

THE
PHRENO-MAGNET,
AND
MIRROR OF NATURE.

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VOL. I.

RETROSPECT.

THE CAUSE—ITS FRIENDS—ITS OPPONENTS—THE MANCHESTER SOCIALISTS AND “SUGGESTIVE DREAMING”—THE ZOIST—THE PHRENOLOGICAL JOURNAL—THE WEEKLY PRESS, &c.

Those who labour for truth cannot labour in vain; and this assertion is well borne out by the progress Phreno-Magnetism is already making. Amongst its friends may now be ranked some of the noblest minds of the age; and of those who were for a long time its strongest opponents, many have become passive inquirers and some enthusiastic advocates. By the earnest investigations and expositions of men in whose integrity and judgment public confidence could be placed, so much evidence has been brought out in several large towns as there to leave scarcely a remnant of scepticism extant, save amongst those eccentric individuals whose only arguments are doubts, or who delight for distinction's sake to run counter to their neighbours—setting all rational investigation, inquiry, or belief, at naught.

There is, however, one species of opposition, the origin of which is not a little remarkable, inasmuch as it springs from a party boasting more than all others of freedom from prejudice—those who disbelieve that man has a spiritual as well as corporeal nature. When Phreno-Magnetism began to excite popular attention in this country, its revelations were instantly seized upon by opinionists of different schools, as grand corroborations

of their own peculiar views. We heard a devout Churchman exclaim, that the immateriality of the soul was at once decided by it, if it were worthy at all of credit. On the contrary, Dr. Engledue, with equal pertinacity, pressed it into the service of infidelity; whereupon great numbers of the superstitious at once took fright, and in the same breath denounced both the Doctor's inferences and the facts from which they were drawn. Not so, however, a number of the Socialists. Taking for granted that whatever militated against the opinions of mankind at large, must, of necessity, help to substantiate theirs; they unhesitatingly received the new theory among them, and cherished it with all imaginable fondness until startled by its contrariness to old opinions of their own. From the time the truth flashed upon them, that if man is naturally endowed with faculties for worship, and a reliance upon a principle not palpable to his grosser senses, there must be something above himself to worship and to rely upon—and this, we believe, Phreno-Magnetism tends to prove, rather than otherwise—they have been industriously attempting to shew that Phreno-Magnetism itself is not true. And by what means? By *training* mesmeric patients to give out manifestations at variance with the organs appealed to by the operator's touch—by shewing, that on suggestion the patient may be instigated to dream whatever the operator wishes—and then preposterously concluding that all the phrenological manifestations recorded have necessarily been the result of similar training or suggestion! Never did men more completely defeat their own object. By shewing *something more* than that Magnetism is a test of Phrenology they by no means disprove the validity of the Phrenological phenomena themselves. They prove rather how obedient the organization of man may be made to his mind, through which they appear to influence it in these victories over their own darling dogmas. We state most emphatically, that we have met with many cases, in which all the common Phreno-Magnetic phenomena have been educed apart from the slightest direct or indirect suggestion; and many of our friends, in different parts of the country, assure us they have done the same. And the fact that any operator may so train and control a mesmerised patient, as to make him whistle when his leg is pressed, or dance when his shoulder is touched, or even pray when the hand is laid on Self-esteem, is no more a proof that there are not a sufficient number of genuine Phreno-Magnetic cases, than, because a man *may* be taught to write with his left hand, it follows that the right one would not be more natural. But more of this anon. Clandestinely to twist humanity into an unnatural position for the sake of gratifying a

personal feeling, is by no means uncommon, though this is certainly a novel mode of doing it. There is not much to fear from an opposition that can lift only such a cobweb shield to baffle truth.

Since our last publication we have glanced at the *Zoist*, and must say we are more than a little disappointed—not by its sneers at our own patient, earnest, and unselfish exertions in the cause: for those we can well afford to endure, after all the previous opposition we have conquered—but by its overweening contempt for nearly all that does not emanate from or administer to itself. Nor is its inconsistency less marked than its arrogance and exclusiveness. After railing, wherever a word to the purpose could be introduced, against philosophers and medical men of every degree—after strenuously endeavouring to impress the reader with an idea that few claimants to scientific merit, before the time of its editor, were not comparatively noodles; and upbraiding the schoolmen for letting the non-professional outstrip them in a knowledge of its existence and its uses; it singularly enough advises that the very men whom it represents to have most doubted, opposed, and abused it and its advocates, should have the exclusive privilege of applying magnetism! whilst those who have believed in, used, and understood it best, are modestly directed still to persevere and furnish the *Zoist* with such facts as they may obtain,—we suppose for its editor to dogmatise upon at his own convenience! And are such caterers verily to have a reward like that of poor M. Dupetit, who furnished the Mesmerists in London with so many facts? Hark, what says the *Zoist* of M. Dupetit now he is gone to France, and can instruct them no longer by his experiments? “He however *did good to the cause for a time*, and then could do no more, and would have been detrimental had he stayed. *All things serve a purpose for a certain time only, and are then destined to waste away as useless.*” (Page 90.) Glorious thanks for “*erving a purpose for a time!*”

Now, it is ours to take a somewhat different view of the subject. We would give every man credit for the facts he is master of, and let them and his name be respectfully given to the world together, leaving mankind at large to decide upon their comparative worth. Just as it is impossible for a lie to live, so it is for a truth to die: and since no one can publish or even think a truth that shall not influence his race to the last generation, we would treat merit of no kind, however humble, with contempt; neither would we shrink from making our thoughts known by a lecture

or through the *Phreno-Magnet*, however offensive to the monopolist such a course might be. We imagine every man has as much right to learn all he can as the editor of the *Zoist*, and that by such means as circumstances chance to make his own.

We had hoped something better of the *Zoist*—that it would, in fact, have set an example of justice to the merits of humanity, if not of charity towards its failings. Instead of this, however, it sets up for an imperious dictator, and virtually proclaims itself the one medium through which Phreno-Magnetic truth is to flow, while exhibiting an unwarrantable disposition to prohibit every other. This will not do. There is a wide difference between uncompromising independence, and uncompromising arrogance. Every honest labourer is worthy of his hire; and Truth scorns not her humblest servant.

The *Phrenological Journal* comes to us in a fairer spirit—although it does allude to “extravagancies” on our part, which the editor confesses, he has not seen, and therefore cannot have investigated. But why, we would ask, does it apologise for “errors” which it has not proved to exist? The passage we allude to is this, (p. 204)—“He (Mr. Hall) is well known and highly respected for his moral qualities; and we feel sure the errors he has fallen into are merely the result of ardent zeal for discovery, insufficiently checked by that cautious spirit which few men of quick temperaments, and who have not enjoyed the benefits of scientific training, are found to display in such circumstances.” This would mean something if “errors,” had been previously proved; and as for “scientific training,” what is it? In youth we read many times over, (carefully examining our own and other heads most familiar to us the while,) Macnish’s excellent Introduction to Phrenology, and found in the main this index and our manipulations corroborate each other. Still much was unaccounted for; and as circumstances threw us into society of a very marked but various character, in the course of eight or nine years we industriously tested Phrenology—not professionally, but for our own satisfaction—upon not less than two thousand living heads. If to be somewhat unconventional and untechnical show a want of “training,” we at once plead guilty; but against this we have a set-off of practical observation, perhaps as good as book learning, which would not be altogether valueless to some who have made greater pretensions to phrenological lore. Our nomenclature of the newly discovered organs, we do not deny, might be improved by a revision which we hope yet to give it; but the evidence of our great amplification would perhaps not seem so meagre, could we lay it at once before the world. It may turn out, after all, that caution has accompanied our enthusiasm, and time may prove

that the latter and recklessness are not of necessity the same. Nay, in its review of "Combe's System of Phrenology," in the number before us, the *Phrenological Journal* half admits the amplification we advocate, by stating, that there may be "distinct fibres in the organ of Colouring for distinguishing different colours;" and that "the supposition that the organs are compound would serve also in some measure to explain the modified manifestations apparently resulting from the same organ."—(pp. 181-2.) This is certainly making an advance.

The "*People's Phrenological Journal*," continues to live by piracy and abuse; but it fights in the dark. The sun, however, will not shine less clear because those who fear the light shut their eyes. There is not yet "a complete system of phrenology" in existence; but the paper in question having articles under that title manufactured to order, feels tolerated to abuse us because we chance to entertain the opinion here expressed.

Our thanks are due to a highly respectable portion of the weekly press for its voluntary co-operation in the spread of Phreno-Magnetic knowledge; and another portion, including the *Leicester Journal*, (sometimes styled "the great liar of the midland counties,") the *Doncaster Chronicle*, and one or two others of minor note, we would just enjoin, for their own sakes, to speak the truth or let the question alone, which will at length be found much more becoming than the course they are taking.

We now give way for the contributions of several highly talented and judicious correspondents, sorry that we are compelled, for want of space, to leave a number of very interesting articles over to our next. We wish it however to be distinctly understood, that we do not pledge our approval of all the sentiments or opinions of the various contributors, whatever may be our reliance on the authenticity of their facts, many of which will be found as novel as they are important.

PHRENOLOGY AND MORAL RESPONSIBILITY.

TO THE EDITOR OF THE PHRENO-MAGNET.

Sir,—It is rational to expect that when new and startling facts are presented to the human mind, not only will the truth of such facts be important, but new phenomena of the mind itself will be likely to be elicited by the very revolution of its habits of thought. This will especially be the case when the subject of such new facts happens to be man himself. The late sudden and very general diffusion of knowledge on mesmerism, particularly as bearing on phrenology, has brought

forth peculiar effects in the minds of many people with regard to their propensities to credence on the one hand and unbelief on the other.

Believers in Revelation have often been puzzled at the obstinate unbelief of the contemporaries of our Saviour, with regard to his miracles. They wonder that the positive fact of his raising a dead man to life did not convert the whole country. Some good people have only been able to account for such obstinate rejection of truth on the supposition that the parties were predestined by Heaven to their strange "hardness of heart," as it is called. My conviction is that this same unbelief of the Jews, was in perfect accordance with what has taken place in all time and in all parts of the world, when new and wonderful phenomena have been suddenly announced.

Let it not be understood, that I am about to argue that mesmerism, in any form, is miraculous; nor, on the other hand, that the New Testament miracles are to be accounted for on natural principles. I am not disposed to do either one or the other. In one respect, however, real miracles and modern mesmerism are the same, and are followed by the same effects. They are both outside of the pale of nature's acknowledged regulations, and, for this reason, are both alike the subjects of a deal of rational and irrational unbelief. Miracles involve a controlling of nature's previously acknowledged powers, by a power which is above nature. Mesmerism, Phreno-Magnetism, &c., though apparently equally wonderful, are merely new evolutions of laws of nature which are as old as creation itself, but which laws, through our ignorance, have remained almost totally inoperative. In these respects both these classes of phenomena and the effects of both are the same.

It is very evident that minds are variously constituted for receiving or rejecting evidence of what is new and wonderful. While some are ready to swallow every thing which happens to be dressed up with the least mixture of plausibility; there are others who seem to take the greatest delight in the most persevering opposition. In the former case arguments are unnecessary—belief is intuitive; in the other, the strongest proofs are offered in vain—to doubt is natural.

It seems now to be a matter placed beyond the possibility of question, that the human brain contains either one organ or a group of organs for appreciating and deciding upon facts. I think, yourself, Mr. Editor, and others, have proved this. Indeed, the existance of such organs accords with all past experience. Suppose you take two individuals in the prime of life, whose mental and moral faculties have been similarly trained—even

members of one family. On your presenting to each of them the same new and wonderful fact, how is it that one shall believe it fully, while the other shall reject it with disdain? This result so often occurs that all particular observers are forced by experience, to the conclusion that the appreciatory sense, or the faculty for belief, must vary.

Notwithstanding this apparent disparity in the faculties or organs in question, we must not therefore conclude that all kinds of mental vagaries are excusable. There is, after all, such a thing as reason: and reason is the standard which every sane man has had given to him and by which he is to measure the evidence of propositions. If it be asked, more particularly, what is reason? I answer in one sentence, it is not any one single faculty of the mind acting through an organ of the brain, but reason is the *agregate operation of all the mental and moral faculties*. A single organ, as an instrument of mind, may be defective or out of order. This defect or disorder may be caused by want of development, or excessive cultivation; and yet, the organs generally, of the same mind, may be so excellent that the character of the man shall be, on the whole, highly intellectual and moral.

Now to apply our philosophy in a definite case. Suppose two individuals, with the organ for credence somewhat small, and in the habit of rejecting evidence much in the same ratio. Of these two men, one becomes subsequently well instructed, while the other remains in profound ignorance of men and things. In the first named person not only will the particular organ or organs be brought under cultivation and tuition, but a number of other organs will have become better trained likewise. Neither is it irrational to suppose that the habit of reasoning evolved during such training, will have taught the strongest faculties to step out in difficult cases for the assistance of others, with which they may be intimately connected, but which may be weaker than themselves. Now were these two individuals to proceed to reason on such a fact as that of the party mesmerising on the railway, named by Mr. Fowler, in your last publication, the result would probably be as follows. The ignorant man, whose organ for credence is naturally small would, without examination, laugh at the story. The other would reason upon it; he would enquire the character of the writer of the account; who were the witnesses? What were their means of judging, &c.? If he found that he knew the writer, or the witnesses, or both, and that he knew them to be of unquestioned

integrity, and moreover that they were placed in the very best circumstances for judging, his reasoning faculties, in the aggregate, would overcome the defect of one small organ, and though he might not be able to explain the why and wherefore he would have no power to resist but would be compelled to believe.

The objection to phrenology on the ground of its doing away with man's responsibility, is indeed as baseless a fabric as any thing can possibly be. In fact, what difference can it possibly make? Along with the old supposition that the brain is one organ, it must always have been admitted that minds are variously constituted. All that phrenology has done is, it has thrown some light apparently on the process of thinking. It leaves the subject of responsibility precisely where it found it. What means it, morally, whether the Supreme Being has given to man one faculty, capable of all varieties of operation, or a number of faculties with correspondent organs, each calculated to act in its own sphere?

The only question is, whether men are all made exactly alike—with the same propensities to vice and to virtue, &c. That men are not all formed alike by nature, is, I think, indisputable. Neither need this conclusion to lessen our confidence in the just government of our common Creator. The evident disparity between one man and another, need no more to puzzle us, than the difference betwixt the disposition of a faithful dog and that of a wily fox or a bloody tiger. Reason and Scripture both tell us, that, as a moral governor, "God is not a hard master;" that he does not attempt to "reap where he has not sowed," nor to "gather where he has not strewed." On the contrary, nothing is plainer than that, "Where much is given much will be required." We may conceive of men coming into the world with imperfect faculties, born in adverse circumstances for improvement, and even nurtured to crime and immorality, and possessing little more responsibility than some of the lower animals. I have said that phrenology leaves responsibility where it found it; I am not quite sure, after all, whether it will not be found, when it is better understood, to throw some weight into the opposite scale to that which its opponents are fearing. At least Phrenology accounts for difficulties which the old system left entirely in the dark.

With regard to the kind of evidence required to convince us of what is new and wonderful, many persons seem to have erroneous ideas. I say *seem* to have, for it is scarcely to be thought that if they reflect at all they can be so far wrong as they profess to be. Since the wonders of mesmerism and mesmerophrenology have been witnessed so largely in this neighbour-

hood, nothing has been more common than for persons, on hearing tell of these things, to reject all evidence but that of their own senses—if not that too. Now, I hold, that in many circumstances, other evidence may be as good, even better, than that of our own individual eyes, ears, or feelings. Most people of well regulated minds are acquainted with fellow-beings on whose veracity they can rely as fully as they can on their own love of truth. Suppose a man's own wife, who never yet deceived him, and who he believes utterly incapable of deception; his own son, or daughter, who from childhood to maturity has ever manifested the finest sense of virtue and integrity; suppose these, in conjunction with several friends of well-known intelligence and sound judgment, were all to join in giving evidence of some fact which their own senses had witnessed, ought not, I ask, their united testimony to be assatisfactory as that of a person's own senses? No doubt it may be even better. It has been proved in some few cases that an individual is capable of self-deception through a disordered brain, but there are ten thousand to one against a number of people being all wrong on the same point, and all exactly in the same way, and at the same moment of time.

To hear some persons express their suspicions of human nature, and their universal want of faith in its truthfulness, we might be induced to believe that they consider such suspicion meritorious. Alas! few manifestations of mental or moral aberrations are more to be lamented. The man whose head and heart find no delight in reposing on human faithfulness and love, is as much a stranger to mankind as the very savage. Nor is this the worst. Unfortunately such an one has no eye with which to behold moral beauty; in short, he is morally blind, deaf, and devoid of feeling; he has no sense whatever to appreciate spiritual things. Should you, Mr. Editor, accept this contribution, I may probably be induced to make a further communication.

Your obedient servant,

PAUL RODGERS.

Sheffield, April 14, 1843.

ON THE APPLICATION OF THE NEW SCIENCE AS A CURATIVE.

It has been more than once publicly intimated, by parties perhaps not altogether disinterested, that the curative application of the newly discovered power, should be exclusively vested in the medical profession; and the *Zoist*, a new quarterly journal, apparently conducted on liberal and enlightened principles, gives, under the head of "Lecture Mania," the following unequivocal hint:—"We contend for the speedy investment of the remedial application of the science (mesmerism) in the

hands of those whose condition, calling, and public responsibility, evidently points them out as the party to wield this new power."

Now, however much the circumstances here adverted to, may seem to qualify this party, a free and unprejudiced examination of its conduct on the occasion, will exemplify its unworthiness, as a body, of the exclusive trust proposed. They who should be its most strenuous supporters, students, and promulgators, are, with but few exceptions, its bitterest and most effective opponents; the scoffers at, and active revilers of its advocates. What but the supineness and prejudice of the medical profession, prevents the general recognition of its importance and employment, in all cases of operative surgery? and however competent education may have rendered them to wield this power, they are evidently neither ready nor willing to take advantage of it.

If, indeed, they had faithfully fulfilled the duties which naturally and especially devolved upon them; if, instead of childishly refusing to examine the facts offered to their view, they had patiently examined and tested their truth; they might with more shew of reason have been pointed out as the proper persons, to take the application of the results of their conviction into their own hands; but medical men have forfeited all right to so mighty a concession, by having, as the *Zoist* observes, "refused all investigation;" and the ignorant and unprofessional having, in the mean time, become enlightened, and having their power to relieve, shall we marvel that they cannot stand by, and see their fellow beings suffer, and not use it? or expect that they should wait patiently until the legal bestowers of its benefits, men who do not now believe in the evidence of the senses, shall be forced to its admission? No, humanity recoils from the observance of such passive conventional etiquette, and, (accused though they be of "injudicious interference") let not those whom experience has taught the value of their natural power, fail to use it, because, forsooth, they have not been licensed to cure. Let them the rather persevere, with the caution becoming their ignorance, now equal and universal on the subject; until a more enlightened profession shall arise, and administer the power more skilfully and successfully than their unprofessional brethren, who will then willingly and speedily intrust it in their hands.

If the *Zoist's* suggestions were literally carried out during the present limited appreciation of the science, how confined would be its application; its sphere of action would be so narrow, as must not only materially retard its reception, and consequently progress, (as the more minds set upon it, the more truth will be evolved,) but most inhumanly defer the wide administration of those benefits (it is so eminently potent in affording. Let those, then, who *know their power*, and believe in its efficacy, endeavour to fit themselves, by seeking all the requisite obtainable know- for the administration of so mighty an agent; whilst those whose senses are for the present locked up, so that "seeing they do not perceive, and hearing they do not understand," follow the beaten track, until time shall not only force them to blush for their ignorance, but to tremble lest (the old highway to their worldly prosperity being undermined,) they suddenly sink, or live to fall back and "lick up their own contempt of living truth."

London, April 12, 1843.

J. O. B.

Notz.—We agree with "J. O. B." in the main; though we are happy in the acquaintance of many noble individual exceptions in the medical profession to the obstinacy manifested by the great body on this subject.—Ed.

PHRENO-MAGNETIC FACTS AND DEDUCTIONS.

TO THE EDITOR OF THE PHRENO-MAGNET.

SIR,—After witnessing the extraordinary experiments which you performed at the Mechanics' Institution, I was induced to test the truth of Phreno-Magnetism for my own satisfaction. The results obtained have been such as not only to satisfy me of the truth of the science, but to induce me to perform a great many experiments, in the hope of furnishing some new facts which might assist in pointing out a theory to explain its phenomena. I know that this statement will suggest to some the danger of rushing rashly and thoughtlessly into the regions of the unknown, furnished with no better guide than the experience of a few particular cases, from which the mind, unaccustomed to the severe process of rigid philosophical investigation, will not hesitate to deduce general laws. M. Lafontaine was wrong when he stated that the organs of sensation ceased to perform their ordinary functions when the patient was in the mesmeric sleep. He might have been right if he had said that *he* never saw a patient in which the case was otherwise. Mr. Braid has excited considerable suspicion about his own facts, by straining them to appear as uniform effects of what he lays down for universal laws. Thus additional darkness is often thrown around the feeble glimmering of a new truth, by unwarrantable attempts at generalization, and the rash speculator is often stigmatized as an impostor, for being guilty only of errors in logic.

But, opposed to this fault of deducing general laws from insufficient data, is the one of dwelling with barren contentment on facts over which chance has enabled the observer to stumble.

Carefully to observe, and faithfully to record facts is the first business of the experimental philosopher, but it is not his only business. Imagination often dimly shadows out mysterious truths which rigid investigation substantiates, and which become, in time, enrolled among the laws of nature. Copernicus was led, not by the observation of a fact, but by analogy to the true system of the universe, and was unable to offer a better reason in its favour than its simplicity. Newton certainly meant, "Theoremata non fingo," when he said "Hypotheses non fingo," for in the limited sense in which I would recommend hypothetical reasoning, Newton employed it in his own investigations.

I have been led to make these remarks on the *legitimate* use of hypotheses from observing an extreme unwillingness on the part of some intelligent friends to depart in the slightest degree from the bare consideration of facts, as if they considered hypo-

theses and theories as the same, and both alike suspicious, if not dangerous modes of investigation. The first proposition of the third book of Euclid is an example of the assumption of an *erroneous* hypothesis, from which the proposition is as clearly established as if it had been proved by a direct demonstration.

If all now engaged in experiments on Phreno-Magnetism, were to proceed on the principle of exhausting hypotheses, by continually shewing what the theory *is not*, we should be constantly approximating to a knowledge of what the theory *is*.

To speak in phrenological phraseology, Ideality and Wonder may penetrate into the regions of the unknown, Comparison may seek out resemblances and trace analogies with perfect safety, nay with advantage, to science, if Casualty, with slow and cautious exactness, submit all their suggestions to its severe *experimenta crucis* before adopting them among the list of truths.

The following is a statement of facts and experiments, from which I have drawn certain *conclusions*, and on which I have founded some *conjectures*. I have arranged them under different heads, in preference to the usual way of giving the details of each case, and I think this will serve as an example, both of the mode of investigation which I would recommend, and of the possibility of making an exact distinction between the conclusions legitimately derived from facts, and the faint and shadowy ideas which spring up with every new truth, in a thousand varieties of forms and combinations, which arrange themselves into suppositions, conjectures, and which ought no more to be lost sight of than the facts themselves.

I have not availed myself of any information but what I have derived from my own experiments:—

I.—METHOD OF PRODUCING MESMERIC SLEEP.

I have produced Mesmeric sleep—

1. By looking into the eye and pressing the thumbs.
2. By looking into the eye and making passes over the head.
3. By looking into the eye alone.
4. By pressing the thumbs alone.

II.—METHOD OF EXCITING THE ORGANS.

I have procured manifestations of the organs—

5. By touching the head with my finger.
6. By pointing at the organ without contact.
7. By causing pieces of paper, chalk, charcoal, India rubber, sponge, &c., to be placed on the head by a third person, whilst I stood at a distance from the patient.

NOTE.—The patient shuddered on the approach of the third person, and became tranquil on his retiring, *then* the manifestation followed.

8. By suspending brass weights, and the same substances as in 3, from a stand, over the head of the patient, at distances of from two to six inches.

9. By causing a third person to point at the organ with a long rod.

10. By pulling a hair immediately over the organ.

NOTE.—I held my finger for a time at the distance of the length of the hair, to be assured that the excitement of the organ was not owing to the approach of my hand.

11. By blowing upon the organ through a glass tube.

12. By placing a wire nearly of the form \subset on the side organs.

13. By addressing the patient in appropriate language.

NOTE.—Without touching any organ but that of Language, I caused a patient to continue a song which I had commenced.

III.—FACTS OBSERVED IN OPERATING.

14. After actively exciting Combativeness, I found that the slightest touch on *any* part of the head, reproduced the *same* manifestations. I touched Benevolence and Veneration, the patient continued to threaten and strike.

15. I Mesmerised one patient whilst she was laughing. All her answers were given in a merry jocular manner.—Another, in a low, depressed mood,—her answers were given in a subdued and melancholy tone. On touching Wit she said “Ah! well, It’s funny enough, but I am in no humour for laughing.”

16. I touched the organ of Veneration in one patient. Benevolence was excited, “Poor things,” said she, and offered money. In a former experiment upon the same patient, by touching the same part of the head, Veneration was excited. All the organs seemed to have a corresponding position back from their true place.

NOTE.—The patient sat with the back of her head close to a wall.

I placed her in the middle of the floor and touched the same spot as before, for Veneration—she repeated a prayer. All the organs seemed now in their right places.

17. I observed a similar displacement of the organs in another patient. Number being touched excited Order. Constructiveness being touched excited Number. This patient sat close to a curtain.

In another case, in which the patient sat with her head resting against the back of a large chair, I was unable to produce any distinct mental manifestation. She complained of pain and confusion, the existence of which was sufficiently indicated by the countenance.

NOTE.—The patient’s mental faculties were particularly large, and had been distinctly manifested in former experiments.

18. I have had many examples of patients shuddering convulsively, on being touched by a third person; on being pointed at by a third person; on a door being opened towards the back; on *my* holding a sofa-bolster, a chair-cushion, a hat, a leaf of paper behind the head; and on bringing the patient's *own* finger towards the face.

NOTE.—The effects produced by these different causes were not all of the same degree. The most violent shuddering was produced by the touch of a third person. The patient shrunk and started from her *own* finger. I could not bring it into contact with the face; but the disagreeable symptoms soon passed off.

I have seen cases in which any of these things might have been done to the patient without injury.

19. Two patients, on different occasions, shrunk from the round head of a poker placed *near* to the organ of Wit. The disagreeable effects produced, ceased when the poker *touched* the head.

NOTE.—Material, iron. Form, round.

20. Suspended a brass eight-ounce weight, by a silk thread, from the cross arm of a wooden stand, over the organ of Veneration. The upward motion of the head which is observed in that manifestation, brought Benevolence under the weight. The head continued to move backwards and forwards, and sentences were pronounced, beginning with "O God!" "Poor creatures," according as Veneration or Benevolence was under the weight.

NOTE.—I was not in contact with the patient, nor with any part of the apparatus.

21. I mesmerised a patient and transferred her to another operator.—(See *Phreno-Magnet*, No. 3, page 85.)

22. I placed two fingers of my left hand near to the eyes of a patient. No effect was produced. I desired a third person to touch the fingers of my right hand, the patient shrunk back at the moment of contact.

NOTE.—The third person stood *all the time* as far off the patient as the length of our arms would permit.

23. I placed my face near to the face of a patient, and moved suddenly back. The patient moved towards me. On being asked what was the matter, she said, "That man is pulling me after him."

NOTE.—The patient did not appear to be similarly affected when I retired slowly.

24. Whilst engaged in exciting some of the organs in front of the head, I placed my foot on a chair which stood behind the patient. This brought my knee, (without my noticing it,)

near to the back of the head. She bent obliquely backwards and sideways, directly towards my knee. I enquired what was the matter? She replied, "Some one is pulling me off the chair."

25. I placed a piece of thin paper on the organ of Benevolence, the patient said, "Well, I think I'll give that little cap to the poor woman for her child." A heavier weight on the same organ caused the patient to burst into tears. I have observed different degrees of intensity, similarly produced, in several cases, with other patients and other organs.

26. Dipped a feather into strong ammonia, and requested the patient to smell. She snuffed up the vapour and started back. She smelled alcohol, and said it was not so strong as the other, and more agreeable.

27. I desired a patient to open her mouth: she did so. I placed a piece of loaf sugar between the teeth, and desired her to bite: she bit a piece, and said it was rough. It was sweet. It was loaf sugar.

CONCLUSIONS WHICH FOLLOW FROM THE FOREGOING FACTS AND EXPERIMENTS.

28. If mesmeric sleep can be produced by congestion in the brain, arising from straining the eyes, it is not the only way in which it can be done, (see method 4,) therefore Mr. Braid's theory is not sufficient to account for the phenomenon.

29. Since Phrenological manifestations have been produced by the proximity to the organs of various substances, not in contact with the operator, it cannot be assumed that a peculiar influence from the body of the operator is necessary to produce those manifestations.

30. The manifestations are influenced by thoughts and feelings, previously existing in the patient's mind. Hence the impropriety of considering any answer of the patient as the *pure* language of the organ excited.

31. Since the excitement of one organ frequently excites another, either with which it is accustomed to act, or which is near to it by position, it is probable that no pure manifestation of a single organ can be procured. Hence the necessity of many experiments on different patients, before the existence of new organs can be predicated.

32. It was not the nearness of the third party, (in 22,) which occasioned the disagreeable symptoms in the patient. Therefore, some change took place between the operator and the third person, by contact, which affected the patient.

33. No conclusions can be drawn concerning the exciting power of different materials, until the law of exciting the organs by one material is known. *e.g.* It must be known whether the intensity of the manifestation varies as the mass, or the surface, or the atomic weight of the given body; and whether inversely, as the distance, or as the square, or other power, of the distance from the organ.

EXPERIMENT 1.—Cut several pieces of card board, each about the size of a shilling; place one upon Firmness. The patient will very likely refuse to do something. Adapt the wire spoken of in 12 to Acquisitiveness, and bargain for his consent. He may now consent for, say £5: put another piece of card on the former, and see if the same sum will satisfy him.

EXPERIMENT 2.—Make a hollow cylinder of paper, and hang it *over* Firmness, apply the wire to Acquisitiveness, and ascertain the terms. Fill up the cylinder with sand, and try if the same terms will satisfy him.

NOTE.—Sufficient time ought to be afforded between the trials, to allow the action of the organs to subside, and no *persuasive* language ought to be used. (See 13, 30, and 31.)

G. HAMILTON.

Liverpool.

(*To be continued.*)

CASE OF SUPERSENTIENCE AT LIVERPOOL.

TO THE EDITOR OF THE PHRENO-MAGNET.

Sir,—Feeling a desire of throwing my mite into the mass of facts in connection with Phreno-Magnetism, that are now teeming from all quarters into your valuable journal, I have taken the liberty of forwarding to you the following interesting experiments, which I, in the presence of several friends, effected upon my sister. She is of a nervous temperament, has suffered much from nervous affections, particularly *tic doloureux*,—to which she had been a complete martyr. But since she has been mesmerically operated upon, she has been entirely free from them. It was the tenth time of her being thrown into the magnetic state, but the first time that her supersensient or clairvoyant powers were tried. She has manifested the Phreno-magnetic powers very strong and distinct from the commencement. I shall pass no comments upon the experiments which I shall here relate; and if they meet the eye of the sceptic, I hope they will cause him to “read, mark, learn and inwardly

digest them," and try and experiment for himself, as I and others have done before him. I know that even ocular demonstration is not sufficient for some,—time is the only remedy for them. My sister was this time thrown into the magnetic state in about five minutes, by staring her in the eyes, without contact of the hands. The first thing I did to try her supersentient powers, was to put into my mouth some Cayenne pepper, at the same time holding her right hand with my left. She immediately moved her lips as if eating at the same time she parted with a quantity of wind from the stomach, which seemed very much to relieve her. She is very much subject to flatulency of the stomach, at which time it takes longer to put her into the magnetic state, and when magnetised, her phreno-magnetic powers are very weak. She was now asked what she was eating? She said "pepper," with the words, "it is so good, it expels the wind and eases the stomach." Vinegar was then taken by me, which had the same beneficial results: she was again asked what she was eating? She said, "some vinegar and pepper." The hot taste of the pepper being still in my mouth. I then took some sugar, she seemed to enjoy it, and said it was "so sweet and so good," and "what was it?" "it was sugar." I patted, at the same time my breast, as children do, when they eat something sweet, she did the same. I then took some bitters, upon which she said, "it is so nasty." I then made a pleasant face, and again patted my breast as if I enjoyed it, which was again imitated by her. Whenever I swallowed, or made the attempt, she did; if I coughed, or made the attempt, she did; indeed whatever motions of the mouth and body I made in swallowing she did the same. I was pricked in several parts of the body, the pain of which she felt and complained of—at the same time she was quite insensible to any pricking upon her own body. I then asked her the state of my body? She shook her head, and said the stomach was very bad, that I ought to take something for it, that it looked brown and yellow, that there was bile in it, but my heart and lungs were "very good, very good." I have been troubled with indigestion for the last few years. I now requested her to go with me to several parts of the house, and likewise to some friends in town; she did not seem very willing. I then named Holywell, our native place, about 18 miles in a direct line, to which she immediately said, "Yes," and appeared highly pleased with the request. I then said we would go by Parkgate, as that I had arrived as far as Birkenhead, to which she replied with surprise, "I am in Holywell." She then, by being requested, turned into her parents' house, and immediately

commenced as if shaking hands most heartily, followed by a very heavy fit of crying. She said she was speaking to mother, that mother was sitting by the fire, &c. She was then requested to go and see some friends, to which she sternly objected, and said she would not leave mother; however, after her feelings were a little calmed she consented to visit some other friends. The description which she now gave of persons whom she had never seen, but who were familiar to me, and the other circumstances she related, and then the information afterwards received from Holywell, produced conviction in my mind that she was cognizant of what was then going on in Holywell, but not being of so distinct a nature, I do not feel justified in inserting them. She was in the magnetic sleep for an hour; she cried very much after being awakened, and said she had seen mother, and likewise said that she felt as if she had just landed from Holywell. She was again mesmerised on the following Saturday: she was this time much troubled with flatulency, and did not manifest the distinct organs, or clairvoyant powers, with any degree of strength. I put into her hand the one end of a rope, about twenty-four feet long, and I then held the other end, and went into another apartment, and there eat some pepper; her lips, now, as before, began moving to follow mine; the pepper again expelled the wind from her stomach, she was then asked by a party present what she was eating: she said pepper; vinegar had again the same effect of expelling the wind. I then eat some raisins, upon which she said, that raisins were so good, &c. They had the same beneficial effects upon the stomach. She asked for more, as they did her good; upon which, strange as it may appear, I took more of them, which she seemed herself to be eating and enjoying, and likewise reaping the benefit. Whatever ridiculous or childish movements of the face, &c., I made while eating, they were followed by her. To every question, at this and the other time, which was put to her, she would alter the position of her head, as if looking in another quarter for the new object of inquiry. The eyes were perfectly closed, and my finger often on them, as language, by so doing, seemed more fluent and easy. She was again mesmerised on the Monday following, at which time there were present more than twenty individuals, of high respectability, including Ministers of the Gospel and gentlemen of the medical and legal professions. She was kept in the sleep this time for about three hours, and felt exceedingly well after it. She was again, this time, rather troubled with flatulency. I took pepper and vinegar, as before, which relieved her. An orange was this time eat by me, which

she appeared very much to enjoy, and said it did her good, &c. She was then asked would she like to have any more orange; she said "yes," it did her good, &c. With this, one of the party, to satisfy himself and all present whether there was any collusion between the operator and patient, gave me, privately, some raisins to eat. When she was asked, how did she like the orange? she said, "O, raisins are so good." Two or three similar trials were made, and all proved equally satisfactory. Brandy was now given me privately, by one of the party, (a Minister of the Gospel,) when she was asked what she was eating, she said she was drinking brandy, it was so good for her stomach, &c. She was then asked would she have more, she said, "it does me good, but I don't like the taste," &c. With that, finding it had a beneficial effect upon her, I took nearly a half a wine glass of it, at the same time standing behind her, and drawing faces, scratching my head, &c., which was all imitated by her; she was at the same time relieved of a quantity of wind from the stomach. She now began to be very cheerful and merry, her whole body was in action, she seemed as if inclined, through merriment, to fall from her chair; she laughed most heartily, moved her arms and head in every direction, and seemed quite in a merry humour. She began to feel a difficulty of holding up her head. It now became evident, to the astonishment of all present, that she was actually tipsy from the effects of the brandy which I, and only I, had taken. She not having eat or drank anything the whole three hours, strange as it may appear it was a fact evident to every one. She at last became quite unmanageable, and was asked what was the matter with her? she said, as if abashed with herself, "The brandy has gone into my head, it makes me feel so funny," &c. To allay this merry humour she was in, and likewise to get her more under control for further experiments, I was necessitated to take some vinegar, by the recommendation of some of the party present, which had the desired effect. She then became quite calm, and afterwards manifested the phreno-magnetic powers with surprising effect, and highly gratifying to all present.

Yours, respectfully,

EDWARD JONES.

Liverpool, April 15, 1843.

MR. POTCHETT'S PHRENO-MAGNETIC NOTES.

Amongst the articles we this month so reluctantly abridge is our usual interesting sheet of Notes from Mr. Potchett. He

will receive a letter from us relative to his introductory remarks, and the striking corroborations of his former observations, which for the present we leave over; whilst every reader will be interested by the following experiments:—

Miss E— when in the magnetic state, was desired, by whispering in her ear, to fall into the same state the next morning, at a quarter-past eight o'clock, and to remain so for just quarter of an hour, which she did precisely, both as regards the time and duration.

Mrs. C—, after some experiments was left sitting upon the chair, a yard at least from the wall; but on my going into another room, and pointing the fingers towards her, she rose up and approached the wall, walked out of the room, and came to me, a distance taking the circuit of at least ten yards, her face, during her walk, being turned towards where I stood; she then followed me about (without pointing) and stopped or turned back with me. When, on placing her on her chair, I stood upon another chair behind her, and held my fingers pointing downwards towards her head, she rose up, stood upon her chair, and stretched out both her arms, and, by standing upon her toes, touched the ceiling, but came down when I descended, and sat down, when I became seated, close by me. At the close of the experiments with her, she was desired, by whispering in her ear, to come to my house the next day at a quarter past twelve o'clock, to fall into the magnetic state, and to continue so for a quarter of an hour. This was also complied with, both in reference to time and duration. On coming in, she complained of her head and a violent palpitation of the heart, but on becoming seated, she almost instantly fell asleep and awakened exactly at the period required, much ashamed at such rudeness, but perfectly restored from magnetic influence. She had never seen or heard of such an experiment before, and confessed it cost no little struggle to form an excuse for coming, but happening to have received a Stamford newspaper, this became a ready means of introduction. Thus had she or the others gone by the train to London in the interim, they would undoubtedly have fallen into the magnetic state, and if undisturbed would have continued as requested, though distant 125 miles.

CLAIRVOYANCE.—In this stage I have not yet succeeded to the extent others have done; however I have had results from a few persons, such as the following:—Mrs. C— named all the persons in the room, with their respective places, though they were often varied without noise or conversation. She named two persons who were not in the room until half an hour after she was magnetised, one of whom, afterwards silently went into an upper chamber, and some others entered an adjoining room; some time afterwards, on being requested to name the persons and places of those in the room, the adjoining one, and the upper chamber, she answered correctly.

Miss D—, when in the magnetic state, named a person who had entered a room below from the street, &c.

Miss E— also, when in a similar state, named the individuals in the room, likewise who went down stairs, when she returned, and another who came in from an upper room, and what they were both engaged in, &c. It is difficult to imagine how such ideas could be conveyed through the senses; though extremely sensitive on such occasions; certainly not by any conversation or previous consent, as they were not aware I intended trying such experiments.

In my next, I may possibly introduce a few cases which I have tried,

relative to an examination of the internal anatomy of the human frame, the healthy or diseased states of the stomach, lungs, liver, kidneys, &c., results that appear to be correct, though the proof of which, from direct evidence, is only attainable by means of dissection.

I offer no comment on any of my experiments, further than that they have been carefully tried, not for the purpose of effect or astonishment, but as investigations in the search of truth.

JOHN POTCHETT.

Snenton, adjoining Nottingham, April 72, 1843.

REMARKABLE EXPERIMENTS, WITH THE
PATIENT'S OWN ACCOUNT OF HIS
SENSATIONS.

Liverpool, April, 1843.

TO THE EDITOR OF THE PHRENO-MAGNET.

Sir,—The following paper may be considered valuable as coming from a medical gentleman, and one who was a sceptic until he was himself mesmerised. The particulars may be briefly stated, thus:—Dr. Bull considered the manifestations procured in my experiments, of which he had been a witness, as due to imagination, association, or nervous excitement of some kind, and refused to believe in Phreno-Magnetism on any evidence short of the strongest which could be afforded. I proposed to make a trial on himself, and in about five minutes he closed his eyes and slipped from the chair. I naturally enough concluded that he might be simulating for the sake of testing my credulity and, in my turn, was determined to have the strongest proof that he was in the mesmeric state before I admitted him to be so. I attempted to raise him from the floor, but all my efforts were unavailing. He was a dead weight. A gentleman in the next room heard me struggling with him and came to my assistance. We got him placed upon the bed and wasted a handkerchief before his face, he appeared to revive. The extreme paleness of the face, and the wildness of the eyes made me suspect that he had been mesmerised, but I was unwilling to hazard an opinion to one who had so recently declared his disbelief in Phreno-Magnetism, and blamed me for over credulity and enthusiasm.

We went into another room. He placed himself upon the sofa, and appeared much fatigued; he then removed to an arm chair. He persisted in saying that he had been mesmerised, and then I expressed my regret that I had not touched some of the organs. If, said I, we had touched this (Wit) we should have had a laugh, or this (Combativeness) we should have had a

fine exhibition. He said he felt a very strange sensation the moment I touched him. He removed to a high-backed easy chair. He looked steadfastly at me with a slight frown, which relaxed into a smile. He then said that he felt disposed to laugh. I asked him if he had touched the organ of Wit himself, supposing that he could not *then* be influenced by *my* touch after so long an interval. He requested me to place my fingers again upon the organ, the effects followed as he describes. The laughter convulsed his whole frame and became alarming by its extreme violence. He started from the chair and fell helpless as an infant upon the floor. The other gentleman and myself raised him up, he was now pale. The suddenness of the change from the flush of red which appeared with the laughter was surprising. I placed myself in a chair opposite to his and we looked at each other. He burst into a rage of passion; the most furious exhibition of madness that I ever beheld. These paroxysms returned, as he states, with short intervals of consciousness, during which he described his feelings. There is a slight discrepancy between his account and mine, but I thought it better to leave his as he wrote it, rather than to alter it for the sake of accuracy. The effects had not subsided on the following day.

The extreme calmness and composure which I felt, at the time that he appeared to be struggling to get at me, seems as surprising as any other part of this extraordinary scene. Why was I not afraid of a man apparently possessed of superhuman strength, driven mad by the most violent hatred towards my person, and eager to tear me to pieces? He felt that he was governed. I felt that I had power—but what relation subsisted between us may remain a mystery for ever.

G. HAMILTON.

DR. BULL'S NARRATIVE.

“ On Friday evening, March 24, about ten o'clock, it was proposed by Mr. Hamilton, that he should endeavour to throw me into the mesmeric state. The usual mode of procedure was adopted. At various intervals I felt a most unusual sensation, and was certainly, on each occasion, about to become subject to the effect, but for a sudden flow of tears, which at once almost entirely brought me back to the normal condition. The sensations at that moment were as follows:—A fulness and heat about the head, but especially in the eyes; a difficulty in breathing; a remarkable sensation about the heart and stomach, as far as I can now particularise it, a coldness in both, and a want of action in the former; a knowledge of an approaching loss of consciousness; coldness in the extremities. About twenty or thirty minutes after the commencement of the experiment, I suddenly lost all power of voluntary motion, and slipped off the chair. Mr. H. thought I was assuming the condition, and did all in his power to rouse me. I remember it perfectly, and his

repeated assertions that I was only pretending to the effect for sports' sake. I was subsequently roused in some measure, but recollect feeling in a very curious condition—a state of half consciousness, a great unwillingness to move. I then walked into another room, and the effect, (which appears not to have been thus far credited by Mr. H. and another,) was supposed to be gone off. I sat on the sofa, and though quite aware of what was going on around me, and understanding what was said, still felt in a most singular condition. Indeed, the abnormal state seemed to be each moment increasing. I had, and that especially at intervals, an almost irresistible desire to fix my eyes on some object, and on doing so felt the loss of consciousness each time approach. At some subsequent period, I left the sofa and sat in the chair, and remember the sense of sleep coming on me occasionally, and that each time I was roused by a tendency to laugh. Mr. H. thought I had touched the organ of wit; I do not know whether I did or not. I remember him saying he would make me laugh whether I liked it or not. He touched each side of the head on the corresponding point, and I instantly felt a most agreeable sensation, which I could also localise in that part of the brain lying under the part of the skull touched. Indeed I could not help doing so, so sensible was the effect. What then took place must be described by the two spectators. The sensation was of the most agreeable nature, and *all absorbing* in its intensity. The whole, i. e. the sensation, excited, and its manifestations, were not constant, but occurred with intervals of perfect consciousness. I believe a considerable interval now took place, but all the time I felt I could more or less produce the mesmeric state by fixing my eyes on an object, which also I had a strong desire to do. Mr. H. again fixed one hand on the two organs of wit, and at the same time the other on the two of combativeness. I was conscious of it, and desired him to remove that upon wit. He did so, and left the other applied for some time. Its effect was immediately produced. Some time after, I remember, when Mr. H. was at some distance from me and *looking at me and I at him*, feeling a return of the irresistible influence of laughter, and of the sense of the ridiculous, which, however, suddenly gave way to a feeling most unpleasant. I felt that he had acquired some influence over me; he seemed a spectre before me; the predominant feeling was unquestionably that of detestation or rather loathing. The manifestations must be described by the two spectators. But again it was all absorbing. This went off like the first, but left me in a very feeble state; I felt disposed to faint. Similar paroxysms, if they may be so called, now of the most pleasant and indescribably absurd character, now of the most impetuous and horrible, came over me at intervals for hours. I could in each case tell when they were about to possess me. Later in the evening, the last passion excited was alone felt; it was excited by either of the spectators mentioned, the moment that they fixed their eyes on me. It was also excited towards the servant, on her entering the room. During all this, which lasted till one o'clock, I was at times as conscious as I am now, and had my thoughts I think as much at command. In the paroxysm, the passion excited had perfect command of me. I went to-bed about two o'clock, but was unable to sleep before half-past five or six a.m. I felt in a most uncomfortable state, and each time that sleep seemed to be gaining on me, the old feeling of abhorrence of something was excited. The action of the heart was very feeble, scarcely any pulsation being felt in the procerdial region;

the pulse was slow and soft. I felt the next morning a little weight about the forehead, and much confusion of intellect.

N.B.—I remember, when in bed, feeling that to anything to which I might apply my mind, far greater effects than ordinary would be produced.

CLAIRVOYANCE AT NOTTINGHAM.

The following facts, which were somewhat too late for our last number, we extract with pleasure from the letter of a highly intelligent friend, at Nottingham. Although we give but the initials of the names of those concerned in the experiments, they are all well known to us, and the information may be implicitly relied on:—

Well, now for a few facts. Mr. C. and his assistant have several capital subjects, and the servant girl upon whom you experimented, completely astonished Mr. W. on Friday night. Mesmeric sleep having been produced, a book was put into her hands, and although, (as Mr. W. assured me,) she could no more see than a blind man, she not only said that she was holding a book, but read a portion of its contents. A number of Chambers' work on Phrenology was placed in her hand, and she said it was not a book but a number, and it was about those heads (she had seen the number repeatedly, and it was quite clear that she spoke of it.) A newspaper had been put into her hands wrongside upwards, she immediately turned it the right way, and being asked what it was she *looked*, if you will allow the expression, for her eyes were fast closed, and said what paper it was, and read a little of it. She also told the time of the night by Mr. W.'s watch; he then altered the hands, and immediately placed the watch again in her hands, and she directly said the hands had been altered. She told how many persons were in the room, and named them, although several had been brought into the room *after* she was mesmerised. She told who was in the next room, although if she had been *awake* she could not have seen into it. Observing, at first, there was no light in the room and she could not see, on a candle being placed in the room, she said, "Now I can see there's a lighted candle," and then she said who were in the room. She was then asked if she could see Mr. W.'s house? She replied, "No! I can't, I don't know it, I don't know where he lives." She was then asked if she could see into Mr. E.'s house, and she said "Yes, I can see into the kitchen, and I can see Rebecca, the cook; she is sitting alone, by the fireside." Mr. W. instantly went to Mr. W. E.'s, and ascertained that Rebecca was then, and at the same time the girl mentioned, sitting in the kitchen, by the fireside, and alone. C. Now asked her if she could see her father's house, at Ratcliffe, (five miles, you know, from Nottingham,) and having apparently strained her eyes for a few seconds, (they were closed as fast as if they were glued down,) she said she could see it clearly, and described who were in the house. Whether what she stated was correct, at present they had no opportunity of knowing, but the presumption is, that she was accurate. This is a decided case of *Clairvoyance*, and has been manifested several times. C. has also another subject, whom, he has no doubt, his assistant can throw into the same state. A Mr. Wid-

dowson, who resides at, or near Kimberley, assures me he has repeatedly cured the toothache, by magnetising the jaw, and has also been of great use to rheumatic patients. He succeeds in mesmerising nine out of every ten subjects.

We are greatly obliged to our friend for this information, and shall be glad of the further communications he has promised.—Ed.

EXTRAORDINARY PHENOMENA.

TO THE EDITOR OF THE PHRENO-MAGNET.

Respected Sir,—As the object of your valuable work is to convey information and instruction to the community at large, I would beg leave most respectfully to call your attention to the following cases of extraordinary phenomena:—A lady, wife of Mr. W. H. Holding, oil manufacturer, Ordnance place, Chatham, Kent, has suffered for years with violent pains in the head, back, &c., owing to having the brain fever, some years ago. Medical advice was of no avail, whatever, and about a month ago I was solicited to try what effect Animal Magnetism would have upon her, and, being a practitioner, I tried it, and happy am I to state, that the lady is now so much better, that she says she is almost as well as ever she was in her life, although she has not gone any farther than the second stage, or half sleep. Every day, just after I close her eyes, her arms begin to swing round like the swifts of a mill, and she cannot stop them; but the moment I breathe, or blow upon them, they drop as if they were dead. But the most extraordinary of all that I have read, or heard of, is this:—A few days ago she put her feet into a new pair of pattens, and she had no sooner done so than back she ran to the wall, and could not stop herself, which caused her to be very much frightened. We then wished to try the experiment of metal upon her, and caused her to stand on a piece of iron, with all her weight, on one foot, the toes pointing southward, and almost instantaneously round she went to the north, and there remained. This has been done repeatedly by her, in the presence of many persons, some of whom have held her tight, but to no purpose: round she went to the north. Also Mr. Holding's son, a boy between ten and eleven years of age, who is also in the second stage, or half sleep, evinces the same phenomena; by standing on any metal he is carried round the same way—to the north. This boy is truly astonishing: he answers the most extraordinary questions, almost as soon as they are put to him, which have astonished many persons. And as I have never heard of such a case before, and having a desire to see the account communicated abroad,

for others to try the same, I have sent it to you, and do most respectfully request that it will be communicated to any scientific men of your acquaintance, for their opinion as to the cause of the phenomena.

I remain, dear Sir, &c.,

THOMAS COSTER.

No. 1, Best-street, Chatham, April 16, 1843.

NOTE.—The above, if correct, is very important, and must be further inquired into.—ED.

MAGNETISM AT YORK.

TO THE EDITOR OF THE PHRENO-MAGNET.

SIR,—The interesting lectures delivered here by you, about three months ago, directed my attention to the subject of Animal Magnetism and its application to Phrenology: and the astonishing but well attested phenomena recorded in your valuable little work, induced me to investigate the matter, and endeavour to ascertain, from my own observation, whether the statements referred to are true or false. When I state that I have always been disinclined to believe the doctrines of Phrenology, and have looked with suspicion on experiments in Animal Magnetism, it will not be supposed that I was prejudiced in favour of your views. Similar and much more astonishing facts than those elicited by my investigations, have been so often witnessed and recorded, that I much doubt whether an account of them is worth insertion in the *Phreno-Magnet*; however, if it will be of any service, if you think it will carry conviction to one mind, or lead one honest sceptic to examine this important subject for himself, you will greatly oblige me by giving it a place in your magazine.

The only experiments that I shall mention at present, are some tried either by myself or in my presence, on a strong healthy boy of fourteen, with light eyes and hair, who is employed as errand boy in a highly respectable tea warehouse in this city. I have known the boy about two years, and have been daily in his company during the last four months. He has been little at school, can read and write only indifferently, has read very little, his general knowledge is very limited, and I am certain, that previously to being operated upon, he knew nothing of Phrenology, was unacquainted with the names of the organs, and had not the most remote idea of their situations in the head.

Having offered these statements to show that the boy in question is not and *cannot* be a deceiver, I go on to describe the experiments performed on him, detailing first, the experiments I have myself made, and secondly, some of those I have seen performed by others.

Early in March, I operated upon James (the lad referred to above) for the first time, and produced a slight magnetic sleep in about twenty minutes, by gazing in his face and pressing his thumbs; at that time, I only partially cataleptised his arm, and soon after awoke him. At the next attempt, I threw him into the magnetic state in ten minutes, and produced complete rigidity of one arm and one leg. I next magnetised him, *without his previous knowledge*, by passes behind his head whilst at

work, and again in the same manner as he walked along the street. He is now so susceptible that I can magnetise him in less than a minute, either by passes behind his head, or by placing my finger upon one of the posterior organs of it.

I have seen James operated on in the warehouse where he is employed by Mr. C. Bellerby, by a young man engaged in the same establishment, and Mr. G. Smith, an inhabitant of this city, both of whom have greater influence over him than myself, they being able to magnetise any part of him whilst he is awake, and to draw him towards them from a distance of several yards, even when he is totally ignorant that any such attempt is intended. Either of these gentlemen can produce on this lad effects precisely similar to those produced by you on Robert Jennings, at York, as recorded in the *Phreno-Magnet* for April, pages 69 and 70.

The first time that Mr. G. Smith magnetised James, he succeeded in three or four minutes, and, after ascertaining the reality of the sleep, proceeded to excite some of the phrenological organs. On touching Tune, the boy commenced singing "Happy Land," which he frequently attempts when awake. Mr. S. then placed his finger on Suavity, when James started from the tea chest on which he had been sitting, and pointed to it, exclaiming, "do take a seat, Sir,—I'm sorry we have not a chair to offer you." Under the influence of Self-Esteem, he strutted about the room most conceitedly; and when Combativeness was touched, commenced a furious attack on Mr. Smith. These two faculties are so largely developed in this subject, that after they had been excited, it was found impossible to produce satisfactory manifestations of any others, and the boy remained under their influence a considerable time after being awaked; but many others have since been manifested by him. On one occasion, these faculties (Combativeness and Self-Esteem) were excited whilst he was under cross influence, and their effect was visible in his conduct during two or three days.

This boy has been examined and operated upon by many medical gentlemen of this city, and they would better serve the cause of science, of truth, and of humanity, by coming boldly forward and stating openly the result of their experiments, than by endeavouring to deter others from pursuing similar investigations.

I have laid before your readers, Sir, a plain statement of facts; I am well known in York, and I invite the most scrupulous enquiry into the truth of all I have here stated. The phenomena displayed by Animal Magnetism are so strange, so startling, that no man is justified in believing, except on very strong evidence; and though that offered by the Phreno-Magnetisers appears to me most satisfactory, yet, after all that may be asserted by myself or any other person, the result of his own experiments must be the strongest evidence a man can have. Let the honest sceptic, then, with care, with caution, with a mind open to conviction, "feel after the truth, if haply he may find it."

Yours, respectfully,

G. B. DALBY.

40, North-street, York, April 3, 1843.

NOTE.—In addition to the above, we have received a letter from Mr. George Smith, medical student, in York, describing a variety of interesting phenomena, to which we intend reverting in our next. Mr. Smith's experiments have gone far to prove what we have long believed, that every faculty of the mind has a separate cerebral organ. Is it not strange, that whilst evidence of the truth of Phreno-Magnetism should so abound in York, the "Northern Barrister's" silly slanders are still quoted as verities by the prejudiced portion of the public press?

MR. BROOKES AND "THE ZOIST."

TO THE EDITOR OF THE PHRENO-MAGNET.

SIR,—My attention has been directed to a paltry and most ungracious personal attack on me, in the *Zoist*, (said to be the joint production of Drs. Engledue and Elliotson,) and I trust you will oblige me with a brief space in your invaluable journal for a few words in reply. So far as I am personally concerned I would willingly treat it with the contempt that it deserves, for nothing can be more unseemly and pernicious than personal bickerings between parties mutually professing the pursuit of truth; but some of my kind friends and pupils, who feel its injustice and paltriness more keenly than myself, and fear it may operate injuriously on my labours, advise otherwise.

The writer "protests in the strongest terms against the unphilosophical manner in which the subject has been handled by rash, careless, and injudicious partisans."

If these remarks are intended to be applied to me, they come with a very bad grace from such a quarter, because, as the writer must have known but too well, it is rather notorious to which of the two parties those terms are most applicable, and are most frequently applied.

After questioning "much whether the great cause of truth is advanced by performing, in public experiments much more suited to the quiet retirement of the philosopher's study, than the bustle and turmoil of a public lecture room," he exclaims, "How numerous the failures at these lectures! how vexatious the opposition at the termination of these hazardous displays!" and then he asks, "What can be more suicidal than the following exploit? A lecturer, after entering into a lengthened detail of the phenomena manifested during the trance, offered to mesmerize *any* individual amongst the audience; that several presented themselves, and two hours were occupied in fruitless endeavours to produce the trance, the audience became irritated and the experimentalist was obliged to retreat amidst groans and hisses." A note is appended to this, (in which I am *named* as the experimentalist,) taken from a HOSTILE NEWSPAPER REPORT, and the selection of such an authority affords the clearest, the most indubitable evidence of the *animus* of the writer. If he had sought an *impartial* account of the facts, he would have found that *four* persons were tried, in one of whom the sleep-waking was induced, and cerebral organs excited without contact, and in another, slight but indubitable effects pro-

duced, though none were apparent in the other two; that the proceeding, though bold, was not rash, the results being predicated, and five hundred, out of the six hundred persons present, being prepared to understand and appreciate them. But if the writer had not been actuated by that intensely morbid desire to depreciate *others* in order to obtain *self-elevation*, which unfortunately characterises some proud "philosophers," he must have been reminded by the bitter experience of the past, *that adverse newspaper reports* are not the most impartial grounds on which to attack the advocate of mesmerism—that the greatest obstacle we have any where to contend against, (and the one I was actually battling with at the moment this ungrateful attack was issuing from the press,) is the deep-rooted impression which every where prevails, *based upon newspaper reports*, that the "imposition and humbug of Dr. Elliotson and the Okeys, has been repeatedly and completely detected and exposed," and it would be just as honest in me to take that for truth.

As to the propriety of public experiments, I fully admit, as I have always done, "that they are far more suited for the quiet retirement of the philosopher's study." But has this sage philosopher forgotten *who first* set the example of public experiments? Can he have forgotten all the bustle and turmoil of the theatre, at the University College, &c.; the numerous failures there—"the vexatious opposition which terminated *those hazardous displays*," the rancorous personal and party bickerings, and exposures which followed—the indignant disgust, and the deep-rooted prejudices which they propagated throughout the kingdom—and "the heavy blow and great discouragement" which Mesmerism suffered in consequence, and has ever since laboured under? No, he could not have forgotten these, for the record of them is again proudly revived—again hashed up for the hundredth time in another article in the same number, and again boastfully justified and defended—and remembering them and the baneful influence they have so long exercised over the progress of Mesmerism, is it not a pity that he did not also remember, that the arduous and self-denying labours of others to rescue it from the wretched condition to which it was thus reduced, were at least entitled to *justice*, if not to gratitude?

In my endeavours to advance mesmerism, my aim has been to convert "wonders into plain things, not plain things into wonders," to discard all mystery, and not to excite incredulity, by incessant exclamations of "wonderful, wonderful," and then

to wonder in amazement that people should still be sceptical—not by every foul and vulgar taunt which uncontrolled self love and vanity could suggest to excite men's strength, passions, and prejudices against a new doctrine, and then venting pitiful complaints at their rejection of it—no, but by patient and laborious investigation, to simplify and render the subject and its advantages intelligible to ordinary understandings, and to demonstrate their reality by carefully guarded experiments on parties known to those to whose judgments I appeal. For the success of this mode I can appeal with satisfaction to the candid and liberal manner in which the subject has been received—to the number I have convinced of its truth—and to the successful progress of my various pupils. And surely there can be but little in such a course calculated to rouse the malice of any *honest* "cerebral physiologist;" and for the credit of these "philosophers" I would fain hope their pages will not again be disgraced by cowardly attacks of this kind, but exclusively devoted to the calm and temperate investigation of truth, and the carrying out and manifesting towards their brethren of those principles of "justice" and "benevolence" which they so liberally profess.

Perhaps I may take this opportunity of making a remark upon a *slight* misrepresentation of facts, at the beginning of Dr. Elliotson's printed letter to Dr. Egledue. He says he stated at the late meeting of the Phrenological Association that the case shewn to him by me "fell far short of proving the truth of Phreno-mesmerism." Now, Dr. Elliotson really *did not* state any such thing, (as numbers know who were present.) What he did state was, that he had seen only two cases, one of which was inconclusive, on account of the localities being mesmerised by contact; that in the other, (my case,) that objection did not apply, but he did not deem it prudent to avow his belief on the evidence of one case only. But the very first experiments which Dr. Elliotson saw, which "*perfectly satisfied*" him of the truth of Phreno-mesmerism, and drew from him a distinct and unequivocal admission of that fact, in these terms, were shewn him by me at his own house, in the presence of Dr. Egledue, before that meeting of the Association, and before Dr. Elliotson had succeeded in either of the cases which he afterwards details with such apparent preference as those which actually *first produced* his conviction. I will not suggest any motive for these apparently disingenuous suppositions and insinuations, but merely add, that my experiments were performed *without contact in any way*, and therefore were admit-

ted to be *absolutely unexceptionable*, whilst those of Dr. E. were not performed without contact, and were therefore necessarily, and admitted to be, *not unexceptionable*.

I have the honour to be, Sir, your obedient servant.

H. BROOKES.

MISCELLANEOUS.

We have been favoured with several further communications from Glasgow, corroborative of the cases of Clairvoyance there, described in our last. Experiments appear to be continued with great earnestness and care, and the results are of a highly interesting character.

A number of scientific gentlemen in Liverpool, including several of the medical faculty, are forming a Phreno-Magnetic Society, with a view to investigate the subject as closely as possible. We are kindly promised the result of their experiments, and hope to hear of the establishment of similar institutions in other parts of the country.

It has long been known that the cerebral organs have sympathetic points in or about the face, and Mr. John Spurr believes he has discovered that they have also others in the hand, on touching which, during the magnetic sleep, corresponding manifestations may be educed. We have observed phenomena that would appear not only to corroborate this opinion, but to show that it is applicable to other parts of the human frame. In testing this, however, care should be taken to avoid even indirect suggestion by whispers or otherwise; and the experiment ought not to be performed by any but experienced magnetisers, as locked jaw, or some other fearful injury, might possibly result from an injudicious appliance of the power.

Some very interesting experiments have recently been tried at Leeds; amongst them, as we are informed by a friend was the following:—Six or eight persons were connected by a metallic chain, one of whom, at the end, was mesmerised. Any organ of a person at the other end being touched, the patient manifested it, notwithstanding the intervention of the bodies of the others engaged.

Mr. George Falkner, editor of Bradshaw's Journal, has been very successful in several Phreno-Magnetic operations, and has given a number of *conversazioni* on the subject in the neighbourhood of Manchester.

We have often been requested to describe the various modes of producing mesmeric sleep; and, incidentally, this has been done more than once, both by us and some of our correspondents. But, as the same mode does not succeed with every patient, and as that which induces it in one case will often have the contrary effect in another, we cannot lay down any infallible rule. For further information on this and several kindred subjects, we refer our readers to the third edition of a little work on "Animal Magnetism," by Mr. Edwin Lee, just published in London, by J.

Churchill. It contains many interesting facts and observations, and is well worth perusal. Whilst alluding to this subject, however, we have to repeat our protest against ignorant, unhealthy, or immoral persons magnetising others, and especially against a patient being touched by any other person than the operator during the magnetic trance. There is no operation, however trivial, that may not influence the patient for good or ill, as the case may be, to the end of his days. Be careful, therefore, that it is for good alone! It is quite a mistake to suppose that magnetism is potent alone when the patient is somnolent. It has often been efficaciously used in cases where somnolency could not be induced. But how few stout and healthy persons would wish to be magnetised at all, except merely from a motive of curiosity!

A short time ago we had a beautiful illustration of the effect of music on a mesmerised youth. Reducing him to a state of perfect somnolency, we placed one hand just below his chest, and held a musical box in the other, to the tones of which he moved his whole body in exact time. Giving the box into his own hand, he pressed it, with apparent fondness, to his bosom. We then touched the organs of Tune and Ideality, whilst it was playing, which threw him into a state of complete extacy, and caused him to express himself in the most rapturous terms, declaring fairies must have changed his body into a beautiful instrument of music! Any limb of a magnetised patient, touched by a musical box, generally moves to the tune, as though it alone of the whole system were affected by the melody—unless other parts are specifically acted upon. The same effect we have observed upon a patient completely deaf.

A young man of the name of Rigg, has lately been denouncing Phrenology, in Sheffield, to very small audiences, upon which, generally speaking, he made an impression rather in favour of the science than otherwise. One of the best arguments against him, by the bye, is the shape of his own head, which tallies exactly with the conceited and combative character he manifests in the course of his violent harangues and disputations.

An amusing incident occurred lately at Manchester. A gentleman who was training a mesmerised female for "suggestive dreaming," that he might bring her forward to illustrate an anti-phrenomagnetic lecture, placed his finger upon the organ of Combativeness, and bade her manifest the faculty of Veneration, by praying; whereupon, the fair patient obeyed his touch instead of his wish, and nearly knocked him over by a stroke of her arm, and made similar "suggestions" to several bystanders, one of whom, our informant, received a very heavy blow from her.

In concluding the present number, we have again to impress upon all Phreno-Magnetic experimentalists, the necessity of avoiding even the most remote suggestion, directly or indirectly, whenever they attempt to test the distinctness of the cerebral organs. Men who love notoriety rather than truth, are publicly quoting all cases of unintentional suggestion as proofs that there have never been cases free from it. Give them as little vantage ground as possible; but combat them by honest experiment alone. "No lie can live," says Ebenezer Elliott—and he is right too!