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AND
MIRROR OF NATURE.

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RETROSPECT.

Not that there is any thing new in the laws of nature, but because we observe their operations through a new medium, is it that, to the devoted Mesmerist, every day develops something novel, startling, and important. How short a time has elapsed since it was deemed necessary to make passes over the human body in a particular direction whilst in a particular attitude, or to look into the eye from a specific altitude to induce the mesmeric crisis ! whilst now we have sufficient proof that no specific manipulations are requisite at all ; but that if the minds of two parties be made up on the subject, and an accordant relationship established between them, the crisis may be brought on as efficiently as by the most elaborate process, grave or fantastic ! Again—whilst many attach no importance to Mesmerism unless it induce either sleep or the semblance of it ; we find it just as commonly induce a state of vigilance, from which it would be almost impossible for the patient to fall into that of sleep at all so long as the influence were continued ; and more than this—there are some classes of cases in which it is possible for the *sujet*, though perfectly wakeful, to be thrown into any attitude or condition the Mesmeriser may silently will !

It is not that we *wish* to differ with any who may be honestly engaged in the important field of inquiry opened by Mesmerism—but because it would be as impossible, with the evidence we

have, to lay aside our idea of the potent principle called MIND, as it would be for Dr. Engledue or any other philosopher to believe in its existence without evidence at all—that we assert the subordination to it of every agent we have yet seen employed in pathetism, and that when submission is given on the one part and the will is sufficiently exercised on the other, many of the most striking phenomena of Mesmerism may be educed without any apparent amenity to those laws which are supposed necessary to the existence and activity of the material principle.

Let us quote a case or two in illustration:—J—— F——, on being thrown into the Mesmeric trance at Liverpool, as we sat side by side, described to us as accurately as any eye witness could have done, what was then transacting in a particular room at Sheffield, though he had never been in it—not a single leading question being put to him. We say that he described *accurately*, because we took notes of his assertions, and on arriving in Sheffield made immediate inquiry; and the circumstances were so numerous, varied, and extraordinary (and of so private a character too) that it *could not* have been mere guessing on the part of the patient. On another occasion, at Wolverhampton, in the presence of the Messrs. Bell and Mr. Coleman, surgeons; Mr. Lowe, chemist; Mr. Kettle; Mr. Moore, surgeon, of Walsall; and other highly respectable parties; the same person described any thing held behind his head as accurately as though he had observed it with his eyes; *and late on a Saturday evening read verbatim two letters then coming to him by post, one from London and the other from Sheffield, which were not delivered to him till the following day at Walsall.* On many occasions when in the trance, he has described remarkable events which have occurred some time after, and also the *time* of their occurrence, as then *present* to him. At Leighton Buzzard, Bedfordshire, whatever thought was silently entertained by us and and by Mr. P. Wagstaff, surgeon, the same patient, whilst in the trance gave utterance to: and whatever we silently purposed he executed. He also described minutely, (from another part of the town,) the interior of Mr. Wagstaff's stable, though he had never been in it—saying there was only one horse in it. To the latter Mr. W. demurred, stating that there must be two, as he left two in, and nothing he believed had occurred to call one out. "No," said the patient, "I'm sure there's only one, and it is a chestnut." On going home Mr. W. found this to be the fact, one having in the course of the evening been removed by his groom, contrary to his supposition—the chestnut one remaining. The patient when awake is apparently oblivious of all he has said or

done in the sleep. Now we know many, very many cases akin to this; but this at present will serve for the argument, that there is in man *a sentient principle amenable neither to the laws of time, space, or matter*, but having the power of cognizance without the aid of corporeal organs, and the true nature of which, it is therefore reasonable to infer, mere corporeality can neither test nor comprehend. The fact perhaps is, that the laws of Mesmerism, and a great deal else we have to do with, are very much what we choose to make them. Man has many powers he does not give himself credit for possessing. We have plenty of evidence that the external world takes its hue and even image from the world within, until to one man earth itself is an Eden or a heaven, to another a hell; and this could not be unless he had many subtle and potent agencies at his disposal. It should not therefore be inferred, whilst we contend for the existence of Mind as a principle to which matter is subordinate, that we deny the existence of those instrumentalities for which nearly all Mesmerists contend, be they aura, or electricity in any of its forms of Galvanism, Magnetism, &c., or otherwise; but rather that we would avoid confounding the moving principle with its agents—since we find that it can not only produce similar effects by different processes, but, by the very same process contrary effects on the same individual!

We have often pondered on the so-called test of the efficacy of Perkin's tractors, at Bath; and on the case of the O'Keys, in London. Because a person in Bath found that he could produce effects by wooden tractors similar to those observed in the use of the metallics, mankind ridiculed the principle altogether, and never considered that passes of the naked fingers—or perhaps no passes at all if the *idea* could have been impressed without any such sign—might have produced the same results. Possibly the case of the O'Keys may illustrate this. Dr. Elliotson found that when he used a specific metal he could produce a specific effect upon one of the sisters; but, did he not—and it is perhaps a question at this distance of time almost too subtle for the worthy Doctor himself to determine—did he not anticipate such a result, or did he not *think it might follow*? Did he not also, at some time or other, *doubt* that a different metal would produce the same effect? If he did, and the result answered to his thought, the why and the wherefore of Mr. Wakley producing the reverse effects when he came to apply the same metals is at once discerned—in each the manifestations of the patient corresponding with the operator's idea, not with the physical properties of the metal.

We have already published cases in which the *sujet* has acted in accordance with the unexpressed idea of the Mesmeriser; and we have seen the same done on various occasions when the former was not in the trance at all, and when no passes or signs of any kind had been made, beyond the mere establishment of an understanding that the parties were to sit in sympathy; and one case of the kind we have published in which not even that understanding had been settled, but where the manifestations were purely accidental.

It was but a short time ago that we saw a female patient mesmerised, by a friend who said she was quite insensible to any voice or contact except his own; various tests of this were applied, and all tended to confirm his view of it. We then silently intimated to him to *will* that the patient should be sensible to what was done and said by others: the result was equally clear; she distinctly felt, heard, and answered to all around her. There needs no secrecy regarding this case. The mesmeriser was Mr. Rose, an organist of high repute, at Bedford, and several gentlemen of the neighbourhood were present, and much startled by what to them was so perfectly novel. In the same neighbourhood we produced all the same effects, as well as rigidity and flexibility of the muscles, &c., by our silent will, in a very intelligent and interesting patient, who was as wide awake as we are at the moment of writing this. Should any one doubt our statement, we can give reference to parties of the highest respectability who were present. In the latter case the patient accurately described landscapes or any other objects we chose to *imagine*, as well as musical strains &c.!

It may seem to savour somewhat of egotism that we should refer so much to our own experience in reviewing this subject; but it is merely because we can speak more positively where our own knowledge is involved, that we prefer its citation. This, perhaps, is the more advisable, as of late many of our friends, being now perfectly satisfied of the general validity of Mesmeric Phenomena, are beginning to *account* for what they observe. We think the time has not arrived when causes can be with safety determined; and it behoves us to be very careful, with facts like the foregoing in memory, how we come to conclusions respecting even agencies and tendencies. It is easy for the theorist to hedge himself about with a circle, and appropriate what may, or repudiate what may not, tend to fortify him in the position he has assumed. But we have no wish for deuzen-ship in so limited a sphere. Let ours be the simple and straight, even though inconclusive line of induction, proceeding on which we can observe on either hand all that relates to our

purpose until we falter by the way, when some other and more able pilgrim of Truth may take up our staff and continue the journey.

Having received several requests that we should publish an account of the recent Mesmeric proceedings at Bedford, we take the liberty of observing that, as they are well known to the inhabitants of that locality already, it will perhaps be better that we should merely advert to the result. In our last, allusion was made to the fact that Mr. Jabez Inwards, lecturer, having been invited to Bedford, his Mesmeric experiments were so novel and startling that the majority of his audience, led on by a few medical men, and not believing them genuine, all but unanimously voted him and his patient impostors—very polite, certainly, to a gentleman who had been invited, and who, so far as we can understand committed only one fault, that of being too obliging to his sceptical opponents. Still there had sprung up several noble advocates of truth, determined to stand by the reputation of Mr. Inwards—being convinced that he had not deserved them, and anxious for further evidence. With this object in view they engaged us to visit the town and give three lectures, which we did in the early part of last month, illustrating them by a series of experiments, chiefly made upon residents; and many more would have been tried, but that we would not risk the health of our patients, owing to the miserable conduct of some of the sceptics, who treated us much in the style that their forefathers of the seventeenth century treated the puritan preachers. We should have thought less of this had it not been that one of the principal physicians of the town took his place near an organised knot of rabble and gave them his countenance and encouragement. Threats and misrepresentations of the most diabolical character were made, and we were glad to reach our lodgings with a whole skin. But they had a party to deal with not easily to be thwarted. The number of intelligent believers and inquirers was fast increasing; and, claiming the protection of the Mayor, we gave our third lecture in the presence of a numerous and highly respectable audience, who by a large majority negatived an abusive proposition against Mesmerism and its advocates at the close. The science now ranks amongst its believers nearly every liberal and intelligent resident in Bedford.

The Phreno-Mesmeric Society of Northampton, hearing of the treatment we had received, and finding us much misrepresented by a scurrilous print in their own town, promptly forwarded the following address:—

TO MR. SPENCER T. HALL.

SIR,—Remembering your efforts in our neighbourood for the spread of information upon the subject of Phreno-Mesmerism, and also the misrepresentations and personal abuse to which you thereby exposed yourself—knowing that you are still subjected to the same despicable persecution from those who would stifle the investigation of unwelcome truth—we incline thus to record our appreciation of your honest and simple exhibition of facts, made known to you during your researches into some of the marvels of nature's workings, and we tender you our hearty thanks for the same. We thank you for coming as you did, without any endeavour to force conclusions of your own upon us, stating with candour that your object was not to give us your own opinion of the causes producing the effects which we beheld, or of the consequences to be hereafter expected from them—thus leaving us with unbiassed minds to pursue investigations to which you had awakened our attention.

If you needed encouragement to persevere in your efforts for the diffusion of information upon this great but much maligned section of the field of scientific research, we would, with no small satisfaction, render such as is in our power; but whilst you stand firmly upon the conscious rectitude of your own conduct, the voice of calumny and the bitter railings with which malice will assail you, will be best met by your continuance in the plain path which truth has opened for your feet.

All, therefore, that remains for us to address to you, is the assurance of our cordial good wishes and esteem, and, in the words of your own quotation from a great and worthy recipient of nature's revealings, in conclusion, to express our hope—"That neither evil tongues, rash judgments, nor the sneers of selfish men, may e'er prevail against you, or disturb your cheerful faith, that all which you behold is full of blessings."

We remain, Sir,

Yours, truly,

The Northampton Society

For investigating Phreno-Magnetic Phenomena.

G. J. WHITTEN, Secretary.

(From a Correspondent.)

- 1.—How does a charge of electricity affect the Mesmeric Phenomena when the patient is insulated?
- 2.—What effect has a shock through the spinal column?
- 3.—Would a patient be affected by an emetic taken by the operator?
- 4.—Can the Mesmeric sleep be changed into natural sleep?
- 5.—Can the natural sleep be converted into the Mesmeric sleep?

N.B.—Correspondents should answer these questions by stating FACTS, so that others could try the experiments.

THE AGENT IN ANIMAL MAGNETISM.

(BY THE REV. LA ROY SUNDERLAND.)

Under this head, an article has been published in some of the papers recently, from an operator in Rochester, N. Y., in which the writer informs us, that he is very confident that the agent usually known by the term Animal Magnetism, is nothing more nor less than electricity. That this operator should have come to this conclusion from the experiments performed by him, is certainly not very remarkable, and especially when we know that the same opinion was entertained by Mesmer, and has been advocated more or less from his day to the present time. Mineral Magnetism, Electricity, and Galvanism, are allowed to be different forms of the same agent. But it is curious to see how readily conclusions are formed from a few experiments by different operators. One operates with the magnet, and he pronounces it Magnetism. Another operates with a galvanic battery, and he pronounces it Galvanism. Another puts a subject to sleep by an electrical machine, and he exclaims *Eureka, eureka!* Perkins used some sharp metallic instruments, and when he saw persons affected by the process, he thought he also had found it; and so did Dr. Haygarth when he used the splinters of wood, pointed, to resemble metal, and found that they produced precisely the same effects as Perkin's metallic tractors. Dr. Buchanan holds a pencil case, or iron bar, and directs a susceptible subject to take hold of the other end; and, on the subject declaring that he feels the effects in his hand or arm, the Dr. thinks he has found it also, and he says it is neither Electricity, Magnetism, nor Galvanism, but a nervous fluid emanated from his own hand along the iron bar into the hand of the patient, and so he assumes to have found it, and hence comes the theory of Neurology.

And finally comes the Editor of the *Magnet*, and says he has operated on hundreds of different subjects, has experimented with the magnet, with the galvanic battery, with electricity, with minerals and metals of all kinds, and in every imaginable way, with passes and with the will; and he finds that *he can produce precisely the same results without any magnet, or electricity, or battery, or metals, or minerals, or passes, or will at all!* True, the sleep may be induced by a battery or electrical machine, but it may be induced equally as well with a chair or a block of wood, or without any means whatever, except the mere process adopted for the purpose, or by the mere direction or request of the operator. We have caused subjects to fall asleep again and again, while we were willing them to keep awake all the while. Take any subject who is highly susceptible, and cause him to apprehend you are willing him to go to sleep, and during the sitting, you will him not to go to sleep, and you will find that he will fall into the somnipathetic state, in despite of your will, just as certainly as he is susceptible, and apprehends what the result should be.

It is amazing that operators, and some of them scientific gentlemen, should be so often deceived with regard to this agency. One connects his subject with a battery or electrical machine, and if he goes to sleep, or wakes up, or has communication with another by this process, he at once infers that Electricity must be the agent. But suppose he makes the patient believe he is connected with the machine when he is not, and he actually falls asleep or wakes up—what then? Really, one must have credulity big enough to swell a mountain to believe that the agent which really induces these phenomena, is electricity. It is nervous induction or sympathy, as we have before explained. You adopt any

suitable process for impressing the *susceptibility* of the patient, and, if he is susceptible, his system will yield to that process, just in proportion to the certainty of his mental anticipations of the results.

Results *may* be produced that are not anticipated we know, and the principles laid down in our theory of Pathetism, assign what we believe will generally be admitted to be the true cause for them. We say it is sympathy, when the mind or nervous system sympathises with the process, or yields to the means used to bring about the results. We are not particular as to the term used to signify the agency, provided it give a correct idea of its nature. Hence we call it *Pathetism*, because this term gives an idea of the *susceptibility* to change, induced by contact or mental apprehension, or sympathy with the process adopted to bring it about. Call it what you please; that it is not a fluid emanated from the operator, or from a machine, as has been supposed, any one may demonstrate in five minutes.

Suppose we admit that it is electricity, it would follow that we could put any person to sleep by increasing the forces upon him; and not only so, but we should be able to wake any one up, when in a state of somniphathy, by electricity; because it must be allowed that all susceptible subjects may be operated upon by electricity, if this be the agent. But we know that subjects who are highly susceptible cannot be affected at all by electricity, and we doubt not but all *might* be so impressed by their operators that no effects could be produced on them by electricity; that is, no phenomena like that common to the process of pathetising.

Many have been led astray by their anxiety to find a *medium* through which the influence is communicated. But what is the medium of *Cohesion*? What is the medium of any feeling which is excited in one mind by what is seen or heard, or merely *thought of*, by the person feeling it? You receive a letter from a distant friend, giving you joyful intelligence. Your joy is excited instantly. Where does the *fluid* come from that excites you in this case? You see a friend suffering from a severe wound, and you feel faint and sick at the sight. Are these effects caused by a fluid?

We do not affirm that all the imponderable fluids as caloric, and magnetism, are not concerned more or less in the animal functions. We know that some persons when sick, become highly electrical. But this proves nothing in relation to the agency of which we are now speaking. We know that somniphathists often are singularly attracted or affected by the touch of metals, or a magnet. But we can deduce no law from these cases in favour of the above theory, for the reasons already assigned. Those persons are never affected with a magnet until after they have been first pathetised; or if they are first affected with a battery or magnet, it is because they have been led to *anticipate* the results; and hence their susceptibility yields to the influence of their mental apprehensions. There may be a few exceptions, but they are so very few that they could not be allowed against these deductions.

It was ignorance of this law, that led Mesmer into so many egregious blunders, and caused the commissioners of the French Academy to decide in such strong terms against this subject. Mesmer, and his disciple Deelon, asserted that they could throw the magnetic fluid into trees, so that any person approaching the tree in imagination, would be magnetised, and either fall into a swoon or convulsions, as subjects were generally affected in this way, at that time, when under the process of magnetising. Accordingly, when the commissioners came, an apricot tree was selected

in Dr. Franklin's garden, at Passy, for the experiment, and Deslon came and magnetised the tree while the patient was retained in the house. The patient was then brought out with a bandage over his eyes, and successively led to four trees, which were not magnetised, and was directed to embrace each tree two minutes, while M. Deslon, at a distance, stood pointing his cane to the tree actually magnetised. At the first tree, which stood about twenty-seven feet from the magnetised tree, the patient sweat profusely, coughed, expectorated, and said he felt a pain in his head. At the second tree, now thirty feet from the magnetised tree, he found himself giddy, attended with headache as before. At the third tree, his giddiness and head-ache were much increased, and he said he believed he was approaching the magnetised tree, although he was still twenty-eight feet from it. At length, when brought to the fourth tree, *not magnetised*, and at the distance of twenty-four feet from that which was, the young man fell down in a state of perfect insensibility; his limbs became rigid, and he was carried to a grass-plot, where M. Deslon went to his assistance and recovered him; and yet in no instance had he approached within a less distance than twenty-four feet of the magnetised tree.

A similar experiment was soon after made on two females at Dr. Franklin's house. These women were separated, three of the commissioners with one of them in one chamber, and two of them with the other in an adjoining chamber. The first had a bandage over her eyes, and was then made to believe that M. Deslon had commenced magnetising her, although he never entered the room. In three minutes the woman began to shiver; she felt in succession a pain in her head and in her arms, and a pricking in her hands; she became stiff, her hands stuck together, got up and stamped, etc. but nothing had been done to her. The woman in the adjoining chamber was requested to take her seat by the door, which was shut, with her sight at liberty, and was then made to believe that M. Deslon would magnetise the door on the opposite side, while the commissioners would wait to witness the result. She had scarcely been seated a minute before she began to shiver; her breathing soon became hurried; she stretched out her arms behind her back, writhing them strongly, and bending her body forwards; a general tremor of the whole body came on; the chattering of the teeth was so loud as to be heard out of the room; and she bit her hand so as to leave the marks of her teeth in it; but M. Deslon was not near the door nor in either chamber; nor was either of the women touched, nor even their pulses examined.

Of course, the commissioners put the seal of their condemnation upon the whole subject. They knew that those results were not induced as Mesmer supposed they were, but *how* they were brought on, they themselves, could not tell, except by attributing the whole to "imagination;" and that same "imagination" has been a scape-goat for a great many other phenomena which the knowing ones have been unable to account for, by any of the known laws of our nature.

In our work on this subject, it is shown that results of this kind are induced by the apprehensions which the mind takes of those *relations* between certain processes or agencies and one's own susceptibility. When the mind has once been impressed with this apprehension, it not only transfers the *relation* from one object to another, but sometimes it creates a relation between itself and other objects, as in cases of dreaming and delirium, or insanity; and in such cases the feeling of the subject are precisely the same as if the objects or agents were actually

in existence, and operating according to the patient's mental apprehensions. We gain nothing by attributing these results to the imagination, until we are told what the imagination is, and how it controls the mind. For instance, a healthy man died under the apprehension that he was bleeding to death, when not one drop of blood had been shed. You would not say that his death was *imaginary*; and yet if you say that his imagination actually *killed* him, what tremendous power do you thus allow to this undefined something, when it not only produces some of the most extraordinary physical and mental changes, but suspends all the functions of animal life, and induces even death as effectually as arsenic or prussic acid.—*Magnet.*

REPORT OF THE WALSALL PHRENO-MESMERIC COMMITTEE.—*August, 1843.*

The following is a report of the Walsall Phreno-Mesmeric Committee of Investigation into the genuineness of the experiments made in that town, upon residents, by Mr. SPENCER HALL, in illustration of his views of Mesmerism.

COMMITTEE—Messrs. Box, C. F. Cotterill, R. Adams, Harvey B. Smith, H. Moore, Hutton, Highway, Robinson, Duignan, Darwall, and Williams.*

HENRY ADDENBROOK was first operated upon by Mr. HALL, and thrown into sympathy with him, without inducing somnolence, and though vigilant, he could not avoid altering his features into the same position as his. The Operator then placed his hands in a particular position, which was quickly imitated by the patient, and which fixture of his hands he could not alter by his own will. His body, limbs, and features were then thrown into forms similar to distortions produced by paralysis, which the operator reduced by manipulations. These phenomena, however novel they might appear, the operator referred to the most simple principles, expressing his opinion that if the boy's will was not so entirely under the control of his own, or if his imagination could be sufficiently influenced, or his susceptibility of persuasion could be acted upon in an equally powerful degree by any other mode, these effects would be as easily removed as by the manipulations employed—the phenomena being, in his opinion, the result of a derangement of the vital forces in the system, owing to the power of the example of a person to whom he felt himself subordinate, and that the imagination or the belief of the patient would be even adequate to counteract them if equally stimulated by contrary means.

JEREMIAH GENDERS was the next operated upon, and thrown into a state of somnambulism. The organs of tune were touched, but without any manifestations of their functions produced. He was then asked to get up and walk; he did so. A musical box was wound up, and whilst playing placed to his shoulder and knee; upon being asked where it was situated, he accurately described its respective localities. The organs of Veneration being excited, he repeated the Lord's Prayer, and the whole countenance became expressive of humility and devotion. The organ of

* We do not recollect the rank or professions to which all these gentlemen belong. Amongst them, however, are one magistrate, two surgeons, two tutors in the Queen's grammar school; we believe also the clerk of the peace; and the chairman is a highly respectable chemist.

Self-Esteem was then excited; he immediately stood more erect, and his features assumed an expression of hauteur and command. The operator however, thought this a striking case of suggestive somnambulism, and at present but slightly a phrenological one.

Mr. HALL proceeded next by operating upon Mr. JESSE MOORE, and produced the phrenological manifestations in a most powerful and surprising degree.*

WILLIAM ASPBERRY, aged 43 years, of a nervo-lymphatic temperament, presented himself to be mesmerised for a nervous pain in the head, which he had suffered from for about three months. After a trial of about ten minutes or a quarter of an hour, the manipulations proved inefficient, and no visible effect was produced, except slight somnolency, and an impression that the room in which he sat was turning round.

The operator then called Mr. J. MOORE, and shot forth his arm with a view of producing a sympathetic effect in him, and such was the amazing degree of sympathy between them, that Mr. MOORE immediately darted forth his arm in a similar way. Such, too, was the degree of inflexibility produced, that he could not bend it, although offered a douceur of £5. to do so. Subsequent to that he was unconsciously mesmerised, and brought into a state of coma, and whilst in that state the organs of Tune and Time were excited, a musical box at the same time playing on a table in the room. Upon being told that he held it in his hand, he immediately lifted up his hands to his right ear, and appeared in raptures at the sound of the music.

The next case, however trivial it may appear, is nevertheless deemed worthy of notice. A gentleman who formed one of the Committee was suffering from a violent headache, which speedily gave way to the passes of the Mesmeriser.

Mr. CHARLES ROLLINS next submitted himself to Mr. HALL, but being in a hurry to leave on account of business, could not sit sufficiently long to be magnetised, but avowed himself affected during the time the passes were being made along the course of the spinal cord.

Such are the facts and the results of their investigations which the Committee have to lay before the public. And after the close attention which they have bestowed, and the searching inquiry which they have instituted into all the cases brought before them, it is earnestly hoped that all ungrounded objections and prejudicial ideas may be laid aside, and the service and relief which the science is calculated to confer upon suffering humanity may be approached with feelings becoming the comprehensiveness of the subject, and the magnitude of the interests involved.

Signed on behalf of the Committee,

HENRY HIGHWAY, Chairman.

INTERESTING PARTICULARS OF A CASE AT LIVERPOOL.

BY AN AMATEUR EXPERIMENTALIST.

TO THE EDITOR OF THE PHRENO-MAGNET.

DEAR SIR,—After the many expressions of obstinate opposition and scepticism which the science of Phreno-Magnetism

* Mr. Jesse Moore is brother to Mr. Moore, surgeon, (one of the Committee.) The phenomena we deduced in his case were so striking and conclusive as to produce a general sensation throughout the neighbourhood.

has of late met with, I feel it as a duty incumbent upon me to add my mite to the mass of evidence already adduced in proof of its truth, and to lay before the public all the facts that come before my notice, sincerely trusting the time will soon arrive when truth will triumph, and when there will not be a single doubt left, even in the minds of those who are at present its most violent opponents, as to the reality and utility of Phreno-Magnetism. But I will proceed to a brief sketch of some experiments which I have had under my own management, and for the truth and genuineness of which I can produce the most unexceptionable witnesses. I will not make any remarks upon them, but will lay before you a statement of the simple facts:—I operated upon a young man of the name of U——, and the first time was three-quarters of an hour before producing somnolency. Touching language he said, in answer to my question how he felt, “It is all right,” and touching the organ of benevolence his face assumed a most benevolent expression, and the manifestation was completed by his taking a piece of money from his pocket and throwing it to an inquiring person, “Here, take it poor fellow,” and then said, “Go up to our house and they will give you some clothes.” The second time I magnetised him in ten minutes, and produced various manifestations of different organs successively, and equally as decided as the one I have named. I also produced catalepsy very powerfully, and he bore a very heavy stool on the extremity of each arm for five minutes without the slightest giving way. I will not occupy your valuable space by relating particulars of phrenological manifestations, as so many have already appeared, but proceed to some more (to me) surprising phenomena. At seven o'clock, whilst in the mesmeric sleep, I desired him at a quarter past seven to throw a pot of gum out of the window, and asking him if he would do it, he replied, “Oh yes, I'll do it.” On being awoke he, *as usual*, had not the slightest remembrance of any thing that had passed, but at the time I named, to a minute, he took up the pot of gum and said, “How bad this gum smells, I'll throw it out,” and immediately he threw it out of the window! He said he felt easier and lighter after doing it, and after every time of being magnetised declared himself *better*, as though after a long rest.

Another time, while asleep, I desired him to empty a large box full of papers and accounts, weighing about two hundred weight. On waking, he seemed trying to recollect, and said he had been told to do something but did not know what it was. He passed the box several times and at last said “He heard a mouse, and he was sure they were breeding in that box, and must turn every

thing out." When he had nearly emptied it I told him there would not be any mice in, and he had better put the things in again, but he said, "I'll have every thing out," and would persist in doing so. He then said, "I don't know how it is, but I feel as if I had done my work now," and on my telling him of my having desired him to do it, no one could be more astounded than himself. Feeling a desire to test the various experiments I had heard of I stood behind him and asked for something to eat. A bye-stander put a piece of ginger into my hand so that the patient could not possibly see him, (allowing him to be in a normal state, which, of course, he was not,) and on my beginning to chew it he spat out several times, and on my asking what was the matter he said "My mouth burns," and then, "I am eating ginger." On being awoke he had still the taste of ginger in his mouth, and after drinking some water he asked very innocently, "Who was it put ginger into my mouth." On being told he had had none his surprise was very great, as he had neither seen nor read of any thing of the sort. My drinking water had the same effect. I asked him to accompany me across the water to my house, and whilst he fancied himself crossing the river he exclaimed, "What a black cloud over the moon," and then, with signs of sudden pleasure, "It shines again bright enough." I cannot vouch for the accuracy of his statement respecting the moon, being of course, in-doors, but have little doubt of it in my own mind. I could not persuade him to enter the house as he said, "I have an engagement at nine o'clock," but he said enough to convince me of his being *able* to describe it. When awake he was astounded at my knowing of his engagement, as he said he had told nobody. Another time I made him describe what was going on in the room in which we were. Some persons were behind him, and others scattered in different parts of the room, but he described with perfect accuracy the position of all there, and how each was engaged. One was playing with a phrenological cast upon his knee behind the patient, and of him he said with a laugh, "He's feeling the bumps on that thing on his knee." Of another, "He's got a letter for the post," and every one in the room in a similar way, though several had come in during his being in the magnetic sleep. One of the lights behind him was put out, and he said sharply, "What is he putting out the gas for? It's not time to go yet." I was next pressed to test his power of examining any persons stomach, and a young man named W. stood before him. I asked him if he saw any person's inside? and he replied, his head bent much forward, "No." I then desired him, in a commanding tone, to examine his

(W.'s) inside. He raised his head, shuddered most fearfully, and tried to get away from him, leaning backwards over the chair and thrusting out his leg, as rigid as in the most decided catalepsy. His face was distorted with every expression of horror and fear. I asked him what he saw, touching language, and he said, with most fearful shuddering all the time, "Good God! how horrid! take him away." I pressed him and he said, "It's some one bleeding," and then, "It's all cut," and on continued pressing described different parts of the intestines, putting his hand over the corresponding parts of his own body. He said, "There's a long stream of blood," pointing all down the body, and "it's quite red here," pointing to the left side of the chest, and "here it's black and disagreeable," pointing to the right side of the stomach. I had very much trouble in awaking him, and before doing so desired him to tell me what he had seen as soon as awake. When I had succeeded in bringing him round again he stared in a most fixed manner at W., and on my questioning him said, "I saw him cut open," and described it as well as he could, but as it seemed painful to him I desisted. He was in a most awful state during this experiment, and my getting agitated and alarmed seemed to make him worse, but I endeavoured to feel calm, and succeeding partially, made him much quieter. I had much difficulty in taking away the rigidity from the limb that he had stretched out in his first feeling of horror with an idea of pushing the sight away.

When awake he said somebody put it before him and would not take it away, and he could not get away himself. That night he had horrid dreams, corresponding with what he had seen, and could not eat any thing the following day, and was evidently labouring under decided mania. He said he had something horrid on his mind and could not get rid of it, and felt very low in spirits. I magnetised him the following morning, and said, "Forget every thing unpleasant that passed last night," and demesmerised him directly. He felt much better but not quite right. W. came again in the evening and U. showed unpleasant feelings at seeing him, saying, "The sight of him makes me quite sick." W. knew more of magnetism than I did, and said I must magnetise him again, and said he would then tell me what to do, thinking that my saying "this will cure him," and similar expressions, would take all unpleasantness from his mind. I did so, trying to feel certain of it myself, when all at once he burst out again in a most awful manner, and under the same horrid impressions as on the previous evening. He shuddered, turned and twisted about,

pressing my hand with a giant's strength, stamping very violently, giving vent to such exclamations as "Good God! How horrid. Get away. Let me alone," &c. This was repeated at intervals for an hour and a half in a state of half recovery. I felt certain it would be allayed by W.'s going, and he went away saying aloud, "Good night Mr. F." U. seemed calmer and I poured water on his palms, blew in his neck, patted the fleshy parts, and various other means of bringing him round. Thinking he would be better in another room I clenched his hand so as to affect the faculty of walking, and said, "Come with me," which he did. Trying to produce catalepsy his arms became rigid for a moment only and relapsed again. I magnetised him several times, quickly bringing him round again, which did him good. Pouring water on the palms and making passes down the body made him give convulsive twitches and sighs, which had a very beneficial effect. Lastly I poured about a gallon and a half on the top and front of the head in a gentle stream, and then went again through the usual routine of demesmerising. The mania had evidently left him for he said "I am much better than usual, and feel as if I could walk all night," and remembered having a dream but no particulars of it.

Hoping you may find the foregoing notes of sufficient interest to deserve a space in the pages of your invaluable journal, and that some parts of them may be useful to such readers as may have a wish to turn experimentalists, I remain, dear Sir, yours sincerely,

R. F.

Liverpool, 10th October, 1843.

LETTER FROM MR. J. INWARDS.

TO THE EDITOR OF THE PHRENO-MAGNET.

SIR,—For many months passed I have practised Mesmerism, and have witnessed many things which very much surprise me. The first person I successfully operated upon was Mrs. Barnes; and, the first time, although she had never read upon Phrenology, the different organs were beautifully developed without contact. This excited my interest, and made me desirous of ascertaining whether there were any other mesmeric peculiarities. I soon found that she could neither hear, feel, see, nor smell. For some time I supposed she could feel the operator, but at length I discovered that she could not feel even his touch. I have had the honour of giving four lectures in the Mechanics' Institute, Holborn, and was favoured at each lecture

with a respectable and very attentive audience, who were much interested with the experiments, and unanimously tendered their acknowledgments to myself and Mrs. Barnes. Doubtless you are aware that every mesmeric case in some measure differs. This I have invariably found; some can never be mesmerised comfortably only by the person who first induced the sleep; others I find can be mesmerised by any healthy person, *and the result will be the same!* There are some highly affected by persons standing near them; there are others who feel no inconvenience by the proximity of foreign bodies. I saw the other day a most interesting case at Sheerness. A female, aged about 25, was quickly sent to sleep; the operator told me she was highly cataleptic, and if a person only walked across the room during her sleep, she would become rigid, or if a foreign body touched her the result would be the same; this I tested in various ways, and invariably found that complete muscular rigidity and helplessness were the result. This person was first operated upon to test the curative effects of mesmerism—she was troubled with violent fits, but since that time she has not had one. When in London I was much interested by witnessing the power of mesmerism in conquering strong hysterical fits. The person in question has had them so violent as to bite and tear herself most grievously. Doctors had attended her but declared their inability to cure. I found her in a most deplorable state, with her eyes set, pulling the hair from her head, biting her lips, and shrieking like a maniac; in the course of two minutes and a half she was mesmerised and the hysteria was entirely conquered. While in Kent, I witnessed the extraction of a tooth without the feeling of pain. I have found some patients very much disposed to sleep during the state of magnetic somnambulism; some will awake by the operator shaking them, but I have found in the case of Mrs. Barnes, that she will go to sleep and then the operator has no power whatever to wake her, neither has any other person; you might as well try to make an impression on a block of wood, as to call into exercise either of the senses. I find, in this state, that no metals affect the patient, but if you touch any part of the body with a ring, a shilling, or a sovereign, she will direct her attention to that part when she recovers from her second sleep, and plainly indicate that she feels the effects of a foreign body. In reference to her seeing with her eyes perfectly closed, I am quite satisfied. I know there are many who will laugh at this as an absurdity. To such I would say examine for yourselves. There are some who go into a state which may be termed universal lucidity; such see from nearly all parts of their bodies. Dr. Weaks, of

Sandwich, has a patient who can read most distinctly from the back of his head; and two others who can read from their finger ends; one of which can command the power when in a natural state.

I must now say a word about physical sympathy. One of my patients has never failed in finding out the seat of disease, and the general state of the party's health with whom she has been in contact. She does not possess the power of seeing either the interior or exterior of the human body. In the course of a minute or two she describes the case by referring to her own system. Some very complicated cases, and some very simple ones have been investigated; but she invariably tells whether the body be in a state of partial or general derangement, or whether it be a slight pain only, such as the ear, the tooth, or the head-ache. Mrs. Barnes possesses the power of seeing into the human body; of this I have had abundant proof. She perceived the mark of a severe wound in my brother's arm. The question was asked—"Has the bone been broken there?" To which she emphatically replied, "No." She then looked at another part and said, "It has been broken here." Now, there are no external appearances which would induce the most skilful to believe (if the arm were bared) that the bone had been broken; yet, with the coat on, the exact place was referred to, although the accident happened twelve years ago. I have heard her and others give some most beautiful descriptions of the internal organisation. Were I to speak of one-half of the wonderful and extraordinary phenomena I have been an eye-witness to, it would fill a volume of no ordinary size. I must confess I am much delighted with the science, and I hail its discoveries with unspeakable joy; because I think they will have a tendency to clear away much metaphysical rubbish, and enable us more effectually to study the animal, moral, and intellectual peculiarities of man. Many of my well-meaning friends have said to me, "Mesmerism is such a wonderful thing!—it will meet with much opposition—the laws by which it is governed are so inexplicable, and the popular voice is against it." And so they have advised me not to identify myself with those who are favourable to the science. I have invariably replied, Mesmerism is true, and I will defend it as long as I live. In reference to Phrenology, it has everlastingly established its truth, as much as though Gabriel had descended from the skies to make it evident; and those who will close their eyes against the proofs given by Phreno-Magnetism, must be wilfully and sinfully blind. Will it square with my preconceived opinions? says one.—Will it accord with my particular

theological tenets? says a second. If it will, I will believe in it. If not, I will reject it. Thus they make their own opinions the standard by which they judge a scientific truth. And thus, in thousands of instances, truth has been set at naught, error countenanced, ignorance propagated, and knowledge despised. When shall society be released from the chains of such bondage? All our preconceived notions ought to be banished to the winds of heaven when demonstrative facts have proved them to be erroneous.

I expect in your next *Phreno-Magnet* to read a full account of your proceedings at Bedford. I should feel a great pleasure in meeting you there. I fear not the result—I know we must conquer—for we have on our side the omnipotent power of truth,—its power shall be felt, and its light shall shine, until all the dark clouds of error and ignorance shall be dispersed by its cheering and soul-enlivening rays.

“ Then shall the immortal soul be free,
And blessings rich descend upon this world.”

I am, dear Sir, very truly your Friend,

JABEZ INWARDS.

Houghton Regis, Oct 11, 1843.

EXPERIMENTS IN PATHETISM.

BY W. B. FAHNESTOCK, M.D.

DEAR SIR,—In the investigation of a new science, it is absolutely necessary first to make ourselves acquainted with the facts, and to examine them individually and collectively with the utmost care, before we can arrive at conclusions with that degree of certainty which the truth, in its might, always renders self-evident, and leads us as it were, unconsciously, to that system which the God of Nature has established from the foundations of the world.

Had investigators generally confined themselves strictly to facts, instead of framing theories, as visionary as they were often false, there would have been less confusion and fewer marks for the shafts of ridicule; and the sciences, instead of being retarded, would have flourished at every step, and mankind much sooner reaped the benefits, which they were destined to confer.

These remarks apply themselves particularly to the science of Pathetism, which, of all others, is perhaps the most prolific in phenomena, of so mysterious and unaccountable a nature, that the study of its peculiarities has been rendered doubly difficult, not only on account of numbers, but the apparent contradictions which have been exhibited by different subjects, or the same subject at different times; together with the obscurity which the ignorant and superstitious have thrown around it, rendering it still more difficult to distinguish those facts which alone could lead to correct conclusions. Many things, too, have been laid at the door of pathetism which do not belong to it, and will have to be refuted before the science can be brought before the world in its true light, and the

community induced to look upon it with that consideration which it truly deserves. Much has been done already, but much more yet remains in embryo, and the task, like space itself, seems endless and unbounded.

I have so many facts to communicate on this interesting subject, that I scarcely know which to send you first, so that they may at least have some show of order, if not of correct classification.

In my last letter I promised to give you some experiments in detail, to prove the powers of the senses of smell, taste, and feeling, in distinguishing articles, &c., at a distance, and shall now do so with as much brevity as possible.

The sense of smell in the pathetised subject, like that of seeing and hearing, commonly lies dormant or inactive, but is at all times under the control of the subject's will, and they can smell or not just as they please. If they do not desire to smell, the strongest substances held under the nose arehaled with impunity; but if they desire to smell, they can do so with the utmost facility and correctness, and can distinguish the most delicate scents at any distance whatever, notwithstanding the phial, &c. which may contain them, are closely corked and sealed. It does not matter how well they may be secured, or where they are placed, so that the subject is correctly informed of their locality, and the substances to be examined be such as they could name or distinguish in their waking moments.

The following are a few of the most interesting:—

Experiment 1st—Subject, Mrs. H—A phial closely corked, containing some liquid, was placed upon the table, about four yards distant from where she was seated. She was then requested to examine its contents by smelling and tasting it. After obtaining her consent, she was left undisturbed for perhaps half a minute. I then asked her if she had smelt or tasted it. She said, "Yes, and I know what it is. It smells like cinnamon." The phial was examined and found to contain oil of cinnamon.

Experiment 2nd. A second phial, closely corked, was placed upon the table, and the same requests &c. made. Her answer was, "It smells like lemons." Upon examination, the phial was found to contain a few drops of the oil of lemons.

Experiment 3d—A thin phial secured and placed &c., as the above. "This," she said, "smells very strong. It is hartshorn." Answer, correct—the phial contained spirits of hartshorn.

In all experiments with the pathetised subject, it is necessary to ask them (as I have done in the above case) whether they have looked, heard, smelt, &c., as the nature of the experiment may be, before they are permitted to give a final answer. The reason why I do so, I shall soon take occasion to state. I will here also remark, that they can scarcely ever be persuaded to perform more than three or four experiments of the same nature at the same sitting. It is, therefore, best always to vary them, to meet their approbation.

I have performed many experiments similar to the above with several other subjects with the same success, and as there is so much sameness, shall here give but a few more, which were performed by the same subject on a different occasion. The first phial placed upon the table contained a colourless liquid, which she said smelled like camphor. It was examined and found to contain spirits of camphor. A second was placed upon the table. This, she said, she was well acquainted with, but I had considerable difficulty before I could get her to name it. She, however,

eventually said that it was essence of peppermint. Answer, correct. A third phial was placed upon the table, secured like the rest. This she examined for a considerable time, and at length declared that it had neither taste nor smell. The phial contained pure water. One of the phials was selected, and taken to a neighbour's house about one hundred yards distant. When I had ascertained its locality, I requested her to smell it at that distance. She stated that it contained peppermint, and that she smelt and tasted it distinctly. Her answer was correct. She now requested me to cease with the experiments for that evening, and as she had gone through many others of a different nature, and felt disposed to sleep, I was obliged to gratify her request. Had I not done so, and still persisted, the consequence would have been, that she would have become careless, listless, and indifferent, and her answers would have been evasive, inadvertent, and unsatisfactory.

This is an unfortunate condition for the prosecution of successful experiments; and although they always very much regret their not complying when awake, it seems impossible for them to overcome this feeling or disposition whilst asleep. I have commonly found them candid, but they sometimes, even when most opposed to performing experiments, show a seeming willingness to do it; yet, if you ask them candidly whether they have looked, smelled, or tasted, &c., they will tell you, no! and if asked the reason, they will say that they did not feel disposed; that they were sleeping or thinking about something else, &c. I therefore here again repeat, that it is utterly useless to request or urge them to perform any experiment whatever, unless they are willing to do so; and this is the reason why I always make it a point to ask them whether they have looked, &c., before I permit them to give a final answer.

I will here, still further to illustrate this peculiar state, give you a few experiments in detail, which were but partially successful. They are as follows—Subject, Mrs. ——— pathetised for the tenth time:

Experiment 1st. A wine-glass, containing some liquid was placed upon the table, and the usual request made. She seemed very unwilling either to taste or smell it. Said there was no use in doing so, and that she felt so well, &c., that she did not wish to be disturbed. I then explained the reason why I wished her to examine it, and endeavoured by argument, persuasion, and every other means in my power to obtain her consent; but all that I could do, in the course of half an hour, only wrung from her a partial consent, the nature of which will be better understood by giving her own words; as, "I will think of it;" "Perhaps I may;" or "I guess I must," &c. She, however, finally said that she had examined it; but I had the same difficulty in persuading her to say what it was. Eventually she said that it was some kind of wine, but could not be prevailed upon to name it. The glass was examined, and found to contain a small portion of currant wine. A second wine-glass, containing a colourless liquid, was placed upon the table, and she was again requested to examine it. The same difficulty was again experienced, and it was a long time before she could be brought to say anything positively. She at length stated that it had no smell but tasted very sweet. The glass contained a solution of loaf sugar in water. A third experiment was attempted, but it was impossible to overcome that feeling of listless indifference or independence, which had taken hold of her. The experiment of course was unsatisfactory,—not because she *could not* render satisfaction, but because she *would not*. When, therefore, there is a disposition on their part not to perform an experiment, it is better to drop it

at once, as they then frequently say anything to get rid of you; but I never yet have known them to fail in an experiment when the desire to perform it originated with themselves.

I find that it will be impossible, in the space which is left me in this letter, to do justice to the sense of feeling, and will therefore have to postpone my remarks for the present. I have many important facts in relation to it, which I will communicate at as early a period as the nature of my present engagements will permit.

I shall conclude this letter with an account of some experiments which I have been induced to make, to prove that the true clairvoyance or mind's sight, is entirely different and superior to that of the natural eye. In this letter, as well as in some of my previous ones, I have stated that when there was no disposition on the part of the subjects to use a sense, that it slept, or as it were, lay dormant; and the many facts which were daily presented to me, induced me to believe that the sense of sight could be used at the will of the subject, if the lid were to remain open, independent of the mind's sight, which they heretofore only used when the lid was closed. I accordingly requested one of my subjects, Miss —, to keep the eye open whilst she entered the sleep. This she readily accomplished, and in about one minute was in a perfectly pathetised state, with the eyes open. The facts elicited were as follows:—First, that she was enabled to see with either the mind or the natural eye, as she felt disposed, but could not use both at one and the same time. Secondly, when she looked with the eye, it had a natural appearance; but when she looked with her mind, the eye became fixed and vacant.—Thirdly, she could see me or anything else through the wall, when she looked with the mind, but could not, when she looked with the eyes. Fourthly, that she could see much better with the mind than with the eye, and whilst in that state preferred using it. I have since had many others in this state with the eyes open, and have been enabled to perform many interesting experiments. Their appearance is so perfectly natural when they look with the eye, that I have had several (with proper instructions) to enter a room, and to converse freely with a number of ladies and gentlemen, without their noticing that they were pathetised, until the fact was mentioned and the case explained.—*Magnet.*

SOME OF THE CAUSES OF SUSCEPTIBILITY OF THE MAGNETIC INFLUENCE.

TO THE EDITOR OF THE PHRENO-MAGNET.

SIR,—If you should think the following few hints might be of any service in furthering the cause of Mesmerism, if you would insert them in your valuable publication, I should feel much obliged, not on account of any merits they possess, but perhaps they might be the means of causing some more enlightened individual to give further information upon the subject; if so, my object would be gained.

In the first place, I never see any of your subscribers who even give a hint what sort of temperament is most susceptible of the magnetic influence. Now I conceive that the different

colours and constitutions of the hair, in different people, must necessarily have an important influence upon the mind and temperament of the individual so constituted, for we all know that black bodies attract heat or electricity more readily than white, and as a matter of course a black body will emit heat or electricity in the same ratio.

Now, were I to hazard an opinion, I should say, that a temperament composed of about three parts nervous and one of bilious would be the best, on account of its great excitability, and likewise the dark colour of the hair. I see one of your correspondents says that the patient emits rather than attracts the fluid, or what we may please to call it. Now I do not see that it will alter my position, whether they attract or emit the influence; but I do know from experience that there is a great deal of difference in patients, and I likewise know, as far as my practice goes, (and that has been rather extensive,) that dark-haired people, with a good sprinkling of the nervous temperament, have been better Phreno-Mesmeric patients than the light-haired people. But it must not be inferred from this that all patients are alike. No such thing. There are exceptions, and good ones too; but still the majority are dark-haired people.

And again, pointed substances attract more readily than obtuse ones do, and one of the modes generally used to Mesmerise individuals is to make use of pointed substances, such as fingers, &c.; but still I know that many more ways are used, though we do not know that the fluid is not thrown off at the extremities. Should this, however, meet with your approbation, perhaps I may continue my experiments to elucidate as far as possible the theory I have advanced; or I should be greatly obliged if you or any of your correspondents would take the subject up, as you might be able to do more justice to it than me, as I have neither time nor opportunity to treat this all-absorbing question according to its merits.

I have Mesmerised a good many light-haired people, and have generally found them what might be termed somnambulists, not to be relied on as far as the excitement of the organs goes; for I think some of them are conscious at the time of what is going on, but still when they come out of the state, they usually know nothing of what has transpired during their sleep.

I see some of your correspondents have been dividing some of the smaller organs, such as Form, Colour, Size, &c. You will see that they agree in some points with what I tried some time since, when I addressed a letter to you upon the subject, as did

Dr. Cryer, of this town; but as you are receiving experiments every day, I thought it needless to trouble you with any of my own at this time.

Sir, I am, yours respectfully,
WILLIAM PREST.

Bradford, October 7, 1843.

[NOTE.—We willingly insert the foregoing, not because we agree with all the writer's views, but because it shows how various are the ideas of experimenters, and how consistent with those ideas the result of their operations. We believe that susceptibility to the Mesmeric influence in one party, and the power of exercising it successfully in another, are dependent upon something more than a relative or comparative temperament. But more on this subject anon. We have so often been charged with going too far a-head for the mass of the scientific, that we are determined to take double time for the consideration of this important matter, but will not fail at length to render a digest of it to our friends.—ED.]

INSANITY.

The following summary of the pathology and treatment of insanity is from the pen of an experienced physician, M. Bottex, an inspector of lunatic asylums in the South of France. It is clear and succinct, and conveys a good idea of the opinion of one who has seen much of the disease which he professes to describe.

1. Mental alienation, like all other diseases, is the result of a lesion of the organism. The affected organ is the brain—sympathetically at first, but essentially so if the disease continues.

2. The nature of the lesion varies according to the character or form of the existing insanity: for under this *generic* term diseases, which have little or no relation to each other, except in the disturbance of the intellectual faculties, and which are fundamentally different, have been classed and grouped together.

Thus *idiocy* and *imbecility*, which result from an imperfection of the brain, congenital or acquired, are not, properly speaking, diseases, and require no medical treatment.

Mania, which is characterised by a general delirium with excess of action, is produced by an irritation of the outer surface of the brain and of its membranes, in a more or less considerable extent; if this irritation or inflammation does not terminate in resolution, it gives rise to certain organic change, which induce *dementia* or mental alienation—a state of the disease which is little susceptible of cure. *Dementia* is therefore *mania* become incurable.

Mania and *dementia* are often complicated with a paralysis of a greater or less number of the muscles of animal life. This form of paralysis is generally fatal, and seems to arise from a softening of the cortical matter of the brain.

4. *Monomania*, accompanied with excess of action, is produced by a very circumscribed irritation of the brain and of its membranes. When it is accompanied with depression and melancholy, there is probably neither irritation nor inflammation of any portion of the brain, but only a habit on the part of the invalid of associating incoherent ideas. (This is certainly not very satisfactory, nor indeed is it quite intelligible.)

Perhaps indeed there exists in such cases, much more frequently than is imagined, a chronic lesion of the trisplanchnic nerve, whose disturbed functions may re-act on those of the brain.

5. It is evident that the rational treatment of the various forms of insanity must be based on a knowledge of the pathological conditions of the nervous system with which they are associated. To be satisfied with merely attacking secondary and sympathetic symptoms would be—in the words of M. Georget—like trying to put out a great fire, by extinguishing the cinders and hot ashes which are thrown to a distance by the wind, instead of exerting all your efforts to bear upon the centre of the conflagration.

To Pinel we owe a great deal, not only for his having abolished the barbarous practice of treating the insane rather as criminals who deserve to be punished than as patients who are labouring under a disease, but also for having exploded the use of a vast number of empirical remedies, which, before his time, used to be resorted to. He perhaps carried the *expectant* system of treatment too far, by recommending an almost unlimited reliance upon the curative efforts of nature; but certainly this was better than the opposite practice of leaving nothing at all for her to do. It is always a most valuable precept in our art, *primo none nocere*.

6. The treatment of insanity is either physical or moral. The most important *physical* remedies are bleeding, baths, purgatives, and the use of artificial discharges, and they are chiefly useful in *mania*; whereas the *moral* means, under which head we comprehend cheerful occupation of the mind in gardening, music, and games of chance, the engaging in religious services and ceremonies, and in whatever has a tendency to tranquilize and exhilarate the mind and withdraw it from its delusions, are most to be trusted to in the various forms of monomania.

In reference to the former, or the physical remedies, M. Bottex especially recommends the employment of *baths*—not baths “of surprise,” but tepid baths, in which the patients should remain for a length of time. These should be used frequently, and they may be most beneficially combined with the application of cold to the head at the same time.

The purgative which is suited above all others for insane patients is Croto oil, of which a drop or two, blended with honey or syrup, and then mixed with any fluid, may be easily given to any patient.

When the disease resists the use of bleeding, baths, and purgatives, M. B. recommends that an issue be at once established in the thigh in women whose menstruation is irregular, and in the nape of the neck in all other patients. He prefers an issue made with the caustery or with caustic to a seton, as he is of opinion that the very effort made by the part to throw off the eschar exerts a powerfully derivative influence.

In some cases the use of the antimonial ointment rubbed upon and around the scalp, so as to bring out a crop of pustules, has seemed to effect a cure in cases that had resisted the employment of all other means.

The use of sedative narcotics, as morphia, digitalis, and hydrocyanic acid, is frequently productive of excellent effects. Quinine, also, especially in cases where the paroxysms seem to have somewhat of an intermittent character, has been found extremely useful.

Each case, be it remembered, requires some speciality in its treatment; and the adaptation of the remedial means to the varying conditions of different patients, is the best test of the physician's discrimination and skill.

All the best writers on insanity insist upon the necessity of the separation of the sufferers from their relatives, and from whatever has the effect of keeping up a remembrance of their former feelings and habits. A change of scene is always beneficial; and hence, whenever there is any promise of convalescence, the physician will do well to recommend travelling.*

So important, too is exercise in the open air considered by many, that Dr. Ferres has very justly remarked, that a farm or large garden is an indispensable adjunct to every lunatic asylum.—*Gazette Medicale.*

THE MESMERISER MESMERISED AND OTHER PHENOMENA.

Our friend Mr. Potchett, after some kind and complimentary remarks on the success of the *Phreno-Magnet*, thus continues one of his letters to us:—

The great excitement consequent on such important discoveries (in Mesmerism) will undoubtedly subside, and many experimentalists having no higher object in view than the gratifying of an idle curiosity, or gaining a little popularity, or of turning them to pecuniary advantage, will fall off; but still there will be left some few animated by more noble sentiments. Some more akin to those master spirits which every age produces, will be found plodding on in the noiseless tenor of their way, regardless of the world's frowns, or whether they themselves become the fortunate discoverers of something brilliant and captivating, or merely the humble instruments in aiding, confirming, and establishing the great truths brought to light by others—whether they be among professional philosophers, persons ennobled by a long line of titled ancestry, or in the middle or lower walks of life—whether on British ground or separated by oceans or mountain chains, or any other natural or artificial barrier, fit only for the limits of narrow-minded men, but which boundaries the real philosopher scorns to

* Dr. Esquirol observes, "I have often found that insane patients are greatly tranquilised by travelling, especially when they visit countries whose striking scenery takes hold of their imaginations, and when they are exposed to the little troubles and casualties of common travellers. The very annoyances and inconveniences to which they are exposed have a good effect. Travelling acts beneficially also by exciting the assimilative functions; the appetite, the sleep, and the various secretions become more regular and natural. Besides, the chagrin which is almost always experienced by the sufferer when, on his recovery, he returns to his home and friends, is much mitigated after a long travel or voyage, the incidents of which furnish so agreeable a topic for conversation."

acknowledge or to be enfeathered by. No, his soul expands to the poles of the great globe itself, and he recognizes in every man *a friend and a brother*, and equally delights to receive information of any fresh observations in nature, or new applications in the arts and sciences from one of the despised and outcast sons of Africa, as from any of the most favoured race of Britain. But, enough: I must proceed to experiments in Pathetism, in the conducting of which I have been fortunate enough to escape the effects termed "Mesmeric," excepting on one occasion. The sensations I then experienced I will endeavour to convey to your readers, with their accompanying circumstances, as some of them appear novel in their character.

Being at a friend's house to tea, and the room well filled for the purpose of witnessing some experiments on persons whom I had frequently operated upon, after producing numerous manifestations, with some good recitations, original speeches, &c., others of the party wished to know what effect it might have on them; so several were tried, with but little success beyond producing coma, occupying from first to the last about four hours; and I would observe, that from the first commencement I was not in what may be termed prime order, but felt dull and heavy, with less animation than usual, which might in part arise from the following causes:—First, being the lion of the evening each one embraced every opportunity of asking some question on the subject, both prior to, and during the time of taking tea, as well as afterwards; and lastly, neglecting taking a little stimulating aliment previous to commencing, which is my usual custom if the experiments are likely to continue a long time, generally imparting a confidence and self command requisite on such occasions. Therefore, towards the close I felt rather fatigued and sleepy, but having to walk upwards of a mile in company with some of my family it went off: yet on reaching home and taking a glass of ale sleep became almost overpowering, and I retired to bed shortly afterwards and felt nothing different until the time of rising in the morning, when the eyes were with difficulty opened and every thing appeared dim, indistinct, and doubled. I washed the head all over with cold water, as usual after a night's rest, still the dimness of sight and confusion of ideas continued. After breakfast I tried to read but could make little of it. When I found that on closing one of the eyes, no matter which, I could see clearly and distinctly with the other, this was some satisfaction, as I began to be afraid of losing the sight, as an acquaintance of mine had done a few years ago, equally sudden

and unexpectedly. However one required a focus four or five inches shorter than before, and the other about as much longer than usual, hence the indistinctness when using both together. The brain still continued confused, dull and heavy, like that of a man having been sitting up all night and partaking too freely of intoxicating liquors. In the evening the lamps in the streets appeared double—groups of four or five making eight or ten, &c. In fact each eye appeared to be rigidly fixed in a straight-forward gaze, and in order to discern any fresh object with either one or the other it was necessary to move the whole head. They did not produce a squint, but appeared glazed and fixed with inflexible rigidity, and thus a miserable day was spent, yet the next morning all became right, the muscles of the eyes and eye-lids relaxed, and "Richard was himself again." Cold water applied at every opportunity to the eyes, the top of the head, and nape of the neck, with frequent intervals of short naps, seemed refreshing and invigorating. More sleep might probably have removed the effects earlier. The above condition might arise from the eyes and brain being too much strained by over exertion.

I find that those persons, whether males or females, whose manifestations are the easiest brought out, especially Clairvoyants, do not shew rigidity of the limbs readily, whilst those who are easily made rigid shew but indifferent mental manifestations. It is true I have found exceptions to this general rule, some being readily thrown into either state. I have one subject, a female, who on Firmness or Self-Esteem being called into action, invariably after walking about a few yards becomes so rigid as to become immoveable as a statue; and another, a man in middle life, whose rigidity of muscle is such that it is exceedingly difficult keeping it off during any cerebral manifestations; and a third, a female whose manifestations are sluggish in the extreme, and unless allowed sufficient time give the appearance of failure; for instance, five or ten minutes or more in contact before shewing themselves; and should any other organs be touched, supposing the former to have failed, it will after a while appear, such as Philoprogenitiveness under Veneration, or Veneration under Wit, &c. At first I thought it very strange, but afterwards found that each appeared in proper order, though sometimes two or three behind hand, dribbling out like the frozen sounds in Baron Munchausen's trumpet on becoming thawed by the fire; but by allowing time for each they shew themselves aright. On one occasion Self-Esteem being touched for about ten minutes she was left sitting on the chair for at least five

minutes more, when up she got, folded her arms and walked about the room, and lest she should fall was conducted to her seat again.

Yours truly,
JOHN POTCHETT.

Snenton, adjoining Nottingham, September 11, 1843.

[NOTE.—We had intended some remarks on several of the facts alluded to in this letter; one or two of Mr. Potchett's conclusions being scarcely reconcilable with our own experience. It is astonishing how much the will and the apprehension have to do with the character of the phenomena educed in almost every case. But we shall best elucidate our view of these matters by the careful and general digest we have promised in another place.—ED.]

CURE OF A WEN BY MESMERISM.

Amongst our most earnest, careful, and successful provincial Mesmerists is ranked Mr. Mulholland, of Walsall, one of whose friends has forwarded us the following interesting case:—

M. S., aged 30, of a nervo-lymphatic temperament, applied to Mr. Mulholland to be mesmerised for an enlargement of the hyroid gland, or what is vulgarly called a wen: It had been of eleven years standing, and had attained the size of a goose egg, causing from its immense size great pressure on the wind-pipe, and consequently proportionate difficulty of breathing. She first submitted herself to be operated upon in the beginning of last July, and was operated upon daily for three weeks. The three first times the mesmeric manipulations were made she was but partially affected, closing of the eye-lids being all the phenomena induced. In the fourth trial, however, slight somnolence was manifest. The fifth and succeeding operations were invariably accompanied with coma and perfect insensibility. The first diminution in the size of the wen was observable on the eighth day, and on the eleventh it was measured and found to be reduced an inch. From that time it gradually decreased until about the fifteenth day, when she fell asleep on a sofa, and owing to a want of proper precaution her head was allowed to hang back for about the space of an hour, at the expiration of which time it was discovered that the substance had re-attained its former magnitude. She was immediately awake from her natural sleep and thrown into a mesmeric sleep, during the time of which the wen was reduced to its circumference before the unfavourable catastrophe. The reduction continued until the gland had nearly resumed its normal condition. She was in the whole mesmerised about twenty-eight times, and can

now walk any distance without the slightest inconvenience, and it requires acute observation to detect any other than a perfectly natural appearance of the neck. This case can be satisfactorily attested by the relations and neighbours of this girl.

THE SYSTEM OF MAN.

Two correspondents request insertion of the following, one of them on the ground that as man has faculties giving him the power of spiritual discernment, it is not even philosophical to repudiate all spiritual annunciations. It is from the pen of one whose name stands high in the estimation of men both rational and pious :—

An Essay on the System of Man, as a being composed of natural and spiritual parts; or Body, Spirit, and Soul.

The body is the earthen tabernacle, fitted up and prepared as a receptacle for the soul, during its residence in it. It is formed of matter, into the mass of which, as into its first principle, it must return. It is propagated, like other animal beings, by generation, and like them, has a *spirit* or natural life, by which it is actuated, and which expires with it, as the life of other animals.

In the natural part of man we find the properties of matter, the vegetation of plants, the life of animals, and their sensitive and instinctive properties, together with the additional powers of reason. This last appears to be the only material difference between the natural spirit of man and the spirit of other animals.

As in the general order of universal existence, man is the medium or centre in which corporeal and spiritual beings unite, so, in this particular composition, the spirit of man being naturally situated between the material earthly body, and the immaterial spiritual body, is by the powers of reason fitted to be the agent, on operative principles between them.

The soul is an indivisible spiritual substance that cannot be generated. It is the production of the Almighty, created by him, and being immortal, it cannot cease to exist. It is, therefore, the most noble part; and being situated spiritually between the natural animal spirit and the supernatural divine spirit, it has a capacity of being united to either of them. By adhering to the former, the soul loses the exercise of its peculiar spiritual senses and heavenly powers, receives a birth and life from the powers of the natural part, and thus becomes carnally minded, which is its death. Being quickened by the latter, and adhering to it, it is made a living soul; the divine word, or spirit of truth, being the true light and life of it, even as the animal spirit is the light and life of the body.

CASES OF CURE—BY MR. STENSON.

A young woman, about twenty-two years of age, and of bilious-nervous temperament, was obliged to leave her situation of service in consequence of a constantly accumulating gloominess and melancholy having settled upon her. She had been at home, in Northampton, a considerable time, and suffering daily from the above malady, when an acquaintance of mine

requested me to see her, not in the capacity of a medical adviser, but to try the effects of Mesmerism. I did so, and after operating about ten minutes, she was in a state of coma. I now brought my finger in contact with the organs of Wit, Comicality, Self-Esteem, Ideality, Colour, Veneration, and Adhesiveness successively; I perceived, however, not the slightest manifestations of any of the organs mentioned. After making a few passes over her head and before her face, I placed my fingers on Adhesiveness and Gaiety and proceeded to restore her to a state of consciousness; this I found to be no easy task; I had recourse to water which I applied on the eyes and hands, and succeeded after some twenty minutes labour. She now looked round bewildered, and the next instant broke out into one of the most immoderate fits of laughter I ever witnessed. The first idea I had, was, that she was deceiving me, and laughing at her success; she next assumed an air of importance, then broke into an expression of the beautiful and grand in nature, and, to my surprise, she now manifested every feeling in succession as I had operated on her head. This was followed by a placid calmness, when she turned to me, and said, "let me lay my head on your arm," and instantly relapsed into a state of somnolency deeper than before, and from which I with considerable difficulty restored her. On the second evening afterwards, I again waited upon her, and with nearly the same results, except that I had no difficulty in restoring her to a normal condition.

Next comes the most pleasing part of this interesting case. The young woman returned again to her service, cheerful and well, the following week, where she has been ever since. I had the pleasure to see her in the same carriage with her Master and Mistress, a few days since, and the passing glance and smile was sufficient to reward me for all the pains I have taken in the investigation of one of the sublimest truths of nature. The above is a case to which I can procure the testimonies of some respectable individuals, and the young woman herself, who is grateful for her recovery.

A youth, who is well known in Northampton, has been Mesmerised by me some ten or twelve times, and has since been exempted from the periodical fits, from which he had for years been a sufferer.

I have in these cases reaped a reward which I dearly prize, viz. the consciousness of having done a good action in taking Nature by the hand while she has performed cures in her own way upon two humble members of the human family.

I look forward, not with a blind zeal, but with a reasonable and well-grounded hope, that Mesmerism will be more generally applied as a curative means, and though the faculty of the present generation in most cases reject its adoption, those of the next will not.

LITERARY NOTICES.

Mesmerism—its History, Phenomena, and Practice: with Reports of Cases developed in Scotland. By WILLIAM LANG. London: W. S. Orr and Co.

To those who wish for an unbiassed and useful manual of Mesmerism, we heartily recommend this work. It binds itself to no theory, but gives a healthy digest of most of those hypotheses that have in any great degree excited public attention up to its date. Commencing with a chapter on the past history of Mesmerism, it proceeds with some account

of the views of several writers on the subject—a description of its various phenomena and states—its application to medical science, with reports of cases, chiefly in Scotland—the methods used by different Pathetisers to produce sleep—Phreno-Mesmerism, &c.—and after an interesting description of Dr. Wilson's experiments on the brute creation, closes with some very excellent general remarks. To the enquirer wishing to comprehend a wide field in a brief glance, Mr. Lang's little book will be exceedingly valuable.

Neurhypnology; or the Rationale of Nervous Sleep, &c. By JAMES BRAID, Esq.

(Second Notice.)

Time has now been given us for reading this book, and with every disposition to judge him fairly, we cannot (on putting it in the balance with our own experience and that of our most trustworthy correspondents,) but dissent more than ever from many of Mr. Braid's conclusions, although he has, in most instances, been particularly cautious in his choice of such facts as would seem especially to qualify them. Mr. B.'s assertion of his peculiar hypothesis has unfortunately driven him to put a special interpretation on many details insufficient to sustain them; but the points to which we would more particularly advert are those where (alluding to our own views) he attempts to explain away our phrenological amplification, and to deny the exercise in any case of a "special influence" by any mesmeric operator over a patient. After stating our opinions on the former point with great exactness, and complimenting us on the careful manner in which our phenomena were educed in his presence, he explains in reference to the former, that the varied manifestations resulting from excitement of different points of the head in the mesmeric sleep which we take to be indicative of a variety of organs, are only the result of contact with the neighbourhood of others, with the character of which they are imbued by proximity—or to quote his own words—

"As we approach surrounding organs, we partially excite proximate faculties, from some of their corresponding peripheral sentient nerves commingling with those of the other faculty, and thus engender a mixed manifestation; just as we find the intercourse between neighbouring countries modifies the national character which peculiarly belongs to each nation."

Now this explanation might do very well if it did not stumble against one insurmountable fact—*i. e.* that each organ has its *negative approximate*—that Independence and Submissiveness, Cogitateness and Communicativeness, Industry and Relaxation, &c., are each approximate to the other, and that close by Generosity, in the group of Humanity (or as it is designated at large on the charts, Benevolence) is one which when powerfully stimulated excites to mendicity! and that Mesmerism proves this as clearly as it proves any thing else in Phrenology!

And with respect to the non-existence of a "special influence," which Mr. Braid asserts, how is it to be explained, that there are very few cases in which two persons operating produce precisely the same effects upon one patient, though using the same process? How was it, that in the house of Mr. Braid, when we had the gratification of visiting him in Manchester, last winter, that his own contact with a patient of ours whom we had handled for a considerable time with impunity, caused strong convulsions immediately? A hundred similar occurrences might be as

easily quoted, and not half of them owing to the patient's apprehension or imagination merely—or if so, at all events it could not be without a special influence on the imagination; for if there had been no influence there could have been no effect. There are other points of difference which would admit of a long commentary were we inclined so to indulge; but avoiding that, we cannot leave the subject without reverting to the importance of the curative phenomena as described in the book, of the genuineness and importance of many of which we have personal knowledge. As a practical "hypnotiser," Mr. Braid is both bold and successful; many of the experiments we have seen him perform were certainly wonderful and fraught with advantage, and the interest of the spectacle at his house, when two female patients were in the hypnotic trance will never be erased from our memory—it was so thrillingly beautiful. We have before commended this work to perusal in spite of our difference from some of its dogmas, and we commend it again to every dispassionate inquirer willing to "try all things and hold fast that which is good."

SENSATIONS IN A TRANCE.—The sensations of a seemingly dead person while confined in the coffin are mentioned in the following case of trance:—"A young lady, an attendant on the Princess —, after having been confined to her bed for a great length of time with a violent nervous disorder, was at last, to all appearance deprived of life. Her lips were quite pale, her face resembled the countenance of a dead person, and the body grew cold. She was removed from the room in which she died, was laid in a coffin, and the day of her funeral fixed on. The day arrived and according to the custom of the country funeral songs and hymns were sung before the door. Just as the people were about to nail down the lid of the coffin a kind of perspiration was observed to appear on the surface of her body. It grew greater every moment, and at last a kind of convulsive motion was observed in the hands and feet of the corpse. A few minutes after, during which fresh signs of returning life appeared, she at once opened her eyes and uttered a most pitiable shriek. Physicians were quickly procured, and in the course of a few days she was considerably restored, and is probably alive at this day. The description which she gave of her situation is extremely remarkable, and forms a curious and authentic addition to psychology. She said it seemed to her that she was really dead; yet she was perfectly conscious of all that happened around her in this dreadful state. She distinctly heard her friends speaking and lamenting her death at the side of her coffin. She felt them pull on the dead-clothes and lay her in them. This feeling produced a mental anxiety which is indescribable. She tried to cry but her soul was without power, and could not act in her body. She had the contradictory feeling as if she were in the body and yet not in it at one and the same time. It was equally impossible for her to stretch out her arms, or to open her eyes, or to cry, although she continually endeavoured to do so. The internal anguish of her mind was, however, at its utmost height when the funeral hymns were begun to be sung, and when the lid of the coffin was about to be nailed down. The thought that she was to be buried alive was the one that gave activity to her mind, and caused it to operate on her corporeal frame.—*Binns on Sleep.*

ERRATUM.—We call particular attention to a typographical error in our last number, which we trust our readers will correct, where it occurs, with the pen. It is in a note to Mr. Sunter's letter, page 270, line 5, and repeated in line 16—where, for "sanguine-sympathetic," read *sanguine-lymphatic*. As standing at present it is quite meaningless.