric process or state, had always terminated in the ordinary waking state. I was obliged to go out at half-past one, and left her in a calm mesmeric sleep, with her sister only in the room. At five I returned, and found her still there in fits. Her sister only had been with her, and three long fits had taken place. On coming out of each she had appeared in the mesmeric state, turning round, opening her eyes, and closing them as if about to sleep, and then seized with another. Being satisfied that my absence and the proximity of another had caused all the disturbance, I begged her sister to withdraw from her, seated myself at her side, and took her hand. She thus gradually grew calm, and awoke perfectly well in an hour.

28. Several persons were present, and everything went on well till I left the room for two minutes to speak to a medical man. All the time I was absent she frowned, and was just seized with a slight fit as I entered the room. I immediately tranquillized her by sitting at her side and taking her hand, and she gradually awoke.

29. No one was present besides her sister, and she sat in the farther room with the door open. There was no fit, no frowning, except when her sister at my request approached behind her high chair.

From the second week she thus frowned if I retired to a little distance from her, if I touched others, or spoke many sentences to them, or they approached her; and when I approached her again, or ceased to touch them or speak to them, she smiled, and sometimes with a little noise of gratification, and once even laughed with joy.

Her mesmeric state was one of extreme diminution of muscular power. If her arm or foot was raised, it dropped like inanimate matter the moment I let it go; she could not support herself in the least, but lay back in the easy chair with her head fallen to one side. By tractive movements I could draw up her hand and arm, but they almost immediately fell again, though I continued to draw; and several repetitions were requisite before the arm rose to any height. I could in the same way draw her head and body forwards, but they almost immediately fell back. Her feet shewed less

than forwards: they say, and with truth, that *opisthotonos* is more frequent than *emprosthotonos*. This is also true of the tetanus of epilepsy and hysteria, and is seen in the tetanus excited by untoward accidents in mesmerism, such as the contact of others than the mesmeriser when there is strong attachment and consequently repulsion. It was also this form of tetanus which occurred so frightfully in Elizabeth Okey from mesmerised nickel, as well as *trismus*, or lockjaw properly so called, which is the most common of all tetanic symptoms, in all kinds of tetanus.

power than her arms, exactly as I remarked in the two rigid cases, detailed in the last number, (pp. 48, 77).

In those cases, I gave reasons for considering the effects of traction to result from volition, though compelled volition,—an irresistible desire to obey what was conceived to be an order. (pp. 58, 59.) This view was corroborated in the present case; for, when the forward tractive movements had drawn her forward and she had fallen backwards two or three times, and I repeated the traction, she would shake her head slightly in coming forward, as if with determination and effort to do the thing, and, when she fell back again powerless, she frowned very angrily, and once actually had a slight fit through vexation, just as she had from vexation at my leaving or neglecting her for others, or at others touching her.

The evident volition in the effect of tractive movements shows that those persons are wrong who, on seeing the traction, consider that the term animal magnetism is *thereby* proved to be proper; for they erroneously suppose it is a mere attraction of living substance, independent of feeling and will.

Others, on seeing the attachment to the mesmeriser make the patient remain close to him and run after him if he removes, regard this as a justification of the term, though they cannot doubt the whole of this to be an affair of feeling and will. The involuntary imitation of the actions of the mesmeriser has been regarded as another justification of the term, though it is volition through the irresistible excitement of the feeling of imitation. Whether vital property, the power called galvanism, magnetism, and electricity, the power of gravitation, chemical affinity, heat, light, &c., may not one day be shewn to be modifications of the same power of matter, and all substances to be modifications of the same matter, I shall not at present consider. I mean only that the phenomena of traction, attachment, and imitation, in the mesmeric state, are no argument that mesmerism is a form of magnetic attraction.

My power of traction increased, as is usual, with every attempt at the same sitting, and also at every sitting, for a time, as is also usual; so that at last I could draw her upright in her chair. But it went no farther. By tractive passes from the top of her head, I raised her head, but, by the longest continuation of them from her head and shoulders, I never succeeded in drawing her up from her chair as I had done with the Okeys, Master Salmon, and others. I could not by any perseverance with traction cause her feet to rise above a few inches, her arm above a dozen, or raise her from the sitting position, though I made her sit quite upright. Nor

could the parts maintain their new situation a minute. I had hardly drawn up her feet or arms than they suddenly dropped; or her person forwards from the back of the chair, than her head would begin to tremble, then balance itself in all directions more and more, and she would fall suddenly back again perfectly powerless. There was no want of perception on her part of what I was attempting,—ordering (see No. V. pp. 58, 59), nor of disposition to obey: but the muscular power was deficient. If I lifted her off her chair, she tried to feel the ground with her feet, and made every effort to stand as I held her up, but her legs bent and gave way, like broken reeds, and her hands, arms, and trunk fell about in all directions, as if she were a corpse. This smaller power of the feet and legs, before and after the use of the mesmeric means, agrees with what I observed in the two cases described by me in No. V. pp. 49, 77; and with the fact of the palsy of both legs being very much more common than that of both arms, and of the comparative rareness of the cure or cessation of palsy of the two legs.

As the mesmeric state went on, the muscles acquired more power, up to a certain point. She at length sat with her head pretty well up against the back of the chair, moved her arms in her lap, and crossed her knees; and even could support her head upon the back of her hand with her elbow on the arm of the chair. But the muscular power went no farther than this degree, and when she could do all this her waking was sure to be near at hand.

Some persons unacquainted with mesmerism accused her of imposition, because they observed her try to feel with her feet when I raised her. They expected that in mesmerism there must be death-like sleep, distinguishable from death by only warmth and breathing; whereas in common sleep there is a degree of sense and volition, and even in apoplexy unless at the very approach of death (see No. V. p. 69): they forgot that she *openly* made *great* efforts to feel with her feet, that the mesmeric sleep is one of sleep-waking, except at moments of the deepest repose, and that in mesmerism, and in spontaneous sleep-waking,—the somnambulism of disease,—the patient may possess the full power of standing and of walking, and of running too. Her peculiarity was want of muscular power, and I have frequently placed her for demonstration in a chair by the side of the rigid patients described in the last number, whose cases were in this respect the very opposite of hers; for, while *her* muscular power was reduced to the lowest point, *their's* was enormously heightened. Yet could her muscular power be increased in the extensor muscles mo-

derately and for a short time, and in the flexors enormously and continuously. By long passes made firmly upon the arms, these could be stiffened for a short time: by holding her upright with one arm and making similar passes down her trunk, either before or behind, and especially both, and still more if several persons made them at the same time down her back that I continued them down her chest, she was enabled gradually to support herself better, till at last she would for nearly a minute stand alone, if the downward passes, before and behind, were continued, now even at the distance of two or three inches; but the power could not be maintained, and she soon fell powerless and required to be caught. If I stood by the side of her chair as she lay back, I could by tractive passes outwards draw her forcibly to that side: first her head came, then her shoulders, and at last the whole trunk, and she would come over the arm of the chair, and constant attention was requisite to prevent her head being injured by falling violently against the wooden frame of the back, for it fell as soon as it was drawn from its support against the back of the chair. It must be remembered that the action of holding up the head belongs to extensor muscles, and that of bending to one side to flexor muscles, which in her, as in all people, possessed so much less force than the extensor. If the passes were made along the inside of the arm upwards from the palm to the shoulder, it would bend, and the hand be tucked in the arm-pit, the back of it against the side, and very great force would not pull it down, short of what was likely to do injury, till, by the mesmeric influence of the grasping hand upon her arm penetrating through the sleeve, which influence was independent of all mechanical force, relaxation took place. She could be lifted from her chair and suspended by the bent forearm thus. While her arms were thus bent up, tractive movements of my hands towards each other, between her elbows, would draw the elbows forcibly towards each other, the hands being still bent up in the arm pits. If a person on each side held up her arms perpendicularly by the sleeves at the wrists, and I made the passes between the fore-arms, these would approach each other, and two strong men, one at each side grasping a fore-arm, would sometimes be unable to prevent them coming together, and the elbows would come into absolute contact. The wrists and central portion of the fore-arms came first into contact, the elbows last, and it was necessary, while these still remained at a little distance from each other, to continue the passes between them with the points of the fingers, in order to bring the very elbows them-

selves together ; so local frequently is the effect of tractive passes. If the passes were not made between the hands as well as between the fore-arms, the fingers would remain flexible, not drawn together ; though perhaps but partially flexible, if a few passes happened to have been made between the hands. I recollect that once while I was shewing this experiment, a gentleman, looking very dull and, though the son of one of the very highest dignitaries of the church, proud and sneering, tried in vain to separate her fore-arms, and then took hold of her hands, and because he found the fingers very flexible, looked contemptuously, turned away, and pronounced the whole to be humbug at a fashionable dinner party the next day. In his ignorance, he did not consider that I had made no passes to draw the hands together ; and that, from those which I had made, he might as well have expected the feet to have been drawn together. Such is the way with men of prejudice and conceit ; they will not attend fully, like rational beings, to the matter before them, but conclude as soon as they begin, or rather before they begin. By making passes between the hands these were always drawn as forcibly together as the fore-arms ; and, if the fingers were placed not opposite each other, but opposite the spaces of each other, so that they could go between each other, the hands became clasped and absolutely rivetted together. This could of course be done alone, if no passes were made between the fore-arms.

If, when her fore-arms had been drawn together in the perpendicular position, I made tractive passes outwards, calculated to separate them, a strong man on each side endeavouring to retain them together in their situation would not succeed ;—the force of traction was too strong for their united efforts. To shew these experiments to perfection, those who grasped her arms had to put on thick gloves, for the mesmeric agency of any person is usually sufficient to relax the most violent mesmeric contraction, if the hand or any part of the surface is brought in contact with the contracted part. Her long sleeves impeded the influence somewhat : but the experiments required that those who grasped should wear gloves : and her strength was the better shewn the thicker the gloves, so as to impose as much obstacle as possible to the transmission of the influence. All the time that force is used by any one upon a contracted limb, an occult agency is passing from the grasping hand and tending to relax the muscles, so that, as I pointed out in the last number, p. 62, the contact of the bare hand of a baby will effect in a few seconds what the greatest force of a well

covered strong hand will be long in effecting, if it succeed at all. When her hands have been clasped together by mesmeric contraction, it is amusing to pull them asunder as the influence dies away, and observe how strong pulling gradually succeeds more and more, the fingers becoming extended as we pull, still adhering well together from the closeness of the contact of those of the two hands side by side. Of course the strongest contraction could be permanently relaxed by breathing no less than by continued contact without pressure, by transverse passes even without contact, or by longitudinal passes in the direction opposite to the contraction, (vol. i., p. 71,) and the arms, however strongly drawn together, and the fingers, however strongly interlaced, could presently be separated by tractive passes made outwards in the direction of separation. The forcible contraction of the bent fore-arm necessarily exhausted itself at last; but not for perhaps a quarter of an hour or more. Persons would find it very painful to have the hand bent upon the arm to the utmost, so that the outer part of the wrist shall be rendered as convex as possible, even for a few minutes. Ligaments and tendons have extreme sensibility of tension; and the difficulty of imitating the muscular contraction of mesmerism is equalled by that of supporting the pain of many of its positions. An aunt of this patient has a cancer of her breast, and I have succeeded in becoming able by a single pass to throw her into a profound sleep, which lasts for hours, and in which there is no sensation from pinching, cutting, pricking, &c. Now the arms can be stiffened by longitudinal passes, so that they will lie rigid like two wooden cylinders at her sides, and remain thus rigid long after she is awake. I can bend up her arms like her niece's, and leave the fore-arms half bent and the hands bent upon the fore-arms: and they will remain in this position for hours, which every one who attempts finds insupportable for very, very far short of that time. Again, so far from fatigue coming on and lessening these effects, the longer all these experiments are repeated the more readily do the effects ensue, and the more energetic are they. Other people in their attempts to imitate the actions of the mesmeric state grow more and more fatigued. But the very reverse happens in mesmerism: and I have been exhausted and obliged to leave off experimenting while the phenomena continued to go on with more and more readiness and energy. After any length of these experiments, she always wakes not in the least fatigued, though she walks to my house and home again, a distance of three miles each way, and finds herself far stronger and livelier in the evening.

In making hard passes in contact for the purpose of bending up the arm or any other part, we are doing two things,—employing a mesmeric process which imparts muscular strength, and making tractive movements—we give an impulse to a certain motion and the power to obey the impulse. In simply making tractive movements we give the impulse only, and the power may be too feeble for much effect.

The effects of traction upon the muscles of the face were very interesting. By making a drawing or beckoning movement with the point of a finger at a corner of the mouth, this could be drawn outwards; and, by doing so at each corner alternately, the corners went from side to side very amusingly. By doing so upwards from the upper lip, this moved upwards and forwards; by doing so downwards from the lower lip, this went downwards, and, by doing so still lower, the lip and whole skin beneath it were drawn down; by doing so forwards before either, either could be drawn forwards, and, if it was done forwards before both, both extended forwards like a purse; by doing so at the wing of the nose, this expanded; and by drawing rather nearer to the cheek and upwards, a twitching took place, so that the side of the nose and corresponding part of the cheek up to the lower eye-lid went upwards at several rapid successions, and even the shoulder moved upwards, and the whole of that side of the body, and even the leg, moved as if electrified, and these more distant effects sometimes returned, if I continued my traction, without any effect on the face. I could occasionally move her ear by traction. By placing the points of the fingers of my two hands together before her mouth and separating them, I caused her mouth to open, and this was always accompanied by a deep inspiration. By making tractive movements from her chest, this would rise and a deep inspiration take place. By pointing a finger before each closed eye, and raising it a number of times, the upper eye-lid would begin to open, and, after closing and opening a little more and more several times, it would open wide, and at last remain so for a short time, especially if the finger, or all the fingers, now made ascending movements before the eyes and even beyond the eye-brows: and this would often cause the whole face to turn up,—much to the surprise of the experimenter, who not only was not willing this, but was unprepared for it.

In general, however, the upper lid soon dropped again and firmly closed, and I had to wait some seconds before I could make it ascend again; not indeed till its close contact was over, and it had lost all its puckered state. On the eyes being seen, they were always observed converging, like those

of the second case described by me in the last number, p. 77 ; I never saw them otherwise when her lids were mesmerically opened. When her eyes were open, if I moved my fingers from side to side before them, they also went from side to side, as rapidly as my fingers. This result always ensued, till one day in December, 1842; and from that time the eyes have never followed the movements of my fingers. They would also follow the movements of my fingers upwards and downwards. When left to themselves her eyes were sometimes quite closed, even during the whole of a mesmerisation ; sometimes not perfectly so ; and sometimes the eyes were distinctly seen as she lay, though never directed to any object, and might converge or lie in the outer and inner corners. This varied condition of the lids, the eye sometimes being open, sometimes closed, occurred in the first of the cases related by me in the last number ; they were generally open about one third in the second case. I have some patients whom I have mesmerised almost daily for above a year, and in whom I have never known the eyes in the least open yet, though one of them talks fluently and walks about in her mesmeric state. Her jaws were sometimes open, sometimes closed.

Such were the features of this case in regard to the organs of motion.

The phenomena of common sensation were interesting. There was no feeling to pricking, cutting, pinching, below the ridge of the lower jaw and a line continued from this around the back of the neck some little way down the trunk, and all the way down the upper extremities, except at the points of the fingers and thumbs ; but above this limit and all over the head, the sensibility was not at all diminished,—she felt the slightest touch. I have had other patients in whom there was insensibility below the face and head, and yet perfect sensibility in them : and in some the extent and situation of the insensibility will vary at different times (vol. i. p. 413). She was four times bled, and once had a tooth extracted without the slightest sensation. The extraction of the tooth I recorded in my pamphlet on *Surgical Operations without Pain in the Mesmeric State*, p. 66; and two of the venesections in the last number of this work, (pp. 90, 91.) During the latter operations she was talking freely. Although all the external parts of the head and face were fully sensible, the gums had no feeling. If I push a pencil-case against them she is not aware of it, but she feels it as soon as it is pushed against the inside of the cheeks or lips. Yet, though she never gave the least sign of sensation, however mechani-

cally injured within the limits mentioned, she had an exquisite sense of temperature throughout her frame, but not more in the face than in her arms and hands. Not merely did cold or hot substances, when applied to her hands for example, give an immediate sensation; but even when held at a small distance, so that nothing could be ascribed to contact. Her sensibility to cold was indeed extreme: if the weather was cool, she would shudder as soon as she was asleep, and require a shawl, though previously she had not complained of cold; and contact of anything cold made her shudder distressingly. And this I have noticed in other cases, in which the loss of common feeling (*anæsthesia*) existed. The same peculiarity may exist in ordinary palsy, but it is not noticed, because not examined into;—a part is pinched and does not feel, and therefore is presumed to have no kind of feeling. Yet she had the feeling of resistance, like many others who do not feel mechanical injury. On being told by me to grasp my hand, or anything else, she would do so. Elizabeth Okey, when insensible to cutting and burning, could walk and hold things.

Neither was there any diminution of the other four senses as far as I could observe. She smelt and tasted, and, though from time to time in too deep a sleep to hear, or so abstracted that she was lost to the conversation around her, she could be roused to hear and answer any one, and would hold a conversation from time to time. She noticed nothing that was around her with her eyes which were often firmly closed, but generally a little open (*supra*, p. 50), and she distinguished no one, nor any object whatever, being invariably in a dream and recognizing nothing, not even her own hands. Even when her eyes were opened by passes upwards before them, and remained widely so for some part of a minute, they appeared not to see. But this might not be from want of visual power in the nerves of sight, but from abstraction and consequent delusion; for she always fancied herself in some other place than where she was, and otherwise engaged than she was. She possibly saw without knowing that she saw; just as many exert will, both in the mesmeric sleep-waking and in other sleep-waking, common dreaming, and even in any form of abstraction when awake, without knowing that they are doing what they do. I have a patient in whose mesmeric sleep there is a powerful attraction to me, and he grasps my hands firmly. Before he is asleep, while still wide awake, looking at me as I look at him and hold one of his hands in mine while the other is on his forehead, this attraction will come on, so that his hand grasps mine. On my telling him of this the first time, he looked down and saw that it was

so ; but he did not know it before, and assured me he had not consciously grasped my hand. On subsequent occasions the same has often happened,—the mesmeric effect in the feeling of friendship taking place before there was any very great advance towards sleep ; but he, now suspecting the matter and therefore attending to the point, would say, “ Sir, I feel my fingers curling round your hand, but I can’t help it ; I don’t curl them round.” However, before he is quite asleep, his hand is firmly grasping mine, nor is he able to relax it. And as a farther illustration that this was the emotion of attachment and an unconscious exertion of volition, I must remark that when squeezing my hands with painful tightness in the moments of deep sleep, he would frown and let them go if I conversed with others, and would not take them again while I continued conversing. I am certain that persons, that is, the brain, can unconsciously receive external impressions, and unconsciously act upon these impressions ; so unconsciously as to deny, with no falsehood on their part, that they received the impression or did the act (*supra*, p. 70) ; and this while awake, —while apparently awake, but, I should say, in a waking state with a dash of sleep on certain feelings and exertions of what we call will. The materialist only, who is the only true cerebral physiologist, sees the simple explanation of all this ; sees that all is ascribable to partial cerebral activity, —that one portion, or some portions, of the brain are active independently of the rest, without the knowledge of the rest, just as one portion of the surface of the body may be active in secreting, and the rest not, and partial perspiration is the result.

The only arguments for her seeing were that her eyes were very often observed to remain slightly open. But the tractive movements succeeded perfectly when her eyes were completely covered, which never annoyed her at all and on which she never made any remark. If a shawl four times doubled was put over her head and chest, so that her hands only were visible, and no one could pretend she might see, I have drawn either up at pleasure, after perseverance. Either foot was drawn back or to one side at pleasure, as she sat with her head turned away and hanging over the other side of the chair, and when she could not have seen had her eyes been open, though in fact they were closed. The experiments upon the various parts of the face succeeded perfectly when Professor Wheatstone completely held down the closed eyelids and I drew ; and when I held them down and he drew ; and when each closed eye was pressed all the time with a handkerchief crumpled together. I have held up her hand and arm by the sleeve above and be-

hind her head, as she lay asleep with her head hanging down and her eyes bandaged, and drawn up any finger at pleasure ; at first all the fingers would rise, next her hand would close, and then different fingers would come up ; and at last the right finger would remain up alone. When this experiment was over, I have tried to draw another finger, but the finger that extended fixedly in the first experiment would come up before the proper one. When she has been lying with her eyes perfectly closed, so that two of us watching her saw the upper lid so low that it had to be forced up a good deal before the eye could be seen, and then only the white was discernible, and indeed without doing this the prominence of the cornea was evidently far above the juncture of the lids, so that vision was again unquestionably impossible,—I have laid a handkerchief four times double over her hands as they lay close together in her lap, and drawn up either at pleasure : there being thus no possibility of either sight, or of hints from currents of air, or any impression upon any one of the five senses. But whenever the eyes were left uncovered, so that, if she would, she was at liberty to see all I did, and I made the experiments upon the various parts of the face mentioned at page 208, or attempted to draw up the hands or the feet, there was the same slowness of effect and the same repetition of effect as I pointed out in vol. i., pp. 320, 422, 423, 424, (*supra*, p. 55.) For example : a previous movement which had been effected would continue to come out while a new movement was attempted, and a movement which from not coming out soon had been no longer attempted would begin just as when the eyes were covered. When I have been drawing one of her hands in one direction, and a second person (her sister for instance) in another, I have of course beaten ; if we reversed our positions, the second person would beat for a time, through the propensity to continue the previous action.

She shewed no disposition to imitate, except the condition of my hand. I grimaced or assumed attitudes in vain, however long I remained quietly before her ; but, if I opened my hand widely, by the side of her's, she very slowly and after many attempts opened her's, and kept it extended : and, if I clenched mine, she very slowly clenched her's, but she invariably opened her's more or less repeatedly first ; and even did this after more or less closing it before she finally closed it. This was from my having originally opened mine in this experiment and not clenched it, and done this very many times on that occasion, so that this first action comes out first even now, beyond the end of two years (vol. i., p. 320).

Now she imitates my condition of hand just as well when her eyes are completely covered as when uncovered : and she extends her hand in the first instance, and after attempting to close it she extends it, as repeatedly when her eyes are open as when they are covered.

Like many sleep-wakers, she disliked a loud noise and a strong light. She would frown at the former, and turn from the latter. I have a patient who knows no person's voice but mine, and hears no noise, however loud and disagreeable, made by any other person than myself, and yet is greatly annoyed by much light. The present patient's eyes always smarted while I was sending her off, and, if sleep was not soon produced, they watered very painfully : and after she awoke she always complained of uneasiness in them, and indeed they often watered as she slept.

She had occult senses,—senses which in her waking state she had not. However blindfolded, even if a large doubled cloth was thrown over her head and chest, she could readily distinguish the point of my finger upon her hand from that of any other person ; or my breath from that of any person upon her hand : and even the proximity of any other person's hand : nay, anything first held in the hand of another was disagreeable to her. My breath, touch, and anything I had touched, were agreeable and warm to her, but the breath, contact, proximity, or anything from the hand of any other person gave her the sensation of coldness.

If others stood close to her, she began to shudder ; and the proximity of several was distressingly cold to her. All this was constant at the beginning of her state ; but, after she had been in it some time, her face generally became flushed, and she would allow persons to be near her, and frowned but little, at last not at all, on my leaving her. She would bear them much better behind her high-backed chair and at her side than in front. What was very striking, a stranger could draw her almost as well as I could. Tractive passes by a stranger would draw her arms or her feet up or sideways, and draw her head and whole body over the side of the chair, she frowning all the time most angrily at the proximity of the stranger or his power to make her obey, but compelled to follow his movements. When I drew her there was no frown. When a stranger had drawn her foot outwards, she frowning all the time it followed his tractive movements, she would retract it very angrily the moment he desisted from drawing it. Any one could draw her eye-lids open, and draw her eyes from side to side and up and down. Nay, a stranger could draw her more powerfully than myself,

if his efforts were on her right side, and mine upon the left; even if he stood at some distance from her and I close to her. If he and I began drawing at the same time, he would draw her over the right side of the chair, while I was attempting to the utmost to draw her to the left. He would effect his purpose more slowly for my efforts in the opposite direction; but he invariably beat me. Every phenomenon, stiffening, contraction, &c., was more ready and more powerful upon her right side than upon her left; even the excitement of her cerebral organs is more ready in the right half of the brain. This is striking, but in harmony with common facts. We are a compound of two halves, made very similar, but often not perfectly so. Jewellers tell me that rings often are tight to the right fingers which are pleasant on the left. Cerebral physiologists continually observe the cranium to be different on the two sides. One eye is sometimes lower than the other, and the nose is sometimes awry. There may indeed be visible differences in any part of the two halves of the frame: and a difference somewhere or other is very common, if not almost universal. I have at this moment, besides the present patient, an aunt of her's, whose right arm can be stiffened far more readily than the left. I mesmerise a young lady and also a young gentleman in whom the left side is more readily stiffened and drawn; and yet these two are, like the former two, right handed.

Nothing could be more amusing than to see her obey the tractive movements of a stranger, frowning and scowling as she obeyed them, and violently withdrawing her leg, for instance, to its place as soon as he ceased to draw. Yet she never shewed resistance, although, when pulled, she made her utmost efforts to resist. A tractive movement with one finger would signify the wish of the experimenter often just as well as one with the whole hand or both hands. The result would equally ensue whether he wore gloves or not: nay, if tractive movements were made with a pencil-case, a paper-cutter, &c., she obeyed, provided care was taken to make it evident that it was moved by the experimenter. If the pencil-case, &c., was moved with a careful concealment of all motion of the hand, or an empty loose glove was employed for traction with the same care, no effect followed. It was just the same with the Okeys. The power of traction with them was intense even at a great distance. One of them has been placed with her back against a board, and I have concealed myself behind it, and put forth one hand and made tractive movements outwards near one of her hands, and her hand moved outwards: but, when afterwards I kept my hand

behind the board, and made the tractive movements with a piece of wood, &c., her hand was unaffected,—there being no reason for her to believe that any one was ordering a movement from her.

It was not the will of the stranger that irresistibly effected her obedience: but a knowledge by some occult external sense of what he was attempting. For, while I was not attending, strangers often drew her who did not believe they should be able and hoped the effect would not come: and when I have intended to make longitudinal tractive passes along the outside of her arms upwards to extend them, I have sometimes from inattention made them in her and others rather over the inside, and thus gave the idea of bending the arm; and it has bent instead of extending according to my intention.

And if a stranger willed ever so much to relax her clenched hand or bent arm by breathing on it, the hand did not relax: she having no idea what he was attempting, and his breath being intensely disagreeable to her: whereas my breath relaxed it instantly. In cases where there is not attraction to the mesmeriser nor repulsion of others, relaxation is usually induced as readily by the breath or touch of others as of the mesmeriser. When she was squeezing my hand, both the breath and touch of a stranger, even of her mother and favourite sister, only made her squeeze my hand the harder, just as the unkindness of any one makes us cleave the more to those we love. Yet they and all others could draw her hand when it was squeezing mine—knowing what they were attempting she could not refrain from obeying them—but she squeezed my hand the more, and drew it with her own, unless at moments of deeper sleep and less activity of attachment to me, and then her hand would be drawn up from mine. If, however, I made tractive passes while her hand was squeezing my other hand, it opened and rose.—If I drew, her arm for instance, in one direction, and another placed his hand near it on the opposite side, the traction was much more rapid, being thus aided by repulsion from the stranger (*supra*, p. 56).

As a further illustration of occult property in the mesmeric state, I have a patient who, in his silent sleep, with his eyes perfectly closed, and any thickness of cloth thrown over his head and chest and drawn close round him, is instantly distressed beyond a measure by a piece of gold placed upon the back of his hand after lying in the hand of another person, but not at all if it has been taken from my hand. Any one with gloves on makes the experiment, placing the

sovereign first on my hand or the hand of another at pleasure, in every succession and with as many repetitions as are thought proper. Nay, if the gold is taken off my right hand and placed upon his left, or off my left and placed upon his right, he is distressed, and shakes it off, and, if it is placed in his palm, violent spasm of the hand occurs; though he expresses no uneasiness when it is taken from my right and placed on his right, or from my left and placed upon his left. Neither temperature nor anything but occult property can explain these wonderful facts. The silliness of those people who pronounced that the Okeys were impostors, and knew what metals had been mesmerised by their warmth, moisture, &c., does indeed appear preposterous to me, now that every class of facts in those two sisters have been carefully verified by me in so many other patients.

This youth, like the present patient, can distinguish the touch of the point of my finger from that of any other person, though his eyes are always firmly closed and turned up, and however much his head is covered; and the touch of every one else makes him withdraw his hand, unless indeed they are under the influence of mesmerism, and he then is never annoyed by them. The present patient disliked the touch of others in even their mesmeric state, always frowning, but did not find their touch cold she said, in answer to our enquiries when we placed the hand of others asleep upon her; yet she could not by any possibility see whose hands touched her. Her attachment to me was only to me as her mesmeriser; since, last Sunday, June 23, for nearly three years, another person than myself tried to mesmerise her. Mr. Atkinson sent her, by pointing and looking, to sleep in ten minutes. She then smiled when he touched her hand, and frowned when I did, sight being impossible. She awoke in a few minutes suddenly, without precursory symptoms. I then sent her to sleep in one minute, and she smiled on my taking her hand; but the relation to him that had existed just before continued in some degree, for she allowed him to touch her, and was pleased, though her smile was faint and she did not grasp his hand. As soon as I put my hand upon his, while it lay upon her's, she smiled; my impression actually being conveyed through his hand. We repeated these trials again and again, with the same results invariably, vision being impossible.

I have another patient who dislikes the touch of no one, and has but a moderate attachment to me, shewing itself only by occasionally asking me to speak to her, and obeying my tractive movements towards myself rather than those of au-

other, if I and another draw her at the same time. Now if her hand is brought upon the hand of any one who is in the mesmeric state, it invariably has a tendency to adhere to this, and in exact proportion to the intensity of the other's mesmeric state; if the state is deep, I cannot tear her hand away without the greatest difficulty, and she fancies that some strong adhesive matter binds her to the other, and the sensation to her is agreeable in exact proportion to the intensity of the adhesion. Even before persons are perfectly sent off she feels this sensation and this adhesive propensity, and for some time after they are awake. The youth also is not annoyed by others for some little time after they have come out of their mesmeric state. I have placed the hand of a mesmerised patient asleep upon his, and have then awakened the other, and he has allowed the hand still to lie upon his; but, after the same length of time after which the female patient, just mentioned, no longer fancies the existence of a pleasant adhesive substance in others who have been awakened, he suddenly threw off the other's hand with great distress. In all the experiments of this kind vision was absolutely impossible.

Occasionally she would not repel another, but then she generally in this case fancied the stranger was some one she liked. She might declare that no one touched her.

Strong as the power of attraction to the mesmeriser is in the case which forms the subject of this paper, the disposition to obey is greater; for, by making tractive movements on the other side than that on which I stand, her hand held in mine, or her whole person, if I direct the passes to it, will recede from me in the direction in which I draw; and this is the invariable result in all other cases I have had of attraction to me and susceptibility of traction.

She had no susceptibility of peculiar impression from mesmerised inanimate substances,—gold, silver, nickel, water, &c. as so many have. I have made trials at all periods of treatment of her, with no result.

If the reader turns back, he will find my report of each sitting from the first not continued beyond the 29th of September, 1841. I mesmerised her almost daily up to August the 5th, and left England the next day. On my return from Lombardy at the end of October, I expected her daily, but, from the house on one side of mine and the chapel on the other being under repair and a hoard erected before each, she fancied in walking down the street that mine was under repair and I had not yet returned, so that I did not see her till the 13th of December, when I drove to Islington, and found that she had remained free from all signs of a fit

for a good three weeks after my departure, so that not only had *her fits greatly declined from the very first time I mesmerised her, but had actually ceased for a whole month.* I have no doubt this would have been an example of almost immediate cure, as it was of immediate effect, had I not discontinued to mesmerise her, and had not a dreadful mental shock completely upset her frame. But these two untoward circumstances united brought back her attacks severely at the beginning of October. A medical man was employed, who put leeches upon her temples, *a blister at the back of the neck, so long that it nearly touched in front, and three more in succession down the spine, lower and lower, each six inches long and four broad, all in one week,* and he wished this treatment to be continued for a month, and sent her in a large quantity of pills, powders, and mixtures, and forbade her beer, wine, and flesh food. The blisters could but increase her irritation, and her brain was in the highest state of moral irritation, and she declined carrying out these sharp measures as he wished ; but the moral shock expended itself, and at the end of three weeks, she was free from the fits again, and had no more up to the time of my seeing her on December 13th, when I began to mesmerise her again. She did not go off in less than fifteen minutes. I happened to enter into conversation with her mother and sisters at a short distance from her, and this so displeased her that her arms became extended and her hands clenched, and so remained, but without any more sign of a fit, for a considerable time, though the parties removed to an inner room, and I ceased to converse with them, and from the first held her by the hand. I placed a parrot on her and talked to it without increasing her signs of annoyance, though she frowned when it made a shrill noise.

So early as the 27th of August she made an effort to speak : on the 28th a still greater, and even uttered something, though too faintly for me to distinguish more than the word "Yes." She was evidently talking to herself, or some fancied person, and she smiled as she spoke. I have now no doubt the activity of her brain had so advanced that she was then in the dreamy condition which afterwards characterized her sleep-waking. But I noticed nothing more of the kind till she sat reclining in the mesmeric sleep on Sunday the 26th of December, when she suddenly said, "Do you like the Rover, father?" After a short time she spoke again, "Shall I sing the Rover, father?" After a second pause she repeated the question ; and after a third she began to sing the Rover, but got through a line only. She now paused again and then sang a whole verse, when she suddenly left off, say-

ing she could not sing ; and she was greatly dissatisfied with herself for not being able to sing it so well as she wished.

For many months I mesmerised her four times a week : she coming twice a week to my house, and I going twice a week to her mother's. She did not speak again till January the 4th : and was still so weak from what she had gone through in my absence, that this was the first day I could enable her to stand up in her mesmeric state ever so little, though she walked pretty well when awake. But on that day she suddenly said, "I think I'll sing that song that John likes ;" and I got her into conversation, and have succeeded ever since not only to make her converse but to sing.

I invariably have found her in a dream. She never knows who or where she is, what time it is, or to whom she is speaking. Though attracted to me, she never recognizes me, but mistakes me for some one whom she likes,—her father, mother, &c., but far more frequently for her favourite sister. Her conversation is perfectly rational, and as full of intelligence as in her waking state, with every power and feeling of its degree habitual to her waking state ; and she says exactly what she would say under the circumstance in which she mistakes herself to be. Whoever she fancies me to be, her conversation with me is precisely what it would be to that person. When, for instance, she considers me her sister, she tells me things and makes remarks which she would utter to none but her sister. Fancying no one present but the person she addresses, she will tell things in the presence of those whom she begs may never be informed of what she tells. Wherever she fancies herself, any impression you attempt to make upon her, if the circumstance would be impossible there, she misapprehends it. If my parrot or cockatoo makes a noise while she fancies herself at home where there is no bird, and I tell her the bird makes a noise, she will declare it not to be the noise of a bird but something else. When she fancies me her sister, she persists that mine is a female voice : and, if I speak very gruffly and pretend to be a stranger, she will laugh at me (her sister) for imitating so charming a person with my voice. She has fancied herself at home with her sister and taking tea and reading, while squeezing one of my hands in each of her's : and declared she held a cup in her right hand and a book in her left. I told her to give me the cup, still keeping my hand in her's : she replied that I would not take it. I withdrew both my hands, and she then said she had given me the cup. I replaced my hand in her left, and she said I had given her the book back after having taken it away. I withdrew

my hand, and she said there was nothing in her hand and that she had put the book in her pocket. When she was again squeezing my hands with this same fancy, I caused her to relax them by breathing, and she then said she had put both cup and book down. When imagining me her mother, and both of us at tea, her sister touched her, she instantly withdrew her hand complaining that I—her mother—had put the cold bread and butter upon it. She has fancied herself at work, putting a cord through a cape; and then declared she had the scissors in her hand. Her sleep-waking was always a beautiful display of rational dreaming: the internal activity of her faculties representing everything to her with the vividness of external impression so as to be mistaken for reality, and all external impressions being mistaken for circumstances in perfect harmony with her current of fancy.

Her fancy could be directed: her judgment led entirely by her feeling. She could be made to fancy herself with a sister or some other person she liked by my speaking to her: and with some one she disliked by another speaking to her: and the rest of the circumstances which she fancied, would all harmonize with the circumstances of the relation of herself and the favoured party. While she fancied me her sister and squeezed my hand affectionately, she repelled this very sister's touch, fancying her some one she disliked: because the touch of every other person than myself was usually disagreeable to her, and gave her a fancy that it was some one she disliked. If she fancied herself at home with none but those she loved, and any one but myself (for instance, her sister) touched her, she did not fancy any disagreeable acquaintance had touched her, this being impossible in her view, but that a cold wet towel had been put upon her.

Her fancy often changed. One moment she fancied me her sister, and then her father, and then some friend, or her sister again. She would talk to me immediately in each fresh view of persons, place, and time, exactly as she would have done to the fresh fancied person; forgetting what she had just said to me as the other imaginary person, if the time of that fancied interview had been posterior to the time of the present fancy. Otherwise she could be brought to remember. She sometimes mistook another person's *voice*, not touch, for mine, and, having fancied me her sister, continued speaking, but to the fresh person, still as her sister.

She recollected no occurrence beyond the time at which she fancied herself; and her imaginary situation always referred to something recent,—to something on which her brain

might be supposed to be active about that time. Thus she generally fancied it some period of the same day ; frequently the period of waiting for me till I was ready to receive her. Very often she fancied an immediately subsequent period—a later hour of the same day ; and would tell me (as some one she saw upon her return home) of her visit to my house, and fancy circumstances subsequent to her waking which were all likely : mention the time she left, where she went afterwards, and who was with her, &c., &c.

She never knew that her arms, &c., were drawn : and sometimes denied she was holding my hand, (fancying me of course her sister,) &c., or had anything in her hands, though she was squeezing my hands tightly,—all which was analogous to what I have mentioned in regard to a youth. She always declared of course that she was awake, and saw all she fancied,—the cup and saucer, for example, which she said she was holding. She once, fancying herself at home, begged me (her sister) to give her the newspaper ; but she did not take it, and, on my asking her, why, said she had laid it down and should not read it now. Her conversation was most amusing, full of acuteness and humour ; and her whole character was displayed, since she talked unceremoniously to those about her, and, as she fancied generally when I was addressing her, to her favourite sister. No character could be more charming ; for sincere affection, great kindness of heart, sterling integrity, and the most noble high-mindedness and independence, always shone forth. When there was a natural pause in the conversation, the sleep of the state prevailed, and her head would droop and all the signs of deep sleep come on for a short time, except that, like all others in attachment, she still grasped my hand. In almost the very deepest point of sleep the grasping continued, and the least attempt to withdraw my hand caused it instantly to be grasped the more. When the topic was very interesting to her, she would talk on very long without sleeping ; and, when she could be prevailed upon to sing, she was so excited in general as to continue singing a considerable time. When sleepiness invaded her, the sight was beautiful. It could be brought on by drawing or stiffening her : and the tendency of stiffening and traction was I found in the Okeys to cause sleep. As with them, so with her, when engaged in conversation or singing, traction was possible. In the midst of the excitement she would incline to the side of the chair, her voice grow fainter, and at last she sank far to the side, was silent, and in deep repose. No one of any intellect and feeling who saw such experiments with the Okeys, and recollects their dying notes

as the sleep increased, will ever forget them, or can ever doubt the reality of what he saw. While she was singing I often placed myself before her, and with tractive movements of the points of my fingers drew her eyes open and moved them from side to side, she still singing at first, and then dropping her head, closing her eyes and becoming silent. Her silence was rather sudden; that of the Okeys gradual. But we could bring on deep sleep instantaneously in them by one vigorous pass.

On July 10th, 1841, eleven months after I had first mesmerised her, Mr. Gardiner happened to be with me, and accidentally asked me to try to mesmerise her cerebral organs. I had never thought of doing so, and indeed had never made the attempt on any of my patients. One of my hands was in her's, but she was not holding it. I, without any remark, put the point of a finger upon Attachment, and she instantly began squeezing my hand and smiled. I removed my finger to Destructiveness, and she instantly let go my hand and withdrew her's far away from it, frowning. I repeated this many times, and the effect was invariably the same,—to my utter astonishment and delight, for I really had not supposed there would be any effect when I complied with Mr. Gardiner's wish. The result as greatly astonished me as the sleep of a patient so susceptible as to go off with one pass or two, or the traction of a limb by tractive passes, or the relaxation of a contracted part by transverse passes or by breathing, astonish a man who does all this himself, for the first time, at the desire of a mesmeriser, and sees what he has done; certainly not willing the effect, perhaps smiling at the idea of his being requested to make the attempt.

I should have mentioned that her repulsion of others was always in proportion to her attachment to me at the moment. When I was not touching her or speaking to her, and not extremely close to her, she was sometimes indifferent to others; but as soon as I took her hand she grasped it, and repelled all others forcibly. The youth, to whom I have already alluded, does not withdraw his right hand, for example, when others touch it, or when a piece of gold mesmerised by others, or by my left hand, is placed upon it, or when his own left hand touches it (for his two hands repel each other), so quickly, or forcibly, not at all perhaps for a considerable time, if his right hand is neglected by me; but the effects come instantly and forcibly if at the time my right hand is in his right hand and squeezed by it.

It chanced at the moment, that, as her anger and dislike to me had been excited and I had not touched her since, the

attachment to me had not returned strongly, and she did not repel Mr. Gardiner, but still his hand placed in her's was indifferent to her,—she took no notice of it. I put my finger upon Attachment again, supposing it would unquestionably cause her to grasp his hand. But it had the opposite effect. She withdrew her hand far from his and frowned. And this is the course the excitement of Attachment has taken ever since. The attachment was to me her mesmeriser, and it made her dislike all others the more it was excited. If she by chance liked a person and was squeezing his hand, the mesmerisation of Attachment made her quit his hand and dislike him, for the excitement of Attachment was always to me, whoever she fancied I was, and whoever mesmerised the organ, and then she squeezed my hand and smiled. I had always previously heightened her attachment to me at pleasure, by rubbing her hand or squeezing it, or talking very kindly to her, and by this same excitement made her repel others and frown if they touched her at the time: and she was rendered less repulsive of others by my avoiding everything which could excite her attachment to me. All the feelings may be excited indirectly by external impressions derived from the organs of the external senses; and again they may be excited directly by their inherent activity, and display themselves in their effect on the various organs of the frame. Up to this moment, I had been able to employ the former indirect mode only, in causing a high degree of affection to myself, and indifference to and intense dislike of others. But now I found myself possessed of a new power,—that I could excite the cerebral organs themselves directly, independently of the external senses,—heighten their inherent activity, so to speak, in a direct manner, without the conveyance of any exciting impression by the nerves of any of the five senses. I was now for the first time possessed of the power which Smellie conceived might be possessed by “a superior being so thoroughly acquainted with the human frame, so perfectly skilled in the connexion and mutual dependence which subsist between our intellect and our sensitive organs, as to be able, by titillating in various modes and directions particular combinations of nerves, to excite in the mind what ideas he may think proper. I can,” continues he, “likewise conceive the possibility of suggesting any particular idea, or species of ideas, by affecting the nerves in the same manner as those ideas affect them when excited by any other cause.” In quoting this passage I added in my letter appended to Dr. Engledue's *Address*, “By the discoveries of Gall *we* know the individual portions of the nervous system which serve for particular

ideas, and by the late progress of mesmerism we know how to excite these individual portions,—we are now, so far, those superiorly endowed beings fancied by Smellie.” We know the cerebral organs of the faculties, called by him nerves or particular branches of nerves.

The only other cerebral organs which I have ever been able to affect are Benevolence and Pride: and it is remarkable that these four, Benevolence and Attachment on the one hand, and Pride and Violence (Destructiveness) on the other, are all susceptible in every one of my patients whose cerebral organs I can mesmerise: and in two others, the rigid patients of the last number, there is no evidence of action upon any others, and in three I can excite Veneration only in addition, except that in one Combativeness and Destructiveness seem to run into each other. Music might once seem excited after touching over it for a long while: I had pointed to Benevolence and she began talking of giving money to a poor match boy; but on touching Benevolence and Music for a considerable time, she began to talk of buying her sister a new song.

Whenever I mesmerised Benevolence or Attachment she mistook me as usual for some one she loved: but when I mesmerised Pride or Violence she mistook me for some one she disliked; and when she was made proud or violent, and therefore fancied me some one she disliked, my hand felt cold to her; though she often thought something else cold, or wet and cold, was put upon her by the fancied person.

If I mesmerised Benevolence while she was repelling the hand of a stranger, she no longer mistook him for some one she disliked, but for some one she liked, and was contented with him: just as without mesmerising the organs, if I offended her by having left her a little and talked to others, she moved her hand as if to repel, though fancying me her favourite sister, and would tell me I had put something cold upon her hand, perhaps would say a wet towel, though I had not touched her hand.

The other day I mesmerised Pride and Attachment of the same side; she did not smile with affection, nor did she scowl, but was serious and cool; and on asking her if she liked me, whom she fancied to be some friend, she replied that she did and she did not, she neither liked nor disliked me. At another time she fancied I was one whom, if I am not mistaken, she thinks more about at present than her sister: she could not be so cool as to “neither like nor dislike me,” and so she then fancied two persons—one him whom she likes so much, and another whom she dislikes. This working of the circumstances was charming.

If I spoke gruffly and unkindly to her, she would take me for some person she disliked ; but if I mesmerised Affection, no unkindness of behaviour would make her fancy me another than one she loved, or make her return my unkindness.

On the 22nd of the same month, I took Mr. James Simpson, of Edinburgh, to witness these experiments. After he had been astounded, he suggested to me to attempt them without contact,—by mere pointing. I confess I had not the slightest hopes of obtaining any result. But to my inexpressible delight and surprise they all succeeded, though not with the same rapidity. No matter who stands behind her and points to the organ, the effect is the same, even in degree, as when I point. Her eyes may be covered by a handkerchief crumpled up and pressed down upon them or in any other way. Not a word need be spoken. The benevolence is shewn by a smile and a slight squeeze of the hand ; the attachment by a greater smile of delight, and her hand not only squeezes mine but presses it against her bosom : pride and violence are both shewn by the frown and the rejection of the hand and determination in repelling every attempt to take it. The tone of her voice is in perfect correspondence—gentle in the case of benevolence, most endearing in that of attachment, loud and strong in the case of pride and violence.

I observed on the 16th, about a week before I found that I could excite the cerebral organs by pointing, that the effect did not come on both sides ; that if I held both hands, while I touched over Pride, for instance, on one side only, the corresponding hand only repelled mine ; and I soon discovered that an organ on one side could be mesmerised alone, and that its state gave evidence of itself on one half only of the rest of the system. “For instance,” (I quote from my letter, p. 34,) “if I place my fingers in her *right* hand and mesmerise Attachment on her *right* side, she squeezes them and mistakes me for a dear friend ; if then I mesmerise Self-esteem on the left side, she still speaks to me kindly, and squeezes my fingers with her *right* hand as much as ever. But if I place my fingers in her *left* hand, she repels them, and speaks scornfully to me, mistaking me for some one she dislikes. If I take hold of both her hands with one of mine, I can at pleasure make her repel with both, by pointing over each organ of Self-esteem or Destructiveness ; squeeze with both by pointing over each organ of Attachment ; or repel with one and squeeze with the other, right or left, accordingly as I point over the organs of Self-esteem or Destructiveness on

the one side and that of Attachment on the other, at the same time."

This distinction of the two sides did indeed astonish me. I had forgotten that above two years before I had been able to mesmerise either half only of the brain at pleasure in Master Salmon (vol. i., p. 327), so that he could hear and see with one eye only, and support one arm only, &c. In the youth so often alluded to, I can mesmerise one half only when I please, so that he cannot open one eye, feels stupid in the corresponding half of his forehead's brain, finds one side of his jaw stiff, and has less sensation and less muscular power in that half of his frame throughout.

If I put a hand in each of her's, and some other person pointed to an opposing organ on each side, for instance to Pride on one side and Attachment on the other, she not only squeezed one of my hands and repelled the other, but would fancy me, who was speaking in the same tone of voice and saying still the same things, one person whom she liked as I spoke while pressing one of her hands, and another person whom she disliked as I spoke while pressing the other; and she would tell me as one she likes of the presence at the time of the other whom she dislikes,—as any one might touch or point with success. These results equally ensued when I pointed to one organ and another person to another.

Each feeling grows stronger and stronger the longer the organ is mesmerised, and she may be worked up into a frenzy, or to such pride as to say she looks upon me (some fancied person) as dirt, simply by continuing to point at Violence or Pride.

If it is overwhelming to see her pass from the intensity of affection to the absence of it, and to the intensity of pride or anger, or to mark the opposite transition, when the finger leaves one organ for another. The effect is amusing if the finger points over Pride or Violence while she is singing. She leaves off in silence, as the pointing is continued, or, if asked why, she declares either with scorn or anger that she will sing no more. The surest way, indeed it has never failed, of prevailing upon her to sing, is to mesmerise Attachment, and thus lead her in an indirect way to sing. However she may refuse at first, perseverance in mesmerising Attachment will induce her at last: but I never have succeeded by attempting to excite Music.

The joint influence of Attachment and Benevolence is necessarily greater; and, when Attachment has been long excited and is very strong, I have known it impossible to overcome it and to detach her hand from mine by mesmer-

ising Pride merely, but succeeded as soon as I mesmerised Pride and Violence together.

The induced state of any organ increased the longer this was mesmerised, and, after being long mesmerised, an organ continued long excited after the finger was withdrawn.

The effect was speedily removed by transverse passes over the organ, and instantly by breathing upon it; just like the effects upon other organs than the brain,—the rigid hand for instance.

It was requisite to be careful to produce no other excitement of the organs than the mesmeric, or the effects would be confused and the experiment spoiled. For instance, if others stood close at her side or in front, or I spoke much to others, Anger would be excited while I was trying to mesmerise Attachment, and Attachment and Anger would come forth in successive changes. The previous excitement of one organ will sometimes return before subsequent excitement of another takes place, just as a previous movement of the hand will be repeated; whence care must be taken to allow time for the first organ to fall into repose, or this should be secured by transverse passes or breathing. Every experiment in mesmerism requires care,—not only improper management, but the prevention of disturbing causes, which those who are ignorant of the subject and do not reflect never think of and often cannot be prevailed upon to understand. Whatever inaccuracy of result has arisen from disturbing causes, the proper result invariably comes by perseverance with pointing and the care just mentioned.

Touching is always more powerful than pointing, because all mesmeric power usually lessens with distance; and therefore the contact of an antagonist organ generally puts a stop in a very short time to the highest excitement maintained by pointing.

The thicker the hair the slower the effect; and pointing over the organs with thick gloves on the fingers prevents all effect; nor does any effect come if the parts are pointed at with anything else, as a paper-cutter, the corner of a book, &c.; but touching over them with any substance sometimes excited them. Neither can I excite them by breathing over them. I had a patient in whom this was a sure mode of exciting them; and I consequently thought I should succeed equally in her, and breathed till I was tired, but always in vain, often willing as hard as possible: but it turned out that breathing was a certain mode of instantly stupifying them, however great their excitement. Neither could I ever ex-

cite them by gazing with the utmost intensity over their situation.

The mesmeric excitement of distinct cerebral organs prolonged her sleep just as mesmeric operations on the muscles always did.

Now and then when I pointed only, the organ of the other side only was momentarily affected first: but the effect invariably died away, and the proper side became fully and permanently affected. Before the mesmeric excitement of an organ was established an antagonist organ would sometimes fall into excitement from the mere current of her thoughts, but the mesmeric influence of the finger soon rendered the first organ predominant.

The right cerebral organs were always more easily affected than the left. I have been unable to excite the left even by contact any longer, and yet the right have instantly obeyed the finger.—The point of the nose instantly affected these organs: in the Okeys and others I have often observed its power to be very great, and I may add its susceptibility in the patient.

I never observed the excitement of the organ of one side spread to that of the opposite side, in the case of centrally placed organs, as might have been expected.

On the 20th August of last year it struck me that I would try whether this case gave any countenance to Mr. Atkinson's views respecting touch,—common sensation, and voluntary muscular action being closely connected with the cerebellum. I therefore put my finger over that part of the occiput which he considers the great seat of common sensation,—low down and at a short distance from the centre. Almost instantly, to my great astonishment, she had perfect feeling in every part which I had previously always found insensible. I found also that mesmerising the organ of one side gave sensibility to the system only on the same side.

I then put the points of several fingers on the occiput rather more outwardly, and, immediately that I pressed them rather forwards and upwards, so as to give her an impulsion to rise, she did rise and was able to walk about the room without any support, a thing I never witnessed in her before. I withdrew the points of my fingers and she instantly dropped powerless. She was again seated in her chair, and I was obliged to leave the room. In my absence she made several attempts, her sister said, to rise and follow me, and at length did stand up, and fell head foremost with her forehead against

the floor. The previous circumstance of finding herself able to stand gave her probably a very strong impulse to renew the attempt, and gratify her wish to be with me; but the muscular organs were not strong enough without local artificial excitement of them to enable her to accomplish her purpose.

In a week I repeated these experiments with perfect success. By pressing on the muscular organs of one side only with the point of a finger, without attempting to make her rise, the corresponding arm grew stiff, and I could stiffen it fully and perfectly by the usual means at once, without the long perseverance which was usually required; and I could relax it by transverse passes or breathing.

She was able to sustain her arm if I raised it, as long as I pressed over the organs of muscular action of the same side; and no longer, whether I removed my fingers or only shifted their situation. It was amusing to hear her denying that her arm was up: the position being inconsistent with the dream in which she was. On this occasion also after I had touched over the muscular organs, she made attempts to rise, and rather successfully when I was not touching her; the strength of her efforts making up a little for the deficiency of muscular power. But for want of my mesmerising the organ, her power was small.

I pressed over the organs of sensibility and muscular action with the end of the thick round handle of an ivory paper cutter, in vain; but my finger instantly affected them.

I repeated these experiments with equal success in a few days. But did not try them again for three months, nor indeed mesmerise her for two months, as I went to the Pyrennees.

On December the 2nd, I went to another part of the room while she was asleep; and after a short time she got up from her chair and went a short distance towards me, but would have fallen had not her father and sister caught her. They told me she had made a similar attempt when my back was turned, a week before, when I last mesmerised her. The next time, at the end of a week, she actually ran some way across the room before she fell. All this arose I have no doubt from my having once or twice acted upon the cerebral organs of muscular action. However, as I did not act upon them again, having no time, this disposition has never shewn itself again. None but her family had witnessed the new experiments, and they had been all made by me without a remark, so that it was impossible for suggestion or imagination to have any share in the matter. They were the

result of direct local influence from without upon the portions of the brain.

The next time these organs were mesmerised was last week, when Mr. Atkinson, after I had thrown her to sleep, gave her sensibility on either side, and enabled either arm to remain elevated at pleasure, as he touched over the respective organs of either side.

I may mention that one day in last January she had a severe cold. We all know how dull our brains are in a cold. I sent her into sleep-waking in the usual time (about seven minutes), and she conversed spontaneously. But I could not mesmerise a single cerebral organ, nor could I stiffen a single muscle, or draw a single part. Mr. Rogers, the poet, had come to see her.

Three weeks ago she had lost blood on account of fulness of the head and a fall, and was very weak. I could not stiffen a single muscle or draw a single part, except the lips and nose, but I mesmerised her cerebral organs with perfect success by pointing.

The excitement of the distinct cerebral organs is a most striking circumstance. In the present patient, just as in so many others of my own, there was no knowledge of the situation of the organs to explain the matter originally. When a person knows the situation of an organ, the mere suggestion of the excitement of the faculty may be enough in the mesmeric state to induce the excitement—the patient being involuntarily set off in a particular line of thought or action, or stimulated to shew off. This suggestion of excitement proves not the existence of any organ. To touch the nose or chin might by association be equally efficient. I know a little girl who is truth itself, but who, in the mesmeric state, is so excitable that by an established association I can put her into a cheerful or a cross humor, and make her believe herself possessed of one sum of money or of another by merely touching the chair or table so many times, which number of times with the chair or table is associated by me in her mind with the fancy and feeling (vol. i., p. 230); and you may excite a person to any set of movements you please. Experiments by touch go for nothing, unless it is an absolute certainty that the patient is unacquainted with phrenology, and has no artificial associations. Experiments with touch may prove a thing, but, after they have been once made upon a patient, they prove nothing. Exhibitions which I have seen have been absolutely ridiculous. A part was

touched, and instantly some manifestation came out. Often have I seen a part touched below the cranium, where there was no organ at all. Here all was association—imagination—and you might thus establish an organ for chess, an organ for long whist, and one for short whist, an organ for dancing the *polka*, and another for the *minuet de la cour* (vol. i., p. 239).

The fact that in the most genuine cases the contact of any substance whatever over an organ may excite it, proves either that wherever an external sensation has become associated with an internal state, this sensation alone may be sufficient to excite it, or that the internal and external parts so sympathize that common external unfelt irritation spreads to the internal parts. In favour of the latter opinion it may be urged: 1. That there are patients whose heads are insensible externally, and who are certainly not conscious of having their hands touched, but in whom the contact of anything over an organ excites it, contact of the finger having originally excited it. 2. That accidental pressure even in resting the head has appeared to excite an organ. When the experiment is made by pointing, I do not see how there can be anything but mesmeric influence upon the cerebral organs. Neither the present patient nor any other of mine can be excited by pointing anything but a part of the living body. I do not see how there can be any suggestion in pointing the finger: how it can be felt. It is of the same temperature as the patient's head, which head is covered by hair; and on pointing it to any part of the neck, the most truthful patient can never tell whether you are pointing or not: and if you warm anything so that it shall be undistinguishable from the finger by temperature, of the same size and shape, and point it, no effect ensues. Besides, the effect should come at once if temperature was the cause, for this would be felt at first and not after a time. I have frequently touched over her organs for a long while with an indifferent substance with no effect; and then by mere pointing all the effects have ensued. This shews that true mesmeric influence is often required. I could sometimes stiffen the Okeys merely by clapping my hands suddenly; but usually mesmeric passes or dartings only answered. Breathing over an organ must be felt, and yet I have said that no length of breathing ever excited Pride or Affection, Anger or Benevolence, in the present patient.

As to universal explanation by the will, it is altogether absurd. I am certain I never produced any effect by my will; and very many active mesmerisers say the same of themselves. Not but that will does act in some cases. But it is only one

mode of affecting patients, and only some and those only sometimes are susceptible of its influence. In experiments of all sorts and on all parts I have willed most intensely and most perseveringly, and done nothing else, and no effect ever came. I have willed most intensely and at the same time stared at the situation of a cerebral organ or breathed two hundred times over a cerebral organ, and all in vain; whereas an accidental pointing at it has excited it. I have pointed, or made passes, or gazed, willing most intensely and perseveringly, and not willing at all but thinking of anything except the matter before me, and the effects have come as soon in the latter case as in the former. Perfect sceptics and enemies of mesmerism every day produce effects by passes, pointing, &c., against their will; and persons often produce effects without thinking of mesmerism at all. The Okeys were so susceptible in their mesmeric state, that unintentional passes of bystanders in conversation sometimes made them senseless. Nay, accidentally mesmerised substances from the hands of strangers, or water in which another had washed, would affect them powerfully.

I have often, while talking to others, removed my finger unconsciously from over one organ to another of the present patient, and been astonished to find an effect come which I had not intended; but I found the explanation on observing that the point of my finger had shifted. I once intended to mesmerise her Self-esteem on the right, but my finger without my knowledge had got over the left organ, and I wondered to see Pride manifested on the left side, till I discovered the reason. When I have told persons ignorant of phrenology the situation of any one organ and they have begun to point, no effect, or an unexpected effect, has come; and, on my looking to see how their fingers were placed, I have found these shifted to a place where there was no susceptible organ, or on another organ, or the other half of the organ.

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 situation 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.

We 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.

Will cannot explain the affections of the cerebral organs any more than of the rest of the body. Whatever holds of one, holds of the other. A sound cerebral physiologist knows that the brain follows all the same general laws with every other portion of the body, both in health and disease. It is compounded and organized differently, so as to think; just as the muscles are compounded and organized so as to contract and relax, and the glands to secrete: but it has circulation, nutrition, absorption, and is but a mass of living substance, affected by heat and cold, food and poisons, and subject to the same diseases as the rest. The facts of mesmerism regarding all other organs are all facts in regard to it. The same processes excite and calm it which excite and calm a muscle or any other organ. A fault of medical men in all ages has been not to regard the brain as an organ similar in all things to all other organs, though with a composition and organization of its own, just as is true of a muscle or the lungs or liver. (vol. i., p. 240.) If other organs can be affected by mesmerism, so we should think might the brain; and, if portions of those organs can be affected separately, as a finger of the hand, so beforehand should we presume that separate portions of the brain could be mesmerised. However, all this I urged in the Phrenological Association last year, and it was published in the last volume; and yet the greater part of the arguments have not been even alluded to by those who ascribe all to suggestion or will.

The mode in which I mesmerised was by pointing at her eyes, looking at them at the same time. Passes had much less effect upon her, and have sometimes given her great pain in the eye-balls. Once I made them at her own house, when only her mother and sister were present, and all was quiet and favourable to sleep, and yet she was not off till the end of eight and twenty minutes; while with pointing I sent her to sleep generally in four or five minutes, when no strangers were present. At my house, before strangers, she was generally from ten to twenty minutes in going off.

Breathing had little or no effect upon her in her natural state: I once breathed gently two hundred times upon her forehead, with no effect.

When mesmerism begins to affect her, her eyes grow watery and red; then the upper lid very slightly lowers, so as to give an appearance of heaviness; the lid then descends much more; her head inclines somewhat forwards, and either suddenly drops back and to one side fast asleep, or her eyelid recovers itself as well as her head, rising either fully or but partially; and probably the same thing recurs two or three times before she drops quite off, the lid and head generally rising less and less every time. They sometimes quite recover themselves. There is no quivering of the lid at any period after the lid has once lowered, the ordinary winking of the lids becoming less and less frequent.

When she drops off, the transition is fully made; she is in an instant perfectly insensible, and goes into a state, not one circumstance of which, she knows a tittle of when awake again. The profundity, however, lasts but a short time. She emerges from it to literal sleep-waking,—to a certain cerebral activity; and this activity of brain and her muscular power increase, so that she sits up, till at length she suddenly awakes. The waking, though so sudden as often to startle one, and in an instant complete, is preceded by her placing her arms together in her lap, and crossing her knees, and thus she sits leaning against the back of her chair; then she will rest her head upon her hand, this being supported by the arm of the chair; then she gapes, yawns, and stretches her arms forth, her hands being clasped together, a few times; and she talks less and less, caring less and less about the proximity of others, and with perfect indifference allows me to leave her. Her eyes, when they remain open, are more open, and converge less and less, and sometimes, but not often, they become very open, though directed to nothing. Sometimes she loses ground and relapses into deep sleep. Her attitudes of repose are beautiful, and her yawning before a company of strangers most amusing, both which she could not for very shame go through if conscious of the place. At one time there was a regular order of few or many of these actions; but they now occur with slight variations on most days, and from time to time there has been a change in them, some being added which were not at first seen, and some which were invariably seen being omitted. At one time she always made a few fruitless efforts to rise before she awoke, and almost seemed to look about. Each patient has his own phenomena of waking as well as of going to sleep; and it is common for a

change to take place at different periods in them. Some go off suddenly, others not so suddenly but that they have time to act voluntarily. I have an excellent youth who, from being always mesmerised at one end of a sofa, when he found himself going, always threw himself towards the right, where a cushion was placed on the end of the sofa for him, and yet was never aware of this on waking. A young woman, equally excellent, who is sent to sleep at the side of a book-case, though she goes off with one pass, always places her hand gently against the book-case as she goes off; and what is remarkable, one of her hands, that which is next to the side of the book-case, turns at the same moment over outwards as it lies in her lap. Persons seeing patients thus arrange their heads in dropping off, sometimes cry out "Impostor, she ought to have struck her head." They forget that when sleep is induced suddenly, patients do hit their heads, and severely, and fall down, as often happened to the Okeys when any person chose to mesmerise them without their knowledge behind their backs, while walking or standing. But the change may not be sudden; an interval may occur, very short, but sufficient to allow an instinctive action. Persons seized with fits may fall against a sharp body, or into the fire or water; but they may have time to manage their fall a little (*supra*, p. 75), and yet recollect nothing of this afterwards, it having been done so closely upon the invasion of sleep.

I never could wake her though I could accelerate her waking. The sleep lasted usually for from half an hour to an hour or two. It was common for her to place her arms side by side in her lap and cross her knees very soon after going to sleep, and awake in five or ten minutes unless I deepened her sleep:—a thing done by holding her hands, or especially by placing the points of the fingers upon her eyes. Her arms would then slowly relax, separate, and drop at her sides, and the knee which was upon the other would fall off. There is usually no surer mode of deepening sleep than to establish contact with the patient. Laying the hand upon the forehead or any other part, placing the points of the fingers on the eyes, or the tip of the nose, or the points of the fingers upon the points of his fingers, all are powerful in deepening and producing sleep. The more extensive the contact the greater in general the effect. An occult soporific power over others exists clearly in the animal frame. In the excitement of active sleep-waking, contact gradually reduces the excitement and deep sleep comes on. The Okeys in their delirious sleep-waking were often so susceptible that, if they

laid a hand upon my shoulder, or if sitting on the ground they rested their head against my leg while I was writing, they were presently lost in sleep. Generally the pointed parts of the body, as the bent knuckles and still more the tips of the fingers, the chin and still more the point of the nose, are more efficacious than an equal portion of flat surface. There may be for a time a peculiar susceptibility of a certain part. I have often known touching the point of the patient's nose with the top of my finger produce instant sleep for a period: and then have no particular effect for a period. The phenomena of this kind in the Okeys were endless, and all have presented themselves to me again and again in other cases. The absurdity of trying to explain mesmeric sleep by monotonous impression on the senses, or by fatigue or over straining, and of not seeing clearly that there are occult powers not recognized by the medical world, is glaring (*supra*, p. 53), no less so than the attempt to explain certain phenomena by currents of air and other common impressions on ordinary sense. Water, mesmerised by passes over it, and even by pointing at it, is often powerfully soporific, and produces as it did in the Okeys, instant depth of sleep in the mesmeric state.

So strong is the occult soporific power in the animal frame, that I find it sometimes impossible to wake some patients who have a propensity to grasp my hand, unless I prevent this, and even keep them at as great a distance from me as possible. The present patient could not be awakened by any means I ever adopted: my only method was to remove as far from her as she would allow me, and retire more and more accordingly as she bore my absence better: and not only this, but to keep all others as far from her as possible. At one period she was no sooner asleep than she awoke, even though my finger points were on her eyes; and required to be sent off repeatedly before the sleep acquired any depth: occasionally she would sleep for many hours.

After waking she did not feel the benefit immediately, but after some hours found herself in great strength and spirits: and slept soundly all night. It is usual for persons to sleep at night in proportion to the mesmeric sleep they have had in the day: the explanation of which is I presume that all morbid excitement is reduced. Common sleep in the day generally prevents sleep at night in proportion to its length.

When patients cannot be awakened, the best mode is to allow them to sleep longer, and then try again. I never would awaken them, however, if I had my choice, but let

them have the fullest benefit of repose, and I am sure it must be injurious to harass them as we often do to wake them. The awakening measures of course are more likely to succeed the more nearly the sleep has expended itself.

Her waking was always complete, for it was not by artificial means, but from the absolute expenditure of the sleep. When waking is forced by ordinary or mesmeric means, relapse is common; and care should always be taken that the patients be fully awakened, or sleep may overtake them after they and their mesmeriser have parted. One afternoon the mesmeric power was shewn in her falling fast asleep after I had left her completely awake, through sitting with several others very closely together round the fire, which was small, while the weather was very cold, and then not being able to wake for a considerable time. Nothing like a return of sleep ever happened on any other occasion, nor was she on any other occasion thus exposed to the joint influence of others; so that I do not doubt it was no relapse of the mesmeric state, but a fresh sleep from strong united mesmeric influence. Both she and they were taken by surprise. She could give me no instructions how to wake her, because she never knew she was asleep or in a mesmeric state, or who I was,—being satisfied she was wide awake and at her customary occupations.

I will now conclude with her cure. The return of her fits in October, three weeks after the omission of mesmerism, at the end of the first month, has been mentioned.

In the next April, 1842, while I was mesmerising her four times a week, a return of her annoyance occasioned catchings, especially in her sleep, such as she had before I first mesmerised her, but which had all ceased before I left town. These made her fear she should have a fit, and she had one in her sleep, but does not know it.

In July, she was much distressed in her feelings again, and had a fit at my house from my being obliged to leave her in the mesmeric state for an hour, and a fit at home that evening, and another in a few days. My absence in Switzerland during September and October, was followed by a renewal of her head-aches and by three fits soon after my return, and one very moderate, on the 31st of January, 1843.

I have mesmerised her two or three weeks ever since, except during my absence in the Pyrennees last September and October; which absence produced no inconvenience, as each of the former intermissions did, *and she has now been perfectly free from her disease for nearly a year and a half.*

From the first I have never given her medicine. She had required domestic aperients for years, but tells me she has taken none for the last year or two. All that I have done besides mesmerising her was to bleed her four times in the period of nearly three years on account of fulness of the head.

Conduit Street, June 1844.

VII. *Cures of various Diseases with Mesmerism by different Gentlemen.*

TO THE EDITOR OF THE ZOIST.

Sir,—I send you the following accounts of the utility of mesmerism in diseases treated not by myself. The first is written by myself: the other by the gentlemen who did the good.

I remain, yours, &c.,

London, June 26th, 1844.

JOHN ELLIOTSON.

Allow me to quote the following passage from Mrs. Romer's charming work, called the *Rhone, Darro, and Guadalquiver*:—

“Shall I not be hailed with a shout of derision when I declare, that I verily believe Petrarch to have been (all unknown to himself, and, as innocently ignorant of his powers as Molière's *Bourgeois Gentilhomme* was, who had been making prose all his life *sans s'en douter*) a most expert magnetizer? I ground my belief upon a passage in his life, which has been dwelt upon by one of his biographers as demonstrating the errors into which a romantic imagination will hurry even a mind like Petrarch's, and the fond credulity with which he made complete abnegation of his powers of reasoning whenever any chance incident occurred of a nature to corroborate his assertions of a mystical sympathy existing between himself and her to whom his affections were exclusively devoted.

“The anecdote sets forth, that, one day at Avignon, Petrarch, who was in the habit of reciting his compositions to Laura, read to her a poem, in which, under supposititious names, the history of his passion, and the misery which the inflexible virtue of its fair object had inflicted upon him, were described with a truth and pathos which left no possibility of misapprehension in the mind of his listener. Laura understood him but too well, yet she abstained from uttering any remark to that effect. When the poem was finished, a long silence ensued; during which the eyes of each were fixed upon the other with an expression of tenderness so intense that their very souls appeared to have become transfused in that absorbing glance. At that time Laura was suffering from a slight ophthalmia; and it so chanced, says the biographer, that, on the following day, her eyes were completely restored to a healthy state, while, by an extraordinary coincidence, those of Petrarch were pain-

fully attacked by the distressing malady under which she had suffered. Her lover, however, firmly believed that the force of sympathy, and, more especially, the ardent desire he had felt, while gazing upon her the preceding day, to relieve her from her sufferings, had given him the power to transfer them from her to himself; for such was his faith in the strength and purity of his love for her, that he believed it capable of performing miracles in her favour.

“Was not this miracle, however, the simple agency of animal magnetism, directed by those two most powerful engines *the eye and the will*? I have no doubt in my own mind on the subject; and I have so frequently seen magnetizers affected by the identical symptoms from which they had relieved their patients, that the circumstance of Petrarch having gained the ophthalmia of which Laura had so suddenly been cured is to me an additional and convincing proof, that the occurrence which he had fancied to be a miracle, and which his historian has attributed to the delusions of an overwrought imagination, was neither more nor less than one of those physical phenomena of which I have seen more than one example in the practice of animal magnetism, and which form the most extraordinary and perhaps inexplicable characteristics of magnetic attraction and sympathy in the human frame.”

Let those who are inclined to smile at the opinion of this accomplished lady, read the following narration.

I have just been attending a young lady for an affection of her lungs, in conjunction with Dr. Ashburner. The outer half of the white of the right eye became slightly inflamed, and grew very gradually worse for a fortnight. It then got much worse in three days, the aching being changed into sharp pains both in the eye and the temple; and the inflamed portion became of an intense and uniform red, with a palish elevation at one spot as though a pustule would form. We had been anxious to distress and weaken her as little as possible, but were now compelled to take some measure for arresting the disease, and prescribed a blister and mercurial medicine.

She was so agitated at hearing of our prescription, that neither the blister was put on nor the mercurial taken. Mr. Atkinson, being a friend who was frequently at the house, mesmerised the eye the same night, (Friday, June 21st.) In the morning I found she had for the first time during three days been free from the darting pains, had slept all night—a thing she had not done for a considerable time, and that the eye was to my view less inflamed. He mesmerised it the next night, and on Sunday she was still free from all the darting pains, and had slept all night, and the eye was decidedly better. He mesmerised it again with all the same

results, and on Monday she had lost even the aching which she suffered for a fortnight before the darting pains. On Tuesday, the last night's mesmerisation had almost dissipated the inflammation; and to-day (Wednesday) all I see is that the eye has been inflamed—there is just a vestige left. This is as decided a cure by mesmerism as ever I have witnessed. No means but mesmerism were employed; the disease was severe, and had increased up to the moment of mesmerisation; and declined immediately after the first mesmerisation, and cleared off with a rapidity which was astonishing: and the instantaneous relief of the pain was what could not have been accomplished by any other means so admirably, for the remedy, unlike others, neither caused pain, inconvenience, or weakness. If the case of diseased finger cured with mesmerism by Mr. Case, and described in my pamphlet, is considered side by side with this, we shall be convinced that mesmerism possesses remedial powers of a nature which the public does not imagine, though I believe that mesmeric records contain abundant similar facts disregarded by the profession. There was no general effect, no mesmeric state induced.

The following is from a friend whose name I am not at liberty to mention:—

“My dear Sir,—On my return to ———, I found one of my patients had been suffering much with pain in the jaw, face, and head generally.

“As soon as I had mesmerised her, she said she had been suffering from rheumatism, the consequence of cold caught three weeks before, but would be well by the end of this week.

“On Saturday she said there was a swelling on her throat, resulting from the same cause, which had been *coming* for a fortnight, but she had observed it only that morning: that it would go on increasing till Tuesday night, and then ‘*go away*,’ and she would soon be well. It was at this time distinctly visible on the left side of the throat.

“On Monday, speaking of the same thing, she spoke of its ‘*breaking*’ on Tuesday night, when I found for the first time it was of the nature of quinsy.

“From this time it rapidly increased in size, and of course produced increasing pain. I asked at what hour it would break; and she replied that depended on the time she should sleep (*mesmericè*) in the meantime: and in answer to my enquiry what this meant, she said, ‘It gathered as much in a quarter of an hour’s sleep as it would in half a day without sleep.’

“I gave her no information on the subject when awake, but on Tuesday she was aware that she had not only a sore throat, but ‘a

sore gathering. Early in the evening yesterday she slept for ten minutes, and then said it would break at half-past nine.

"She is a domestic servant; and a few minutes before the time, her mistress, who had been made acquainted with the case, took occasion to be in the kitchen. She found the patient in the utmost distress, and about to go to bed; but she found some reason for preventing this and, *at the very minute*, the girl rushed choking to a basin, and the discharge had taken place.

"She is now quite relieved, and I have no doubt will, by the end of the week, be as well as she promises.

"I suppose here could be no allegation that fancy had produced the phenomena; and I presume no one will pretend that the minute at which an invisible abscess shall discharge itself can be predicated by common sagacity."

The following is part of a second letter :—

"My family and myself were suffering so severely with influenza, that I could not invite Mr. W. to watch the case of quincy. The patient was one of my own servants, and her fellow-servant, my wife, and myself were the only witnesses.

"If you think proper to publish the case anonymously, stating either that you are not authorized to give the names, or the plain reason which I have given for withholding it, and adding whatever you think proper as to the credibility of your informant, I have not the slightest objection.

"I don't think I mentioned that although I told the patient not a word as to the nature or issue of her complaint, she said on the morning of the last day, she was almost sure she was going to have a quincy, and expressed the utmost alarm, because five years ago she had one, and was compelled to be nursed at home for nearly a month, during the latter portion of which she suffered dreadfully, and was able to take only liquid food, a drop at a time. Asleep she directed me that after the discharge she should frequently rub the external tumor, and it would be wholly dispersed by Saturday (to-day). To-day I find it has entirely disappeared, although a considerable tumor remains from the one five years ago."

The following is from Captain Valiant, through me, to the Rev. Mr. Sandby :—

"Chatham, Dec. 7th, 1843.

"Dear Sir,—I have much pleasure in complying with your request, in adding my testimony to the truth of mesmerism, and giving you a slight sketch of my success and experience therein. My acquaintance with the art commenced in the spring of the year 1840, when Mr. Wood kindly allowed me to see him mesmerise Elizabeth Okey, the celebrated and shamefully-abused patient of Dr. Elliotson. I was, as every one who has not been an eye-witness to its wonders must be, a thorough sceptic, but could not withhold my belief in the truth of mesmerism after having several times witnessed

Mr. Wood's experiments on the artless girl. I practised it however myself very little till the autumn of the following year, when meeting an old acquaintance, an experienced mesmerist, Sir Thomas Willshire, and talking the subject over, we determined to try the effects of mesmerism on a servant of mine, Catherine Cocks, aged 20, who was very ill with a pulmonary complaint that had affected her for years. Sir Thomas was the operator, and in a short time threw her into the mesmeric trance; and, by her directions in that state, continued to mesmerise her daily for a week, at the end of which time she was perfectly restored to health and strength, as she predicted the first time she was mesmerised. She is still in my service, robust and well: though the medical gentleman who had attended her for some years had, previously to the mesmeric operation, assured her parents that the girl could not survive the ensuing winter.

"I saw Sir Thomas Willshire also succeed with Mrs. Gregory, a nurse in my family. He threw her into the sleep in seven or eight minutes before a large roomful of people, merely for experiment; though she afterwards reaped some benefit from mesmerism, when, having to undergo a very severe operation on her jaw, it was performed during mesmeric trance without her suffering the slightest pain. An account of this case was published by Dr. Elliotson in the *Medical Times*, No. 144, vol. vi.

"Since that period I have myself mesmerised many persons of both sexes, and have seen others succeed with a great many more. I have also in many cases, without putting the patient to sleep, removed head-aches, tooth-aches, sore throats, and several other pains, not only in women, but in strong men, merely by manipulating the parts affected and powerfully *willing* the cure. I will give one instance of this. A young woman, Ann Bryant, who had repeatedly refused to be mesmerised (fancying I suppose with Mr. Mc Neile that it was somewhat allied to witchcraft), was afflicted with a bad face-ache, one side of which was much swollen. The agony she suffered at length induced her to beg me to see what I could do to cure her, making me promise at the same time not to put her to sleep. I made the passes up the side of the face, over her head and down the back, for some minutes without any effect. In about a quarter of an hour she declared that she felt better; and continuing the manipulations ten or fifteen minutes longer, that she was *perfectly relieved* from all pain. In a few hours, too, *the swelling quite subsided*. In this patient I have also removed head-aches and once a tooth-ache without putting her to sleep.

"I have never failed in a single case (where I had once succeeded in producing mesmeric sleep) to remove any pain with which a patient may have been afflicted. The girl, I have before mentioned, Catherine Cocks, is very susceptible of colds, particularly after getting her feet wet. On one occasion she had a severe sore throat and a swelling of the glands as large as an egg, for which her fellow-servant had rubbed in some liniment for a couple of days without doing any good. Finding the throat getting worse and that she

could scarcely swallow anything, she asked me to mesmerise her. I did so, and manipulated her throat, making the passes towards her feet. In about half an hour she said all pain had left her. I allowed her to remain in the sleep an hour and a half longer, and on awaking her she said she felt quite well. *The swelling had entirely disappeared*, and she ate a hearty supper. A few days ago I mesmerised the same woman to allay a painful swelling in her wrist, which had extended up to her elbow. She did not know the cause of the swelling, but imagined she had strained her wrist during the night. After making the passes from the elbow to the fingers for about twenty minutes, all pain had departed, and in an hour afterwards no swelling was perceptible. In March last on returning home after an absence of a month, I found Catherine laid up with a very bad cold and severe pain in the throat and chest, caught some time before by getting her feet wet. I mesmerised her, and after making the passes down the throat and chest for about an hour, she declared the pain gone. I then allowed her to sleep quietly for another hour, when, on attempting to speak, her voice was gone,—she could not even whisper. I was unable to account for this, but continued the manipulations in every manner I could think of to relieve her for an hour more, to no purpose. I then awoke her, but to my horror the voice was not forthcoming. I put her to sleep again, and after a time again awoke her. I repeated this more than once. At length when awake she made signs for some water, and on drinking a little she was enabled to whisper. I desired her to go and lie down, which she did, and in a little while she vomited fully half a pint of matter and blood, when her voice returned. The next morning I again mesmerised her for two hours, and woke her up perfectly well. I leave others better acquainted with the subject to explain this case,—I merely vouch for the facts. I have seen many beautiful developments of the functions of the phrenological organs in persons mesmerically acted upon. I had heard of, but never witnessed, mesmero-phrenology before May or June last year, when Dr. Elliotson kindly invited me to see it at his house. I was delighted with what was exhibited to me, and marking the situations of as many organs as I could remember, I returned home, and immediately put Mrs. Gregory, the nurse, into the mesmeric trance, and to my astonishment she manifested all the organs I endeavoured to elicit. A day or two afterwards I took her to Dr. Elliotson, who was much pleased with her, and who excited almost all the known organs in her head. At that time, I should mention, I knew nothing of phrenology, and I verily believe the nurse, who is a simple woman of her class, had never even heard the name before.

“In my practice of mesmerism, I have met with two curious cases which perhaps may be worth mentioning. In both of these my subjects were powerful men, brother captains in the army, whom I had repeatedly tried to mesmerise, but could only succeed in closing their eyes, without being able to put them to sleep, so that they

could not possibly open them till I demesmerised them. I could close their eyes in about two minutes, even by giving them a glass of magnetized water. I had also the power of catalepsing the limbs of one of them by making passes over them.

"I think I must now have tired your patience, but before I conclude let me tell you an anecdote that occurred to me a short time ago. A young gentleman was most strenuously abusing freemasonry, styling it great nonsense, d——d humbug, &c. I asked him how long he had been initiated? He replied, 'Thank God! I am not a mason.' 'You have probably read some work on the subject?' 'No.' 'Some mason then has explained its secrets to you?' 'No,—but it is all nonsense; I am sure it is.' The gentleman's tirade reminded me of Mr. Mc Neile's sermon against mesmerism. The reverend gentleman, on his own acknowledgment, being equally as well informed on his subject as my silly friend on freemasonry.

"I am, dear Sir, yours faithfully,

"THOMAS VALIANT."

The following is from a gentleman who, I am proud to say, was once my pupil:—

"Barnstaple, June 17th, 1844.

"Dear Sir,—Among a few things which I forgot to mention during my visit to you, is a remarkable case of recovery of speech, which was effected on a deaf and dumb girl at Ilfracombe, about ten miles from this. I have enclosed the particulars, which were inserted by an Ilfracombe gentleman in one of our papers. The case has excited great interest in the neighbourhood, and the account I have sent you may be relied on as being quite correct.

"Believe me, dear Sir,

"Yours sincerely,

"J. Elliotson, Esq., &c. &c."

"HENRY WEEKES.

*"Extraordinary Case of Recovery of Speech by Mesmerism
or Vital-magnetism.*

"To the Editor of the *North Devon Advertiser*.

"Sir,—A case of the above description has recently occurred in Ilfracombe, which, as you may readily suppose, forms the topic of conversation among all classes of society. Mr. Davey, who lectured some time ago in Barnstaple and neighbouring towns, has recently visited this place, for the purpose of displaying the astonishing phenomena of '*Vital Magnetism*,' commonly called '*Mesmerism*.' Two meetings have already been held in Mr. Nash's school-room; but, as your readers doubtless will be impatient to hear a recital of the circumstances of the case referred to above, I shall forbear to descant upon them (the lectures) previous to my satisfying their natural curiosity. It will be necessary for me here to premise that, in consequence of the violent, and in many instances *disgraceful*, opposition,

and uncourteous behaviour of many persons towards Mr. Davey, a natural wish to exonerate himself from the crime of duplicity, and intent to *humbug* the natives, has induced him to prolong his visit here, in order to bring under the influence of magnetism some three or four inhabitants of the town, between him and whom there can be no suspicion of collusion. These preparatory steps have been taken publicly in Mr. Nash's school-room, and I am warranted in saying that he has so far succeeded as to be able to announce his intention of again appearing before the public on Friday evening next, when the girl who has experienced so signal a benefit from God, through the hands of Mr. Davey, will appear on the platform.

"Since the recovery of her speech I have visited the girl at her home, and had an opportunity of questioning her mother as to the cause of her loss of speech, and the time which has elapsed since that event; I have likewise been at the house of the person where she was mesmerised, and made inquiries of those who were present when Mr. Davey operated on her; and have likewise seen Mr. Davey himself on the subject. The information, therefore, which I am about to give, you may regard as authentic, both as it regards the cause of her dumbness, as well as in some measure the 'modus operandi' made use of, which has been crowned with such signal and triumphant success.

"The girl is in her 15th year; her name *Catherine Brown*; and is the daughter of a mechanic living on Compass-hill, Ilfracombe. Her mother states that she was taken alarmingly ill in the month of October, 1841, her complaint lying in the head, side, and stomach:—at this time she presented a most deplorable picture of human wretchedness and suffering, and her screams, which were terrific, could be heard at a very considerable distance—she could never be left for a moment, as, during the absence of the attendants, she would beat her head against a wall most unmercifully, so as to leave wounds as well as bruises; she was likewise often convulsed, during which paroxysms it was as much as two could do to hold her—many medical gentlemen of the town visited her, and gave her medicine, in fact she was an object of general charity, and I believe there was not even an occasional medical visitor in the town who did not prescribe for her. After a lengthened period of duration and suffering, the violence of her complaint gradually subsided, and at length totally left her, but LEFT HER DUMB! From that period up to the hour of being mesmerised, she has never spoken a single syllable, although bribes have been offered her in order to induce her to *try* to do so: she has still continued the object of charitable visits from the gentry of the town, among whom was — Lee, Esq., Magistrate, who used to offer her a shilling to pronounce his name, but even this simple monosyllable she has never been able to articulate.

"On Wednesday, the 8th instant, she was first operated on by Mr. Davey, and thrown into a mesmeric stupor, but no other manifestation was produced which could be considered as the result of magnetism.

"The following day, Thursday, the 9th instant, she was again

subjected to mesmeric influence, when there was only a *slight moving of the tongue* to and fro, but *consciousness* was not wholly destroyed, or, in other words, she was not sufficiently under magnetic influence to be further operated on.

“Saturday the 11th she was magnetised a third time, and continued in a *comatose* state for above half an hour before the influence of *vital magnetism* began fully to exemplify itself: it was then evident that *consciousness* was *wholly destroyed*, and, of course, in a proper state to have the phrenological organs operated on, which was accordingly done, and, as the different organs were excited by the touch of the operator, they were accurately responded to by the girl. It now became time to commence operations for the attainment of the desired object—the recovery of her speech. The proper organs were therefore excited by Mr. Davey, and after the lapse of about ten minutes she was able to speak. At first her speech was slow, and she dwelt on the first letter of the word just as those persons who have an impediment in their speech, commonly known as *stammering*—thus, on pronouncing the word cat, she dwelt on the c, as c-c-c at: dog, d-d-d-og, &c., &c., and in a similar manner was her pronunciation of other monosyllables. She was then asked her name, when, dwelling on each syllable, she replied Cath-e-rine Brown. From this it was evident that her speech was improving, and a further trial elicited a quick reply, ‘Catherine Brown:’ after a short time she was demesmerised, and those who were present will not soon forget the countenance of the child, when, rising from her chair, she ran towards a little girl in the room, crying out in joyous accents ‘Oh, Mary Ann, I can speak again now!’ A fear I believe was entertained lest the faculty of speech would again leave her on being demesmerised, but the fear was groundless, and wholly dissipated, on hearing her thus address her little friend. It must have been a touching scene indeed, to have witnessed tears of gratitude and joy moisten the eyes of the beholders; and the joy of her mother must have been ecstatic when told of what had been brought about on her daughter, after an awful silence of *two years and a half* to use her own words to me, she said ‘I thought I should have fainted when I was first told of it on the quay, and I hardly know how I got home,’ (she was not present when the girl was mesmerised.) As soon as the girl got home, she called on a neighbour, Mrs. Nicholls, to inquire for her mother, but the surprise of hearing *her* speak who had been so long dumb was almost too much for the poor woman; she could not answer her directly, and almost fainted—her school mistress, Mrs. Wade, says that she has frequently seen the girl annoyed with other children, and noticed by the muscles of her face the inward workings of her mind towards them, to which she was unable to give utterance, except in the low *gutterel* sound usually made by persons in her condition.

“On Sunday she was again mesmerised, in order to remove any impediment which may arise in pronouncing very long words; in about ten minutes she was in a perfect state of *coma*, and, the proper organs being excited, she was bid to repeat after the operator a short

prayer, expressive of thankfulness to the Almighty for the restoration of her speech, which she did fluently and distinctly. Words of some length were then tried, which she pronounced without hesitation. She was then awoke by the operator, and dismissed with the injunction never to forget, morning and evening, to thank the Almighty for so signal a manifestation towards her, which she promised to attend to."

"Perhaps the following may interest you:—

"*Speech restored by Mesmerism.* A writer in the *North Devon Advertiser* says, 'Many of your readers will be gratified to know that thanks were publicly returned in the parish church of Ilfracombe on Sunday last, for the signal mercy of God towards the girl, Catherine Brown, in her restoration of speech by mesmerism, through the instrumentality of Mr. Davey, who so lately lectured here.'"—*Cheltenham Free Press*, June 15th, 1844.

VIII. *Extraction of Teeth in the Mesmeric State.*

TO THE EDITOR OF THE ZOIST.

Sir,—I send you a few more instances of extraction of teeth in the mesmeric state.

Yours, &c.

June 26th, 1844.

J. ELLIOTSON.

A mesmeric patient who in her sleep-waking has no feeling below the head, came to me one morning agonized with the pain of a decayed stump of a large double tooth. I took her to Mr. Nicholles in Bruton Street, who had so kindly removed teeth from three other patients of mine in the mesmeric state. I made one pass and she was in the mesmeric sleep. Unluckily I found that, unlike the patient whose case I have narrated at such length in this number, her gums were as perfectly sensible as her cheeks and lips. It occurred to me that possibly I might suspend their sensibility by longitudinal passes down the cheeks. I tried and succeeded to a very great extent. We were all in a hurry, and I could not encroach upon Mr. Nicholles' time sufficiently to remove the sensibility entirely: but it was presently so deadened, that the extraction of the three tight fangs, each separately, so that the affair was very tedious, was accomplished with no more pain than amounted to a sense of pressure, for which she said she cared nothing. Nor did she appear to feel except in a trifling degree what would otherwise have been most painful, and what she had always dreaded exceedingly.

I awoke her, and told her in joke that Mr. Nicholles had only stopped her tooth as she would find, and she believed me, and was greatly surprised on finding with her tongue that it had been extracted.

A tooth was extracted lately, at Cheltenham:—and the following is the letter of the dentist to Miss Wallace.

“Madam,—As you are anxious to know my opinion of the state of the young girl, at the time I extracted the fang at Mr. Lundy’s lecture, I feel much pleasure in complying with your request.

“I watched her attentively at the time Mr. Alex broke the crown off, and could not perceive the slightest movement, or alteration of the countenance; but that not being attended with *much pain*, it being a front tooth, I did not consider at all convincing; and that was the reason I volunteered to take out the fang, well knowing it to be a *most painful operation*, and would be an undeniable proof of mesmerism.

“I extracted the fang with some difficulty, and it must have been attended with *excruciating pain*, and I am fully satisfied that she did not feel the slightest *suffering*; and it is my firm belief that while she continued under the mesmeric influence, I might have taken all her teeth out, without the least inconvenience to her.

“I am, Madam,

“yours respectfully,

“15, Rodney Terrace, Cheltenham,

“GEORGE SHEW.

“April 5th, 1844.”

This benevolent and high-minded lady has also favoured me with the following:—

“Friday, 31st May, 1844.

“At a meeting at Miss Wallace’s, at the Aviary, Cheltenham, a child aged 12 years was introduced, and speedily put into the mesmeric state by Miss Wallace. It was then proposed to extract a tooth while under the mesmeric influence, and one of the temporary lateral incisors was selected for the purpose. The operation was performed by Mr. Shew. The tooth on being examined after extraction was found to have little fang attached to it, about half having been absorbed. The patient exhibited during the operation not the slightest symptom of pain, and appeared afterwards totally unconscious of its having been performed.

“S. OSBORNE GIBBES, Bart.

“RICHARD BEAMISH.

“JAMES ARMITAGE.

“E. WALLACE.

“D. HARTLEY.

“WILLIAM SMITH.

“S. D. ROBINSON, M.D.

“GEORGE SHEW.

“COLLINGS ROBINSON, M.D.”

For the following accounts I am indebted to my excellent friend Mr. Pettit, of Allsop Terrace :—

“Teeth Extraction in the Mesmeric State.

“The first was on February 27th, 1844, a young person in the family of a gentleman, No. 5, St. John’s Wood Grove, when two teeth were removed without the patient awaking, and who expressed surprise at the presence of the operator when she was demesmerised. In this case the patient was alarmed at the thought of the operation, and was not told that it would take place during *that* mesmeric sleep. Both teeth were difficult of extraction.

“The second case was on February 29th, 1844, that of a highly accomplished and literary lady, an intimate friend of the mesmeriser, at whose house it was removed.

“In about two minutes she was placed in a deep mesmeric sleep, and the tooth was removed without the least change of countenance or sign of uneasiness. Before she was demesmerised, Benevolence and Wit were acted upon, and she exhibited a most cheerful and happy expression. It was somewhat difficult to convince her that the operation had really been performed. She had suffered greatly previously, and it was discovered that an abscess had been forming at the root of the tooth.

“The third case was that of a young person (May 3rd, 1844) who was operated upon at the house of the dentist. In this instance, mesmeric influence was employed for twenty minutes before she was deemed fit for the operation. In this patient’s case, the application of the steel instruments seemed to excite disagreeable sensations; but the operation being quickly performed, it was evident that she suffered scarcely anything of the usual pain of tooth extraction; and did not awake out of the mesmeric state.

In each of these cases the Rev. J. Burns, of 3, St. John’s Wood Grove was the mesmeriser, and the dentist was Mr. H. B. T. Heath, 123, Edgware Road.”

For the following cases I am indebted again to Mr. Weekes :

“Barnstaple, April 26th.

“Dear Sir,—It may be satisfactory to you to learn the progress mesmerism has made here since I wrote you respecting the report which circulated here of your having become a ‘seceder.’ Notwithstanding a violent opposition from persons of all parties and sects, the belief in its truth and efficacy has rapidly gained ground. Two meetings at the theatre, convened by invitation and entirely composed of the educated classes, amounting each night to between two and three hundred persons, have done much to convince the rational. Nearly twenty have already been magnetized sufficiently to produce a decided phrenological manifestation, and one has astonished us with clairvoyance in the most unequivocal manner. Mr. Bridle, jun., gunsmith of this town, had a large molar tooth extracted last week, during the mesmeric sleep, in the presence of twenty witnesses. He did not exhibit the slightest movement expressive of pain, not a shade came over the countenance.

“ Miss Huxtable has been completely cured of an habitual nervous head-ache by mesmerism.

“ One or two of the ‘ ultras’ here have said that should they see a case (which they *will not*), they would not believe their own senses. I rather startled a ‘ holy’ man who had thus expressed himself by asking him if he was a *Christian*. You cannot be so, I said, for had you lived in the time of Christ, you, on witnessing the miracles, would not of course have believed *your own senses*.

“ We have had down all the numbers of *The Zoist*, and are astonished and gratified at the cases, &c.

“ I am, dear Sir,

“ Yours respectfully,

“ HENRY WEEKES.”

“ Mr. ———, jun., of Barnstaple, had suffered for some time past from a carious tooth, which, however, he had not sufficient resolution to have extracted ; but being satisfied with some of the experiments made on persons while in the mesmeric sleep, he determined to submit to the operation while under its influence. He was accordingly magnetized by Mr. Chanter, solicitor of this town ; and after being allowed to remain under the influence for about twenty minutes, Mr. Torr, surgeon, proceeded to lance the gum, and extract the tooth by one powerful wrench. The tooth was a large molar one with four fangs, and brought out with it a piece of alveolar process. During this painful operation, not a muscle of his countenance moved, and his hands rested quietly on his knees. Several persons were close to him, and carefully watched him during the operation, but did not discern the slightest appearance of sensibility. Mr. ——— was allowed to remain in the comatose state for about a quarter of an hour after the operation. On being awoke he was perfectly ignorant of the tooth having been extracted until he felt the vacant place in his mouth. About twenty respectable persons were present.

“ Miss ———, niece of Mrs. ———, of the ‘ White Hart,’ not possessing sufficient nerve to have a painful tooth extracted, applied to me to have it done during the mesmeric sleep. Accordingly, in the presence of her friends, I mesmerised her and extracted a very firm molar tooth. The particulars are so similar to those given above, that it is needless to recount them. She however on being asked immediately after the operation, if she would like to have the tooth extracted now, said smilingly that it was *out*. On being awoke she had no recollection of anything that had passed, and felt very thankful and in high spirits. What is very singular, no pain whatever has been felt since the operation by either of the above individuals.”

“ Last week Miss Huxtable of Braunton applied to me to have a tooth extracted. Having been cured of a severe nervous head-ache by mesmerism, she wished to undergo the operation during its

sleep. In about five minutes her eyes closed and I was about to proceed with the extraction of the tooth, but she interrupted me by stating that she was not asleep, and that she wished to be awake and again sent off more decidedly. Although, however, she persisted that she was not asleep, she could neither open her eyes or walk when requested, nor feel the prick of a pin.

“Being awake and remedies, she stated that she *was now* in a comatose state. The operation was performed with the same evidences of total insensibility to pain as related in the other cases. On being demesmerised, one of the party made it appear to her that the tooth was not extracted, at which she felt vexed; indeed more than five minutes elapsed before she became conscious of its loss, the discovery being made by seeing the basin behind her with bloody water in it, which induced her to put her finger in the cavity left in the mouth, exclaiming ‘Oh! it is out!’”

I have to thank two gentlemen, who were strangers to me, for the next narration:—

“148, Sloane Street, Chelsea,
“June, 1844.

“Sir,—I hear from Mr. Cooper that you wish to have the particulars of a case of mesmerism in which I was concerned, for insertion in *The Zoist*. I supply them with much pleasure, and have the honor to be,

“Sir, your obedient Servant,

“Robert C. MAY.

“To Dr. Elliotson.”

“On the 24th of last May, a young lady whom I had mesmerised on a former occasion, called at the residence of some members of my family in Sloane Street. She was suffering with tooth-ache, and was on her way to a dentist’s, to have the tooth extracted. As I happened to be present at the time, I advised her to defer the operation and let me try to relieve her, as I had been very successful in a similar case. To this she consented. I put her into the mesmeric sleep in about eight minutes, when I commenced making passes over the affected side of the face, with the intention of allaying the pain, which produced the desired effect in about two minutes. On awaking she was quite at ease. On the following day, however, she called again: the pain had returned, and she had determined on having the tooth extracted. I then advised her to have the operation performed during the mesmeric sleep, and offered my services as mesmeriser. Having agreed to this, she sat down, in order that I might try some preliminary experiments, with the view of ascertaining in what degree she could be rendered insensible to pain. On this occasion the tooth-ache left her as it did the day before, but I did not entirely succeed in making her unconscious of pain.

“The 28th was appointed for renewing our experiments. On this day we were much more successful. I found that by pressing my fingers just in front of the ear, and drawing them rather roughly along the lower jaw, in which the diseased tooth was situated, that

the part subjected to this action became gradually more and more insensible. I satisfied myself of this in the following manner:— Having learned from her that cold water applied to the tooth gave her intolerable pain, I dropped a little on it after I had made a few of the passes above mentioned. She uttered a slight exclamation of pain. I then made a few more passes, after which I repeated the experiment. This time there was no exclamation. I asked her if she felt anything? She answered “Yes; I feel it a little.” I continued the passes and tried the cold water again: she felt nothing, although I poured a tea-spoonful over the tooth.

“This was very satisfactory, but still I thought it would be better to repeat the experiment once more before we ventured on the operation, which I did on the following day. I poured cold water over the tooth and she felt no pain. I then, with my pen-knife, made two deep incisions across the gum, one on each side of the decayed tooth, still she felt nothing.

“Being now quite satisfied with the result of our experiments, the next day, the 30th, was fixed for the operation. Mr. Lintot, Dentist, of Welbeck-street, Cavendish-square, was to extract the tooth. The party present consisted of the patient, my sister, Miss E. May, Mr. Willisford, Surgeon, of Cadogan-place, who very much wished to witness the experiment, and myself. We were shewn by Mr. Lintot into a room which he had kindly set apart for our use. He then left us to attend to another patient, promising to come when we rang the bell. In exactly thirteen minutes my patient was asleep. Having assured myself of her insensibility, as on former occasions, I rang the bell for Mr. Lintot.

When he entered the room, she moved her right hand with an expression of uneasiness and complained of feeling cold. This is common with her during the mesmeric sleep, on the approach of strangers, and I knew how to remedy it, which I did by taking his (Mr. Lintot's) hand, when she immediately became calm. Every thing being in readiness, I spoke to her.

“‘Are you quite comfortable?’

“‘Yes.’

“‘Will you have your tooth taken out?’

“‘Yes.’

“‘Open your mouth then.’

“She did so. The gum was lanced. ‘Did you feel that?’

“‘No.’

“Mr. Lintot then applied the forceps. It was an anxious moment to me. I watched her face intently during the extraction of the tooth, (which operation, although performed in the most skilful manner possible, seemed to require considerable effort on the part of the operator,) but could discover no indication of pain. There was a slight frown, a knitting of the brows, expressive of annoyance at being violently disturbed, but no sign of pain.

“The instant the tooth was out, I said—

“‘Did you feel anything?’

“‘No.’

“ ‘Nothing at all?’

“ ‘No.’

“ Neither did she. Her face was quite calm, her mouth remained open, and she had quite the appearance of a person in a comfortable sleep.

“ Mr. Lintot proposed that I should immediately rouse her to wash her mouth, but I remembered reading in *The Zoist* the account of a very ingenious expedient which had been resorted to on a similar occasion. I proceeded to put it in practice. I held a basin under her mouth and touched the organ of Imitation. I then made a noise as if spitting; she did the same, and in this manner I succeeded in making her clear her mouth. This part of the proceedings was very diverting.

“ Mr. Willisford, who was rather sceptical as regards Phrenology, beckoned me out of the room and asked me to touch Wit, and then see if she would imitate me. I did so; but though she laughed heartily she made no attempt to imitate me; but on my again touching Imitation she immediately imitated my spitting.

“ When the bleeding had stopped, I allowed her to sleep quietly for about ten minutes, and then proceeded to awaken her. After a few transverse passes she opened her eyes and laughed; she then put her fingers to her mouth, and with a look of great surprise exclaimed, ‘It is out; Oh! I am very glad.’

“ I asked her if she felt any pain in the part? She replied, that she felt none at all. After this she walked to Sloane-street, without feeling the least inconvenience, nor has she felt any since—not even the slightest soreness.

“ I should have said that during the operation no one held her hands, which were resting on her lap; and Mr. Willisford, who had been attentively watching them, declared that there was not the smallest twitching of the muscles, which must have been the case had she felt pain.”

“ My dear Sir,—I was present during the extraction of ———’s tooth, while in the mesmeric sleep and watched all the circumstances with the eye of a sceptic. The case was so evidently conclusive and so full of interest, that I cannot withhold this testimony of its genuineness.

“ I am, my dear Sir, yours, faithfully,

“ F. W. WILLISFORD, Surgeon.

“ 76, Cadogan-place,

“ June 17th, 1844.

“ To Dr. Elliotson, &c. &c. &c.”

“ 69, Welbeck Street,

“ 17th June, 1844.

“ Dear Sir,—Called on by you to give my testimony as to the occurrences of the 30th ultimo, when in your presence I extracted a tooth for Miss ———, I cannot refuse to state, that none of the ordinary indications of suffering were present during the opera-

tion; and that appearances led me to suppose then, and now, that my patient was unconscious of my proceedings; but, as I was not present during the preparatory process, nor after the removal of the tooth had been effected; and confess myself utterly incompetent to form any conclusion upon this subject, you must permit me to confine my statement to the facts above related.

"I regret much that I was not advised of your intention to make this matter public, as in that case I would have endeavoured to secure the presence of individuals whose evidence, either way, would have carried more weight than that of

"Your humble Servant,

"W. LINTOT.

"R. C. May, Esq."

VIII. *Cases of Cures of different Diseases by W. J. Tubbs, Esq.
Upwell Isle, Cambridgeshire.*

True copy of part of Dr. Whitsed's note to Mr. Tubbs, written December, 5th, 1843:—

"I am glad to find you mean to relinquish your mesmeric amusements. You were deeply injuring yourself, as indeed every man does who is caught by such illusory and visionary imposture.

"The whole of the phenomena are explicable without the least alliance to magnetic operation.

"I have witnessed trials of it, and therefore speak from actual observation. I deem it not only folly, but sinful, to lend oneself to such delusion. I by no means wish to hurt your feelings, but as you have opened the subject, I feel it my duty to deal towards you with honesty and frankness.

"Yours very truly,
"J. WHITSED."

True copy of the answer sent by W. J. Tubbs to the learned Doctor.

"Dear Sir,—We are always glad to have the sympathy of our fellow man, when we feel convinced that much sympathy is properly applied, but in my case on the subject of mesmerism, I beg most respectfully to refuse it.

"You say you are glad to find I have relinquished my mesmeric amusements, that I was deeply injuring myself by it; though I feel the latter may have been the case, it is only the common result, which has and will always continue to accompany those who are bold enough to depart from the beaten track, and I would with all kind feelings, recommend you by no means to advocate anything new until such has been approved of by that society in which you more particularly move in. For my part I never once thought of giving offence, or losing the good opinion of any, but the prejudiced part of mankind; and though I might have a better chance of success by so pandering to their prejudices, I disdain such motives, and would rather take my chance in honesty, searching after science by whatever name such science may be denominated: though I may decline to practise it, I still remain a disciple.

"That you, Sir, taking the lead in, and presiding over what are called learned societies, should condemn mesmerism as an illusion, folly, and sinful, is not to me a matter of surprise; for the progress of science has

frequently met with the greatest obstacles from bodies instituted for its promotion. Reserving to myself the privilege of a free exercise of mind,

“I remain,

“Yours respectfully,

“Upwell Isle, Dec. 8th, 1843.”

“W. J. TUBBS.

Rheumatism.

Ann English, aged 28, living on the Norfolk Upwell side, was attacked with influenza about ten weeks since, leaving her with rheumatic pains and general debility: for the latter, colchicum, quinine, and the usual adjuncts were employed for a length of time with no avail. The pain in the lumbar region was excruciating, and extended down the left leg. She was at times unable to walk across the room, and frequently obliged to get a neighbour to wash for her. She was tired of taking medicine, and I equally so of administering it. I visited her day after day, and at last wished her to try what I could do for her by mesmerism.

I operated for the first time on the 8th of April, in her husband's presence. She was easily sent into the unconscious state, with her arms cataleptic. She did not hear her child (7 months old) crying, although she answered me any question I put to her; and out of the sleep did not recollect anything. Her pain was quite gone,—she got up and walked. Pulse before sleep 66, after sleep 90. She moaned much while asleep.

9th. The pain returned in two hours, and she has had a restless night, and still walks lame. In the sleep in a minute, by pointing my two fingers obliquely over the frontal bone; placed the arms in a flexed position, and requested her to keep them in that position; found them rigid and cold after inducing the mesmeric state. She awakes by blowing in the eyes.

10th. Mesmerised by my housekeeper. Pain did not return for three hours; feels better, but disturbed by the child crying for the breast. Slept an hour by pointing at the occiput, she fell asleep in a few minutes, the spine and legs rigid, unable to rise from the chair after waking her, until transverse passes are made. Pain returned in five hours, feels stronger.

12th. Operated on by my housekeeper, pain less and did not return till 3 o'clock this morning, absenting itself seven hours.

13th. Operated on by my housekeeper, (Mrs. Jerry), much the same, pain now most in the leg, and returned in six hours, but left the back.

14th. Mesmerised in the presence of Mr. George Melbourn, pain less in the legs and returned about the same time.

15th. The pain in the back returned in five hours, but lasted only a short time, left her asleep, requesting her husband to awake her in an hour's time.

16th. Mesmerised by Mrs. Jerry, pain did not return till 9 o'clock this morning, feels stronger.

17th. 18th. 19th. Not mesmerised.

20th. The pain has returned nearly as badly as ever, had but little rest the last two nights, walks lame. Operated locally, and drew the pain down the leg to the toe, and removed the pain from her back: she then produced the sleep by holding the thumbs and standing behind her looking at the vertex; she slept two hours.

22nd. Rested better; mesmerised by my standing behind her, merely holding the thumbs without looking at the head; was asleep in a few minutes.

Mesmerised daily by my housekeeper. 12th May, quite well.

Neuralgia.

Monday, April 8th, 1844, while attending an infant of Mr. Wm. Hodson, living in the colony Manea-fen, I was called in to bleed Mrs. Marreit, residing next door, whom I found with her head resting on a pillow sitting near the fire. She was of a nervous bilious temperament; and was suffering dreadfully with neuralgia of the head, the pain situated at the back part and over the eyebrows. As she had been bled on a former occasion with benefit, the basin, bandage, and towel, were all laid out for the operation. Finding her pulse only 74 and feeble, the tongue white and tremulous, the pupils dilated, I said, "You had better not lose any blood, but allow me to mesmerise you." Her husband standing by, said, "My dear, Mr. Tubbs knows best, let it be done." Accordingly I placed myself in the proper position and commenced by pointing my fingers as I now usually do. In a short time the quivering eyelids closed with a violent agitation of the whole frame, she falling on her left side with her head against a door, which had been left partly open. Her husband and others present becoming alarmed, I had to demesmerise her. The pain was still much the same and rather increased, till towards evening when she felt better. The following day I called again on Mrs. M., she expressed herself quite satisfied that mesmerism had relieved her, and now most willingly consented to my operating, which I did in the presence of Mr. Wm. Hodson, Mr. Pope, and others. I threw her this time into a deeper sleep, the jaw was rigid, the left pupil contracted and converging upwards towards the nose, the ball of the eye in violent motion. Pulse 118. Breathing

stertorous. I requested her to walk to a chair near the door. In rising she fell forwards and struck her nose *violently against the bed-post*, still it did not alter the features of the deep sleep. I now pressed (*sharply* too) with each forefinger on *Combativeness*, and felt my fingers slip over the raw surface induced by two blisters she had applied. Her legs were easily made rigid by longitudinal passes. She also shewed the attractive power for her mesmeriser and repulsion towards strangers. It took some time to demesmerise her, and whatever position she was in she would be cataleptic. She got up and walked towards the door and told us she should do, and while rubbing her eyes instantly fell asleep, and we had no power to *pull* them from her face.

10th. Mr. Hodson mesmerised her through the door without her knowledge. The pain has not returned since I operated the second time.

13th. Met Mr. Hodson at a friend's to-day the other side of Wisbech, says Mrs. Marreit is quite well, her spirits better than they have been a long time.

Mr. Hodson has mesmerised this patient many times, and can produce the sleep in the next room even while others are in conversation with her. On the 13th of May, I was at the colony, when Mr. Hodson went out and mesmerised her through the wall; on his return he catalepted the extremities, and applied a piece of burning charcoal to her hand without any indication of pain: this was in the presence of Mr. Raper, farmer of Cone, near St. Ives, and his friend, Mr. Butcher, who accompanied him. I then took the subject, and speaking to her through the epigastrium told her to get up and go to the wash tub, (she being at the tub when we asked her to be mesmerised.) She got up and felt for the soap and continued her hands in the water, always leaving off when I withdrew my mouth from the epigastrium. She then followed me through a passage into the yard, and on her return I gave her a needle and thread to sew; she tried to sew but felt fatigued. All this time the breathing was *stertorous*, as it was the first time I mesmerised her.

Acute Rheumatism.

William Strickel, aged nine years, brother to the boy I cured of paralysis, whose case is recorded in *The Zoist* for January, 1844, was the subject of rheumatism, brought on by cold. On the 27th of March I was sent for. The pulse was quick; tongue furred, but moist; the ankles swollen and red, as well as the wrist and left knee; the left arm was swollen and œdematous (which I attributed to his lying on that side).

As I had performed such a miracle upon his brother, this little fellow asked me to mesmerise him and promised to go to sleep. I very soon produced the sleep, and continued my passes for some time over the painful joints. Miss Copeman, living opposite, came in to see him, and can bear witness to the state he *was in*, and the progress and *cure* I made in the short space of four days, in her presence. I raised the extremities, which fell without any manifestation of pain. He slept an hour and could move the arm he had not been able to move for some few days. I daily operated, and on the 4th day he got up and was out of doors; and on the 6th day was enabled to join his playmates. I was at the house yesterday, (April 14th): he is quite well.

Lumbago.

John Roper, of Outrill, Norfolk, came to me on the 2nd of April, complaining of pain and weakness in the lumbar region: it comes on him about an hour after going to bed so that he is obliged to get up and walk about; he has continued so now eight nights: I operated locally and instantly relieved him.

3rd. The pain did not come on till four hours after he was in bed. I operated and removed the pain.

4th. Has had no return of pain.

5th. Quite well when I saw him to day.

Chlorosis, stated by an M. D. to be diseased Heart.

Ellen Miller, aged seventeen, living near my house, Upwell Isle, has had ill health from the age of fifteen. Catamenia appeared but twice since September, 1843: the last time in the middle of January, but scanty and pale: she has general anasarca, tumidity of the abdomen, and great œdema of the legs, tongue clean and pale, pupils greatly dilated, complains of pain and weight about the centre of the sternum as far as the scrobiculus cordis, great palpitation, hurried respiration and faintness on any exertion, bowels generally confined and great flatulence of the stomach: her nights are very restless, complains every morning of head-ache and sickness, and rejects her food: she has taken medicine the last ten weeks under the care of Mr. Garrard, has had several places but obliged to leave them owing to her ill state of health: has lived in the service of Mrs. Hawkins and Mrs. J. Feach. Last Saturday her mother went with her to Dr. Whitsed's of Wisbech, who after writing a prescription entered at the bottom *morbis cordis*. Her father and mother being tired of

her taking medicine sent for me, and at their wish I mesmerised her on Saturday evening (nine o'clock), April 13th. I had scarcely pointed my fingers when she was gone into the unconscious state; I did not feel her pulse before sending her off, but counted them ten minutes after and found them 110, feeble and jerking, and very irregular, (I was not her usual medical attendant); she slept an hour, when I returned and brought with me my friend Mr. George Melbourn; the pulse was now only 106. I awoke her in a little time by pressure outwards with my thumbs over the eye-lids, and after mesmerising a glass of water we left the house.

Sunday morning, 11 o'clock, Mr. G. Melbourn accompanied me again to see our patient; she was sitting on a chair looking deadly pale with a violent head-ache, and a handkerchief bound tightly round the head; she was the picture of misery. I requested her mother to let her go to bed, and soon put her to sleep; took her out of the sleep at 2 o'clock; previously to doing so found the pulse only 96, and fuller. At 4 o'clock, p.m. in the natural state, the pulse 106. Kept her dinner down, feels better. Half-past 9 o'clock, evening, out of the sleep; pulse 96, fuller and vibrating; has retained on her stomach everything taken to-day, less pain in the chest and palpitation of the heart; sleep induced by merely pointing; pulse, five minutes after being asleep, 86, soft and full; bowels relieved twice since my last visit; sleeps easy, to remain asleep till breakfast time to-morrow morning.

Eight o'clock Monday morning. I ordered her mother to awake her if she appeared uneasy, and from her moaning so at 7 o'clock, the mother blew into the eyes, after which she soon awoke, expressed herself refreshed and wanted her breakfast. I went in about half an hour after she had eaten a mutton chop and drank some coffee; her pulse was now only 80; tranquil, no pain in the chest, has retained every thing since first mesmerised.

Ten o'clock, a.m., pulse 100, vibrating.

Twelve o'clock, pulse 100, not so vibrating; seems uneasy in the sleep, (I put her in the sleep now to prepare her for her dinner); at half-past 1 o'clock awoke her; came smiling out, and wanted something to eat. Diet to consist of grilled mutton, beef, egg pudding, sago, and rice at will. Ten minutes after waking, her pulse 80 and not so full, but more vibrating. To have a mutton chop and remain awake till 9 o'clock, and then to be sent off for the night.

Three o'clock, p.m. Found her sitting up in bed, with much pain over the left eye-brow; pulse 110 and vibrating;

sent her to sleep and applied cold cloths to the part; her mother to awake her at half-past 6 o'clock for tea.

Four o'clock, p.m. Violent return of the pain in the head; bowels not been opened since yesterday morning; gave five grains calomel, and sent her to sleep; her mother finding her moaning awoke her at 10 o'clock; I found her much the same, she appeared more like dying than living; pulse weak, 130,—did not send her to sleep.

Ten o'clock, Tuesday morning. Feels better; bowels not opened, gave her an enema of turpentine, oil, and salt.

Four o'clock, p.m. Feels better; enema brought away a great quantity of hard fæces; sent her to sleep till tea time.

Nine o'clock, evening. Her mother awoke her in consequence of the relieving officer calling to see her (I not being surgeon to the side she lives on, he refused her her weekly pay); has not had any return of the pain in the head, and feels much better, does not wish to be sent to sleep; pulse 110, and with great heat of surface; kept everything down to-day.

17th. 9 o'clock, a.m. Has had a good natural night's rest; bowels opened early this morning, and assume a healthy appearance; pulse soft, 84; pupils not so dilated; spirits better, and countenance not so œdematous, tongue clean; introduced my finger to the os uteri with warm turpentine; intend to adopt the plan every morning. Is coming down stairs, and going into her sleep two hours before dinner.

Ten o'clock, night. No pain of the head, kept everything down, bowels opened twice, pulse 100, vibrating; sent her to sleep for the night.

Nine o'clock morning, April 18th. Slept till ten minutes past 7 o'clock; her mother awoke her; feels much better; pulse 100.

Four o'clock, p.m., is sitting up in bed cheerful; has not had any pain in the head now for three days; no return of pain in the chest; pulse 86 soft; bowels not opened since yesterday. To have an enema just before sending her to sleep for the night.

10 o'clock. Fretted much at my suggestion of the enema; I threw up a similar one to last; and an hour after went in and found it had brought away knotty evacuations: she was faint and pulse feeble, 90. I sent her to sleep for the night.

4 o'clock p.m. Complains of pain in the head. To sleep till 6 o'clock.

10 o'clock, night. Has had a purging since last visit, feels feverish; pulse 100, weak. Sent her to sleep for the night. Nothing rejected since the third time being affected.

19th. Slept till 8 o'clock, complains of pain in the back and side; no head-ache, sickness, or thirst: pulse soft, 90.

2 o'clock. Just eaten egg pudding. Sent her to sleep till 5 o'clock.

10 o'clock night. Sent her to sleep for the night.

20th. Awoke by herself this morning, pulse 100, feels better.

21st. Slept till 8 o'clock, feels better in every respect. Tranquil pulse of 80.

4 o'clock. Sitting up; been up two hours; has no faintness, palpitation, or giddiness; pulse 84; countenance more colour and not so swollen: keeps everything down.

11 o'clock. Pulse 88. Sent her to sleep, to remain asleep until I call in the morning: bowels opened once in the morning.

Diet the last few days. Coffee and bread and butter for breakfast; mutton and egg pudding for dinner; nothing after tea till next morning. There has not been any heat of surface,—the pupils are now contracted: no occasion for the enema since the 18th.

22nd. Slept till half-past 7 o'clock; pulse 84; sitting up, feels better.

10 o'clock, night. Pulse 84; complains of her legs tingling very œdematous. Sent her to sleep.

23rd. 12 o'clock. Awoke by herself; is up, cheerful and hungry; pulse 84, feeble. At 4 o'clock sent her to sleep; bowels not opened since yesterday morning.

10 o'clock. Bowels opened since noon; pulse 80. Sent her to sleep.

24th. 11 o'clock, a.m. Slept till 7 o'clock; now in a natural sleep; pulse 86, feeble; bowels relieved three times since last evening.

25th. Not mesmerised.

26th. Found her cleaning candlesticks; slept well last night; has neither ache or pain, and no sickness; bowels open, no fever, tongue red and shining; pulse, weak, 88.

Having written to Dr. Elliotson respecting the case, he says he has never seen the blood restored by mesmerism in chlorosis without giving iron, and refers me to a case of his of restoration of the voice (see *Zoist*, No. III). Accordingly I commenced with the iron to-day. 12 o'clock, she walked to my house for her medicine. I threw her into the sleep on the sofa (three others in the somnambulist state in the same room) in fifteen minutes: the pulse 90, weak. 10 o'clock, night, found her in a natural sleep; pulse full 82; made a few passes and left.

27th. Better, had a good night; bowels opened; pulse

88. Coming to my house to dine to-day, sent her to sleep till then.

28th. Mesmerised at 11 o'clock a.m., slept till half-past 1 o'clock; eat a hearty dinner; pulse, regular, 84; bowels regular. Had natural sleep each night.

29th. Mesmerised at 11 o'clock, to come out of her sleep at 1 o'clock. The iron seems to suit her; no return of head-ache, sickness, pain in the chest, or palpitations; can walk now without faintness or difficulty of breathing, swelling in face and extremities gradually subsiding.

30th. Mesmerised by Mrs. Jerry, a little colour in the cheeks.

May 1st. Was sent to sleep by me last night at 10 o'clock and slept till 8 o'clock this morning; enjoyed her breakfast, feels much stronger. Instead of my mesmerising her at her own house, she is able to walk up and be operated upon at my house. The colour is in the face, and last night she had a good deal of pain in her back; has taken the iron regularly three times a day. Diet the same.

11 o'clock. Now going into the sleep till dinner time; no need for aperient medicine; tells me she has neither ache or pain. Pulse 86.

2nd. Mesmerised at my house; slept till 7 o'clock this morning; was put to sleep at 10 o'clock last night. Her mother just from the Wisbech Union; the board will not allow, because the other medical man should attend her. No return of the catamenia; still complains of pain in the seral region.

3rd, 4th, 5th. Operated on at my house.

6th. Pulse now strong, full 86, no pain, eats heartily.

7th, 8th, 9th, 10th. Mesmerised at my house by my housekeeper. Has now a beautiful colour; bowels quite regular; eats, sleeps, and quite free from pain; pulse 84; no return of menses.

12th and 13th. Mesmerised at my house.

14th. Not operated on.

15th. Mesmerised in the presence of Mr. Culledge, surgeon, of March; is quite well, but no return of menses.

16th. Violent head-ache this morning and pain in the loins; at 10 o'clock at night catamenia returned.

17th. Pain in the head less, feels better.

18th. Mesmerised; menses continue.

19th. Not mesmerised; to take the iron only twice a day.

20th. Not mesmerised; menses about leaving.

22nd. Feels so well that she wishes to go into the fields to work.

23rd. Her father tells me she is at work five miles off, quite well.

24th. Visited her at her own house, had had her supper, and was gone to bed, went up stairs; she tells me she walks to Mr. Smith's, farmer, near Bedlam Bridge (five miles off), commences work in the field (weeding) at 8 o'clock till 1 o'clock; dines, and at work at 2 o'clock till 6 o'clock, then walks her five miles back, for 10d. per day. She works as well as any in the field; has a good pulse, neither ache or pain, can eat and sleep, her colour is quite restored, bowels quite regular.

Sunday, June 2nd, dined at my house to-day, looking remarkably well, her face rosy and sun-burnt. Tells me she has had no return of pain or sickness, sleeps well, her bowels regular. When very tired, her mother sends her to sleep by merely pointing with her fingers, and on those nights she feels better than when she has not slept through the mesmeric influence. Pulse 84, strong and full; next week expects a return of her menses.

June 12th. Was at a lecture delivered by me on mesmerism at Chatteris, quite well, no return of the catamenia, goes on with the iron twice a day.

Tic Douleureux.

Sarah Robinson, wife of a veterinary surgeon residing in this place, has suffered much from rheumatic pains of the left side of the face the most part of the winter, being obliged to have recourse to hot flannels, &c.; the attacks are most severe while the easterly winds prevail. She applied to me about three weeks since with marked tic douleureux. The pain would come on suddenly shooting in the course of the supra-orbital, and superior and inferior maxillary nerves, lasting from ten minutes to an hour, disappearing as suddenly as it came on. Knowing that she had a great objection to being mesmerised, I gave the carbonate of iron in half a drachm to two drachm doses, three times a day, with three grains of rhubarb in each dose, the bowels being constipated; she took the iron some time, but each paroxysm became more severe and lasted sometimes two hours, coming on two or three times in the course of the twenty-four hours. On the 14th of May, I was summoned to her at 1 p.m., and found her labouring under a severe paroxysm which had then lasted an hour and a half. She was resting her head against a chair with a distorted face and in the greatest agony. I now asked her to let me mesmerise her, her reply was "Anything, sir,

to *ease me.*" I produced a faintness by a few passes, her head fell back in the first sleep; she replied to my question of how the pain was, "*Better.*" I left her asleep, and on my return from the Colony at 9 o'clock at night she met me at the door, said she was quite free from pain, and believed in mesmerism; she slept three quarters of an hour. I now threw her into the sleep, and requested her to come up to my house the following morning.

15th. At 9 o'clock she made her appearance, had no return of pain; mesmerised her again, she slept an hour, rolling her head from side to side; the pulse in this case was not altered while asleep. She stated her case to Mr. Culledge, who with several other gentlemen were then seeing my mesmeric experiments. On her return home in the evening, she had a slight attack, which lasted only half an hour.

16th. Mesmerised. No return since last night.

17th. Mesmerised. No return of pain.

18th. Mesmerised by me at her house.

19th. Not mesmerised.

20th. Gone to March to see a friend; has had no return since 15th.

23rd. Had a slight return while at March, being out in the evening and cold night.

25th. Came home from March; pain returned at 12 o'clock at night, and lasted half an hour.

26th. Mesmerised daily up to the 30th.

June 3rd. Has not had a return of pain since the 25th; feels quite well.

27th. Extracted a carious tooth of the left upper maxillary, which seems to be the exciting cause of the pain returning.

*Nervous Affection of the Breast from Suckling cured by
Mesmerism.*

Ann Turner, aged 26, was confined by me on the 16th April, 1844, with her second child; her labour was natural and easy. She had milk fever, which ended in a violent pain in the left breast every time the child was applied. I was called in again on the 30th; the pain was *so severe* as to make her faint away, it pierced through under the scapula to the third and fourth dorsal vertebræ, and then down the inner part of the arm, as far as the inner condyle of the humerus, lasting from ten minutes to an hour, and then gradually abating and leaving a numbness; there was no tenderness in the breast or spine; the child had been taken

from the breast the last two days, but the pain instantly came on when she lay down, therefore she was obliged to be propped up in bed. I ordered the breast to be supported, and tried to mesmerise her; after nearly an hour's pointing, I was obliged to leave her without producing the mesmeric state.

The following day at 1 o'clock, I tried to affect her again; tired of *staring and pointing*, I was about to leave off, when I closed the lids, and pressed with each fore-finger upon the ball of the eyes, and seeing her hand drop from the table on her lap, I was struck on removing my fingers to find she had gone into the deep sleep; she soon turned pale, her hands cold, her breathing scarcely perceptible, pulse 90, the pupils contracted, but not turned upwards and inwards as I have seen them, I placed a lighted candle close to the eyes (the lid being raised) which did not stimulate the eye to action. I now pressed rather hard upon the balls of the eyes with no visible change. I left her, she awoke by herself in three hours, with stiffness of the eyes. I forgot to state that she had had a very restless night, the pain worse than the night previous.

May 2nd. The milk coagulated each time it was drawn by glasses from the breast, but to-day it *does not*. She feels a warmth in the spine and arm, which before felt benumbed and cold; still she cannot lie down without feeling the pain, but it has left the arm and she has no pain when the glass is used to remove the milk; the child continues to take the other breast.

3rd. Mesmerised by pressure on the balls of the eyes; in the unconscious state in fifteen minutes. I had the child applied to the breast while in the sleep; the little fellow sucked well; the mother had no knowledge of its having been applied; rested better and was able to lie down, feeling only a soreness.

4th. Is quite free from pain, slept well last night; after producing the sleep the child was applied to the breast.

5th. Mesmerised; slept well, no pain, child applied to the breast.

6th. Mesmerised; no return of pain, child applied. The next time I mesmerised her was in the presence of Mr. Geo. Wool, farmer, Mr. Charles Wool, and Mr. Heffer, veterinary surgeon of Downham; her child now sucks at the breast *out of the sleep*, and both mother and child are quite well. I called yesterday at the house and saw them both.

Dated the 2nd day of June, 1844.

I did not give a drop of physic in the above case.

Head-ache.

Harriet Gilbert, aged 29, living at Upwell, Norfolk, applied to me with nervous head-ache, which she had laboured under several days. I mesmerised her, and instantly she was relieved, walking home quite well. It is now six weeks since she has not had a return of the pain.

Injury of the Knee.

Rebecca Hovell, aged 18, living on Exmore Drove, in Upwell Isle, on Wednesday, April 17th, having lain down on the bed to rest herself, her mother called her to supper, and jumping off the bed in haste she injured her knee, which became instantly painful, and she walked lame to the supper-table. The following day she was obliged to make use of a brush-stick under the arm-pit for support. She remained so till Friday, when her mother came up with her in a waggon to my house; but I not being at home, she returned, and continued much the same till Sunday (21st), when I called upon her. She was in bed with the knee flexed, the limb painful and knee swollen: the slightest pressure on the limb caused pain. After only a few passes over the painful part, a twitching of the patella was visible. I now continued mesmerising the limb for ten minutes, and convulsed the limb: I breathed upon it and instantly it remained quiet. I now stood at a distance, and by only pointing it instantly twitched. I then made transverse passes, and the knee fell. I said, "I think you can get up and walk; try and do so." She got up and walked out of doors without any pain.

As I was attending for Mr. Garrard, the other surgeon, and his servant driving me, and knowing his master was a sceptic, I made the girl walk to the gig and state the circumstances to him.

On the following day I met Mr. Leeder (a highly respectable farmer living near this poor girl, whose parents work on the farm) at the house, and operated on the limb, and in his presence produced the same effects. There has not been any return of her lameness.

I afterwards attended her for an inflammatory attack on the chest. Called to see her to-day, May 2nd; is quite well, and is also cured of tarsal inflammation: the eyelashes are gone: she had been afflicted with conjunctival inflammation for months. I mesmerised her to-day; there is not the slightest appearance of redness of the tarsus. Given up seeing her.

May 20th. This week she came up to be mesmerised again, as the tarsal inflammation has returned.

Melancholia.

Elizabeth Flag, aged 35, living at Friday Bridge, near Wisbech, about four years since had a premature labour, from which she was confined to her bed twenty-one weeks. Daily during that period had menorrhagia; been attended by Mr. Lilley and then by Messrs. Wallis, surgeons of Wisbech, but she was not better until she went to consult an M.D. of Wisbech. It was three weeks before the hemorrhage was stopped; her catamenia have ever since been scanty and irregular. She has felt low-spirited for some time; and in consequence of a cousin hanging herself on the 3rd of April, and her being present when the cousin was cut down,* she became so affected, that she was unable to sleep at nights, frequently getting up and disturbing the neighbours. She could not be prevailed upon to eat any food, but was fretting night and day, constantly seeing before her her cousin hanging. Daily her mind seemed more disturbed. At last a neighbour told her to come up to me to be mesmerised, (it having been stated by a patient who resides in that neighbourhood, and who daily attends here to be mesmerised, that I could have prevented her cousin from committing suicide if *she had been mesmerised.*)

On the 14th she applied to me, and said, "Sir, I am come up for you to cure me of my mind, or I shall make away with myself. I have felt as if I must do it, and have

* Ann Murphy, aged 33; light hair, florid countenance, tall, rather stout, long neck. Been married about eleven years; has not had any family. For the last year and a half her manners have been eccentric; never talkative, generally preferred being by herself. She was a Baptist and regularly attended chapel. Had books from the preacher to read, and of late one in particular was lent her about the devil, and how sinful it was to be his friend, and how we ought to serve God and shun the former. On the Thursday previous to her committing suicide she attended a missionary meeting in Wisbech, and on her return with her husband, on arriving at Goshen Lane, she said, "John dont you see the devil standing there? Cant you hear something rattle? My gown seems as if there were chains making a noise." The following day she appeared very wretched, but was always cheerful in her husband's presence. On the morning she hung herself, she had risen as usual. Her husband went to work, and returned at five p.m., bringing some beer for her from the public house on his way home. At one o'clock she was walking in her garden, and seeing a bird picking up some seed, said, "you pretty bird, you are picking up this seed that I should pick up, but never shall." She shortly after this must have locked the front door and put the key into her pocket, and was never more seen after, until Mrs. Robinson (a neighbour whom she was much attached to), finding the front door locked, went to the back door which was also locked, as well as the window blocked up, which being unusual, she instantly gave alarm. On breaking open the door, the poor woman was found hanging behind the door quite dead. She was not destitute, having a good house, food and money. Her husband is a pensioner, receiving 9d. per day. She was *not fond* of children. She was living at Friday Bridge, near Wisbech.

twice got up with the intention of destroying myself; and then when I have collected my thoughts, I have fretted to think I should do so, when I fell melancholy: I felt dizzy and an aching all over. (I do not accustom myself to take laudanum). Present state, — dark hair; emaciated and gloomy countenance; pulse weak and thready, 96. I took her into the dining room, and by pointing my fingers produced the sleep in about twenty minutes. She slept half an hour and awoke. I made passes over the head and face, and she slept until I returned from seeing a patient, which must have been nearly an hour.

15th. She was sent to sleep in the presence of Mr. Culledge, surgeon of March, and other gentlemen, who were seeing my cases: she stated her case to Mr. Culledge,—says she slept better last night.

16th. Mesmerised; asleep an hour; feels better.

17th. As she did not come at her time, I took my horse and rode down, and affected her at her own house. Left her asleep, ordering a neighbour to awake her.

18th. Went again to her house and operated: is certainly better; has eaten her dinner and enjoyed it; slept well last night.

20th. Could not get up to day.

22nd. Mesmerised by my housekeeper; is much better: cheerful.

24th. Mesmerised by my housekeeper; slept two hours.

28th. Mesmerised by me; slept five hours.

She is so much better; I do not think it needful to go on operating: her spirits cheerful: has no dread of committing suicide.

After-labour in the Mesmeric State.

Mrs. Green (the patient recorded in *The Zoist*, who had been the subject of sore throats for years) was delivered last week, and on my arrival the child was born, but the cord not separated, and the woman in attendance found it difficult to do so in consequence of its shortness. Having separated the umbilical cord I found partial hour-glass contraction of the uterus. I pointed to the eyes, and when in the mesmeric state introduced my hand and separated the placenta, which was firmly adherent to the fundus uteri. On my breathing on the eyes she had no recollection of my having removed the placenta. She is going on remarkably well. This woman had always been under the necessity of taking opiates, but this time her nurse or myself quiet her by the mesmeric sleep.

X. Cases of Mesmeric Clairvoyance and Sympathy of Feeling.
By Dr. ENGLEBUE.

TO THE EDITOR OF THE ZOIST.

Sir,—I beg to forward the following cases for insertion in your journal. After the very minute and interesting reports of cases which Dr. Elliotson has published, it will be unnecessary for me to detail all the phenomena which the cases presented: I am only anxious to direct attention to a few experiments, illustrating extraordinary and inexplicable phenomena, and some of which I have no doubt will be familiar to those who are engaged in mesmeric investigations.

J. W., aged 18, had suffered from epilepsy for eleven years. The attacks were severe, and on several occasions injuries had been inflicted. This patient had been under the care of several medical gentlemen, and had passed through the usual course of treatment, but without benefit.

I mesmerised her on four consecutive nights for one hour and a quarter each night, but without the least effect. On the fifth night I requested her to take the hand of her sister, and I commenced mesmerising the latter. In twenty minutes my first patient was entranced, but no effect was produced on the sister. She was awaked with some difficulty. From this period, the time occupied in producing the sleep diminished daily, till, in about three weeks, five or ten seconds were sufficient. I continued to mesmerise her almost daily for eighteen months, and with a most marked effect. There was a great improvement in the general health; the number of fits diminished from an average of from forty to fifty every month, to three or two, and once she passed through the month without a fit. The following are the experiments referred to.

In a drawing-room containing forty persons, this experiment was performed, and I select and relate it here because it was not pre-arranged. After the patient had been entranced, a gentleman requested to speak to me at the other end of the room. He engaged me in conversation, and whilst I was standing with my hands behind me, one of his companions suddenly pushed the point of a penknife into my thumb. Immediately the patient cried out, and rubbed the exact spot on her own hand which had been injured in mine.

Another gentleman requested me to accompany him into the library, which adjoined the drawing-room. He closed the doors, and then said, "I wish to tickle your ear with the end

of a pen." I requested him not to do so for a few minutes, for I have almost always noticed that if experiments are performed in too rapid succession, the expected result does not take place; nay more, I have frequently noticed that if experiments are too much crowded together, several minutes may elapse and the experiment be considered a failure, but after all the expected result may come out. My right ear was tickled for one minute. We then entered the drawing-room, and found the patient rubbing her left ear upon her shoulder, and shuddering in the same manner that I had, and as every person does when the same stimulus is applied. Will it be believed that this experiment was considered a failure by the originator, because the patient did not exhibit sympathetic sensation in the right ear? This is merely another instance of the ignorance displayed by parties pretending to investigate this subject. The individual was evidently a student of the Johnsonian school,—“I cannot understand, therefore I will not believe my own senses!”

When my hair was combed in another room, my patient expressed great dissatisfaction, and complained that somebody was teasing her and pulling her hair.

When I used a toothpick, she picked her teeth with a pin, and generally she did this on the same side and inserted the pin between the same two teeth that I did. This, however, was not invariable.

Sometimes the precision with which she named the various articles I was eating was quite extraordinary. At other times it was the reverse. At one period, suddenly, for several consecutive days, she failed at every attempt. This has frequently occurred since, but after the closest investigation I am not able to furnish the least explanation. She was not out of health; in fact both in the trance and out of the trance she presented precisely the same appearance, and with this exception, manifested the same phenomena. I am aware that this must accord with the observations of others,—all agree that a patient may be particularly acute at one period and at another very dull. With regard to the higher phenomena of clairvoyance, this is constantly the case. These are difficulties. These apparent anomalies are part and parcel of the science, and are always seized with avidity by the sciolists, who fancy that they know everything, but who in their attempts to shew their *knowledge*, proclaim that they know nothing.

I shall not attempt to detail the innumerable experiments which I have performed, but merely record the following. A gentleman, who had never witnessed any mesmeric experi-

ments, proposed the following course. He drew up a list containing the names of twelve articles of diet. He then pointed with his finger to the name of a particular article. I commenced eating, and immediately my patient performed the processes of mastication and deglutition, and evidently relished the taste very much. I then asked her what she was eating. She replied, "Fig." This was correct, and she was equally correct in seven other experiments. On this day she did not once fail.

There is a curious modification of this experiment which I have not seen noticed elsewhere. The patient while in the trance is requested to eat an apple—an orange—a fig, or any other article of diet; and when she has half eaten it and is evidently enjoying the flavour, I commence eating a mint drop—a ginger lozenge—some cayenne pepper—salt, or some equally pungent article. Immediately she rejects what she is eating, expresses great dissatisfaction, declares that her mouth is burning, and that she will not eat anything more. I consider this result most extraordinary, because the sympathetic taste clearly overpowers the real taste of the patient; and to those present at the experiment, is a most manifest and convincing proof of that peculiar and inexplicable relationship existing between the mesmeriser and the mesmerisee.

On two occasions I have left this patient in the trance, visited London and remained absent two days. On my return she was still asleep, but exhibited signs of restlessness and wished to be awaked.

The other case, is that of a young lady who manifested almost all the phenomena above detailed, and on whom I performed, in August 1842, *without her knowledge*, the operation of dividing the ham-string muscles for contraction of the knee-joint. I shall confine my narrative to the details of experiments differing from those in the previous case.

On one occasion, my patient being in bed and in the trance, I retired to a table at the other end of the room for the purpose of writing, when her sister directed my attention to her movements. She was writing with her finger on the sheet of the bed and apparently following every motion of my hand. She made a full stop, crossed the letters, &c. I placed a piece of paper under her hand and gave her a pencil, and although she ceased moving the pencil at the end of a word when I did, still the writing was not intelligible,—but there were the same number of divisions in a line; and the same number of stops, &c.

I went down stairs and to the opposite side of the house,

but without mentioning my intention to the attendants. I then asked a question, moving my lips but without articulating. When I returned to the room, I was told that she had distinctly uttered the monosyllable, "No."

I requested her sister to give me a piece of paper with some large letters printed upon it, but to give it to me folded up. I placed it across her forehead and quite out of the line of vision,—she read, "The Evening Mail, February 1842." When I looked at the paper, it was "The Evening Mail, February 11, 1842."

This patient had been confined to bed for eighteen months, when the following experiment was performed. The house of a relation who lived fourteen miles off was broken into and several articles stolen. This was not communicated to her, but I received a note mentioning the circumstance, not however detailing any of the particulars. When I entranced her, I directed her to go to the house and to ascertain what the family was about. After a few minutes her countenance changed its colour, and she exclaimed, "Why ——— has been robbed. The door of the house has been cut. The desk has been moved, and all the papers thrown about. (They were carried into the meadow.) He has lost six pounds. (This was quite true; at first it was supposed that only four or five pounds had been taken, but a subsequent investigation proved that there must have been six pounds in the desk.) I know who did it. It was ——— and ———; they used a carpenter's tool. It was done on Monday night, when the wind was so high that they could not be heard. (The robbers broke into an out-house and obtained a centre-bit, and cut through the door-panel with it.) Why they gave old Peter something in some food that he should not bark. P——— gave it to him. (The terrier dog, Peter, was dull and stupid for two or three days from the effects of the drug which had been given to him.) Why, how foolish! What are they doing to the doors,—they are putting bits of iron all over them. (The back doors of the house were then being nailed to prevent the application of the centre-bit again.)"

On another occasion I was told that something important had occurred at the same house. I entranced her and sent her to look. After a little time she said, "Why one of ——— sheep has been killed. It was killed in the front of the house by two men,—there were four, only two went to the house and two stood by the lawn-gate. They would have killed some pigs but they heard the great gates. ——— is so distressed because he has lost his best sheep." After a considerable interval, "Well, I declare, if he has not sent down

for me to find out if I can. I hope I shall. And they sent for you ; and ——— is here to take back word. (Quite true). Why it is the sheep ——— offered £100 for. The idea of their not telling me, as if I should not know ! One held the sheep whilst the other killed it with a knife. They took away part of the side : they left part at the barn and part on the lawn. O ! they had a lantern and looked it out, for they know about animals, and knew it would distress him so to kill that sheep." (The sheep was divided and distributed as she said).

Much more was said, but this I consider sufficient to prove the peculiar and extraordinary nature of these experiments.

I am, Sir,

Your obedient servant,

W. C. ENGLEDDUE, M.D.

Southsea, March 4th, 1844.

XI. *The Medical Journals and Medical Men.*

SINCE the proceedings at University College in 1839, when the Professor of the Practice of Medicine acted like a philosopher, and his coadjutors, with one or two exceptions, proclaimed themselves to be the tools of a faction and the slaves of the ignorant and superstitious, we have watched with varied feelings of contempt and pity the proceedings of medical men and their literary organs, the medical journals. For six years the startling and inexplicable facts published by Dr. Elliotson and his determined band of truth-seekers, have been unnoticed by some of these journals—by others they have been denounced as impositions—the chroniclers called fools and knaves, and the patients hysterical girls, requiring the occasional application of the birch to cure their depraved sensations and to remove their mendacious qualifications. Sad indeed have been our reflections after reading the numerous periodicals, containing proofs of our ignorance regarding some of the most distressing and formidable diseases to which our race is subjected, to find the very next page blotted with ill-timed wit, and sometimes with the grossest scurrility, intended to lower the character of scientific investigations, and to stop for a time the further investigation of a great truth—a truth which would remove some of the evils so constantly deplored.

It is just five years since the journal which is presumed to have the largest circulation, condescended to notice our

science ; we mean, the *British and Foreign Medical Review*. And at that time how was the task accomplished ? A subject confessedly difficult required some notice. For many years it had been the cause of lengthened discussions, during which passion instead of reason, and preconceived fancies instead of calm and philosophic research, were the dominant manifestations. The editor of that journal knowing the feeling of the profession, and being profoundly ignorant of the science, inserted an article much more calculated to damage truth and to prevent research, than to awaken enquiry and to establish facts. The profession required enlightenment ; surely it was of the first importance for the editor to be convinced by personal investigation of the truth or falsehood of the statements advanced. We are almost ashamed to make this remark, but we are compelled, because we have to record the fact that Dr. Forbes knew nothing about the subject, and that the gentleman who wrote the article, spiced to suit the palate of the profession, had never witnessed an experiment ! Yes, such an article was concocted and inserted in the *British and Foreign Medical Review* for April, 1839, and the editor of that journal, and the author of that article, were both unacquainted with the science of mesmerism. From that period to the present not a word has been inserted ; and as far as this journal is concerned, the profession might have remained uninformed of our progress.

The first sentences of the article alluded to read thus :—

“The empire of medicine has just passed through one of those unaccountable paroxysms of credulity to which, from time to time, it seems ever to have been subject. Circumstances so plainly suspicious, and doctrines so obviously wild, that they seem only to require to be presented to any reasonable mind to be detected and rejected, are found after certain or uncertain intervals to excite the feelings and to mislead the judgment of a very considerable proportion of the profession.”

So that the editor and his literary coadjutor, both uninitiated, could inform the profession that a medical revolution had taken place, but there they stopped. They gave a history of Mesmer and his numerous disciples—they reprinted all those passages in the various publications in French and German which they imagined would suit their purpose, but we look in vain for the details of a single experiment made by themselves—the record of a single fact observed by themselves,—or an attempt to write a sentence in a truly philosophic spirit. They wrote as if mesmerism had been proved to be a bugbear—as if the ink from their pens could prevent the further investigation of natural facts. Dr. Forbes became

Wakley *secundus*, (Dr. Forbes must forgive us, but he selected his own company;) he quoted from Wakley's ridiculous and mendacious report, and upon this information denounced a science, and proclaimed to the profession that the empire of medicine had been shaken to its foundation, but that it would pass through the convulsion without injury; for, said the writer,—

“Nevertheless 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.* The fashionable crowd flock to a new *prima donna* or to a watering-place doctor; and the half-converted physicians and surgeons never mention the subject more; for, although the folly will rise again, it will scarcely be in their time.”

Prophet Forbes! How stands the fact? The world is round, most true; the few short months have passed, but each succeeding month has demonstrated more clearly that the facts of 1839 are still facts in 1844, that the men who advanced them at that period were truth-seekers and truth-speakers, and that the men who denounced them were, and are still, deceivers and false prophets. The world is round, most true; but there is another truism much more applicable to our present purpose, and it is this,—

“The whirligig of time brings about its revenges.”

And assuredly “the few short months” which you prognosticated were to expose the delusions of mesmerists, have displayed, in the most manifest and complete manner, the impropriety, the dishonesty, and the utter worthlessness of your opinions.

But Dr. Forbes may say, “Was I not compelled to make use of published evidence?” No, we say you were not. The investigation of this interesting science requires no expensive apparatus, no outlay of capital, no previous lengthened education, but the inmates of your own household would furnish you with a case; and if your time is fully occupied, surely some judicious friend might have been requested to pursue the subject under your own superintendence, and thus furnish you with evidence for publication in your journal. We suggest this as the course you should have pursued, and even now, as the course you should pursue, if you are anxious to obtain the character of a just and scientific investigator. To take the evidence of another, whose qualifications you do not know, regarding the inexplicable phenomena presented by all

mesmeric cases, is as irrational as if you were to prescribe for a patient labouring under some internal and ill-understood disease, without the benefit of a consultation. The Brahmin crushed the microscope which developed to him natural facts. You, like the Brahmin, influenced by the same cause—ignorance,—attempted to crush men who were devoting their attention to natural phenomena, and developing truths, *which in some jesuitical article you will soon be compelled to acknowledge.**

We must quote a few more passages from this article, because we know that many of our readers never see the medical periodicals, and because we think it right to place them in possession of the difficulties with which those medical men have had to contend, who have declared the truth in defiance of the ignorant and the selfish.

“There must surely be a sufficient number of persons of *sane mind* in the profession, who have thought as we have thought, to exempt us from the suspicion of affecting wisdom after the fact, when we say that, from the first dawn of these *diverting but degrading scenes* to the last, from the first burst of blank surprise in the good unscientific public of this country, through all the phases of *advancing credulity* among the more scientific, down to the *last complete and melancholy explosion*, we have never varied from a most hearty, entire, and unconcealed disbelief of very nearly all the phenomena exhibited by all the patients, and related by all the practitioners without exception.”

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

“Considering the high sanction which even a temporary belief in the powers of animal magnetism has obtained in this country, we look upon its recent rise and progress, and **ITS ABRUPT AND SHAMEFUL FALL**, as powerfully calculated to degrade a profession which is certainly, for other reasons, *not rising in public estimation.*”

* Our readers will not be astonished to read the following anecdote, and which we remember hearing in 1842, just *three years* after the publication of the article in the Review. A gentleman who was on intimate terms with Dr. Forbes, and who resided in the country, commenced the investigation of mesmerism, and after convincing himself of the truth of the science, wrote to Dr. Forbes to inform him of the fact, and to offer to exhibit to him several cases. For this purpose he offered to take him, if he could spare the time, to three separate towns, to witness the experiments of three different mesmerisers. *Two letters were written in a fortnight, but no answer was received.* The priests would not look through Galileo’s telescope lest they should see the moons of Jupiter!!

“ To devote an article to the consideration of animal magnetism, now that the English practitioners are one and all ashamed of its name, would be a work of supererogation, if the delusion, unabashed, were not yet parading itself over some parts of the continent; (!)—and if its return to these shores, and to our own hospitals and colleges, at any future period, were quite out of the question. But if we can quicken *its decline* where it now reigns in the hearts of nervous proselytes and *dreaming physicians*, or, can assist in forming a barrier against a probable revisitation of it, we shall not think the otherwise more than due attention we have given to the wild productions which treat of it, entirely thrown away.”

“ The cool effrontery and undoubted skill of some of the magnetizers, and the *bonhomie* of others; the subjugation of the bodies and souls of the magnetized; the puzzled attitude of learned societies; the *vain authority of the police*, and the gradual dissipation of the whole subject again and again from the public mind, magnetizers and magnetizees disappearing like the actors in a play, are of a nature highly to *amuse*, and not a little to instruct, all those who love to regard human beings (who advance high claims to the profession of reason), in various points of view.”

“ We need not we presume, dwell on the experiments by which Mr. Wakley proved (!) that the *pretended* magnetic phenomena observed in the Okeys were developed by these girls at will, or at any rate were not the result of any mesmeric influence or agent, but occurred as well without as with the manipulations which are supposed to communicate the latter.”

Such was Dr. Forbes in 1839!—such is Dr. Forbes in 1844! Hail! prophet and physician of the 19th century! You thought that, by means of the power you possessed in your editorial capacity, you could arrest the progress of science and bury in oblivion the exertions of a medical brother, one, to whom you are indebted for many of the appliances you are daily and hourly using. You fancied that the separate publication at a low rate* of your “*melancholy explosion*” would enlighten the public on this interesting question, and thus proclaim to all who could read that “*the dreaming physician*” was in his dotage. You knew that you did not possess the qualifications to enable you to give the necessary information—you knew that you were afraid to witness an experiment, and yet you dared to prostitute the little power you possessed, and to publish to the world that you, the editor of the leading medical journal, denounced mesmeric investigations, and considered the experiments at University College “*diverting but degrading scenes*.” Can we add anything to paint in colours of a deeper dye our detestation of such a course of conduct? We could enlarge on the moral qualifications which

* It was published in a separate form, price 6d.

we consider essential for the individual who occupies the editorial chair, and we could then, from the evidence before us, indicate how very seriously Dr. Forbes has departed from such a standard. We must, however, leave our readers to form their own conclusions, and hasten to the consideration of the great exertions of another physician in the cause of truth.

Dr. J. Johnson is the editor of the *Medico-Chirurgical Review*. It is a quarterly journal and ranks next in importance. Dr. Johnson has rendered himself somewhat notorious, having declared on the 22nd day of November, 1842, that in the examination of mesmeric experiments "*he would not believe the evidence of his own senses.*" Beattie, in his essay *On the pursuit of Truth* says, "A human creature born with a propensity to disbelieve his own senses, would be as helpless as if he wanted them. After ages of being he would remain as destitute of knowledge and experience as when he began to be." Unhappy Dr. Johnson! You are truly in a lamentable position. Perhaps our readers will agree with us, that in the consideration of mesmeric experiments, it is a matter of very little importance what opinions Dr. Johnson entertains. However, we are anxious to preserve a few of the elegant selections from this journal.

"A marriage extraordinary has lately taken place between phrenology and mesmerism, to the great scandal and indignation of the rational and sober advocates of the former science. If mother Mesmer prove as prolific of her after-birth as she has been in this her first litter, we shall soon have such a swarm of hybrid monsters as would have frightened Deucalion and Pyrrha out of their seven senses.

Terruit Gentes grave ne rediret
Sæculum Pyrrhæ, NOVA MONSTRA.

We shall exhibit one or two specimens of the unhallowed brood which this unnatural alliance has already given birth to. The profession may well be characterized as in a state of anarchy, or rather insanity, when such examples of mental obliquity, infantile credulity, and astounding self-delusion are exhibited to the world!"

"The mesmero-mania has nearly dwindled, in the metropolis, into anile fatuity; but lingers in some of the provinces, with the *gobe-mouches* and *chaw-bacons*, who, after gulping down a pound of fat pork, would, with well-greased gullets, swallow such a lot of mesmeric mummery as would choke an alligator or a boa constrictor."

"Mesmerists may now appeal to the *gobe-mouches* of the public; but they will not soon try their mountebank tricks again before the profession!"

With regard to the amputation in the hospital at Wellow, Dr. Johnson says,—

"He was mesmerised daily—and perhaps '*something more,*' with improvement of general health. Here we ask the barrister and his dupes, why he did not cure the disease of the knee-joint? Was it more difficult to anchylose that said joint, than to change an umbilicus into an eye, or an olecranon into an ear? But the mesmerisers well knew it was far easier to induce a peasant to *feign a sleep*, than to feign the cure of a disease whose existence would still be potent to the world. *They therefore determined to operate.*"

"When such transcendental absurdities are published as proofs of mesmeric truths, we give up all argument in despair. We might as well expostulate with the waves that chafe upon the solid rocks or idle sands."

"*The Zoist* is ornamented with a neat vignette representing a venerable man, intended no doubt for Dr. Elliotson, poring over a volume opened on his knee, while two females of prepossessing mien, but remarkably loose habits, support the Doctor upon either side, and compose a striking and interesting group. The ladies, of course, are the Okeys, and though we are aware that such gifted individuals are far above what are vulgarly considered the decencies of life, yet we would venture, with great diffidence, to hint that their petticoats are *rather* scant."

"We laugh at the folly, we pity the madness of the mesmerists. Many of them are neither better nor worse than arrant charlatans—more are weak dupes of knaves or of themselves—and a few are sincere, *high-principled fanatics*, led away by a love of the extravagant and marvellous, and trying very earnestly, but with small success to hold the eel of philosophy by the tail."

"For our parts, we view mesmerism as a ludicrous, *if not a mischievous delusion*, and without regard to persons, *it should be laughed at and put down.*"

Here then, is another editor of a quarterly journal not only denouncing our science, but using the most vulgar and insulting language,—advancing the most disgraceful and ungentlemanly insinuations and statements, and declaring that mesmerism "*should be laughed at and put down.*" Laugh on Dr. Johnson. But we pray you after you have enjoyed your laugh to take into your consideration the propriety of furnishing us in a future number of your journal, with a few of your experiments and anti-mesmeric facts; these would be far more acceptable to us and to the members of your own profession. It is truly laughable to witness the consternation—the evasions—and the ignorance and selfishness displayed by these "*antiques.*" One old medical gentleman, Dr. Johnson to wit, is for *laughing natural facts out of existence!* What a funny fellow this Dr. Johnson is. Another recommends every body to avoid the company of mesmerists,—another calls on Government to interfere by

the imposition of pains and penalties,*—another becomes suddenly pugnacious, and declares that the flexor and extensor muscles of his leg shall supersede all argument,†—another finding argument useless comes to the charitable conclusion that a learned physician is mad,‡—another cannot afford to lose time by witnessing mesmeric experiments,§—another is so outrageously in love with his own opinions, that he refuses to be enlightened, and actually will not accept a work on mesmerism, which was presented to him,||—another under the influence of secretiveness and caution, stipulates that his name shall not be mentioned when he arrives to witness experiments,¶—another when hard pushed by his patients, refuses to converse on the subject, and declares the whole affair to be “*nonsense and humbug*.”** and so we might go on enumerating all the absurdities uttered by these medical worthies, till we had filled sheet after sheet of our journal, and still our collection would not be exhausted. Some busy themselves by visiting the friends of patients who are under mesmeric treatment, abusing the mesmeriser and insulting the patient,††—others resort to the shop of our publisher, and in the most feeling manner ask whether “*The*

* Mr. Turner, of Manchester, says, “We ought to demand at once that Government interfere most imperiously to protect the morals of the people, by putting an instrument of such weight and power within proper hands only to execute it.” “I would have the legislative measure without waiting for any investigation into the extravagancies of mesmerism.”

† Dr. Watson, of London, told Dr. Ashburner, that if a man proposed to him to mesmerise his daughter, he would kick him out of his house.

‡ Dr. Chambers, to wit. We remember hearing Dr. Elliotson say that this same Dr. Chambers said in his hearing some years ago, that quinine would be forgotten in twelve months! A Mr. Powel was requested to meet Dr. Elliotson in consultation; he said, “Do you mean the man about whom *and some girl* there was a disturbance in University College Hospital?” A Mr. Peregrine under similar circumstances, said, “Do you mean that gentleman who is touched in the head?” at the same time tapping his forehead.

§ Sir James Clark says he cannot afford time to go and see mesmeric experiments. Query? Would Sir J. Clarke afford time to receive a few more fees?

|| Mr. Bulteel, son-in-law of Lord Gray, sent a pamphlet on mesmerism to Dr. Budd of Plymouth. He returned it *unopened*. This gentleman boasted lately, that he would have done the same if Dr. Elliotson had sent him a pamphlet.

¶ Dr. Willis, of London, consented to go and see cases, provided his name was not mentioned.

Dr. Sharpey said he would not go to see the experiments at University College, lest he should be thought to believe in them.

** Dr. Pareira said last week that mesmerism was “*all humbug*.” Yet this same gentleman, a month ago, requested Dr. Elliotson to shew him some cases, because Dr. Billing had informed him they were so wonderful. Dr. Holland tells his patients that it is “*all humbug and nonsense*.”

†† This course has been pursued to a great extent in all quarters. At Northampton, more than one medical man have been notoriously active.

Zoist is still in existence?"—some state that Dr. Elliotson "has been gulled,"—others that he knows it is all nonsense, but that he is ashamed to confess it, and therefore carries on the deception:* but we will not extend our list. We are quite sure that our readers will laugh as heartily as Dr. Johnson, but from a very different cause and in a very different spirit. Laugh we must,—

"When in the same dull round we see them creep,
 Profoundly trifling, profitlessly deep,
 Treading the steps their sires before them trod,
 The past their heaven, antiquity their god,—
 Like mouldering mammoths, who unmoved have stood,
 Sealed in some muddy cavern since the flood;
 When we see those, who ought the lead to take,
 Strangling improvement like a pois'nous snake,
 The grain rejecting, to be gorged with chaff;—
 Shade of Democritus! who would not laugh?"

Our space will not permit us to visit with our wrath all the culprits we have marked for castigation. There is one, however, who stands forth in choice array, Mr. Estlin of Bristol. He has ventured to lecture his medical brethren, and to caution them regarding the dangers of mesmeric investigations. At a meeting of the Provincial Medical and Surgical Association, this gentleman read a paper, entitled "An Address on Mesmerism." It excited some attention and has been frequently quoted. The following specimens will shew its character, and the qualifications of the author.

"Yet when I see a man of Dr. Elliotson's powerful mind, among other extraordinary admissions, declaring 'that he had witnessed vision when the eyes were indisputably bandaged, so that the patients, in their ordinary state, could not have discerned the faintest glimmer of light,' and reproaching his brethren for not investigating into the truth of these asserted facts,—I am compelled to regard his late production as a *moral phenomenon*, alike puzzling one's metaphysics, and perplexing common sense."

"In reference to the power of the operator to *attract* the mesmerized party towards him, while the latter is unconscious of his being near, or of his desiring to produce such an effect,—*the community of sensation*, by which the sensations of the operator, even those of *taste*, are communicated to the patient,—the power of detecting diseases by the hand, together with what is fantastically termed phreno-mesmerism, or 'the higher phenomena' of animal magnetism,—I can but express my entire disbelief in them."

"When I perceive that to buoy up the failing interest of the public in mesmerism, it is now conjoined with phrenology—a union, I presume, not consented to by those who believe in phrenology, and

* Dr. Jones, of Chester, said that Dr. Elliotson "had been gulled and would go down fast." An itinerant lecturer of the name of Rumball, also a medical man, is at present engaged in propagating these slanders.

one which to those *who with myself think phrenology has still less foundation* than mesmerism, renders both the so-called sciences more absurd."

"No medical man could employ himself in the investigation of mesmerism, without lowering himself (and as I think deservedly) in public estimation."

"A writer laments over the hard fate of a physician who had tried mesmerism on his patients, and would be glad to try it more frequently, but feared he was in danger of losing caste, and losing practice by so doing: *the example appears to me to be one complimentary to the good sense of the patients and the public, if not to that of the physician.*"

"It seems to me impossible for a medical man to engage in the practice of animal magnetism without resorting to expedients, and allying himself with persons, not *altogether congenial to a refined taste and cultivated mind.*"

We think by this time that Mr. Estlin is ashamed of the paper he read on the 29th of June, 1843; indeed, from a letter we have lately perused, which he sent to a medical mesmerist, we are sure he is, although he will not own it. What are we to say to a surgeon and a F.L.S., who dared to stand in the presence of a large number of his own profession and to dictate to them the observance of his own weak prejudices? On any other subject, so great an insult offered to a body of professed physiologists, would have placed the aggressor in a very awkward and unenviable position; but on this, medical men have been so accustomed to look through a distorted medium, that they absolutely listened to and applauded what they ought to have exposed and ridiculed. We can see nothing so very "puzzling" in a physician advancing his opinions regarding a natural fact,—nor anything so very "perplexing to common sense" in his calling on his medical brethren to investigate it; on the contrary, we consider it a very humiliating fact that a gentleman should be found capable of contradicting the statements of others, without advancing counter experiments and observations, but merely asserting, "this I believe to be an unfounded assumption," and as regards these, "I can but express my entire disbelief in them." What rational being cares for your opinion, Mr. Estlin, when your own words demonstrate that you are not practically acquainted with the science you are denouncing? How different should be your course! Investigate for two or three months by means of careful experiments carried on by yourself, and then, possibly, you may be in a position to enlighten your medical brethren. But you say that you have not time, and you tell your brethren that you think they might be much better employed. You say that the course

we suggest cannot be followed out by any medical man, "*without lowering himself, and deservedly, in public estimation.*" What! do you recommend all men to follow your dishonest course—to abuse what they *do not* understand, and *will not* investigate—to leave, coward-like, the study of a branch of their own profession, because, forsooth, a few ignorant and deluded men raised a popular yell against the philosopher who was advancing science, and teaching our medical youth new and important methods of cure?* *Proh pudor!* Mr. Estlin. If we were to take you as the medical moralist of the year 1843, sad indeed would be our hopes for progressive improvement. You boldly told your auditors that they were to consider the loaves and fishes—truth being quite a secondary consideration. You would, then, fig-leaf truth for the sake of a few paltry guineas, and accordingly we will place you by the side of the other professor of mammonism, Mr. Quain of University College, who said, "*We must consider our pecuniary interests, whether we can afford to be martyred.*" We consider Mr. Quain and Mr. Estlin types of one class of medical neglecters of mesmerism. How miserable and degrading the position they occupy! Professors of a liberal art, who *ought* to lead the opinions of their patients on scientific questions, succumbing to their prejudices, and by their silence tacitly confirming error,—pretended cultivators of physiology, shutting their eyes in wilful blindness to the most rare and surpassing phenomena ever developed within the domain of science,—practitioners of the art of healing, neglecting the employment of a new remedial means of proved and vast efficacy, thus abusing the confidence reposed in them, and sacrificing their duty to suffering human-

* Mr. Liston, in 1839, went about asking whether Dr. Elliotson had not disappeared? He told Dr. Wilson that the Okeys were trained. And to another he said that a person would go to sleep if you ——— in his face. We leave the filling up of this small blank to those who are acquainted with this gentleman's elegant phraseology; for our own part, we cannot help them by even placing the first and last letters.

He said that he would resign his professorship "if that tom-fool (Dr. Elliotson) returned to the hospital."

Dr. A. T. Thompson said, "Thank God we have got rid of him." He boasted to his class, that although mesmeric cases were to be seen in the same ward with his own patients, he had never looked at one of them. We remember that this professor was hissed by his students, for speaking ill of Dr. Elliotson after he had resigned.

He was in the habit of calling all kinds of impositions "Okeyism," and his nephew wrote on a card at the head of a patient's bed, whose case was not clearly understood, and therefore supposed to be feigned "Okeyism!"

Dr. Tweedie said to a patient who wished to see Dr. Elliotson, "Oh, we must not have him, he is a lost man, sir, a lost man; he was a very clever man once!" And on another occasion did his best, on the same ground, to prevent Dr. Elliotson from being called in.

ity at the shrine of a pitiful expediency. This may be what the world terms *prudence*, but it testifies to us of a lamentable lack of *principle*. When a large bulk of society are not conscientious in the advocacy of truth, the standard of morality is low, if, indeed, the term morality can be at all applied to a code of conventionalism which identifies respectability with "being well to do in the world," and dignifies with the name of prudence the exaltation of self-interest over every other consideration provided no written LAW be infringed. The world looks on without reproof whilst a man barter his political principles, and votes for the prospect of personal advantage*—a more debased and degrading act in our eyes than taking a purse in the highways,—well then may its low morality wink at those who prefer silence and their fees, to the advocacy of a much-abused science, with the risk of their loss.

We have quoted enough of Mr. Estlin's paper, and said enough regarding his conduct to indicate the estimation in which we hold him and all who act on similar principles. This paper was published in the *Provincial Medical and Surgical Journal*. It was very acceptable to the editor, as the following quotations will prove.

"Far be it from our purpose to attempt the renewal of any discussions on the presumed merits of mesmerism, or the reputation of mesmerisers; with the science itself her disciples have also fallen, and we see both it and them placed in the same group of absurdity and imposture."

"On every occasion that the alleged phenomena of animal magnetism have been carefully examined and tested by scientific men, *they have been proved to be delusions.*"

"The subject of phreno-mesmerism, 'in which the mesmeriser professes to be able to direct the patient's train of thought, by simply *pointing* with his fingers to the several organs, in such a manner that the patient is not conscious which is the one to be excited,' is a matter of still more serious import, and the claim which it makes to a mental—an unconscious mental influence—*savours as much of impiety*' as the ordinary manifestations of mesmerism do of *folly*."

"The pretensions of mesmerism, if put into plain language, amount to this, that one person shall be able at will to assume a power over another, by the agency of which all individuality is for the time destroyed, and the physical and moral faculties of the person acted upon, placed completely and irresistibly at the disposal of a fellow-mortal, who may use them as he pleases, AND DID THE POWER REALLY EXIST, would often pervert them to the worst of purposes."

* Dr. Roots, a tory, declared that he thought he should vote for Mr. Wakley, a radical, at the Finsbury election, because "he had exposed the Okeys and Dr. Elliotson."

"The subject then becomes too serious, and it is time that the delusion should be so exposed that the public mind may be set at rest, and the ignorant and unwary no longer led astray."

The last three paragraphs we extract from the number of the journal FOR JUNE 12TH, 1844. We have looked in vain for any exposure of the delusion. Experiments which everybody is enabled to perform, and which hundreds are performing every day in all parts of the United Kingdom, are said "*to savour of impiety*." We congratulate ourselves that we do not live in danger of a roast at Smithfield. Dr. Streeten, you are the author of this silly article, and you really must be a bigot of the most exalted order. But you must not claim originality, because the Rev. Hugh M'Neile presented you with this idea. He said it was impious in the extreme to investigate mesmerism, albeit he had never seen an experiment, "neither would he tempt Almighty God by going to look at one." We shall look into the future numbers of the journal in question, for the express pleasure of perusing other specimens of the thoughts and opinions of Dr. Streeten, the holy and orthodox physician of Worcester.

Dr. Carpenter, of Bristol, has lately published two letters in the *Medical Times*, bearing the signature of "Inquirer." These contain some excellent observations, but their force is lost because Dr. C. has written anonymously. They appeared first in the *Bristol Mercury*, and if the signature had proclaimed that Dr. C. was their author, we think that they would have prevented a great deal of the opposition indulged in by his medical brethren in that city.

We must not omit to record the fact, that the *Medical Times* is the only medical journal which has advocated our cause. On several occasions articles have appeared, written in a very philosophic and candid strain, and they stand forth in strong opposing contrast to the absurdities of Drs. Forbes, Johnson, and Streeten. If we could spare the room, we should like to extract several passages, but we must content ourselves by inserting the last paragraph of a leading article, published July 22nd, 1843.

"To our medical brethren we say then, on mesmerism, as on every novelty in science, let us doubt till we know,—let us nurse suspense of judgment till enquiry remove it. It is only by acting thus, that medical men can be worthy of their profession, or maintain its respect in the eyes of discerning and unprejudiced society,—or that any generation of us can pass into the tomb *without being eternally stained, like those who, preceding us, witnessed and opposed the innovations of a Harvey, a Jenner, a Hunter, and so many other 'marvel-mongers.'*"

In the *Phrenological Journal* for January, 1844, there is a review of Mr. Lang's work on mesmerism. We know that the article was written by a medical man, or we should have permitted it to pass unnoticed. Mr. Lang, referring to the conduct of medical opponents, denounces the system of persecution which has been adopted, at which the reviewer is very much displeased.

"Dr. Elliotson has surely been persecuted by his medical brethren for espousing mesmerism! If, as one author states, the doctor lost a great part of his practice in London, is the medical profession to blame for this? It surely shews that the public at large had something to do with the persecution, when they withdrew their patronage from him. The truth probably is, that even mesmerism was only indirectly the cause of the diminution in his practice, if such really took place. From paying so much attention to phrenology and mesmerism, he could not, it may have been inferred, attend closely to his professional duties. Practice would soon be found to decline by any medical man who should direct his attention almost exclusively to one subject, whatever that subject might happen to be.

"We were not a little amused on reading Mr. Lang's defence of the *genuineness* of the manifestations given by the young girls, Okey—the first mesmeric patients Dr. Elliotson exhibited in London several years ago. It seems some one had the audacity to state that these girls were impostors; a fact, we may remark, *proved to demonstration*, if ever there was any individual fact proved in this world, and known to have been so by every impartial man acquainted with the particulars. But our champion of mesmerism and of Dr. Elliotson says no; and gives proof of it. 'Listen,' he says, 'to what Dr. E. states in his *Numerous Cases*, published in 1843;' and then follows a quotation from the doctor, finishing with—'*every thing* stated or ever printed to their disadvantage, was *an absolute falsehood*; I repeat these words emphatically, *an absolute falsehood*.' Verily, Mr. Lang is no lawyer, if he supposes that Dr. Elliotson will be taken by the public as a witness in his own cause. Did any one ever expect, after the scenes exhibited, and the discoveries detailed in the *Lancet* respecting these girls, that Dr. E. would ever *admit the imposition*, and confess that he was himself deceived? Our author evidently knows nothing of the circumstances, except through the medium of Dr. E. himself, otherwise he would be aware that the doctor's evidence on the subject is not worth a straw. That Dr. E. himself is firmly convinced of the sincerity of these girls, is a circumstance of no weight with those who think themselves as able to estimate the value of evidence as he; and who, at all events, are more likely to form an unbiassed judgment on the question."

This was written by Dr. Weir of Glasgow! We do not think that we could close this paper more appropriately than by

making this selection. The whole article is written in the same strain. We regret that the editor of our northern contemporary should have inserted such a production. A regard for common decency should have suggested the propriety of expunging the offensive parts, and thus teaching Dr. Weir a little caution when speaking of a member of his own profession. The profession not the cause of Dr. Elliotson's losing a portion of his practice! We think that our Journal furnishes sufficient evidence *now* to contradict this statement. Did not a professor threaten to resign his chair? Was there not a cry raised by medical men from one end of the kingdom to the other? Humbug and nonsense, imposition and deception,—were not these the words paraded in the medical journals? Did not one editor call upon medical men not to meet Dr. Elliotson in consultation? And did not the poor, deluded, slavish creatures act upon the recommendation? Were not hundreds of them *afraid* to mention his name? Did they not say he was mad? Were not the grossest slanders promulgated? Did not the medical societies send forth their anathemas? Were not medical pupils taught within the walls of the *liberal* university, to consider him a visionary, an enthusiast, an impostor, a fool, and a quack? And have not you, Dr. Weir, declared that his patients were impostors, and that *he would not confess that he had been deceived?*

The result of all this horrible conduct was soon apparent. Dr. E. says,—“I was all at once considered destitute of all my previous knowledge and skill, incapable of observation and investigation, and unworthy of practice; and I am now some £10,000 less rich than I should have been.” Innocent Dr. Weir! The medical profession is not to blame for this! We tell you that the medical profession were the sole cause of what every honest and upright man must deplore. The people were led on by the medical men. They displayed their animalism, and the million copied the proceedings of their masters. Why every lecture delivered on the subject throughout the country was interrupted by “*the medical chartists*,” who appealed to the ignorance and prejudices of the auditory, and denounced the science as unworthy of a moment's consideration; forgetting all candour and all decency, and by their hootings and yellings converting the “Halls of Science” into temporary menageries. Verily! Dr. Weir, your brethren are now reaping their reward; and if you have a particle of honesty or manliness remaining, declare forthwith the injustice of your remarks, and wipe away some of the disgrace which is now attached to you.

We cannot avoid suspecting that in many instances the

key to much of the ungentlemanlike and insulting charge of imposture and deception, when everything in the character of the operators and the conduct of the experiments belied such imputations, may be found in the old proverb, "measure your neighbour's corn by your own peck,"—for the dishonest will ever be the most suspicious, and the man most capable of practising fraud most disposed to suspect it, without reason, in others. And we fear not a few medical men in London have laboured hard to oppose mesmerism, as the climax of absurdity, with the view of injuring a professional rival, with whose name it was identified, and whose well-founded reputation they were hopeless by more legitimate means to impair. The condition of these envious mortals is really to be pitied; for under the expenditure of a whole armoury of coarse ribaldry—insufferable twaddle, and wholesale mis-statements,—the object of their attacks has flourished apace, and gradually attained a position and importance it never before enjoyed.

And now medical men and medical journalists! Do you think posterity will say that the conduct of your party has added to the laurels of the profession? Could the CORONER, if he were to pack a jury, obtain a favourable verdict?

We have lately met with the following:—

"Mr. Wakley, jun., attended with the announced design of repeating his father's achievement of crushing mesmerism. He came ready equipped with a resolution, declaring in advance the whole thing "humbug," &c.; but when, *after* the experiments, he attempted to put it to the meeting, he was met with a shower of hisses that surprised if they did not disconcert him. An unfortunate allusion by him to the *Lancet* raised a hurricane of condemnatory uproar,—its very name was met by expressions of the strongest disapprobation. He was completely silenced."—*Medical Times*, April 27th, 1844.

Alas! poor Mr. Wakley!

E. W. C. N.

BOOKS RECEIVED.

Mesmerism and its Opponents, with a Narrative of Cases. By George Sandby, jun., M.A., Vicar of Flixton, Suffolk.

It gives us great delight to observe that a large number, both of clergymen of the Church of England and dissenting ministers, have put the medical profession to shame, by acting the part of sensible and honest men on the subject of mesmerism. We noticed with much pleasure the first edition (if such it may be regarded) of this work, when anonymous, and entitled "*Mesmerism the Gift of God*," in our first volume, p. 217.

The present work contains almost 300 pages, and displays all the excellent qualities we were delighted with in the former. That vain and presumptuous, silly and uninformed pourer forth of words, the Rev. Hugh Mc Neile, who has not yet had the manliness to publicly retract what he notoriously said in two sermons on one Sunday, however meanly he may attempt to have it supposed he did not, receives such a castigation as will make him hide his face if he has proper feelings. "To speak of the bounties of Providence," says Mr. Sandby, "as the temptings of the evil one,—to treat a blessing as if it were a curse,—to condemn a benefit before it be examined, as is the wont of the religious opponents of mesmerism,—seems to me the conduct of a thoughtless unthankful spirit." "Shame then on Christians who can so neglect it." The same right-mindedness which dictated these passages, called forth the following defence of mesmerism against those uncharitable pretenders to angelic purity who condemn others whose objects are the truths of nature and the benefit of mankind:—"Many there are amongst them (the mesmerists) whom no Christian community need blush to own; many, who by faith and practice adorn the doctrine they profess; some with whom I have walked to the house of God in company: and all of them, with whom I am acquainted, are not less deficient in that most excellent gift of charity, the very bond of peace and of all virtues, than those of their impugnors, by whom the wanton cry is raised of infidelity and enthusiasm." Would that all teachers of religion were like Mr. Sandby,—firm and conscientious in the doctrines of the church to which they belong, yet allowing all men the right of private judgment in all religious matters; not thinking the worse of any man for his conscientious opinions, but the worse of men of all opinions, even at the height of orthodoxy, whose conduct is not marked by charity, and humility, and a disinterested desire of truth. The work will do incalculable good.

The Edinburgh Phrenological Journal for April.

Thoughts on Physical Education and the true mode of Improving the Condition of Man. By Charles Caldwell, M.D.

Six Lectures on the Philosophy of Mesmerism, delivered in the Marlbro' Chapel. By John Bovee Dods, of Boston, U.S.

Dissertation Historique et Scientifique sur la Trinité Egyptienne, précédé d'un coup-d'œil historique sur l'histoire, et de documens pour servir à l'histoire du magnétisme animal, et d'un essai de bibliographie magnétique. Par B. Victor Idjiez. Bruxelles et Paris, 1844.

An Essay on the Constitution of the Earth. London, 1844.

NOTICES TO CORRESPONDENTS.

In our anxiety not to lay blame on an innocent party, we said "editor or sub-editor" of the *Examiner* in our last number. We are happy to state that we have it on good authority that we may now leave out the words, "or sub-editor."

We have again so exceeded our proper number of sheets, (there are nine and a half) that the correspondents who were not replied to last quarter must pardon us for again delaying to notice their communications.

Mr. Brindley's cases are under consideration : and we regret that Mr. Charton's letter and various other new matters must be deferred, for want of time and space.

DR. DAVEY.

Our readers are familiar with the name of Dr. Davey. We understand that he has been appointed by Lord Stanley to superintend the erection, and to take the medical charge of, a hospital for the insane in the island of Ceylon. The hospital is to be erected at Colombo. We hear that the insane in that island are in a most deplorable condition—that they are confined in dungeons and chained to the walls in the same way as they were a few years ago in our own country. We are pleased that Lord Stanley has selected a gentleman in every respect so well qualified to carry out those humane and scientific plans which have been proved to be so efficacious at Hanwell.

ERRATUM.

Page 169, beginning of the 7th line, for "in the results of our organization," read "*the results of our organization.*"

ALEXIS.

TO THE EDITOR OF THE ZOIST.

Sir,—I was much gratified at witnessing some of the highest phenomena of mesmerism at the residence of Dr. Elliotson on Monday last, in the case of M. Alexis, and conceiving that your readers would be interested with a description of them, I forward a short account of what I saw for insertion in your journal.

M. Alexis, probably 18 or 19 years of age, was placed in a reclining chair, and his mesmeriser, M. Marcillet, stood at a distance of a yard from him, and gazed intently at his eyes. In about a minute the patient began to exhibit twitchings of the whole body and slight convulsive movements of the face, and then gradually fell off into the mesmeric state, which was deepened by the operator making a few longitudinal passes from the head downwards over the body. Before the state of clairvoyance came on—for this appears to come on gradually, and to increase in power the longer it continues—M. Marcillet produced a stiffening of the different extremities, and removed it at pleasure. So powerful was this, that as the youth sat in his chair with the legs extended horizontally, a gentleman present stood upon his unsupported thighs apparently without inconveniencing him. After a very few minutes, the operator having declared his patient to be in a state of clairvoyance, two of the visitors proceeded to bandage his eyes; first placing a quantity of wadding over each eye, they tied a handkerchief tightly round his head, two other handkerchiefs were then tied diagonally one over each eye, and different visitors having satisfied themselves that vision in the ordinary way was impossible, it was proposed that he should play a game of *écarté*. Dr. Elliotson having sent out for a new pack of cards, the youth opened them and began discarding the small cards; this he did as quickly as if his eyes had been uncovered. I observed that he discarded two *sevens*, but these were his only mistakes. Captain Daniell was his opponent, and he played a game with perfect correctness. I next sat down myself and played a game with him, but by this time his powers seemed to have increased, for he frequently played without turning his cards, merely spreading them before him on the table with the backs upwards, and I detected only one mistake, such as might have occurred to any one—he discarded a trump card. Mr. Jerdan next took the cards, and now the youth showed that he could tell cards in his opponent's hand as well as his own. A large folio book was then placed upright on the table, so as to form a screen between the players. Mr. Jerdan dealt, and played his cards behind this screen, so that it would be quite impossible for any

one in their relative positions to see the card played in the ordinary manner. Alexis, however, played to him without a single error.

Some books having been brought up out of the Doctor's library, a volume of Montaigne was placed in Alexis's hand, which he opened at random, and after holding it for a few seconds before his face, placed the book in the hands of a bystander, and read correctly a line which he pointed at. A large book of plates, &c., was then opened before him. Alexis described correctly one of the plates, and then taking a handkerchief from the table, as he turned over the leaf with one hand he with the other drew the handkerchief across the page in a heap, so as to cover a great portion of the letter-press, and asked the bystanders which part he should read. I myself pointed to a spot which was covered with several folds of the handkerchief, and immediately, without any hesitation, he read a whole line correctly.

M. Marcillet next proposed that he should describe some plates held at the *back* of his head, but these experiments were only partially successful, as was afterwards the case when he attempted to point out the situation of the hands of watches by turning only the backs of them towards his eyes.

Captain Daniell took his hand and requested Alexis to go mentally with him into the drawing room of his father's house and describe it. Alexis described correctly the situation of the door, windows, fire-place, &c., the colour of the curtains, the number of ornaments over the chimney-piece, the number and situations of the pictures, &c., &c., and his attention having been directed to a particular picture, he described the subject of it. Captain Daniell thought him wrong at the time as to the colour of the curtains, but I have seen a note from Captain Daniell, stating that on returning home he found that Alexis was right.

The Hon. Edmund Phipps afterwards tried a similar experiment, but I understood Mr. Phipps to say that he was not equally successful.

Colonel Gurwood took Alexis's hand, and after reminding him of some information he had received from him relative to a French officer, whose life the Colonel had saved at the siege of Badajos, asked Alexis if that information had enabled him to find the officer. Alexis replied in the affirmative; but added, "You have not seen him." This was correct. Colonel G. asked Alexis where the officer now was; he replied, "In the South of France." This was correct. Alexis went on to describe the person of the officer, but as Colonel G. had never seen him since, the accuracy of his replies cannot yet be tested. Colonel G. asked him the name of the officer; he did not know. The Colonel put a completely folded letter into his hand, and on being told that it contained the signature of an officer, he demanded a pencil and paper. On being supplied with these, he said he would write the name. He wrote *B*, and then waited as if to hear whether this was correct; Colonel G. said "Yes." He then wrote *a*; "No;" he instantly corrected himself, and said, "Oh, no, it is *o*." "Yes." He went on to write, *n, f, i, l, l, e*. The name was *Bonfilh*, so that there was a slight mistake in the final letter, but such a mistake as might easily have been made by any one, after an imperfect view of a name; and to me afforded the greater proof of the genuineness of the experiment; he had never opened the letter.

I send you simply a statement of facts, the truth of which I can vouch

for ; and I may add that from the way in which the experiments were performed, there was no possible room for collusion or deception of any kind.

I am, Sir, faithfully, &c.,

EDMOND SHEPPARD SYMES.

38, Hill Street, Berkeley Square,

June 28th, 1844.

Mr. Atkinson was in the evening with Mr. Phipps, and wrote the following account to Dr. Elliotson, which we are allowed to publish.

"The Hon. Edmund Phipps, brother to the Marquess of Normanby, took hold of the hand of Alexis, who described his house in Park Lane in many points with singular correctness ; but what was most remarkable, he said, among other things, that he saw a picture of a battle opposite the fire-place in the drawing room,—he saw men on horseback with spears and helmets, describing the whole very distinctly and correctly, and particularly insisted that there was a figure in the centre of the picture with a crown on the head and a truncheon in his hand leading on the battle, which Mr. Phipps denied, but the boy insisted that he was right, and that if Mr. P. would look when he went home, he would find it, for that he saw it distinctly. I dined with Mr. Phipps that evening, and we examined the picture together, and found that the somnambulist was quite correct, as well as with respect to some curious points described in another picture, which Mr. Phipps had never remarked before, but of too striking and curious a nature to be the effects of a lucky guess. Mr. Phipps was a sceptic, but is now satisfied of the lad's extraordinary powers of clairvoyance."

We are enabled, from the account of eye witnesses, to make the following statement.

Alexis was mesmerised at the house of a nobleman on Thursday ; and any one of the company who compared what he did then with what he did at Dr. Elliotson's, will see additional reason to be satisfied of the integrity of him and M. Marcillet. His eyes were not satisfactorily bandaged in our opinion ; the bandages were well placed but not firmly, so that after a while *perhaps* he might have seen if he would. But he played badly ; doing what nobody else could have done who did not see, but making blunders every now and then, not one of which he would have made had he seen like other people and been an impostor. A word was written on paper and then so carefully folded that to see it was impossible. He after great difficulty made it all out. He first made out *d* and *a*, and was long divided between *m* and *n* ; twice he pronounced the whole word, and twice doubted ; but at last felt sure and fixed on *Danton*,—which it was. The gentleman who wrote the word was the only person who knew it.

The power was on Alexis at times only ; coming in gushes or flashes, as forced states of the living body do ;—pain, convulsions, flashes of light, noise in the ears, emotion, and even the inspirations of genius. This should be carefully remembered. The state is a forced state : and though, if strong, it is more uniform ; if weak, it will flicker. It must also be remembered, that he unfortunately thinks aloud ; names each appearance and thought as it presents itself to him, and therefore seems to guess ; whereas he is like

a man reading an ill-written letter, or looking at very distant objects,—who fancies one word or object and then another, till at last he is satisfied what the real one is. He, therefore, is often apparently in great error when he first speaks; and, though nothing be said by others, he goes on correcting himself. It would be well if clairvoyants said nothing and had nothing said to them, till they felt themselves certain.

Another point to be attended to is, that these effects come slowly like the movements excited mesmerically beyond the patient's sight, and which also are often incorrect at first, like clairvoyant thoughts, as Dr. Elliotson has remarked (*supra*, pp. 55 and 212, and vol. i., p. 423); and therefore full time should always be allowed for the results, as Dr. Engledue says in the account of his equally wonderful case of clairvoyance (*supra*, p. 269); and Dr. Elliotson in regard to movements, in vol. i., p. 423, and *supra*, p. 55.

A drawing of a house was placed behind him, and he at last correctly described it as a house of two floors and four windows. The half-length portrait of a preacher in a gown was placed behind him, and at last he correctly stated that it was a half-length portrait of a man with a strange tunic, and his hair drawn down at the sides, though he once fancied he saw a crown upon the head. When asked what sort of eyes they were, he instantly replied, "There are spectacles and large ones too;" and this was all correct. Another drawing was placed behind him, and he at once correctly said that there were two lines of words beneath it. With two drawings he failed, and would not consider them long enough to judge accurately. A large portfolio was placed before him, and he said it contained only a piece of paper doubled together, and of a certain size, and placed in a certain part,—in all which he was perfectly correct. But the following trial astonished every one. Two lines were enclosed between two leaves of paper, and these were put into an envelope. He did not read the whole, as he did two lines through a doubled pocket handkerchief at Dr. Elliotson's, but he named two words of the whole, and declared he would stick three pins into each. On taking the leaves out of the envelope and opening them, it was actually found that he had named the right words, and stuck three pins accurately into each. Lastly, a book was presented to him, enclosed in three sheets of paper, and he read aloud the words *Le chemin de fer*, which were upon the cover. The words were not at all discernible through the envelopes, and the sensation in the company was extraordinary.

This we will firmly vouch for to our readers, that there is not the least attempt at deception or unfairness: and we beg them to compare Dr. Engledue's case of clairvoyance recorded in this very number.