

THE
PHRENO-MAGNET,
AND
MIRROR OF NATURE.

No. II.

MARCH 1st, 1843.

VOL. I.

RETROSPECT.

“ Truth crush'd to earth shall rise again —
The eternal years of God are her's ;
But Error wounded writhes in pain,
And dies amid her worshippers.”

In the year 1664, Sir Matthew Hale sentenced two old women to death as witches, at Bury St. Edmunds, for having unwittingly magnetised a child, and afterwards placed her in a state of catalepsy. The prosecutors, witnesses, judge, and jury, were all, however, as “ guilty ” as the two old women, since, during the trial, they had the child magnetised again in their presence, for the purpose of eliciting evidence, and ignorantly threw her into convulsions, by handling, &c., producing the ordinary derangement consequent on cross-magnetic influence—but which, in the case in question, according to their own ideas, ought to have been denominated *cross-witchcraft*.

Mark the contrast. In 1843, Mr. James Braid, Surgeon, of Manchester, justly obtains the respect of many of his most enlightened countrymen because, by somewhat similar means, he presents to society, in the enjoyment of speech, hearing, and a judgment of melodious sounds, a girl who had been deaf and dumb from her birth, till his first operation upon her in August, 1842; many good men by Magnetism, restore maniacs to the full possession of rationality, and cure innumerable physical ills;—and we [we allude to the fact more in thankfulness than pride] are enabled to exhibit to mankind

through this agency, a new and more complete principle of education than was ever before known, by producing most natural and perfect manifestations of every physical and mental function of man, for the contemplation of those who wish to make the best of their condition by acquainting themselves with their own innate capabilities !

Every day some new and glorious revelation is made to those who are drawn by this principle, this clue, through the windings of nature ; and it was little more than a fortnight ago that we discovered a most important class of mechanical faculties, as to the existence of which theretofore we had never received the slightest hint. Thus we are not only able to prove the existence in the eye-brow of those organs previously known to phrenologists, as well as those discovered by us last year, but a great number of others, all equally characteristic and conclusive in their manifestations. Besides a numerous cluster of observant and other organs about the root of the nose, we find in the eye-brows, special faculties not only for Walking, Riding, Swimming, Diving, Sailing, Rowing, Climbing, Descending, Aërostation, Evolution, Convolution, Extension and Contraction of the Body, and others which we have formerly named ; but for Pulling, Pushing, Lifting, Dropping, various modes of Gyration, Leverage, &c., and in the region of the outer angle of the brow, which has hitherto been appropriated to Order, besides one for Velocity, and another for Retrogressive Motion, we find Shooting, Spearing, Crouching, Springing, Striking, (or Smiting, as with a battle-axe,) Slinging, and other belligerent faculties—all of which have been attributed by Phrenologists to the combined and modified impulses and actions of the comparatively few organs marked on the common busts and charts ; and in the manifestation of these functions, the various attitudes assumed by the patients under operation, might be studied with advantage by the sculptor and painter, or the scholar who would become perfect in the exhibition of his physical powers.

So much, at present, merely for the Mechanical and Perceptive regions ; in other portions of the head, amplifications not less important and astounding are proved ; and whilst in future we direct our attention to further discoveries previous to attempting any definite classification, we wish for the attention of our readers to the labours of our correspondents.

It will be seen that we have arranged with Mr. John Spurr, who is very earnest in his pursuit of human knowledge, for the publication in these pages of his Phreno-Magnetic Investigations ; and that his elaborations may be rendered as intelligible

as possible, he will adhere as closely as possible, to the order hitherto popularly recognised. The communications of other friends will be read with deep interest; and we trust in time to gather such a mass of information on the various phenomena of human life as will render our work acceptable to every lover of unsophisticated truth, and to Phrenologists in particular, by leading to a more ample and accurate cerebral classification.

WHAT IS VITALITY ?

BY THE REV. LA ROY SUNDERLAND.

We did not commence this work for the establishment of any preconceived, favourite, theory. Our object, from the first, was the collection of such facts as would tend to explain the phenomena of life, or to show the nature of that agency by which one living body is made to *sympathise* with another. And though we have for years been patiently observant of the various phenomena attending the states of monomania, insanity, dreaming, somnambulism, and the like, yet it sometimes seems as though we knew less and less of the philosophy of this matter, and as if it were bordering on presumption for any one to think of penetrating the secrets of nature to the extent we have undertaken. Although, from the first, the light has seemed to shine upon our investigations, yet we feel more and more compelled to confess our ignorance, when speaking of the phenomena attending all the manifestations of human life. We have read the books of ancient lore, we have carefully examined the various theories put forth from time to time by the learned, for the purpose of arriving at the truth in this matter; but we freely confess, we are as far from being satisfied as ever, except in so far as we have been able, by our own experiments on living bodies, to arrive at a few conclusions, which we are ready to believe will bear the test of the most rigid inquiry.

A correspondent of the *Magnet* has commenced a series of articles, in which he proposes to show what animal life is. Success to him ! But we doubt not, that he will, in the end, beg off, like the ancient philosopher, when requested to explain the essence of God, whose answer, as often as requested, was, "Give me more time."

It is plain, that in order to ascertain what life is, we must examine it in all its different manifestations, from its beginning, up through the various changes of nature. We must look at it in cases of mental derangement, trances, catalepsy, &c.

There are numerous mysteries attending what is called the magnetic sleep, which have never been explained. We call this state *somniphathy*, because it is a state resembling *sleep*, and it is brought on by *sympathy* with the operator. But numbers whom we have put into this state have, while in it, inquired *why* we called it a state of *sleep*? They have insisted that it was not a state of sleep at all. One of our patients, while in this state, does not remember that he was ever in any other state; and yet, at the same time, all the ordinary avenues to the senses are fast closed. He can neither see, hear, smell, taste, nor feel, without the consent of the operator. How is this? He is alive; he can be made conscious of things, can be made to have clear and distinct perceptions of distant objects, which neither he nor the operator ever saw!

Again. Without the will of the operator, when restored to his natural waking state, he remembers nothing said or done to him in his state of *somniphathy*; nay, his own will, the machinery of his own mental operations, is frequently found to be completely under the will of the operator. For instance: the operator says to his patient, while in a state of *somniphathy*, "to-morrow, at nine o'clock, you must read the 14th chapter of St. John." The patient is waked up, but remembers *nothing* of this direction till precisely nine o'clock the succeeding day, when he feels singularly inclined to read that particular chapter, and when the moment arrives he opens the Bible and reads it. Again: the operator says to his patient, when asleep, "to-morrow, at such an hour, you must go into this state again, or at such an hour you must fall into a state of natural sleep, and sleep just so many hours, and then wake up." The patient obeys to the very letter, and this too, without being in the meantime able to give any reason for what he feels inclined to do. This we have done times without number. Now we ask, what is it that subjects the mind of the patient, in such cases, so completely to the will of the operator?

And then, again, the various ways in which different persons are affected by similar processes, would seem to set all rules at defiance. One person is put to sleep by holding a piece of steel in the hand; another, in a state of *somniphathy*, is waked up by the same means; and by the same means one person is attracted, while another is repelled. One patient remembers nothing in his waking state which took place in his sleep, except what he is directed to remember by the operator; another remembers everything; a third remembers nothing at one time in the *somniphathetic* state, which took place in a previous state of *somniphathy*; but it is not so with the fourth, who remembers

everything done in the same state at all previous sittings. Another patient remembers everything in the sleeping state, from one time to another, except what he is made to do by the excitement of any one of the mental organs; but what he does under these excitements, he never has any recollection of, except when the same organs are again excited.

It is remarkable, that in some the somniphathetic state differs so essentially from the waking state, while in others it seems scarcely to differ at all. Indeed, some, we know, seem to be in a state resembling somniphathy nearly or quite all the time. We know an intelligent lady in New York, who assures us that she is frequently conscious of being in two different states, in which her perception of things are arrived at by entirely different mental processes. Mr. Inman, of whom Dr. Buchannan makes such an account, is one of this class. We have had one patient who would on no account consent, in his sleeping state, to be made acquainted in the waking state with what he said or did in his sleep: and as soon as he arrived at some knowledge of this kind, he would not be put to sleep any more. He had been afflicted with a most singular nervous difficulty, and gave directions, in his sleep, for his own management when awake, precisely as though they had been designed for another person. *Query*:—How could the same *mind* be ignorant of its own volitions so soon after they were formed?

Dr. R. Nelson, of this city, (New York,) assumes that there are six imponderable elements, namely *electricity, galvanism, magnetism, caloric, light and life*. Nothing is known in either of these elements, except as they appear in their effects on matter. And we confess we have heard from him a few reasons in favour of this theory, which appear quite plausible.

It is true, there may be a strong *affinity* between these elements, without any positive *identity*. But the reasons for believing there was some identity between them, have appeared to us so strong, that we have been ready to admit this view, though, indeed, we are far from being fully satisfied with regard to it. It may appear, at last, that life is a distinct element; but it would rather seem] to be a compound, made up, perhaps, of the other imponderable elements before mentioned. That life is *always* accompanied by electricity, caloric, galvanism, and magnetism, is certain: no change ever takes place in matter, without the action of electricity. But that life is not either of the above elements, separately and in its natural state, or without *modification or organization*, is plain. If it were, we should find it invariably governed by the well known electrical or galvanic laws; this, however, is not the case. So far, therefore, as

we can now see, life would seem to be the *quintessence* of these imponderable elements, modified and organized, in the matter of which living bodies are composed.

Life may certainly be an element, as much so as light or electricity; nor do there seem to be more difficulties in ascertaining its nature, than in explaining the essence of matter, galvanism, or caloric. Indeed, there are many mysteries in the laws of chemistry, over which hang clouds of impenetrable darkness; and yet, we are but too apt to suppose that the laws of matter have been all laid open to the gaze of the passing observer, while those of life and its various phenomena lie hidden where no human investigations will ever be able to penetrate.

THE MORAL FACULTY.

BY THE LATE BENJAMIN RUSH, M.D.

The influence of ASSOCIATION upon morals opens an ample field for inquiry. It is from this principle, that we explain the reformation from theft and drunkenness in servants, which we sometimes see produced by a draught of spirits, in which tartar emetic had been secretly dissolved. The recollection of the pain and sickness excited by the emetic, naturally associates itself with the spirits, so as to render them both equally the objects of aversion. It is by calling in this principle only, that we can account for the conduct of Moses, in grinding the golden calf into a powder, and afterwards dissolving it (probably by means of *hepar sulphuris*,) in water, and compelling the children of Israel to drink of it as a punishment for their idolatry. The mixture is bitter and nauseating in the highest degree. An inclination to idolatry, therefore, could not be felt without being associated with the remembrance of this disagreeable mixture, and of course being rejected with equal abhorrence. The benefit of corporeal punishments, when they are of a short duration, depends in part upon their being connected, by time and place, with the crime for which they are inflicted. Quick as the thunder follows the lightning, if it were possible, should punishments follow the crimes, and the advantage of association would be more certain, if the spot where they were committed were made the theatre of their expiation. It is from the effects of this association, probably, that the change of place and company, produced by exile and transportation, has so often reclaimed bad men, after moral, rational, and physical means of reformation had been used to no purpose.

As SENSIBILITY is the avenue to the moral faculty, every thing which tends to diminish it tends also to injure morals. The Romans owed much of their corruption to the sights of the contests of their gladiators, and of criminals, with wild beasts. For these reasons, executions should never be public. Indeed, I believe there are no public punishments of any kind, that do not harden the hearts of spectators, and thereby lessen the natural horror which all crimes at first excite in the human mind.

CRUELTY to brute animals is another means of destroying sensibility. The ferocity of savages has been ascribed in part to their peculiar mode of subsistence. Mr. Hogarth points out, in his ingenious prints, the connexion between cruelty to brute animals in youth, and murder in manhood. The emperor Domitian, prepared his mind, by the amusement of killing flies, for all those bloody crimes which afterwards disgraced his reign. I am so perfectly satisfied of the truth of a connexion between morals and humanity to brutes, that I shall find it difficult to restrain my idolatory for that legislature that shall first establish a system of laws to defend them from outrage and oppression.

In order to preserve the vigour of the moral faculty, it is of the utmost consequence to keep young people as ignorant as possible of those crimes that are generally thought most disgraceful to human nature. Suicide, I believe, is often propagated by newspapers. For this reason, I should be glad to see the proceedings of our courts kept from the public eye, when they expose or punish monstrous vices.

The last mechanical method of promoting morality that I shall mention, is to keep sensibility alive by a familiarity with scenes of distress from poverty and disease. Compassion never awakens in the human bosom, without being accompanied by a train of sister virtues. Hence the wise man justly remarks, that "By the sadness of the countenance, the heart is made better."

A late French writer in his prediction of events that are to happen in the year 4000, says, "That mankind in that era shall be so far improved by religion and government, that the sick and dying shall no longer be thrown together with the dead into splendid houses, but shall be relieved and protected in a connexion with families and society." For the honour of humanity, an institution* destined for that distant period, has lately been founded in Philadelphia, that shall perpetuate the year 1786 in the history of Pennsylvania. Here the feeling heart, the tearful eye, and the charitable hand, may always be con-

* A public dispensary.

nected together, and the flame of sympathy, instead of being extinguished in taxes, or expiring in a solitary blaze by a single contribution, may be kept alive by constant exercise. There is a necessary connexion between animal sympathy and good morals. The priest and the Levite, in the New Testament, would probably have relieved the poor man who fell among thieves, had accident brought them near enough to his wounds. The unfortunate Mrs. Bellamy was rescued from the dreadful purpose of drowning herself by nothing but the distress of a child, rending the air with its cries for bread. It is probably owing, in some measure, to the connexion between good morals and sympathy, that the fair sex, in every age and country, have been more distinguished for virtue than men; for how seldom do we hear of a woman devoid of humanity!

Lastly, **ATTRACTION, COMPOSITION, and DECOMPOSITION,** belong to the passions as well as to matter. Vices of the same species attract each other with the most force—hence the bad consequences of crowding young men (whose propensities are generally the same) under one roof in our modern plans of education. The effects of composition and decomposition upon vices appear in the meanness of the school boy, being often cured by the prodigality of a military life, and by the precipitation of avarice, which is often produced by ambition and love. †

If physical causes influence morals in the manner we have described, may they not also influence religious principles and opinions? I answer in the affirmative; and I have authority, from the records of physic, as well as from my own observations, to declare, that religious melancholy and madness, in all their variety of species, yield with more facility to medicine, than simply to polemical discourses, or to casuistical advice. But this subject is foreign to the business of the present inquiry.

From a review of our subject, we are led to contemplate with admiration the curious structure of the human mind. How distinct are the number, and yet how united! How subordinate, and yet how coequal are all its faculties! How wonderful is the action of the mind upon the body! Of the body upon the

† A citizen of Philadelphia had made many unsuccessful attempts to cure his wife of drinking ardent spirits. At length, despairing of her reformation, he purchased a hogshead of rum, and after tapping it, left the key in the door where he had placed it, as if he had forgotten it. His design was to give her an opportunity of destroying herself, by drinking as much as she pleased. The woman suspected this to be his design, and suddenly left off drinking. Anger here became the antidote to intemperance. [*Query Note.*—Was this revulsion owing to Anger or Suspicion, for which we have proved there is a distinct faculty?—Ed.]

mind! And of the divine spirit upon both! What a mystery is the mind of man to itself! O! Nature! Or to speak more properly. O! THOU GOD OF NATURE! In vain do we attempt to scan THY immensity, or to comprehend THY various modes of existence, when a single particle of light issued from THYSELF, and kindled into intelligence in the bosom of man, thus dazzles and confounds our understandings!

The extent of the moral powers and habits in man is unknown. It is not improbable but the human mind contains principles of virtue which have never yet been excited into action. We behold with surprise the versatility of the human body in the exploits of tumblers and rope-dancers. Even the agility of a wild beast has been demonstrated in a girl of France, and an amphibious nature has been discovered in the human species, in a young man in Spain. We listen with astonishment to the accounts of the *memories* of Mithridates, Cyrus, and Servin. We feel a veneration bordering upon divine homage, in contemplating the stupendous *understandings* of Lord Verulum and Sir Isaac Newton; and our eyes grow dim, in attempting to pursue Shakespeare and Milton in their immeasurable flights of *imagination*. And if the history of mankind does not furnish similar instances of the versatility and perfection of our species in virtue, it is because the moral faculty has been the subject of less culture and fewer experiments than the body and the intellectual powers of the mind. From what has been said, the reason of this is obvious. Hitherto the cultivation of the moral faculty has been the business of parents, schoolmasters, and divines. But if the principles we have laid down be just, the improvement and extension of this principle should be equally the business of the legislator, the natural philosopher, and the physician; and a physical regimen should as necessarily accompany a moral precept as directions with respect to the air, exercise, and diet, generally accompanying prescriptions for the consumption and the gout. To encourage us to undertake experiments for the improvement of morals, let us recollect the success of philosophy in lessening the number, and mitigating the violence, of incurable diseases. The intermitting fever, which proved fatal to two of the monarchs of Britain, is now under absolute subjection to medicine. Continual fevers are much less fatal than formerly. The small-pox is disarmed of its mortality by inoculation, and even the tetanus and the cancer have lately received a check in their ravages upon mankind. But medicine has done more. It has penetrated the deep and gloomy abyss of death, and acquired fresh honours in his cold embraces.—Witness the many hundred people who have lately

been brought back to life, by the successful efforts of the humane societies, which are now established in many parts of Europe and in some parts of America. Should the same industry and ingenuity, which have produced these triumphs of medicine over diseases and death, be applied to the moral science, it is highly probable, that most of those baneful vices which deform the human breast, and convulse the nations of the earth, might be banished from the world. I am not so sanguine as to suppose that it is possible for man to acquire so much perfection from science, religion, liberty, and good government, as to cease to be mortal; but I am fully persuaded, that from the combined action of causes, which operate at once upon the reason, the moral faculty, the passions, the senses, the brain, nerves, the blood and the heart, it is possible to produce such a change in his moral character, as shall raise him to a resemblance of angels—nay more, to the likeness of God himself. The state of Pennsylvania still deplores the loss of a man, in whom not only reason and revelation but many of the physical causes that have been enumerated, concurred to produce such attainments in moral excellency, as have seldom appeared in a human being. This amiable citizen considered his fellow-creature, man, as God's extract from his own works; and whether this image of himself was cut out from ebony or copper—whether he spoke his own or a foreign language—or whether he worshipped his Maker with ceremonies or without them, he still considered him as a brother, and equally the object of his benevolence. Poets and historians who are to live hereafter, to you I commit this panegyric; and when you hear of a law for abolishing slavery in each of the American states, such as was passed in Pennsylvania, in the year 1780—when you hear of the kings and queens of Europe publishing edicts for abolishing the trade in human souls—and lastly, when you hear of schools and churches, with all the arts of civilized life, being established among the nations of Africa, then remember and record that this revolution in favour of human happiness, was the effect of the labours—the publications—the private letters—and the prayers of ANTHONY BENEZET.*

* This worthy man was descended from an ancient and honourable family that flourished in the court of Louis XIV.—With liberal prospects in life, he early devoted himself to teaching an English school; in which for industry, capacity, and attention to the morals and principles of the youth committed to his care, he was without an equal. He published many excellent tracts against the slave trade, against war and the use of spiritous liquors, and one in favour of civilizing and Christianizing the Indians. He wrote to the Queen of Great Britain, and the Queen of Portugal, to use their influence in their respective courts to abolish the African trade. He also wrote an affectionate letter to the King of

I return from this digression to address myself in a particular manner to YOU, VENERABLE SAGES and FELLOW CITIZENS in the REPUBLIC OF LETTERS. The influence of Philosophy, we have been told, has already been felt in course. To increase and complete this influence, there is nothing more necessary than for the numerous literary societies in Europe and America to add the SCIENCE OF MORALS to their experiments and inquiries. The godlike scheme of Henry IV. of France, and of the illustrious queen Elizabeth, of England, for establishing a perpetual peace in Europe, may be accomplished without a system of jurisprudence, by a confederation of learned men and learned societies. It is in their power, by multiplying the objects of human reason, to bring the monarchs and rulers of the world under their subjection, and thereby to extirpate war, slavery, and capital punishments, from the list of human evils. Let it not be suspected that I detract, by this declaration, from the honour of the Christian religion. It is true, Christianity was propagated without the aid of human learning; but this was one of those miracles, which was necessary to establish it, and which by repetition, would cease to be a miracle. They misrepresent the Christian religion, who suppose it to be wholly an internal revelation, and addressed only to the moral faculties of the mind. The truths of Christianity afford the greatest scope for the human understanding, and they will become intelligible to us, only in proportion as the human genius is stretched, by means of philosophy, to its utmost dimensions. Errors may be opposed to errors; but truths, upon all subjects, mutually support each other. And perhaps one reason why some parts of the Christian revelation are still involved in obscurity, may be occasioned by our imperfect knowledge of the phenomena and laws of nature. The truths of philosophy and Christianity dwell alike in the mind of the Deity, and reason and religion are equally the offspring of his goodness. They must therefore, stand and fall together. By reason, in the present instance, I mean the power of judging truth, as well as the power of comprehending it. Happy era! when the divine and the philosopher shall embrace each other, and unite their labours for the reformation and happiness of mankind!

Prussia, to dissuade him from making war. The history of his life affords a remarkable instance, how much it is possible for an individual to accomplish in the world; and that the most humble stations do not preclude good men from the most extensive usefulness. He bequeathed his estate, after the death of his widow, to the support of a school for the education of negro children, which he had founded and taught for several years before he died. He departed this life in May, 1784, in the seventy-first year of his age, in the meridian of his usefulness, universally lamented by persons of all ranks and denominations.

MR. SUNDERLAND'S CLASSIFICATION.

In our last number we alluded to the amplification of Phrenology, by the Rev. La Roy Sunderland, which, though it does not extend near so far as our own, will be very interesting to inquirers. We copy him verbatim.

“ In giving the following, we must state:—

“ 1. That all the light which our experiments and examinations have shed upon the subject of phrenology, has not led us to think of altering one of the land-marks laid down by the immortal Gall; indeed, all the results, at which we have arrived, have most wonderfully confirmed the discoveries and positions assumed by that distinguished man with regard to those organs, the locations of which, were definitively fixed by him. It is true, we think we have found a much larger number of specific organs, than Dr. Gall ever seems to have imagined the existence of, but he was before all others in marking the portion of the brain where the family, (if we may so speak,) was to be found. As, for instance, where he located one organ, we have found a cluster of the same class or family. In that portion of the brain which he appropriated to LOVE of Approbation, for instance, we find one for the WILL, one giving a sense of dignity of character, one giving a sense of *modesty*, another giving a sense of ridicule, another for vanity, giving a desire for *display*, &c. And in the region which he called Ideality, we have found a larger number still; indeed, we are inclined to believe there are as many as twenty distinct organs in the portions hitherto appropriated to Ideality and Sublimity; but they seem to be only so many members of the family which was discovered long ago, by Dr. Gall.

“ 2. We are not able to speak so confidently of some of the new organs in this list as we could desire. The new organs we have put in italic, and though we have demonstrated the existence of most of them beyond all reasonable doubt, in our own mind, yet, there are a few which we are only prepared to mention as highly probable, as we have not had opportunity for making a sufficient number of examinations to authorize our putting them down as certain. We have found them in a few subjects, in which we have been able to excite them, and we shall wait for further light before we come to a final conclusion as to the location and the precise nature of their functions.

“ 3. We have not yet classified the organs to suit our views of their real functions. The following division of them into families is not satisfactory, but it is the best we have been able to do amidst our numerous professional duties, hitherto.

“ 4. We have, from the beginning, felt considerable embarrassment, for the want of suitable names for the different organs. We never did like some of the old names, and we have by no means found it an easy matter to select or originate a suitable name, for many of the new organs which we think we have more recently discovered. And in giving the following list, we would not by any means, wish to identify any portion of the brain with the names or terms here used, so as to prevent the use of more appropriate ones, should they hereafter be suggested.

“ 5. We would respectfully suggest, to others who have made this subject their study, whether it would not subserve the cause of science, if they, also, were to publish the results of their own observations. Let us compare notes, and when we shall have received sufficient light upon the location and functions of the new organs, we shall furnish our readers

with a plate which will enable them to designate those portions of the brain where they are to be found.

I. LIFE—ITS COMFORTS AND PRESERVATION.

Vitativeness—Giving a desire to live; and also the power of living against disease. *Dread of Death*—Fear of dying; unwillingness to go through the struggle of death. *Desire for food, Thirst, Smell, Taste*—The power of distinguishing flavours. *Acquativeness*—Desire for the use of water, as in washing and swimming. *Desire for Money*, Destructiveness, Acquisitiveness, *Grief, Anger, Ravenousness, Desire to hoard up Treasures. Desire for Protection, Fear of Bodily Pain, Caution, Discontent, Inquisitiveness, Desire for Precious things, Love of Stimulants.*

II. OUR CONDUCT TOWARDS OTHERS.

Suavity, *Praise, Censure, Deception, Disguise, Secretiveness, Cunning, Courage, Boasting, Aversion, Retribution, Covetousness, Contradiction, Veneration, Watchfulness, Jealousy, Combativeness, Suspicion, Sarcasm, Hatred.*

III. AFFECTION AND ATTACHMENT.

Amativeness, Connubial Love, Filial Love, *Parental Love, Love of Pets, Love of Gifts*—Keepsakes—Adhesiveness, *Love of Enemies, Forgiveness, Inhabitativeness, Love of Country.*

IV. SELF GOVERNMENT.

The Will, Self-Esteem, Self-Confidence, Dignity, Ambition, Desire of Display, Dread of Ridicule, Vanity, Modesty, Love of Praise, Concentration—Recent—Power of confining the attention to recent events. *Concentration—Ancient*—Power of confining the mind on the contemplation of events long since passed. *Firmness, Perseverance, Sense of Responsibility, Industry.*

V. INTELLIGENCE, SCIENCE, KNOWLEDGE OF MEN AND THINGS.

Language, *Comprehension, Number, Mathematics—Calculation, Order, System—Method, Conservativeness, Melody—Tune, Harmony*—The power of combining and judging of the harmony of simple sounds. *Individuality, Things*—their identity, *Names, Form, Size, Weight, Colour, Light and Shade, Eventuality—Recent, Ancient Eventuality, Simple Comparison, Comparison of Ideas, Perception of Motive, Prevision, Generalization, Analysis, Recent Causality, Remote Causality, Locality*—Sense of the direction from one place to another. *Desire for seeing Ancient Places, New Places, Time, Invention, Constructiveness, Sublimity and Ideality.* In the portions of the brain where these organs have been marked, there seems to be a large number, such, for instance, as give a taste for seeing—*Architecture, Waterfalls, Statuary, Volcanoes, Caverns, the Heavens, the Earth, Animals, Birds, Insects, Storms, Battles, the Ocean, Fruits, Flowers, Meteors, Landscapes, Pyramids, &c.* *Imitation, Antiquities, Perfection.*

VI. INTELLECTUAL HAPPINESS.—*Beautiful, Contentment, Cheerfulness, Joy, Mirthfulness, Playfulness, Fiction, Curiosity, Hope, Confidence, Wit.*

VII. RELIGION.

Conscientiousness—*Justice, Worship—Adoration, Obedience, Gratitude, Pity—Compassion, Benevolence, Faith, Spirituality, Compassion, Marvellousness—Wonder, Belief, Fear of God.*

In addition to the above, we have found, that by exciting other portions of the brain, we produce the feeling of *Infancy and Childhood*; and also *Insanity and Madness.*

It is difficult, however, to tell with precision, the shades of difference between the manifestations of different portions of the brain, but we have seen enough to convince us, beyond all doubt, that there is much yet to be known as to the number and real functions of many other portions of that important organ.

MR. HALL'S PHRENO-MAGNETIC LECTURES AT MANCHESTER.

(From the Manchester Guardian of Feb. 22nd.)

On Monday evening last, we attended, at the Athenæum Lecture Theatre, the first of two soirées, given by Mr. Spencer T. Hall, of Sheffield, in which, as announced, he made a number of experiments to demonstrate the truth of Phrenology through the agency of Magnetism. After a brief lecture, explanatory of his own theory as distinct from that of Phrenologists generally, Mr. Hall requested that he might be allowed to take his own simple way that evening, without interruption, to exhibit such facts as he could lay before them; and, if any discussion were desired, or any tests consistent with rationality and humanity, he wished them to be deferred to the following evening. He courted inquiry; and, so far as he could, should be glad to answer every question. He said, Mr. Braid (who was present) had a different theory or system; but to him (Mr. Hall) it was of no consequence what a truth was called, so that it was truth; and his object was to prove the truth of Phrenology, as he believed it himself, and not merely to make a show of Magnetism or its phenomena.

He then introduced a young man of fair complexion, long thin hair and apparently of nervous temperament, whom he called William, and said he had first seen him a fortnight ago, at a public lecture at Nottingham. Having placed him then in a Magnetic state, the audience sent him slips of paper, each containing the name of an organ, so that the subject could not be supposed to know which was to be excited, and he succeeded in manifesting in turn a number of faculties. In heads of the average form and development, he could test almost any faculty; but in others, some organs so much predominated, that the development of other antagonistic faculties seemed almost excluded. This subject was quite oblivious, afterwards, of what had passed in the Magnetic state; but the next subject remembered it as he would remember a dream. He then Magnetised William, similarly to M. Lafontaine, first by thumbing and looking intently into his eyes; the only differences being that he did this standing, and alternately advanced and drew back his head. The eyes closed in two minutes and a half, and Mr. Hall made passes over them, and the head, chest, &c., in the same manner as other Magnetisers. Slips of paper were then handed to him; and he wrote the name of each organ to be developed, with chalk, on the black board behind the subject, before he operated. The first was Calculation; and the mode of operation, in this and every other case, appeared to be merely placing the tip of one finger on one half of the organ (regarding each organ as having a corresponding half on the other hemisphere of the head), and gently pressing upon it, not continuing any Magnetic action the while, but repeating the demagnetising and remagnetising before each successive experiment. On pressing Calculation alooe, William seemed to be calculating; and on touching Language (the eye-lid) also, the words of a simple addition sum were distinctly heard by those near the platform. On pressing Causality and Language, William said he should like to know the cause of a wheel acting in that mechanical manner. The next organ, Self-Esteem, presented a ludicrous exhibition, when combined with Language. William rose, pulled up his shirt collar, and, after arranging his dress with every manifestation of conceit and self-approving dandyism, he threw himself into the attitude of an orator, and delivered a speech on tee-totalism. We have seldom seen on the stage a richer

caricature of some would-be orators, even to the cough which indicates a sticking fast in the oration. On the fingers of Mr. Hall being withdrawn from the organs, William invariably fell backwards, apparently as if all his energies were prostrated, and would have fallen down, but for the arm of Mr. Hall. Constructiveness was next asked for; but Mr. Hall, by mistake, touched Tune, and William began to sing. On correcting the error, William appeared to be drawing circles with one hand, as if with compasses, on the palm of the other; and when Language was also touched, and he was asked what he was doing, he replied, "Squaring a model."—Mr. Hall explained, that after a manifestation, he blew upon the organ, and again touched the thumbs, for the purpose of subduing any influence that might remain in the organ antagonistic to other faculties. On touching Philoprogenitiveness, William rocked his chair, and dandled an imaginary baby; combining with it Language, the subject "prattled," as people do to babies; and, with these connecting Tune, William sang a portion of "Little Jack Horner," in a style which elicited bursts of irrepressible laughter from the audience. Mr. Hall said, that there was another faculty close to Philoprogenitiveness, but distinct from it, although Phrenologists supposed it to be merely a function of that organ. He manifested it in William, who immediately appeared to pat and fondle an imaginary dog. This organ Mr. Hall called "Love of Pets." On one of the alips was written "Destructiveness;" but both Mr. Hall and our townsman, Mr. Bally, objected to trying its manifestation, on account of the danger the subject might do himself or others; and Mr. Hall mentioned that once, a young man under its influence, thus excited, dashed a chair to atoms, seized him, threw him down, and kicked his chest most violently. He gave a very slight indication of the action of this organ, by touching William for an instant. The young man sprang up, and his whole countenance displayed the physiognomy of the feeling in a very striking manner. Mr. Hall said, it was remarkable that some organs appeared to retain a little influence a long time, and even to gather energy, after the operator's hand was withdrawn. Touching some organs would force Language into action, or would force the eyes open; and others, again, would paralyze Language. Touching Caution made William button his pockets and coat; combining with it Acquisitiveness, he silly picked Mr. Hall's coat pocket of a paper. Then, on Conscientiousness being pressed, he restored the paper to Mr. Hall's pocket, with every appearance of contrition expressed in his features, and then, clasping his hands, appeared to supplicate pardon. Mr. Hall said it was observable, that, on stimulating Conscientiousness after a similar act, he found every subject restore the article to the exact place from which he had taken it.—Mr. Bickham asked what test there was that the boy was asleep.—Mr. Hall said he knew not; but he thought it would be a greater wonder to believe that the subject was simulating all these different states of the mind with such remarkable fidelity. He must mention that in every case the subject was not asleep, as it was called; for Mr. A. Knight, of Ann-street, Birmingham, was susceptible of this influence when wide awake, and could even reason upon the subject, while he found it impossible to resist the influence.—Mr. Hall then pressed William's Firmness and Language, on which he sprang up, buttoned his coat, stamped on the floor, and with a most determined expression of features declared, "I'll stand here as long as I please Sir; therefore, put that in your pocket, Sir." What was generally regarded as one faculty, Mr. Hall said, he considered a concretion of subordinate ones, some of which occasionally grew so full

as to preclude the possibility of others developing themselves. In this subject some of the faculties took up considerable space, whilst others he could hardly touch; and one that he thought very small was Wonder. However, being asked by Mr. Bally, he tried to show Benevolence and Wonder combined.—Mr. Bally pointed out where he thought Wonder was placed, on touching which, William exclaimed in a broad dialect, and in evident mimicry, "I'll argufy the topic." Mr. Hall said this was one of the imitative group, which was large in this subject; and he could produce manifestations of five or six different organs of the same family. The one already manifested was imitation of something past; he would now exhibit another of imitation of the present. He pressed the organ, and called "William," and was immediately re-echoed by the subject. This caused a laugh, which he imitated, as he did every noise made by the audience, copying the noise of a stick striking the floor, by beating on the platform with his heel. The first faculty he had discovered was Industry, which he found when trying to produce something else; and the subject, a girl, exclaimed, "Don't bother me; I must get on with my work." The next subject, a file-cutter, went through the motions of file-cutting, on this organ being pressed. He had also discovered Velocity, which he found between Order and Number. He said Dr. Gall had always recommended that so large a space should not be taken as the region of each organ, but that the centre of the space only should be taken, by which to judge of the development,—and so far as Gall had gone, he was nearly right. The mere faculty of Wonder was lower in front than Phrenologists located it. There was a numerous group of faculties in the region of Ideality, besides those which gave the sense of the beautiful; one took cognizance of the wild and sublime. At the back of this, was one that had cognizance of the powerful and tremendous; and, further back still, near Caution, another took cognizance of the terrible. Mr. Hall then touched William's Benevolence and Language, on which he took a penny from his pocket, and threw it down as if to a beggar, and said, "Take that, buy some bread; I don't like to see such distress;" and, on the pressure being continued, he pulled off his coat to give to the fancied mendicant. On Mr. Hall touching Acquisitiveness, however, he called out, "Bring that back." It was handed to him, and he put it on again; and the pressure being continued, he took a handkerchief from Mr. Hall's coat pocket. Conscientiousness being touched, he put it back again, as before; and though Mr. Hall then gave it him, and said, "Keep it," he would not retain it, but again thrust it into the pocket from which he had picked it. On touching Adhesiveness or Friendship, William clung to Mr. Hall with every silent expression of attachment. On touching Veneration, he clasped his hands, raised his head, and appeared to be in the act of adoration; and the expression of his features and attitude was beautiful, as Hope was combined with Veneration. To these were added Language, on which he commenced a prayer; then Tune, on which he sung a line or two of the psalm, beginning "Great God! from whom all blessings flow;" but his voice sunk to a murmur, and Mr. Hall said that the intensity of Veneration overpowered Language. He next exhibited Form, and said that the moving his finger not more than the thickness of its nail would make a difference, thus showing the minute subdivision of some of the organs. The manifestations of those which he might call new organs were as decided as those of previously recognised organs.—Mr. Bickham again intimated by note, that the only doubt remaining was, as to whether the Magnetic sleep was real.—Mr. Hall said, that to

suppose otherwise, was to admit that the youth was a most astonishing genius in the art of simulation; which he thought was to believe a far greater wonder. Call it sleep, or what he would, the subject was in an extraordinary state.—Mr. J. P. Lynill went upon the platform, and requested Mr. Hall to raise the subject's eyelid, that he might see the pupil of the eye; and having done so, Mr Lynill said there could be no question of the patient being in an abnormal state. Immediately afterwards, Mr. Hall said that the gentleman who had approached the subject must possess the Magnetic influence in a more powerful degree than himself, as, by merely approaching, he had caused one limb to become rigid, which he, (Mr. Hall) had never been able to effect by repeated efforts. This double, or cross influence he had seen before produce very ill consequences, and after trying in vain to restore the patient from what certainly appeared to be a very rigid state of catalepsy, he asked Mr. Lynill to aid him. Mr. Lynill accordingly, but not without considerable effort, demagnetised him; after which Mr. Hall remagnetised him, in order to get him once more under his own control.—Mr. Charles Cumber asked Mr. Hall to explain this double influence.—Mr. Hall, before doing so, requested that no one would either point a finger or a foot at the patient, and then said, that the first time he acted on a subject Phrenologically, he was Magnetised by another, as he (Mr. Hall) did not know he possessed the influence himself; but he had since found, that just as easily as he could himself Magnetise an individual, so easily might another cross-influence him. In one case, where four or five had cross-magnetized the same man, he had seen the most fearful consequences. He mentioned a remarkable instance of this occurring at Nottingham, and he could give other instances; but they had had one before their eyes, which he thought a sufficiently painful proof of the reality of the Magnetic state, call it what they might. He could give no further account of it.

Another subject, a young man of darker complexion, was now introduced, and though he was also called William, we will, for distinction, name him John.—Mr. Hall said, the first time he was Magnetised was by Mr. Braid's plan, looking at an elevated object, and it took half an hour to throw him into the state; but now he was so susceptible, that he went off on a finger being pointed at him for a few seconds. This was the case now, and, instead of sinking gradually, he fell back with a start, and the muscles of his mouth and forehead looked as if convulsively affected. By blowing on them, these relaxed; but throughout the experiments, the difficulty appeared to be to keep the subject from becoming intensely cataleptic. So rigid were his arms, that, when extended, he bore a chair hung on the wrist of each; and a single finger even was Magnetised at pleasure. Mr. Hall then adverted to Locality, which he described as a group or cluster of organs, in which, besides those taking cognizance of places on the land, roads, &c., was one having relationship to the sky, another to the water; and associated with these again were distinct faculties for Walking, Riding, Sailing, Rowing, Swimming, Diving, and even for Rising or Aërostation. Again, the subject was cataleptic in the limbs, which Mr. Hall attributed to the knee of Mr. Lynill, who sat on the front bench, perhaps three yards distant from the patient. Touching Veneration, Tune, and Language, John sang a portion of an anthem; withdrawing the two latter, and touching another part of Veneration, which Mr. Hall called Humility, John, with clasped hands, prostrated himself, still kneeling, with forehead on the ground, in the precise attitude of oriental adoration. To show the group of Self-

Esteem, Mr. Hall touched in turn Personal Importance (or Pride), Self-Will, and Self-Respect; and said that Pride lay between the two latter. Mr. Sunderland had discovered another organ in Love of Approbation, or the approbative group, which he called Suavity. The quick succeeding manifestations of these in John were very striking: the consequential air of Self-Importance, the more obstinate and repulsive expression of Self-Will, the quiet and pleasing character of Self-Respect, and the mingled softness and politeness with which John offered a chair to Mr. Hall, when Suavity was active, should be seen to be appreciated. In the group where Mr. Hall discovered Velocity, he found that what he had so named was simply a disposition to bound rapidly forward; and another organ, close by, gave a disposition to retrogression. He showed exemplifications of these two; but before he tried the former, by way of precaution, he cataleptised John's limbs in a horizontal posture, so as to prevent him springing from his chair; and, without this fixity of his lower limbs, he would infallibly have bounded forward amongst the audience. As it was, he threw himself forward with great force, and was caught by Mr. Hall. Another organ having been touched, John acted as if taking aim, and shooting with bow and arrow. Mr. Hall next showed the connexion between Physiognomy and Phrenology, as discovered by Mr. Sunderland, who found out a mode of influencing the different cerebral faculties, by operating through the features; believing that it was by Magnetic agency the mind influenced the features. It was clear that a particular action of the brain influenced the features; and so they by sympathy, under Magnetic action, were capable of influencing the brain. In this way Mr. Hall succeeded in exhibiting Mirthfulness, by touching about the corners of the mouth; he also, by pressing on muscles in the neighbourhood of the mouth, stimulated in turn Self-Esteem and Destructiveness, the Affections, &c.; and he said, that if the subject were allowed to remain long in this state, he would soon become overpowered by the feeling.

He next exhibited what he called special faculties for grief or sorrow, for joyful feeling and laughter, colour, &c.; and one in the corner of the eye, next the nose, he said, produced the sensation of seeing grotesque images. Locality, he repeated, was a compound of most restless faculties, of which he exhibited in turn, Walking, (associated with which, he said, was another faculty, taking cognizance of roads, &c.), Climbing, of which the exhibition was very remarkable; John springing upon the chair, and attempting to climb higher by aid of its back, in a way that few rational persons would venture to do, wide awake. He said, that when he first discovered this organ, his subject, lightly placing one foot on his (Mr. Hall's) knee, soon reached his shoulder, whence he reached, and seized one of the joists supporting the kitchen ceiling. Swimming was also exhibited, and John would certainly have found himself swimming on the platform, if Mr. Hall had not borne him up, and discontinued the influence. He said when he first discovered this organ, his subject swam over him and the chair on which he was sitting, and broke the latter to pieces. He also showed Rowing, and said he regarded it as negative to Swimming, with reference to locomotion in the water, and Riding negative to walking, in land locomotion. Another faculty simply gave the desire to rise, and this he called Aërostation; another gave the desire to move the arms and to fly. He had tested the existence of Aërostation in six individuals; and he now showed it in John, who rose as high as he could on his toes; and immediately afterwards Mr. Hall touched another organ, upon which John sunk and crouched down till prostrate on the

floor, and this he called the faculty of Descension. He showed various modifications of Order, as Personal Order (which we may call neatness); another variety, which he did not name, but which went further than the last, and which we might name Adonising. On touching Comparison, Time, and Language, John moved his fingers as if keeping time, and said, "They all dance alike." Colour, Ideality, and Language, enabled him to see a splendid rainbow. His manifestation of Firmness we never saw at all equalled. Le Brun's celebrated personifications of the Passions are feeble to the expression of face which this young man displayed in this and other instances. Touching Acquisitiveness and Secretiveness, John played with the fingers of his right hand in his mouth, or stroked his chin; whilst the other hand was cautiously conveyed round Mr. Hall's waist to his vest pocket, from which his watch was speedily abstracted. There was another obstacle to overcome; the watch was suspended round Mr. Hall's neck by a silver guard chain, and this John succeeded in withdrawing with a sleight of hand that might have been envied by a practised pickpocket, and he then conveyed watch and chain into his own pocket. Conscientiousness and sorrow being brought into play, he wept or seemed to weep, and restored the watch with great apparent contrition, placing the chain round Mr. Hall's neck with great care. On changing the stimulated organ for Firmness, the sudden change from humility, sorrow, and abasement to an erect, haughty, and defying attitude, was quite startling. Mr. Hall touched next what he called the organ of Relaxation, and then its antagonist, Industry. On the first being touched, John lolled in his chair, in the full enjoyment of ease: on the second being pressed, his whole frame seemed strung, and, in fancy, he went through the operations of a file cutter. This organ, Mr. Hall said, was situated at the top of and behind Imitation. The next organ touched was the antagonist and neighbour organ of Benevolence—Hatred or Aversion, which gave to John's features a savage and almost fiendish expression. He then exhibited varieties of Ideality in conjunction with Time and Language: one of these organs led John to the recital of part of one of Prince's poems, about a female wandering with her child in the snow, and which he delivered with considerable feeling and energy. On touching another of the group, he resumed the recital where he had left off; but (as predicated by Mr. Hall) with much less energy, and in lower tones than before. He showed a combination of Individuality, Eventuality, Locality, and the sense of the wild and solemn, together with Language, giving another recitation. Mental Constructiveness he found was another group of organs, of which one was for Reading, another for Writing, one for Original Composition, another for Compilation, &c. The faculty for Geometrical Construction was situated in the lower part of another group. He also mentioned Excavativeness as an organ in the group of Mechanical Constructiveness. Combining Comicality, Language and Tune, John gave a comic song; but on the finger being removed from Comicality to Veneration, the song was changed to a hymn, next to Benevolence, on which a pathetic song was commenced; but, on again removing the finger from that organ to Self-Esteem, he commenced singing "Rule Britannia," with every mark of personal pride. It being now late, Mr. Hall demagnetised John, and concluded this very extraordinary series of experiments. We have not space to dwell upon these remarkable facts; still less disposition to speculate as to their truth or causes; but it may safely be averred, that if true, Phrenologists must re-map the human head.

PHRENOLOGICAL INVESTIGATIONS.

TO THE EDITOR.—LETTER I.

DEAR SIR,—It was with great pleasure that I heard you had commenced a publication on Phreno-Magnetism, considering it myself a subject of great importance to the human race. It is another bright and verdant spot amidst the mazes of human mystery. It affords the opportunity of collecting, concentrating, and disseminating the wonderful discoveries in an important science, which has slept so many ages in obscurity, but which will, ere long, unravel many secrets of man's nature that have puzzled philosophy through so many ages of past history. I am happy to see the time when a power is found to prove indisputably the invaluable principles of Phrenology, and hope there will not be wanting noble minds and generous hearts to transmit them to the community at large.

Considering that every new evidence bears testimony of its truths, and having been often amused and instructed by its wonders, I take the opportunity of transmitting to you an account of my own experiments, in the hope they will add another weight to the scale of substantiation.

When first I had the pleasure of producing the Magnetic sleep, I had never seen anything of the kind. I produced it first on a youth of seventeen years, in fifteen minutes, by passes over the head. I cataleptised the limbs by drawing my hand down them, and restored them by the reverse. I made passes towards him, and it attracted him—I threw my hands from me and it repulsed him. I then tried the cerebral organ of Imitation with Language, and its manifestations were clear. I then caused a number of persons to link hands, and placed one of my own hands on the stomach and joined the chain of persons with the other. The endmost person of the chain spoke something on the nuckle of his finger, so low that the one next to him could not hear him, and the magnetized patient repeated every word correctly, notwithstanding the number of persons intervening. Since then, I have magnetized many, from the ages of four to sixty, and have tested all the organs originally published by Sunderland, Buchannan, yourself, and others, besides a number which I have found myself, in all amounting to near two hundred. I have likewise satisfied myself of your following propositions:—First, that there is no species of thought, feeling, or action which is not the manifestation of a distinct organ. Second, that all the organs exist in groups, each group being an aggregation of functions. Third, that each organ has a contiguous negative organ. And for the illustration of these

principles, I will furnish to you an account of the manifestations of all the organs I have become acquainted with, as nearly as the nature of the case will admit, in the order observed on the common busts, passing No. 1 (Amativeness) with brevity from motives of delicacy. This organ has three distinct divisions and their negatives;—one entirely sensual—one for pure, elevated, connubial affection—and one for sensual admiration, with which are associated physical repugnance, sensual dislike and modesty.

Immediately above the occipital spine is the Philoprogenitive group. The manifestation of its components is clear and distinct. In one we see the patients imagine they are nursing children, and playfully rocking, and kissing, and (with Language) blessing them. Near this is the organ which gives a dislike to children. When acted on, we observe the turning up of the nose and the curl of the lip. If Language be excited in conjunction, they repeat with contempt, "Take your brats away," &c. Another faculty in this region is Love of Pets. When excited, the patients commence as if hugging something to the bosom. If asked what they have got, they will tell you something they are very fond of, and imagine they have got it in their bosom. It is this organ that gives fondness for domestic animals. The negative organ to this gives just the reverse manifestation.

On one side these, I find an organ of *Acquaticness*. When excited it gives a disposition for the water. The patient, imagines he is on the banks of rivers, and prepares to jump in, &c. It appears to possess great Magnetic sympathy with the mechanical organs of swimming, &c.; for it not only gives a disposition for the water, but to perform various aquatic exercises. Near to this is the negative organ, which gives a repugnance to the water, &c. [Tested in one case only.]

Near to Philoprogenitiveness is the organ of **FILIAL LOVE**. This organ developes itself in the most tender and affectionate manner. To see, with Language, the subject imagine the presence of his mother, and take some one affectionately by the hand, and look tenderly and wistfully in the face, and repeat *dear mother* in the most pathetic and affectionate tones, is a manifestation so touching as almost to move an observer to tears. On one side is the negative organ, which gives a carelessness with regard to parents.

Near this is an organ for **CHILDISHNESS**. When acted on, it throws the patient into a complete childish state. It is almost impossible for me to describe the pitiable change which is created in a moment. To see an upgrown person so wonderfully

altered is astonishing. So soon as acted on, you may observe the relaxation of the features—the dropping of the arms—the lolling of the head—the dimness of the eye—and the childish tone of voice and general simplicity of manner. The patient slips from the chair on the floor, and commences playing with anything within reach. To questions in such a case, “play-things” is all I have been able to obtain in reply.

Approximate to the foregoing is the organ of **MANLINESS**. If this organ be excited while the patient rises with a firm and manly action, and in appearance and deportment, has all the noble dignity of *man*. Above, is the organ of *Patriotism*. This organ gives a *noble spirit of freedom* and love of country. With Language, “I will free them;” which is delivered in such a manly spirit as can only be truly pictured by nature herself. [I have not as yet clearly detected the negative of this.]

Near to Patriotism is the organ of **INHABITIVENESS**. When this is excited, the individual feels a propensity for home. With Language, “I will go home.” With Tune, “Home, sweet home,” &c. One modification gives a disposition to sit still where they are, then say they are at home.

Approximate to the organ of Inhabitiveness is the organ for **RAMBLING**. When excited, the individual gets up and marches off. If asked where are you going? he replies “going a walking;” “I will not stay at home; you would always have me at home,” &c.

Above is the organ of **CONCENTRATIVENESS**. When this organ is excited, the individual jumps up with a firm step, and concentrates his physical and mental energy on one object; and it is impossible to distract his attention. Thus much for the present.

I am, Sir, yours respectfully,

JOHN SPURR.

Hermitage-lane, Sheffield, Feb. 11th, 1843.

PHRENO-MAGNETIC NOTES.

TO THE EDITOR.

SIR,—I congratulate you on the appearance of the *Phreno-Magnet*; I wish it every success; and judging from the specimen of the first number, it promises fair for a successful career. The information it contains is curious and important, and will be found interesting to all lovers of science. Since my last, I have obtained clear manifestations of most of the organs laid down on the bust, as well as several of the new discoveries, from numerous individuals of

both sexes, such as Singing, Praying, Weeping, Laughing, Veneration, Active Benevolence, Pity or Compassion distinct from giving, Self-Esteem, both with and without haughtiness or contempt, Firmness, Imitation, Alimentiveness, Recitation, Philoprogenitiveness, &c. When the finger is on Imitation, if a song be deliberately commenced, it will be imitated, like other sounds, and if Tune be touched, it will be continued by the person alone. Also, if a piece be begun by Imitation, and the finger be immediately applied to Ideality and Language, the whole piece will be gone through, provided the song in the former, or the piece in the latter case be known. I am not sure that such would be the invariable results, but so far as I have made the application I have succeeded. Similar effects will be produced in combination with other organs, if not all of them. I have obtained decided manifestations during natural sleep, using no other means than simply touching the organs, thereby producing Prayer, Tune, &c. In one female, on Veneration being touched, she clasped her hands, gradually rose from the sofa, stood awhile erect, looking up to Heaven, then fell on her knees most gracefully, and on removing the finger became helpless as in the regular Magnetic state. In such cases, on being awakened, they feel confused or bewildered, and it is necessary to Magnetise them and produce one or more manifestations, then restore them, in order to remove the Magnetic influence they have received by the finger during natural sleep. In these, as well as in all other cases, it appears desirable that the last organ acted upon should be of a light or soothing character, certainly not one requiring much exertion or excitement. In Magnetising a person, an important change takes place; sleep is induced, or rather the brain becomes benumbed and its activity suspended, the effect being somewhat different from ordinary sleep; but on touching certain Phrenological organs, the mental powers or animal propensities are called into action, without any will or control of the individual, and are for the time entirely under the direction of the operator. The why or the wherefore is at present unknown; human reason cannot comprehend it or assign any cause, consequently it need not excite any surprise that scepticism should be so prevalent, especially among the reflective portions of society; yet if such persons would be at the pains of testing the truth of the science on individuals whose candour and integrity they could rely upon, they would find such demonstrations as would prove irresistible. After all, is it more astonishing than many other natural laws? For instance, the Magnetic needle points north, but no reason can be assigned for such a result, yet how highly important is

this simple instrument, this adaptation of one of the laws of nature, by which the mighty ocean is traversed in comparative safety, and the most varied and costly productions of the earth, as well as those of art, are conveyed to every part of the habitable globe, with a certainty and facility unattained before the invention of such a simple toy!

Rub a piece of glass on the sleeve, a change takes place; it now attracts light substances, which remain awhile attached to it, and are afterwards repelled from it and from each other. Take a larger piece, the cylinder of an ordinary electrical machine, and apply friction from the cushion, and more powerful effects are produced, such as the spark, shock, &c., yet a charged jar appears in no way altered from an uncharged one.

Two pieces of wood, floating in water will, at certain distances, attract each other; and bodies fall to the ground by the laws of gravitation, though we discover no apparent means for the production of such effects. Take hold of a person's thumbs, or make a few passes of the fingers over the head, and sleep will be produced; after which, place the finger on certain phrenological organs, and those wonderful changes called Magnetic effects take place; yet in none of these cases, whether from the Magnetic Needle, the Electric Shock, the Attraction of Floating Bodies, Gravitation, or Magnetism, is any cause rendered apparent. We know nothing more than by making use of certain means certain effects are produced; but whether the Magnetic state arises from a different modification of Electricity, or whether a person receives or parts with a fluid, or whether all persons possess the same fluid, or whether a difference exists in kind as well as in degree are problems not yet solved. From what are termed Cross Influences, a difference in kind, or something equivalent to Positive and Negative states appear to exist, though in all probability, it will be found that the property or influence is universal, existing it may be in various degrees, and that by the application of certain means; the ordinary condition becomes disturbed as in Electricity, and the effects called Magnetic, with the various manifestations of the Phrenological organs produced, as the results of an established law in nature. Certain individuals bear amputation of a limb, or other inflictions with heroic fortitude, such as the North American Indians, Religious Enthusiasts, &c.; consequently, some persons infer that the Magnetic state is produced by high excitement, or a determination similar to the above. I fully admit that the influence of the will, or an effort of the mind, or some other powerful motive, will enable certain individuals, (though these are exceptions to the general rule) to bear amputations,

burnings, &c, without murmuring; but I hold it equally certain that the Magnetic state can be induced, exclusive of such motives or high excitement, and that the limbs can be rendered rigid and insensible, and the various organs of the mind called into activity by the operator, and that so far from high excitement being requisite, it is very unfavourable, even when used on behalf of the operator, so much so as to occupy more than the usual time, and often to defeat the intentions altogether; whereas the same person, under the same operator, on other occasions, when the mind is more calm and free from excitement, becomes easily acted upon, at least so far as my practice and observations extend. It is asserted by others, that if the person hears, he necessarily knows what answers to give. This is mere assertion without proof. The organ of Hearing, as well as of speech, is made sensitive, but the answers to questions depend on the organ touched; for instance, Imitation being touched, sounds are echoed, but not answers to questions. Philoprogenitiveness would cause answers to questions relative to the functions of that organ, but not of others. Causality induces abstract reasoning, and answers corresponding to its functions are given; and so on of the rest. In fact, all the faculties appear dormant, excepting those on which the finger is placed, or one or two which the organ itself has the power of calling into action for the time being, the answers or other actions are, as it were, mechanical, and by no means under the control or will of the person operated upon, and this opinion is borne out by the testimony of persons who remain partly conscious during the Magnetic state. I remain yours very respectfully,

JOHN POTCHETT.

Snenton, Nottingham, Feb. 15, 1843.

SUPERSENTIENT PHENOMENA.

In our next, we shall publish a number of Supersentient Phenomena that have occurred in this neighbourhood, and for the genuineness of which we can vouch without hesitation. Indeed, we shall be enabled to give them on the authority of an experimentalist too widely known as a man of talent and integrity to allow a single doubt of their validity. In the mean time, we give the following from a letter dated Alton, Illinois, February last year, which will be especially interesting to those who are fond of tracing coincidences, when they read our friend's communication:—

Yours of the 11th instant is received, which I will hasten to answer. First, as to animal Magnetism. You were right in supposing the communication in the Louisville Journal was from me. There is nothing in

that letter but what was clearly within the truth. The whole truth would have developed other facts still more "passing strange." The fact is, I am now at G.'s, where I am under the necessity of awaking Miss E., the subject of my experiments, from what is called the Magnetic state every morning, and often several times during the day. She falls into it involuntarily, and at times in opposition to my will. If allowed to remain long in that state, she becomes alarmingly nervous and convulsed. In what, or how, or when it will end, time only can determine. We do, however, think it is gradually wearing off, and that her inclination to relapse into the sleep is not so irresistible as it was. Most of her sleep for the last six weeks has been of this character. Thus much as to her present situation; and now a few lines on Animal Magnetism, its causes and effects. Of course, as soon as we discovered the tendency to fall involuntarily into this strange state, all further Magnetizing processes were stopped, and this sleep which she now falls into is only of a partially Magnetic character, devoid of most of its strange features, excepting the facts that I alone can wake her, and that she will converse freely and rationally with me, but cannot see or hear anything or anybody else. I agree with you, that there is something connected with it not at all understood or to be accounted for by any known course of reasoning, and further, I doubt whether man can ever satisfactorily establish any philosophical solution of its causes—how mind can thus act on mind, or mind on distinct matter; for when in this sleep, I can by my will cause her arm or hand to rise to a horizontal or any other position, and then remain stiff and inflexible as the limb of a corpse. This appears something like the action of the mind on matter. The first time I Magnetized Miss E., I could not get her to speak—the second barely to answer yes or no—the third time she would talk a little—and so on till perhaps the tenth time, when she would converse freely, and began to exhibit her marvellous clairvoyant powers. From this time until we were alarmed by her falling into this state herself, you may well suppose we were deeply interested. I say *we*, for it was confined to the knowledge of cousin G.'s family and one neighbour. I will now state a few facts, which we all think were evidenced beyond the possibility of a doubt.

Nobody but myself is capable of waking her. She would talk with no one but me, except I had first willed that she should, and also placed the third person in contact with her, as placing their hands together. She could hear nothing but my voice or a noise made by me. I have seen G. fire a gun within a foot of her head, without her showing any signs of hearing it. Her eyes closed, she will tell when I eat and drink, will tell accurately when I left the room, and when I returned. You may bear in mind that none of us had seen anything of the kind, and were unprepared for most of the phenomena.

One evening, while she was in this sleep, some apples, raisins, and walnuts were passed round. I commenced eating an apple, when she remarked, "These are good apples." I then took up some raisins, and asked her what I was eating. She told me correctly. G. handed me some vinegar which I tasted, when she exclaimed, "What do you want with this sour stuff?" G. next handed me some sugar, and so on, until we were satisfied she was conscious of whatever I was eating—she tasted whatever I tasted. Her position was such that she could not have seen what I was eating if her eyes had been open. We next discovered that, although herself insensible to corporeal pain, she felt sensibly any pain inflicted on me. Prick my hand, for instance, and she would jerk her's back, and perhaps rub it on the spot where mine was pricked. Pull my hair, and she would say, "Who is pulling my hair?" I next discovered

that she would often speak on subjects of which I was thinking, and finally, one evening, when we were testing her strange powers, I put a piece of apple in my mouth, and remarked, "These are good raisins that I am eating." She replied, "You need not attempt to deceive me—I know your motives and thoughts—yes, I can see your every thought." I then directed a third person to write on paper several questions, on what subjects they chose, such, however, as she would naturally be capable of answering. I then took the paper, and sitting by her side, put each question to her mentally; that is, without speaking or making any noise whatever. As I read the questions to myself, she would speak out and answer them one after the other: Mind, I did not speak a word from the time of receiving the paper until she had answered the last question. By such and other experiments, we were convinced that she was truly aware of what was passing in my mind. One evening when I had placed her in this state, I was labouring under a slight cold, attended with a cough. She was asked what would cure my cough. Her reply was, "You must be careful, or your cold will be settled on your lungs, for I see they are inflamed." On questioning her farther, I was fully convinced that she was conscious of seeing and knowing my, as well as her own, internal organization.

Now I come to what to many appears the most extraordinary phenomenon; I mean clairvoyance, or the power of perceiving what is occurring at a distance.

In this faculty, or in the exercise of it, she appeared to improve at each sitting, the same as a person will excel in anything by practice; and our experiments in Clairvoyance had not advanced much at the time when she commenced falling into this sleep independently. Enough, however, was elicited to prove that she could tell what had transpired in an adjoining room, and at a distance of two miles; and if at the distance of two miles, why not at a much greater distance? Those trials which afforded the most positive evidence of this power were like the following:—Cousin G. or L. would go into another room and disarrange the furniture, upset the table, or place chairs on the bed, and make other changes from the usual position of affairs. On being asked to look into the room, she would exclaim, "What are those things on the bed for?" "Why are things in such confusion?"

On being questioned further, she would describe the exact situation of things. Again I took her to my room, at the hotel down town, about two miles, and she described its contents, even a painting that is hanging on the wall. It was a room in which she had never been. Many trials of this kind have satisfied us that she in some way became conscious of things of which the natural perceptive faculties or the senses could not have informed her. In repeated instances she has informed me what was passing at father's and Captain W.'s; and would tell it in a manner as natural as if she had been there. We had not, however, entered into any arrangement with any one, then, to ascertain whether she told truly, therefore have no positive evidence.

On Christmas eve, however, I directed her to go to W.'s; she immediately began as follows:—"Almira is sick." On being asked how she seemed, and whether very sick, she replied, she had a cold and some fever, but is better, and is not as sick as I at first thought." On being asked what they were doing, she says, "Father W. is sitting before the fire with his shoes off, warming his feet; mother W. is also sitting there, holding the babe, and Eliza is up stairs, dressing or undressing." This must have been about nine o'clock in the evening then. I have never

asked any questions to learn the truth or falsehood of all this; but I received a letter on the 7th or 8th of January, from mother, dated December 24th, (day before Christmas,) in which she says, "Almira has had a slight attack of fever, attended with the rash, but is now much better." On being asked whether she saw these things, she would say, "it does not seem as if I saw them with my eyes, but I know them. How it is that I know them I cannot tell."

Thus, you have briefly the result of my experience in Animal Magnetism. I am convinced that this case is one of the most sensitive, one of the most perfect, in the powers and faculties developed in this state, that has ever been known. I am almost inclined to believe, if it had not assumed its present or any other alarming appearance, I should soon have been able to have opened a daily correspondence with you.

If I had nothing else that demanded my attention, I should like to pursue the investigation farther. What a field it opens for contemplation on the qualities and nature of mind and matter! And I wonder it has not been brought into view more, in aid of some of the theories relative to mind and matter, especially Idealism. Now you can make what you can from the facts that I have given you. That they are facts, and no humbug, you can rely upon it. As for myself it is completely enveloped in "shadows, clouds, and darkness," and even G. is for once bewildered.

MAGNETIC PHENOMENA.

(From the Magnet.)

Every person at all familiar with Living Magnetism knows that no two patients are always affected precisely alike, under the same operator. Nor, indeed, is it always the case that the same patient is always similarly affected by the same person. And it is frankly acknowledged, that these facts render it quite difficult, frequently, to deduce any law or principle from the results of the Magnetic sleep. For though we believe our experiments have clearly and sufficiently demonstrated, that every living body possesses a magnetic nature which is governed by laws of its own, the same as Terrestrial Magnetism or Electricity, yet it may not be so easy to determine exactly what these laws are. A few of them have long been known, it is true, without a knowledge of the *nature* which they governed.

But when it is considered, that the Magnetic forces are innate in matter, and that they are organized in all living bodies—that they are the means by which the mind moves the muscles to action—that health and disease, the growth and decay of the human system, depends on these forces, we must see how immensely important it is that all the laws by which they are governed should be well understood, especially by those who practise medicine. Nor by them alone, but by every professional man, every parent, every teacher, every one who has a MIND, and who sustains important relations to other minds, whom it is his duty to influence to good, should be familiar with the laws of Living Magnetism.

But how shall these laws become known? Undoubtedly by comparing facts connected with this subject. There is, there can be no other way. Give us the facts. What is the age, health, and temperament of the patient? Is there anything peculiar in his Phrenological developments? Is he a natural somnolent or somnambulist? How is he affected by the approach of any sharp metallic substance when in the Magnetic

sleep? Is he affected in the same manner by the contact of metallic substances of any kind? What account does he give of his own or another's disease? What directions for its cure? What means were used for his relief? Were they successful? &c.

We say, then, give us all the *facts* in the case. Let us compare notes. Let us see how one Temperament affects another, and whether the supposed rule operates in all cases. In this way, we shall be able to form a correct judgment of the Laws which govern Living Magnetism, and to explain the various phenomena which have hitherto so much stumbled and perplexed the scientific inquirers after truth.

CEREBRAL EXCITEMENT.

After discovering that separate portions of the brain could be operated on, and the patient, when asleep, could be made to feel any passion or emotion, appropriate to the organ excited, I soon found the same results, in a less degree, could be produced in persons of the right temperament, in the waking state, and accordingly I have produced them in a large number of persons at different times.

When the patient is in the Magnetic sleep, I have sometimes merely to point my finger at the organ without touching it, and at other times by merely *willing* it, the excitement follows. However, much depends on the *Magnetic relation* between the operator and the patient, the proportions of the Magnetic forces between them, &c.

To give our readers some definite idea of these excitements, we will here add the following *brief account*, as we cannot now spare the room for many details of this kind. The reader will bear in mind that this patient, as far as I could learn, had no knowledge of the location of the Phrenological organs; and not one word was said by any one present, by which the *thought* could have been suggested to her mind. We will merely state the name of the organ, and then put down what was said by the patient, immediately on its excitement.—

1. *Individuality*.—"O, I'm thinking of all the individuals I ever knew. O, I have known more persons than ever you did."

2. *Size*.—[Holding up her hands,] "this is so big—this is so small," &c.

3. *Colour*.—"O, I want a beautiful pink shawl. O, those beautiful colours."

4. *Eventuality—Ancient*.—"I remember,—O, I remember everything that ever took place in my life."

5. *Number*.—[Holding up her fingers she commenced counting,] "One two, three, four," &c.

6. *Calculation*.—This excited, she commenced enumerating—"Ten times ten are one hundred," &c.

7. *Tune*.—She commenced singing; and never did I hear singing in which there was so much real musical expression, as I have often witnessed from persons in whom these organs had been excited.

8. *Comparison*.—"These hands are both alike. O, I'll tell you whom you are like," &c.

9. *Causality*.—[The head bent forward.] *Why* is it that this subject is so much misunderstood? O, I can tell you, 'tis because they do not understand it." And various other expressions in which "*why*" and "*because*" were used.

10. *Supplication*.—"O, you must pray, I cannot. I want to pray, but I cannot."

11. *Self-Esteem*.—[Lifting the head up, and bringing it back in a haughty position.] "I am the greatest person living. I am better than any of you. Yes, indeed I am." We never heard the emphasis put

upon the pronoun "I" so to the very life, as when this organ is excited in the Magnetic sleep.

12. *Willfulness*.—"I will have my way. O, I don't want to be crossed by any of you—I will have it," &c.

13. *Physical Fear*.—"O, I am afraid I shall fall—help me—see there, I am afraid — will come and kill me."

14. *Moral Fear*.—"O, I am afraid to pray to God! He is angry with me," &c.

15. *Gratitude*.—"O, I am so thankful—you have been so kind to me—O, I do feel grateful."

16. *Conscientiousness and Acquisitiveness*.—"O, I want some money—is it right to love money? O, no, I know 'tis not right, but what shall I do?"

17. *Veneration and Combativeness*.—[The head was immediately thrown back, and then forward, the hands clasped as in the act of prayer, and then jerked apart again.] "O, I want to pray, but I am mad with you all—O, I feel so mad, and yet I want to worship."

18. *Hope, Joy, Veneration, and Faith*.—[The head was slightly bent forward, and the hands clasped as in devotion.] "O, I am so happy! I do hope to be saved—yes, I believe in Jesus Christ. O, I am perfectly happy—O, I am in Heaven," &c.

19. *Imitation and Mirthfulness*.—She immediately commenced mimicking different persons, with an immoderate fit of laughter.

And so of the other organs. In each case, it must be borne in mind that the excitement was removed from one organ before it was extended to another. And these excitements, we should add, are not natural, but morbid, as in cases of insanity; hence, they should be attempted with the greatest caution, and even then, only by physicians, or those familiar with the nervous system, and for the best of purposes; for we must repeat what we have stated elsewhere, that we have known great mischief to follow attempts of this kind, when undertaken merely from motives of curiosity.

INCIDENTAL CORRESPONDENCE.

Birmingham, February 4, 1842.

DEAR FRIEND,—I have not much time for letter writing, but a circumstance came to my knowledge to-day, that I thought might interest you, and this has induced me to put pen to paper. I dare say you recollect the two young men who made themselves rather conspicuous at the last lecture you delivered in Birmingham, by sundry interruptions of not a very courteous nature. It appears that one of them was the son of a surgeon in the town.

On the Sunday following the lecture, or the succeeding one, I am not certain which, a gig drove up to Dr. Shirley Palmer's in a very great hurry; the Doctor not being at home, they requested to see his son, who, as well as his father, is a practiser of Magnetism. He was requested to go to the surgeon's—the father of one of these youths—as he, it seems, had begun, in fun, to Magnetise a friend who was visiting there, and had produced results which they considered rather fearful. It appeared that the young man having begun to exhibit some indications of a tendency to fall off his chair, the operator had put his hand to the side of his head to stop him from falling, and he immediately started up like a deranged person, exhibiting the full effects of an excited faculty of Destructiveness. When Dr. Shirley Palmer went into the room, two of them were holding

the patient by main force in his chair; he, however, soon soothed him, and from what I can learn, I think the same young gentlemen would not be again disturbers.

The surgeon alluded to in the former part of this letter expressed his intention of writing to you, to make some apology for his son's conduct. I do not know whether he has done so or not, but I thought it might be some satisfaction to you to know of this circumstance. * * *

Sincerely your Friend,

To Mr. SPENCER T. HALL.

J— C—

TO THE EDITOR OF THE PHRENO-MAGNET.

Middlesborough, February 14th, 1843.

SIR,—Having had my attention directed to a report of a lecture of yours, delivered at York, wherein an account was given (the first of the kind I had ever seen) of Phreno-Magnetic experiments, with their extraordinary results, I was completely astonished, and in spite of a disinclination to believe you "deceiving or deceived," I confess myself at the time sceptical. However, a near neighbour of mine, Mr. David Jackson, a most respectable and worthy man, anxious to satisfy himself on the subject, endeavoured to magnetize one of his family, and succeeded not only in that, but in obtaining manifestations of many of the Phrenological developments. I was now satisfied; but in order to make "assurance doubly sure," tried for myself, and in every instance the manifestations corresponded with the organs touched. It may be proper to state that the subject operated upon had no knowledge whatever of Phrenology. On the above becoming known in the town, a general interest was excited; and Mr. Jackson and I, on several occasions, invited a number of ladies and gentlemen, (including the most intelligent and respectable,) to witness our experiments on two persons, and the result was that many, who like myself had been sceptical, departed perfectly satisfied of the truth of what they had seen.

I may further state, that after a few trials we produced catalepsy, and a quarter of an hour elapsed before we discovered the way to demagnetise the limb; during that time we were in a state of considerable anxiety.

I shall feel obliged by your insertion of this in the next number of the Phreno-Magnet, and remain Sir, your obedient servant,

JOHN JORDISON.

TO THE EDITOR OF THE PHRENO-MAGNET.

Middlesbro', February 20, 1843.

SIR,—Having witnessed your experiments in this town on the 17th instant, I was induced, after your departure, to test the same upon two individuals resident in the place, and succeeded in producing the manifestations of Swimming, Shooting, Spearing, Climbing, Walking, and Velocity successively; and whilst operating in the immediate neighbourhood of these, brought forth *distinct* manifestations of admiration of different coloured flowers, coloured dresses, and of celestial objects.

I trust the above will be received as confirmatory of your experiments, and also be useful to those who love to study the nature of man.

I am, Sir, your obedient servant,

DAVID JACKSON.

TO THE EDITOR OF THE PHRENO-MAGNET.

SIR,—Being a lover of truth in all its manifestations, and having, since your lectures last year, been often gratified by the application of Magnetism as a test of Phrenology, it may not be uninteresting to some of your readers, if I give a short account of a few experiments tried on a young lady, a resident of Sheffield. The person I allude to is about twenty-one years of age, tall, and well built; hair brown, and eyes of a blue cast; complexion light, health always good. I tried, in the first place, to operate on her by placing my thumbs in contact with hers, and looking her steadily in the face. In fifteen minutes, she was scarcely able to keep her eyes open, but I did not succeed in fully magnetising her. The second attempt was more favourable, but attended with considerable difficulty of breathing, not being able to obviate those unpleasant sensations, although fully demagnetising every part of the body but the brain. The third time I magnetised her, I operated on her in the same way as before, but still the same difficulty of breathing was experienced. she was again demagnetised, and by manipulating on the brain, she was thrown into the sleep in one minute. In this case, the difficulty of breathing was completely removed, and the patient calm and placid as if awake. On placing my finger on the organ of Benevolence, she took out her purse and tended a piece of silver. The organ of Veneration being chafed, she prayed with a fervour that I never before witnessed. The amazement she manifested on the organ of Wonder being operated upon, was, I think, without a parallel. The organ of Industry, of the discovery of which I believe you are entitled to the merit, was equally striking. Out of the number of organs mapped out on the present casts, thirty of them at least were operated upon with complete success.

In concluding, allow me to congratulate you on the discoveries you have made in the science of Phrenology, and at the same time to express a hope, that your future researches may be crowned with that success which your zeal and devotion to the cause of truth so richly entitles you to.

I remain, yours respectfully,

WILLIAM LINLEY.

Sheffield, February 22nd, 1843.

NOTA BENE.—The "Barrister on the Northern Circuit," who figures in the *Provincial Medical Journal*, ranking no higher in York than a political and literary cad, we deem his false and blackguard attack upon us unworthy of a reply—especially as it was refused insertion in a newspaper in that city, long before its appearance in the receptacle it degrades. We decline acting on the suggestion of the Correspondent who would have us bring into notoriety, by an action at law, a man who would be glad of such an advertisement of his legal existence. Like his falsehoods, his name "will soon die of itself if we let him alone."