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AND  
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RETROSPECT.

There is now scarcely a single town of any importance in this country where, publicly or privately, a variety of Phrenomagnetic phenomena have not been exhibited; and though a few cases of suffering have occurred from the ignorance of operators and the interference of injudicious witnesses, there is great reason to be thankful that so much practical evidence has been thus diffused, comparatively speaking, so harmlessly and beneficially. Under such circumstances we are far from being prepared to join the exclusives or obstructives, of any class; for many there are who would be glad, if they could, to shut even the sunshine up in a box and enjoy it by themselves quietly in a corner; while others who love darkness rather than light would prohibit it altogether. But we have seen sufficient to convince us that not every one who has observed a few experiments by others, and may have a turn of his own to serve, is qualified to go forth into the world as a Mesmeric missionary. There are in these days, when Prejudice, Cant, and Quackery are so rife and respectable; and honest, open Truth so obnoxious; many qualifications indispensable to one who proclaims himself publicly a Phrenomagnetist. The first and most important of these we take to be, not only a full unquivering belief in the validity of the phenomena on which his views are founded; but a knowledge of the subject grounded on long, private, practical investigations, before he comes forth. The next is, that prudence,

based upon inbred honesty, that despises all trickery and craft, even where such would produce temporary conviction in the mind of an opponent—that ingenuonsness which leaves any apparent discrepancy to be accounted for by further experiment in preference to bolstering it up with a fallacy. And another is that independent principle, that true moral courage, which, when rashness contradicts and slyness sneers, or falsehood misrepresents and impudence insults—as they too often have done, and will do, at the same instant—enables its possessor to stand up in true dignity of character, calmly and unflinchingly to maintain the truth, and bear every imputation that can be thrown at himself rather than allow his defenceless patient to be tampered with by the sceptical and the prejudiced, whose tests, proposed in ignorance and conducted with unfairness, generally terminate unsatisfactorily, and often injuriously. Forgetting that scepticism and ignorance, (being negative principles,) have no positive rights, there are men pluming themselves most magnificently on their professional acquirements, who attack all belief in Phrenopathy as groundless and absurd, simply because they are not acquainted with its nature. Quacks themselves—some of them egregious quacks—they endeavour to fix that unenviable designation on all its professors. And misled, as they are sure to be, by their own ridiculous tests of that which, not believing to exist they cannot understand, they shrink discomfited into their dens, growling forth all manner of vituperation and calumny against the advocates of fair inquiry. To stand against these requires not only confidence in a good cause, but intelligence and energy above the average, or wo to their victim!

Let us, however, be rightly understood. In what we say of professional men we do not by any means implicate every member of their class; any more than, on the other hand, we throw discouragement on the labours of the honest and intelligent non-professional man whilst we publish a warning against merely ignorant or unconscientious pretenders. We are in constant communication with many medical gentlemen who have a reverence for Truth appear in what guise it may, and who are adopting or investigating our views in a right good spirit; but in speaking of the general body, after the treatment experienced by every reputable magnetist at their hands—their contemptible misrepresentations not only of Mesmer himself and his immediate followers, but of Dr. Elliotson, us, and others in this country—it is almost difficult to entertain a feeling towards them of common charity.

During our own recent public experiments in London we were not without encouragement from several of them individu-

ally; and in many of the principal provincial districts we have the pleasure of numerous gratifying friendships founded on their mature investigation of our principles; but darkly arrayed against the memory of these is the conduct of whole troops of "practitioners," worse than that of a crowd in the gallery of a common theatre.

Indeed, although some of our contemporaries have found fault with public mesmeric lectures, on the ground that miscellaneous audiences are generally too ignorant and prejudiced for such calm investigations as by this subject are required, medical men are almost invariably the party of whose interruption a lecturer has most to complain. So true is this that the lecturer has often enough to appeal for protection against their unfairness and inhumanity to the audience, or he would not be allowed to utter a single sentiment or give an experiment in elucidation of his views. It was only a fortnight ago that, at Northampton, (to which place we were first invited by a scientific institution,) the Faculty, to a man, kept away on the first evening of the course. Hearing, however, that several highly respectable townspeople had been operated upon with the most characteristic success, and that we had actually mesmerised, and brought out before the audience most beautifully, various phrenological manifestations in a well-known young member of the Society of Friends, "Great is Diana of the Ephesians" became their cry; and on the second evening, with Dr. Robertson, the senior physician of the town, at their head, they came to the theatre in a gang, and by clamour, clapping, yells, and hisses, interrupted the lecture for more than two hours,—Dr. Robertson occupying as much time as the lecture with remarks so peurile and irrelevant as to cause his sincerest friends to pity him; whilst the representative of the *Northampton Herald*, instead of faithfully reporting what occurred, joined a few of the younger medical sprigs in violently hammering a board with his fists and hissing every time we brought an argument forward.

At Coventry a medical man, aided by a dissenting minister, interrupted us in an equally determined, if not equally obstreperous manner; and on being fairly overcome, both resorted to misrepresentation and absolute falsehood for shelter.

The usual course of these people is beyond all description impudent and unphilosophical. For any one to propose a test of that which he does not believe to exist, and argue that it does not exist because his test has not proved it, is as ridiculous as though he disputed the power of locomotion, because on sitting inside a carriage he could not propel it by pushing at the dicky. Yet such is the course they take. And more—

they generally first assert that Mesmerism is not true; and then denounce its tendencies when you have shewn that it is true—another of the greatest imaginable absurdities, that of denouncing the tendencies of what they have just said does not exist!

Yet, in spite of this and other opposition, Mesmerism is fast establishing itself. It is in fact becoming *respectable*, and will ere long, no doubt, be fashionable, when many of those who have opposed it and done all they could to thwart its progress and calumniate its expositors will be among the first to appropriate it and call it their own.

We have accounts from all parts of the country of both public and private experiments corroborative of Phreno-magnetism. We have had, in the course of our own investigations many exceedingly beautiful cases of late, both clairvoyant and phrenological; but from a desire to oblige many correspondents who have favoured us with their communications, we withhold ours at present—indeed we are compelled not only to do this, but to postpone several letters as well as the report of the discussion at Doncaster, much against our inclination.

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### SUMMARY OF INTELLIGENCE.

A paragraph has appeared in the London papers, stating that Dr. ELLIOTSON was about to give mesmeric experiments before the Queen Dowager and her Maids of Honour.

Our own experiments, at Freemason's Hall, London, a few weeks ago, were attended by several of the nobility, magistrates, and legal functionaries, as well as many distinguished literary and scientific gentlemen residing in the Metropolis.

MR. NYMAN, who has recently returned from the United States, has been giving a series of very interesting mesmeric experiments in London.

PHRENO-MAGNETIC SOCIETIES are forming in all parts of the country. We are glad to observe this, and shall be obliged by communications of their proceedings—our purpose now decidedly being to increase the size and vary the contents of this publication as soon as convenient arrangements can be made.

RATHER NOVEL.—*The Mayor of East Retford* has given a "pass" to Messrs. Ryley and Shuttleworth, of Sheffield, declaring them well qualified to lecture on the "mysterious and abstruse science of Mesmerism." They certainly appear to have been very successful in that neighbourhood.

A Mr. Hall, from the Adelaide Gallery, London, and Mr. Rumball, are engaged in denouncing Phreno-Magnetism in the Provinces. "It is hard to kick against the pricks." Mr. Rumball has written us a "Bombastes Furioso" sort of challenge, in which he describes all mesmerism as imposture or delusion: he had better take his discourtesy and ill-temper to another market.

Mr. ADAIR has been lecturing with marked success in the North of England and Scotland. His experiments have furnished much evidence corroborative of Phreno-Magnetism and its kindred phenomena; and we shall revert to them at length in our next.

MARKET RASEN.—In consequence of the recommendation of Sir Arnold J. Knight, M.D., we were invited by Dr. Barton to deliver lectures at this rural little town, on Thursday and Friday, the 22nd and 23rd ultimo, when, before the largest audience of the kind ever known in the place (a considerable number of magistrates, clergymen, and medical gentlemen being present) we had the pleasure of illustrating by experiments, the influence of the imagination on the physical system; Suggestive Somnambulism; Phrenopathy in a great variety of its manifestations; and Clairvoyance in a youth who read very plainly, whilst somnolent, both print and manuscript. It is but justice to say that we never received more kindly and respectful treatment than on this occasion from Dr. Barton, his medical brethren, and neighbours.

GROSS STUPIDITY IN A PROFESSIONAL MAN.—We have before said that a lecturer on Mesmerism ought to be endowed both with prudence and courage. Mr. Poyser, of Nottingham, was experimenting a few weeks ago at Wellingborough, and allowed a medical man to try his so-called tests upon one of the patients—a fine athletic young fellow—who became in consequence both mentally and physically deranged, and continued in a state of madness until the afternoon of the following day. Being at Northampton, distant about ten miles, Mr. Poyser came and requested our attendance, which we readily complied with, and by an arduous process released the patient from his awful sufferings in half an hour after our arrival. The Doctor had been forewarned of the consequences of his interference; and when he had produced the effects described, threw the *onus* of the case on the lecturer, and afterwards endeavoured to excuse himself by representing the whole as a sham—proving himself either grossly unfeeling, ignorant, or false. No man could sham the awful symptoms exhibited by that patient for fifteen hours. But no one ought to lecture on the subject who will allow any sceptic to have the indiscriminate handling of his patients. We say this not from disrespect to Mr. Poyser, who is a modest and retiring though intelligent man, but because we think he ought to exercise more independence and less love of approbation than to let every ignorant meddler have his own way with him.

MESSERS. GAMSBY and DOBSON have been giving public phreno-magnetic experiments in Sunderland, which appear to have excited considerable interest.

BLACKBURN.—CAUTION.—The antagonists of Phreno-Magnetism are just now exerting themselves to bring odium upon the science by magnifying a case which happened here. A person not properly acquainted with the subject, was incautious enough to magnetise a young woman of irritable habit, and also subject to periodical attacks of vertigo, &c. Cerebral derangement, in some slight degree, afterwards appeared, and the surgeons have treated her with anti-phlogistic means—leeching, blistering, &c., but with no success. Some assert she is yet under mesmeric influence.—*A Correspondent.* [Water, not bleeding, should have been the remedy.—ED.]

## PATHETISM.—BY LA ROY SUNDERLAND.

It is pleasant, amid all the insolence and misrepresentation we have to endure in consequence of our promulgation and advocacy of *old truths newly developed*, at home, to find that in another hemisphere, our labours, discoveries, and hopes are meeting with sympathy and appreciation. We never hesitated to acknowledge our debt to the Magnetists of America for much of the light which has guided us in our own investigations, and we are glad to find in return that our labours here are not unvalued by them. We have to thank Mr. La Roy Sunderland for the June number of his highly interesting periodical, the *Magnet*, that reached us so early as the 10th of the month, and which we were pleased to find quoting, with a word of encouragement, our own amplified phrenological views. We shall be glad to reciprocate the civilities of interchange it offers; and in preference to the report of a local discussion, which from certain considerations we were last month induced to promise, we give in this number Mr. Sunderland's leading article on PATHETISM, which will be highly acceptable in this country, even to many who may not altogether agree with him in opinion, treating so lucidly as it does of Pathetism, its concomitant principles, terms, theory, and manipulatory process:—

## PRINCIPLES.

We have no doubt, but the subject of Pathetism will, in due time, settle its own claims, both to the attention of human beings, and to the rank of the sciences. Like all other subjects, it must rest upon its own intrinsic worth. It may suffer, from neglect, or from the injudicious handling of its professed votaries; but in the end it must, it will, be understood and appreciated according to its true merits. And to make these known is the object of our labours. Subjects of deeper interest could not interest the attention of the human mind. What is that influence by which one exerts any control over the mind or the system of another? By what agency is it that we excite the feeling of pleasure or pain? From what cause do feelings of love, or hatred, arise in the human breast? What are the forces by which mind operates on matter? What is animal life? How many kinds of nerves are there in the human system? What are their functions? What induces the states of the mind called *Sleep, Dreaming, Monomania, Insanity, Madness*, and the various difficulties which interrupt the healthy functions of the nervous system? What is the real nature of sleep induced by sympathy? What is *Clairvoyance*? By what laws is it produced? And what are the disturbing causes which prevent us from producing the same phenomena in almost every two cases ever known? What is that law by which we cause persons of a certain temperament to obey our *will*, awake or asleep? Nay, we have known some, in whom we can produce what is called the *clairvoyant* state, while they are perfectly awake? How does it come to pass that we can, by a mere touch of the hand, cause any imaginable state of feeling to arise in the mind of another; and that we can, in

certain subjects, produce monomania or raving madness, in a few seconds of time, and as soon restore the mind again to its lucid and normal condition? Nay, there is no conceivable feeling or condition of the human body, no sounds or motions peculiar to human beings, or indeed to animals, fish, or birds, which we are not, in some cases, able to induce in some persons. And can any inquiry connected with human beings be more important than the question, as to what that influence is by which these results are produced, and what it is that directs it in any given case, to one part of the system rather than to another. Indeed, we just begin to see and feel the claims which these subjects have upon all classes of the community. For where shall we find one who is not anxious to know all that can be known of that WONDERFUL AGENCY, by which such surprising results have been produced, in illustration of the true SCIENCE OF MIND, and the relief of human suffering? Some of the first intellects in the world are now engaged in the investigation of this much abused, long neglected subject; and light enough has already been shed upon it to convince the most sceptical, that its claims to an honest, candid examination, cannot be consistently neglected or set aside. The field which it opens before us is rich and inviting; and it seems to be generally conceded, that if much more is to be learned of the *laws of mind*, the Magnet has struck upon the best method for finding it out. The facts we have laid before the public have been read with the greatest avidity we know; and we have the facilities for collecting, still, a vast amount in addition with which to enrich our pages, should our patronage be sufficient to warrant the undertaking. As it is expected, we may now give a brief statement of those conclusions in which the labours of the past year have confirmed us more or less, and to which we invite the attention of all who wish to understand the true science of human life. And that our readers, who are not familiar with the matters to be treated of hereafter, may have the subject fairly before them in the outset, it will be necessarily first to give the following

#### EXPLANATION OF TERMS.

Most persons, at all familiar with the subjects we propose to investigate, have felt the want of suitable terms, by which to designate them; and some terms we have been in the habit of using have not been understood by all, and others have been used in a sense widely different from what their radical meaning would justify. Somnambulism, from *somnus* and *ambulo*, properly signifies walking in a state of sleep; but it is often incorrectly used to signify a state of sleep merely, and without any reference to its peculiar nature, or the manner in which it may have been brought on; but as there is manifestly a marked distinction between natural sleep and that which is artificially produced, we want some term suitable for designating the state of *induced* sleep, to distinguish it from any other. And so of the *process* for producing sleep by manipulation: the term 'magnetising' has been used for this purpose, to some considerable extent, but all have been agreed that this was not by any means so appropriate as could be desired. The truth is, many of the phenomena common to a state of induced sleep are so new and unaccountable, that language does not seem to have afforded the necessary terms for designating them all; and though we offer the following, we must confess that these do not by any means cover the entire field, nor, indeed, are some of them quite so 'classical' as we could desire; yet they will, we are persuaded, answer a good purpose till better terms can be found.

It is well known that our term *sympathy* is from two Greek words, which signify fellow feeling, or a like feeling with another, as *sumpascho* was used among the Greeks in this sense. And hence the use which has since been made in medical theories, of the term *pathos*, which signifies not only disease, but *passion, feeling, excitement, emotion*; and *pathetikos*, *susceptible of emotion*, that which *produces emotion or feeling*. And that what has always been understood among physicians by the terms *sympathy* and *antipathy*, has its *foundation* in that quality or *nature* of living bodies which is the *ground-work*, if we may so speak, of all that has ever really been produced under the name of Mesmerism, there can be no doubt at all. We do not say that the phenomena of the induced sleep, for instance, is produced by nothing more nor less than what has been known of the laws of *sympathy*, but what we mean is, that all that has been understood of physical or mental *sympathy* has originated or been founded in that same *susceptibility* upon which we operate in producing any mental or physical effects upon the system of another by manipulation. No term, therefore, so well expresses what is really meant when speaking of the *agency* by which one person is enabled to operate on the mental or physical organs of another, and for the production of all those phenomena peculiar to the induced sleep, as one which gives the idea of *sympathy*, and a state of *susceptibility*, which renders this influence efficient and successful in producing the desired results in any part of the system on which the operation is performed. Every physician knows that disease is often communicated by *sympathy*; and it will appear on examination, we think, that this same *agency* may be equally efficient in its cure. But the results brought about in this way amount to nothing more nor less than what has so long been known under the term 'animal magnetism.' Hence our authority for the adoption of the following terms; and we may add, that they have not heretofore been *appropriated* to any other use, and hence there is, there can be no reasonable objection to their application in the sense here proposed.

*Pathetism.* We use this term to signify not only the *AGENCY* by which one person, by manipulation, is enabled to produce *emotion, feeling, passion*, or any physical or mental effects in the system of another, but also that *SUSCEPTIBILITY* of *emotion or feeling* of any kind, from contact or manipulation, in the subject operated upon, by the use of which these effects are produced, as also the laws by which this agency is governed. We mean it as a substitute for the terms heretofore in use, in connection with this subject, and we respectfully submit it to all concerned, whether this be not a far better term for the *thing signified* than either Magnetism or Mesmerism. The former of these has for centuries been appropriated in another way, as have Electricity and Galvanism: and either of these terms might be used for the thing meant, with just as much propriety as that of Magnetism, or indeed any other term already appropriated, and which, when used, expresses more than is necessarily included in its meaning, when applied to the human body. The term Galvanism would be far more appropriate than that of Mesmerism, but we think it best to use one which answers our purpose much better, and to which there can be no serious objections.

*Pathetise.* The act of manipulating the human body for the purpose of inducing sleep, the relief of pain, or the cure of disease; the act of applying the fingers to different portions of the head or the body, for the purpose of exciting or controlling the mental organs.

*Somnium.* This term was first used, we believe, by Dr. Mitchell, of New York, to designate what has been called by some *sleep-waking*, that

is, a state in which persons, in a peculiar state of sleep, perform acts of which they are, at the time or afterwards, wholly unconscious. The term is needed to designate the state of spontaneous sleep merely in distinction from that state which is accompanied with walking, and also from the other states described below.

*Somnist.* One who spontaneously falls into a state of somnium or sleep-waking.

*Somnipathy.* The induced sleep brought on by the process of pathetising.

*Somnipathist.* One in a state of sleep induced by pathetism.

*Somniloquist.* One who is made to talk in a state of somnipathy.

*Phrenopathy.* The development of the mental functions by pathetism. The theory which teaches the *susceptibilities* and *influences* of the human brain; the method of controlling the different cerebral organs, and the results produced on the *mind*, by manipulating certain portions of the *body*. Upon the discovery of the susceptibility of the separate cerebral organs to the control of pathetism, for the want of a better term, our experiments were reported under the head of "Phreno-Magnetism" and "Cerebration" &c. But as from the first we have controlled the mental organs, not merely by applications directly over them, but also by manipulating different portions of the face, neck, limbs, trunk, and indeed the teeth, fingers and toes of the human system, we think the above more appropriate. Whatever impression therefore is made upon the *mind* by applying this agency to any part of the body, comes within the sense in which we use this term.

*Clairvoyance.* Simply clear sight, but it has come into use to signify sight without the use of the eye.

*Second sight.* This term, as is well-known, is used to signify a sight of distant objects, or what would be called a supernatural perception of persons or things at a distance.

Thus far with regard to terms; we next proceed to state our

#### THEORY.

1. That *animal life* is an *element* possessing *attracting* and *resisting forces* peculiar to itself, and which control matter and the imponderable fluids.

2. That these *vital forces* give those *qualities* to the body which constitute a *sympathetic system*, and render all its parts *susceptible* to *sympathetic* and *antipathetic laws*.

3. That these *laws* depend upon certain *relations* which different substances, organs, or entities sustain to each other.

4. That the nature of these *relations* between two or more substances, organs, or entities, depends upon the *difference* or *likeness* in their *qualities* or *functions*.

5. That the *susceptibility* of different persons depends upon the *ganglionic* or *sympathetic system*, which unites the mind and the nerves of sensation and motion.

6. That a peculiar *connexion* between two entities, organs, or substances, which differ in certain *qualities* or *functions*, produces a *positive relation*, or the law of sympathy. A connexion between two, which are precisely alike, produces a *negative relation* or the law of antipathy. And where bodies or substances are brought together which do not come up to a certain degree of difference in quality or functions, a *neutral relation* or a state of *apathy*, is the result.

7. The functions of the mental organs are balanced by *contrarities*, one against another. That is, they not only exist in pairs, but in groups or

families in each hemisphere of the brain, and the pairs and groups are balanced by other pairs or groups, whose functions are *directly opposite*. On the due development of these *normal relations* does *consciousness* and *mental power* depend; for when they are deficient, or become disturbed or exhausted, the results appear in *the states of the mind*, such as *idiocy*, *monomania*, *insanity*, and *slæp*. When the normal sympathetic relations are disturbed between the cerebral organs and the nerves of motion or sensation in other parts of the system, the results are shewn in *apoplexy*, *paralysis*, and other physical irregularities.

8. The *mind* and this *susceptibility*, or the *sympathetic system*, reciprocally act upon each other. The latter is the *medium* through which the *emotions* and *volitions* of *MIND* are manifested, and through the same *medium* all its impressions are received.

9. By establishing a *positive relation* between two persons, the mind of one may thereby control the *susceptibility* of the other; or by applying the hand of one to any part of the other, different mental and physical changes may thus be produced. Hence it follows, that the only influence extended from one mind or body to another depends upon the kind of *relation* established between them, and the same is true with regard to any influence felt by the living body, from any other cause.

10. A positive relation is kept up between the vital organs and the substances on which the system depends for nourishment, such as air and food, and also by the different functions of these organs; and upon the proper balance of all the different relations depends the health and vigour of the body. Their disturbance produces disease, and their annihilation death.

11. The muscles and limbs are moved through these relations which exist between different portions of the same muscles, and also between these and the sympathetic nerves through which the mind operates; from which it follows, that there is a *reciprocal* influence between the different nerves and the other organs of the entire system. And hence it is, that the state of one organ, or part, is changed by the state of another with which it is in positive relation.

12. These sympathetic relations exist between the *mental* organs and the nerves and muscles of the face; they shape the features, and thus lay the foundation for all that may be known of physiognomy; they give the contour to the entire system, so that relations may be traced between all the mental and physical developments; and from corresponding points of sympathy throughout the body, the different cerebral organs may be excited and controlled by those external agencies between which and the *susceptibility* a positive relation has been established.

13. The positive and negative *relations* are controlled in certain cases by the mind, so that the system is positively or negatively affected according to the *mental apprehensions*. In the same way relations may be created or transferred from one substance to another. When the mind has been once impressed to a certain degree, from a mere *apprehension* of an influence from any cause, it takes *cognizance* of this *relation*; and in cases of *high susceptibility*, it does sometimes either create or transfer it from one substance or agent to another; and hence the system is affected precisely according to the *anticipations of the mind*, and not according to the real qualities of those things to which the relation has been transferred.

14. The various *vital*, *organic*, and *mental functions* are carried on by these different relations, and from which it must follow, that upon the

latter does the *healthfulness* and *integrity* of the former depend. And by applying those agencies which change those relations, we may increase or modify the mental or physical powers, and thus the *five senses* may be *transposed* and concentrated entirely in the *sympathetic system*; or they may be wholly suspended, or even transferred to the sympathetic system of the operator.

15. It is a universal *law of nature*, that *positive* results are produced by a relation between an agent and a subject, or two or more substances brought into connexion with each other. It is only by establishing a relation between *two things* or forms which differ in quality, that a positive result differing in quality from either of the two is produced. This is the *first law of Pathetism*, and from which we see how it is that one may not be able to produce the same effects upon different persons.

The foregoing will, for the present, suffice for a very brief statement of what is meant by Pathetism.

The intelligent reader will bear in mind, that these conclusions could not be made so full and plain as might be desirable, in so few words as to which we must necessarily be confined in this article. Nor must it be taken for granted that the above includes the whole, or that we shall not feel at perfect liberty to modify or add to these statements, whenever we receive sufficient evidence to convince us that this should be done. But we have thought it advisable to give our readers some definite ideas of the matters we propose to investigate, that we may receive all the light possible upon these questions, from whatever source it may chance to come. Our facilities for experiments and observations will be greatly increased the coming year; and withal we have the anticipation of able and interesting articles from a number of scientific gentlemen, with which to enrich our columns on these topics, from different parts of the country.

#### PROCESS OF PATHETISING.

Of course, we could not here go into a description of those marks by which any one might be able to judge of his own or another's *susceptibility*, nor indeed is it safe for persons wholly unacquainted with this agency to attempt experiments merely for their own gratification. An effort to relieve the sick, when the operator is in *good health* and of the *right temperament*, would not be attended with danger; and therefore the following simple directions may not be out of place here:—

The first thing to be done is to establish a *relation* between the *susceptibility* of the patient, and the agency or *process* by which the effect is to be produced, according to what we have stated in the preceding theory of Pathetism. The following methods will be found equally successful, and far better than the old process of staring persons in the face.

The attempt should not be made under circumstances when you or the patient will be liable to be interrupted or disturbed. Everything should be adjusted beforehand, so that you may be perfectly quiet during the sitting, that nothing may occur in any way to attract the attention of the subject.

1. Let the patient be comfortably seated and directed to fix his mind on the *certainly* of the *anticipated results* of the experiment. His head should be reclined in an easy position, so that the eyes may be considerably elevated and kept *immoveably fixed upon one spot* for thirty minutes or more. While he is sitting in this position, the operator may, if he wishes, hold one of his hands while standing or sitting by his side; or he may give the patient a piece of steel or any other substance

not disagreeable to him to hold in his hand. The more firmly he keeps his eyes elevated and fixed in one position, and the greater the CERTAINTY with which he *anticipates* the sleep or the cure to be effected, the better.

When sleep ensues, the operator should pass his hands gently from the top of the head, down the sides of the face, over the arms and hands, and especially over any part that is affected with disease, as directed below.

2. Another method. When the patient is seated as above described, and where he may recline his head if he wishes to do so, the operator may stand by his side, and place one hand over the whole of the frontal region, and the other directly over the front and top part of the head. Or thus: stand directly behind the patient, and put one of your fingers of each hand on the space of the head directly back of the centre of the organ marked by Gall as *Caution*. Or you may cover these two points with the thumb and finger of one hand, and with the other hand press upon the whole of the forehead, or place one finger over the space between individuality and eventuality. If the subject be susceptible, this process scarcely ever fails of producing sleep. And when you perceive he is quite composed and more or less subdued, you may raise your hands and carry them *from* his, outward in a circle, to the top of the head, and with the fingers gently extended, pass your hands slowly down the sides of the face, over the shoulders and down the arms, over the inside of the hands, and then carry them off from him in a circle, outwards, up to the head again.

If your subject should become convulsed do not be alarmed; keep calm and indulge no unkind or impure feeling, if you would not involve yourself and him in difficulty.

To wake your patient up, place one hand directly over the back part of the head, covering from the organs of philoprogenitiveness down over the cerebellum, and then place your two fingers of the other hand directly on the organs appropriated to *Causality*; or pass your hands quickly up and over the frontal region, as if you wished to brush away something collected there. And to relieve the arms when affected by this process, the operator should pass his hand quickly upward over them.

But it often happens that persons succeed in putting others to sleep, and they find it impossible to wake them again. What shall be done in such cases? Answer,—learn to be more careful how you meddle with an agency of which you know so little. We have known serious results to follow the operations of persons when the motive has been mere curiosity.

But in cases of difficulty do not be *alarmed*; let the patient alone. If left entirely to himself the influence will in time disappear.

3. We usually *commence*, when operating for any local disease, in the way above stated, and afterwards apply the hand to the diseased part, or to the corresponding sympathetic organs. For relieving head-ache, when the pain seems to be located in the frontal region, let the patient lean his head back, so as to rest it firmly in your hand, your hand being sufficiently low to cover the cerebellum. With your other hand, make the passes down and over the forehead and temples. If the pain is located in the back part of the head, cover with your hand the front part, and make the passes over the occipital region.

To relieve the tooth-ache, pass your hand gently over the face and the part affected.

These operations must of course be continued from ten minutes to half an hour, or longer, and repeated from time to time, as the case may require.

Bear in mind, that all persons are not alike *susceptible*; and the same directions for the *relief* of one may not always apply to the case of another afflicted in the same way. The great law of *sympathy* is the same in all, but it is not alike accessible to all.

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## STRANGE—BUT WORTHY OF SERIOUS CONSIDERATION.

TO THE EDITOR OF THE PHRENO-MAGNET.

Sir,—I beg to call your attention to the "THEORY OF PNEUMATOLOGY," by Jung-Stilling, which has been translated from the German by Mr. Samuel Jackson. It is evidently the work of a reflective mind, and many of your readers would be much interested in the philosophical views of the author. My immediate reason, however, for referring to this little treatise is to corroborate the following passage in a communication from one of your correspondents. "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."—(See *Phreno-Magnet*, page 60.) It will gratify your friend to learn that an intercourse between distant friends, similar to what he imagined to be possible, is actually on record as having taken place. The particulars are thus told:—

"In the neighbourhood of Philadelphia, there dwelt a solitary man in a lonely house. He was very benevolent, but extremely retired and reserved, and strange things were narrated of him, amongst which were his being able to tell a person things that were unknown to every one else. Now it happened that a captain of a vessel belonging to Philadelphia, was about to sail to Africa and Europe. He promised his wife that he would return again in a certain time, and that he would write to her frequently. She waited long, but no letter arrived; the time appointed passed over, but her beloved husband did not return. She was now deeply distressed and knew not where to look for counsel or consolation. At length a friend advised her for once to go to the pious solitary and tell him her grief. The woman followed his advice and went to him. After she had told him all her troubles, he desired her to wait a while there, until he returned and brought her an answer. She sat down to wait, and the man opening a door, went into his closet. But the woman thinking he staid a long time, rose up, went to the window

in the door, lifted up the little curtain, and looking in saw him lying on the couch or sofa like a corpse. She then immediately went back to her place. At length he came and told her that her husband was in London, in a coffee-house which he named, and that he would return very soon: he then told her also the reason why he had been unable to write. The woman went home pretty much at ease.

“What the solitary had told her was minutely fulfilled, her husband returned, and the reasons of his delay and his not writing were just the same as the man had stated. The woman was now curious to know what would be the result if she visited the friendly solitary in company with her husband. The visit was arranged, but when the Captain saw the man, he was struck with astonishment; he afterwards told his wife that he had seen this very man, on such a day, (it was the very day that the woman had been with him,) in a coffee-house in London; that he had then stated the reason why his return was delayed, and of his not writing, and that he would shortly come back, on which he lost sight of the man among the company.”—*Theory of Pneumatology, page 74.*

Strange as the facts above enumerated may sound to those who have not accustomed their minds to subjects of this description, for my own part I am ready to acknowledge my belief in the substantial correctness of the story. Circumstances of an analogous nature are mentioned in the notes to the same work, and I suspect they have been more common in all ages than the public at large is aware of. But it is only since the days of Mesmer that mankind have begun to understand them.

Before closing my letter allow me to caution your readers against making rash experiments. For though all knowledge of whatever description is doubtless intended for our use, yet we should remember that the *use* of mesmerism, like the use of drugs, is to allay pain and cure disease, and that to trifle with either the one or the other, is to pervert it from its destined end, and may be productive of much evil. Can those gentlemen who, in their mistaken zeal for a new science, gratify the curiosity of the public by exhibiting their children, be aware of what they are doing? Have they ever considered that it is upon the nervous system they are playing, and that their amusements may terminate in the *insanity* of their child? Yet such has often been the fatal result of an injudicious course of mesmerism, and in matters of this kind ignorance is no excuse, for all persons are bound to study what has been written upon the subject before they begin to practice. The least that

can be required of them is that they make themselves thoroughly acquainted with the "*Practical Instructions*" of the philosophical DELEUZE.

But however dangerous the indiscriminate use of this mysterious agent may be, particularly when applied to other purposes than to the curing of disease, I had rather entrust it to the public at large, than that the members of the medical profession should be esteemed its only legitimate dispensers. For in the case of a private individual, society has at least this protection, that any mischief he does is almost sure to be known, and in many cases he would subject himself to an action at law. But such is the secrecy of a modern hospital, that within its capacious walls the surgeon is nearly free from all restraint, a feeble conscience is his only check, and he may fearlessly push his experiments to the most unjustifiable lengths. At the same time mankind have a right to exact from those who undertake the practice of this, as of any other science, that they do not through culpable ignorance inflict an injury where they intend a benefit.

AMICUS.

London, June 16, 1843.

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## PHRENOPATHY AND SUGGESTIVE SOMNAMBULISM.

TO THE EDITOR OF THE PHRENO-MAGNET.

DEAR SIR,—Being an advocate of enquiry and a lover of truth, I have great pleasure in laying before you the result of some experiments connected with Phreno-Magnetism.

A few friends called at my house on Wednesday evening, June 7th, for the purpose of witnessing a few experiments in electricity, after which mesmerism became the subject of conversation; a young woman of robust frame and healthy constitution placed herself before me in a chair, and in about ten minutes she was in the mesmeric sleep. After waiting a few minutes I asked her if she knew where she was? Her answer was "Yes, I am at Mr. J——'s." I now touched the organ of Benevolence, when she immediately said she would like to give her uncle and Mrs. J—— all she had, and wished she could give more. On my touching Veneration she expressed herself as being very happy, and seeing angels. I now placed a finger on Tune, and she directly said, "I should like to sing the evening hymn." I here requested her to sing me a song, but she said "No, I must not sing a song here, but I will sing the

evening hymn." On my requesting her to proceed, she did so, during which time I removed my finger a little on Veneration, and she began to sing "Praise God from whom all blessings flow." When she had completed the third line, I removed my finger from the organ of Tune, and she was instantly silent. On replacing the finger she re-commenced singing exactly where she had left off, and continued until the verse was completed. After demesmerising these parts in the usual way, I next touched Ideality and Language, and was alike surprised and delighted at the fine poetic style in which she described the sky, the sun, moon, and stars, as also the surrounding landscape; on touching Colour in conjunction with Ideality, she described the picture before her as the most beautiful and sublime, and spoke of the colours of the surrounding objects with all the impassioned fervour of an enthusiastic admirer of nature. On removing the finger from Colour to Individuality she said, "Oh I see those beautiful trees and a many people walking there." The question I now asked was, "How many people are there?" Answer—"I cannot count them." On my urging her to count them she shook her head and said "I cannot possibly count them, there are so many." I next touched the organ of Number, and she instantly said "O yes *I can* count them," and commenced one, two, three, &c., up to twelve, when I took my my finger off the part stated and she instantly ceased.

I next tried the effect of suggestions, and found that the patient would say or do any thing I requested. A walk was proposed when she directly rose from her chair and imagined she was out in the fields with me, but what appears the most unaccountable is, that *the road I was thinking of, was the one she described!* On my touching Ideality her description became more vivid. I now suggested that we should continue our walk, and she presently exclaimed "Oh here is the Infirmary; and look yonder on the hill is the Asylum." I enquired if she had ever been in the Infirmary? and she said "No, but I should wish to go into it." I next persuaded her we were inside, and requested her to describe the place to me. She raised her head and appeared to be looking round, after which she shrugged her shoulders and expressed her dislike at being there as the place was so gloomy, and there was such a bad smell." I next proceeded to return home, and having placed her in the chair she had left a few minutes before, she complained of being fatigued and was glad to be once more at home. I next touched the organ of Adhesiveness, or Friendship, and asked her how she felt; her answer was that she liked me and every body else. Without demesmerising this organ I awoke

her up, and found on enquiry that she was perfectly conscious of all that had passed, but had done and said as above, because (as she expressed herself) she had felt no desire to do otherwise. She told me before her friends that she felt as much attached to me as to her uncle or aunt or any relations she had, and repeated this statement the following day.

The supposed walk to the Infirmary had awakened her curiosity, and she visited that institution the next day with a female friend who had witnessed the above experiments, and on proceeding to the interior she declared it to be exactly as she had seen it on the preceding evening, while in the state above alluded to.

I beg to state that I had never seen the young woman until the before mentioned evening. She had never heard any lecture or read any work on mesmerism or phrenology, a fact which can be attested by her friends, who are highly respectable. Seven or eight individuals witnessed the above experiment.

Should you think the above worth inserting in your truly philosophical periodical, it is at your service, being one case out of others equally interesting.

I am yours respectfully,

J. STENSON.

Northampton, June 14, 1843.

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## MR. POTCHETT'S PHRENO-MAGNETIC NOTES.

TO THE EDITOR OF THE PHRENO-MAGNET.

SIR,—We may regret, but we ought not to be surprised at the many attempts to bring Phreno-Magnetism into disrepute, by perviously training and impressing the brain with odd associations of ideas, so as to counteract the ordinary manifestations, and thereby induce some to conclude that all cases are the results of previous training, or of ideas raised from suggestions during certain stages of sonnambulism. Similar to the above are the invariable accompaniments of every new discovery, but opposition is attended with beneficial results, as it is a stimulant to more vigorous exertions, and the adoption of more severe tests, which if founded in truth cannot fail in stamping upon the science a more permanent and honourable character. Some opponents may have been actuated by the love of novelty—others of notoriety—and a few at least, undoubtedly, from the love of truth. That manifestations at variance with phrenology may be obtained from suggestions, few will deny, but they most assuredly can be obtained in the usual way, with

more certainty and far less trouble, even from those who have never previously seen experiments, or heard of Phreno-Magnetism. 'Tis true all our ideas possessed in the ordinary state are obtained through the senses, and if a person have only a half a dozen ideas it is in vain attempting to obtain a dozen when in the mesmeric condition; or in other words, the manifestations of an ignorant plough-boy will not be so numerous, or of so refined a character as those from a well-educated person. In ordinary dreaming, however grotesque and ludicrous the combinations may be arranged, still they are formed out of ideas previously received through the medium of the senses, commencing with the earliest stages of infancy. It is therefore of importance that experimentalists should avoid conversation relative to any manifestation intended to be brought into operation, neither ought the person to be acquainted previously with what is intended to be done—for as impressions made on the brain in the mesmeric state, lead to the performance of certain required acts, many hours after being restored, so also impressions made on the brain in the ordinary state, often show themselves, unintentionally, when in the mesmeric state, and give the appearance of failure to many experiments. Such circumstances point out the necessity of using extreme caution, especially with clairvoyants, where wrong declarations in reference to some diseased organ, might lead to unpleasant and alarming consequences. From the great carelessness and unscientific manner in which experiments are sometimes conducted, little or no reliance ought to be placed on their results, though it is to be feared many of such find their way into various newspaper and other reports, which when fairly tried often prove decided failures.

We are frequently told that certain acts are performed at the will of the operator. Much misunderstanding appears to exist respecting the meaning of such an expression, one party imagining that the mere thought of the operator, unexpressed, induces the operated to act accordingly, whilst others consider it as implying an audible request. As the two conditions are widely different, it would be well were your correspondents to state which is meant. Possibly some of your readers may be surprised that I have not brought forward, more conspicuously, observations on the newly discovered organs. In the second number of the *Phreno-Magnet* I admitted that I had obtained clear manifestations of several of them, and I have in numerous instances since obtained others. But my mind is not yet prepared to admit every separate manifestation as the result of a separate and distinct organisation, as it appears to me as pro-

bable that with the present admitted phrenological organs, with, it may be, the addition of a few others, all the combinations requisite to our condition may be obtained, as the organs of the brain can adapt themselves to infinite circumstances, and if we consider the changes which can be produced by the combination of a small number, we shall find that thirty or forty organs will give an almost indefinite variety, and six of which will give, 720 changes; twelve 479,001,600; and twenty-four will allow of 621,654,561,827,891,919,360,000 different combinations. Therefore, as far as variety is concerned, these may be considered amply sufficient for all the purposes we can conceive necessary—for instance, the action of a single organ, if such can act alone, is a sort of blind impulse, but combined with others different results follow—as Combativeness with Amativeness, or Acquisitiveness, or Veneration, &c., will in the first place lead to determined animal gratifications; in the next, to as strong a determination to acquire property by acts of violence if necessary; and in the latter to bigotry, superstition and religious prosecutions, and so on of other combinations. I may be wrong in my conjectures, but these are the chief reasons why I have not noticed more fully the new discoveries, though they are entitled to the most serious and attentive consideration. In conclusion, I beg to warn experimentalists against operating upon two or three persons in connexion at the same time, which may often be done with safety, yet a cross influence will sometimes follow, and it may not be easy to determine whose influence they may be under.

Yours respectfully,

JOHN POTCHETT.

Snenton, near Nottingham, June 14, 1843.

### LETTER FROM DR. CRYER.

TO THE EDITOR OF THE PHRENO-MAGNET.

SIR,—Thinking that the following case may interest some of your readers I forward it for insertion in your periodical:—

Louisa Taylor, aged 16, came from Hull a little more than two months ago to visit her sister, who resides in Bradford, and lives next door to Mr. William Prest, a practical Mesmero-Phrenologist.

When about a year and a half old, L. T. lost the proper use of her right arm and left leg, and although several medical men were consulted about her condition, she derived no benefit from their treatment. During the last few years she has grown stouter, but the paralysed limbs have become worse, and she

has frequently fallen whilst walking along the street. Mr. Prest proposed to mesmerise her once or twice daily, to which, after some hesitation she consented. He found some difficulty at first, owing to her eyes being weak and slightly inflamed; when, however, she had been operated upon about a week or ten days, they had regained their usual strength and appearance, although she had been inconvenienced by them for some months.

The magnetiser called upon me a few days ago to ask if I should like to see her before she returned to Hull, told me he found her a good Phrenological subject, and also capable of evincing a community of taste.

He brought her to my house last evening, and as her case is very interesting, I invited a few friends to witness it. She told us that as she felt every week increasing strength in her arm and leg, she looked forward with much pleasure in confident anticipation of a complete cure.

After being operated upon for about one minute, she fell into a state of mesmeric sleep, when the operator, in addition to the ordinary manifestations, elicited some others which I shall briefly notice.

Idleness and Industry were excited at pleasure: When one part of Colour was pressed in connexion with Individuality she saw corresponding changes—white at the upper portion, red in the middle, and black on the outside of that organ. The bottom of Locality being acted upon, she invariably moved her hands as in the act of making and throwing away soap bubbles; when the centre of this organ was touched, she struck out her arms and made an attempt to swim: the upper part of Locality was then excited, when she instantly altered her gestures and said she was rowing.

Individuality and the centre of Form were next chafed when she told us she saw a man with a pug nose—if the pressure was applied to the right of Form his nose was long, but on touching the left side she declared his nose was then flat.

The inner part of Causality being acted upon she invariably begins to wind, but changes this motion for rolling if the finger or instrument be placed outside of the organ.

The last manifestation was Pity, when she turned her head away, and, with countenance expressive of distress, said she saw a poor old man.

We then wished to see a demonstration of community of taste. The magnetiser took hold of her hand; Mr. Crofts, Mr. Roberts, Mr. Josh. Hollings and I formed a chain. I, being at the extreme point, put a little ale into my mouth, and on asking what made her move her lips she said she tasted ale.

After rinsing my mouth I swallowed a little mint water which she could not so readily distinguish, but said it was tea-total drink; but on being asked whether it were ale, wine, or mint water; she replied mint water. I afterwards put salt into my mouth but she could not tell what she then tasted. As the taste of mint still remained in my mouth, and Mr. Crofts, out of curiosity had also tasted the same, the chain was discontinued.

Mr. Roberts then took hold of the magnetiser and took salt into his mouth, when she instantly "set a face" and spit out, saying it was salt.

Mr. J. Hollings next took hold of the operator's hand and eat some very hot pickle, and on being asked what she tasted she replied mustard.

L. T. was then demesmerised, and the magnetiser operated upon her in an adjoining room, and in about two minutes threw her into a mesmeric sleep, although he was several yards distant and separated from her by a wall; I talked to her during the time but could not keep her awake.

This young woman is now about to return to her friends in Hull, and it is to be earnestly hoped that, notwithstanding the opposition mesmerism has almost invariably met with from medical men, she will find some scientific operator, who, for the sake of humanity, will take an interest in her case, and continue the treatment from which she has already derived so much benefit.

I am, Sir, yours obediently,

WILSON CRYER.

Bradford, June 16, 1843.

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## A LADY'S ACCOUNT OF HER OWN SENSATIONS WHEN MAGNETISED.

TO THE EDITOR OF THE PHRENO-MAGNET.

SIR,—It has ever appeared to me to be an unfortunate circumstance that persons who have been thrown into the magnetic sleep, so seldom retain, on awaking, any remembrance of their sensations during the trance. I think if the ideas could have been remembered, instantly noted down, and afterwards compared, more light would ere this have been thrown upon the peculiar condition of mind and body, and gathering knowledge from the superior intelligence of the sleep-waker, dangerous experiments might now have been wholly avoided; and perhaps looking from the effect to the cause, from nature up to nature's God, we might have discovered the origin of the

main spring which, by means of animal magnetism, directs the atom and governs the universe. In accordance with these reasons, I am induced to lay before you the results of my own experience in this *fearful mystery*. I have been magnetised frequently for some months past, in order to test myself the truth of the Phreno-Magnetic experiments, and I remember perfectly, when awakened, my sensations during the trance. The first time I was magnetised I experienced a violent shivering and cold all over the body. This has gradually left me, and now the most delicious state of calm imaginable is felt the instant the sleep commences, which is produced in about half a minute, by the steadfast gaze of the magnetiser, or by his will in another room in about one minute. I can compare this condition to nothing but the state of beatitude which angels are said to enjoy and infants dream of, ere their pure minds are sullied and engrossed by this world's strife and competition. Catalepsy in the limbs can be induced in the ordinary manner, and the sensation, though strange, is by no means painful. All the phrenological organs can be excited, the reflective included. I know not whether this is usually the case, but I have neither seen nor heard what are the manifestations of Causality and Comparison. I am not clairvoyant, neither can I read the thoughts of my magnetiser. I was aware, previously to being magnetised, of the situations of most of the old phrenological organs, whose localities are now so well proved; but the positions of the new ones have been as distinctly found, and their functions as clearly ascertained as of the others, which clearly shows the fallacy of the doctrine of our would-be philosophical and sceptical opponents, that the sleep-waker merely reads the mind of his magnetiser in producing the different phrenological manifestations, as of course the functions of the new organs were unknown and perfectly unexpected by both magnetiser and patient. I am happy to find that many of our new organs are confirmed by the correspondents of your journal, particularly the divisions of the organ of Size and that of Despair near Hope. These our sceptical friends appear to feel themselves at present to doubt, but I fully concur with Mr. Pembroke in the opinion that they cannot much longer remain in darkness. The approach or touch of any person, except the magnetiser, during the magnetic sleep, is most disagreeable, the perfect abstraction from the outer world in this state rendering the slightest communication with it painful; the sound of the voice in persons talking or singing appear most grating, and the sensation accompanying it so peculiar that it cannot be described, whilst discord the most hideous, from the magnetiser, is listened to

delightedly as the music of the spheres. No two persons are, I believe, similarly affected by magnetism. I have seen convulsions and hysterics induced on its first trial, but not, I believe, with any permanent ill effects to the patient. I am much pleased with the clairvoyant experiments recorded in your last month's *Phreno-Magnet*. Of what an important instrument, either for good or evil, are we not possessed!

J.

NOTE BY THE EDITOR.—We are greatly obliged by the intelligent communicator of this letter, who has also given us her address for private satisfaction. The case is as interesting as it is genuine; and with a letter of thanks at our earliest leisure, the writer will receive the information she has so courteously requested of us.

### INTERESTING CASE AT PRESTON.

TO THE EDITOR OF THE PHRENO-MAGNET.

SIR,—Having found a little girl who is very susceptible of the magnetic influence, I have been enabled to try a number of interesting experiments, and as some of them may be new to your readers I beg to hand you an account of them. I have produced the magnetic sleep by the usual methods, and among the rest by placing a watch to the ear, or a piece of wood, iron, &c., in the hand of the patient. Also by looking at the girl and shutting my eyes two or three times in a rapid manner.

When in the mesmeric state and her eyes are thickly bandaged, she can read or tell *anything* that is placed before her with *perfect ease*, and this without touching the articles.

She has the power to awake herself at will, which she does by drawing her fingers in a peculiar manner from the top of her forehead over her nose on to her upper lip.

When making observations on Phreno-Magnetism I have found that when Order was touched in the head of this female Combativeness instantly became excited. I account for the case in this way:—The magnetic fluid strikes in *direct lines*, and as Order is on a line with Combativeness, when the former is touched, the latter (which is a much larger organ) becomes excited. This may account for some of the apparent discrepancies in Phreno-Magnetism which are sometimes observed.\*

If I take a cup containing cold water and cause the girl to put her fingers into it, she becomes as if chained to the cup, but if I let a piece of copper (say a penny) fall into the cup, she is instantly released. The copper appears to demagnetise the water.

\* This may be the right view; but we take the phenomenon described as a decided manifestation of one of those organs for the discovery of which we have been so abused in the *Zoist* and elsewhere.—Ed.

I directed her to stand in one room and hold up her arm. I then went into another room and pointed in a line with the arm, which became rigid. When I raised my arm her's arose—when mine fell her's did the same. On making the reverse passes her arm became demagnetised, in this case we could not see each other.

When a piece of magnetised iron is brought suddenly before her face it produces sleep as quick as if caused by an electric shock. I placed a small horse-shoe magnet in one room and took the girl into another and told her to look in the direction of the magnet's poles; this also caused instant sleep. I think that those who assert that the mesmeric sleep is caused by "one uniform impression on any one of the senses," would find their theory insufficient to account for the phenomenon just mentioned.

I was much surprised to find that after I had been experimenting with the magnet my magnetic power was gone—that I could not produce the mesmeric sleep, &c., but after being out in the open air for about an hour, the influence had returned. From this and other experiments I have found that the common magnet or loadstone possesses the property of taking away from a person the magnetising power. If this hold good in all cases it may be found of some use to lecturers on mesmerism, the plan being to take a small magnet and place it in such a position that its poles will not point to the mesmeric patients. Then should any person wish to examine the patient, let him first go and disarm himself of all magnetic power by touching the magnet; he can then examine the patients of the lecturer without any danger of causing cross-magnetism. The lecturer would, of course, avoid touching the magnet himself, as if he did he would be unable to proceed with his experiments until he had again become charged with magnetism.

All this to the sceptical will seem wild and visionary, to such I would say *examine*.

"There are more things in heaven and in earth,  
Than are dreamt of in your philosophy."

I am, Sir, your obedient servant,

MYLES PENNINGTON.

32, Maudland Bank, Preston, June 12, 1843.

#### FURTHER EXPERIMENTS, BY A PARENT.

TO THE EDITOR OF THE PHRENO-MAGNET.

SIR,—Having in my former communications given an outline of the experiments performed on my youngest daughter in testing the truth of Phreno-Magnetism, I now beg leave to state a few facts which have come under my notice, and which

I fear will for the future prevent my progress. Since writing my last letter, I have been further convinced of the truth of some of the new organs discovered by you. For instance, *Riding in Locality*, *Aversion* near *Benevolence*, and one, I am not sure whether *Relaxation* or *Good Fellowship*, but the manifestation is as follows:—She sits in a lolling or easy position, imitates smoking, and calls for cigars. What will the suggestive whisperers say to this, when I declare that cigars are never used in my house, or smoking practised, neither was I in expectation of any such results. If Messrs Catlow and Dunn had witnessed as I have the manifestations taking place without any possibility of ideas being conveyed to the brain by *questioning*, *whispering*, or *conversation*, during the experiments, they could not have put forth such a flimsy theory against the science of Phreno-Magnetism. With respect to the organ of dancing, I own I had been sceptical, not having any account of such an organ in your publication, but I was soon convinced of the truth by making a trial myself, and it proved to be about the neighbourhood of the other recreative group, namely, *Tune*, *Mirthfulness*, *Imitation*, *Ideality*, &c. The instant I put my finger on this organ, she said, "I am going to a party;" she then rose up and danced round the room, and I found it perfectly easy to keep her up during the motion. And now, Sir, allow me to say a few words on the dark side of the picture. I had seen none of the effects of cross-influence up to the time I wrote to you in April, with the exception of a little drawing or crossing of the fingers towards a person touching the hand in a cataleptic state. The pulse had been felt, metals had been handled without injury. The first effect of metal I witnessed, was with a German silver pencil case, given under *Acquisitiveness*; the hand and arm stiffened with Mesmeric cramp, the fingers were stretched out laterally, attended with a general shivering of the body. This I soon reduced by passes and pointing, but there was an uneasiness visible during trance, and pain in the hand the next day. I now come to cross influence by touch. Whilst kneeling in that most beautiful of all positions, *Adoration*, where the hands are joined and pointed upwards, and the eyes sometimes open, &c. a lady, though previously cautioned, laid hold of the hand, for the purpose of ascertaining whether they were firmly fixed; cross-magnetization took place in an instant. The arm was drawn up stiff, the whole body quivering, but restored by passes and friction, without awaking her. Similar effects took place at the house of one of our Town Council, at Handsworth. I was trying if cards could not be named as readily as persons, with

the organ of Individuality. I placed six or seven in her hands, they were all named; likewise over the head and at her back. Mr. E., an intelligent young gentleman, wishing to hold one in a certain direction, came in contact, when both arms stiffened, although he had scarcely touched her. This time I could not take off the influence until I had restored her to consciousness. As she experienced no ill effects, and as the gentleman came too late to witness the laying into the sleep, I made an attempt in about an hour after. I tried as usual by the thumbs and gaze, but she would not look at me; a gentleman behind was giving her the hint to try if she could not resist it. I then proceeded by another method, by passes and pointing, when her head fell back, and she was in the deepest sleep I ever witnessed; the arms could not be cataleptised, the organs cease to act, and I have not been able to produce catalepsy since, neither asleep nor awake, although I could do so previously with a single pass. I have magnetised her but once since, and though some of the organs can be excited as usual, *though much feebler*, others come out in parts foreign to their proper situations. The head frequently falls to the front or back; the arms fall from the lap and hang loose as those of a corpse; answers are given to questions in a dreamy sort of whisper; the arms fall when raised in *Veneration*; there is no energy, no starting up and swelling with pride when *Self-Esteem* is touched; in fact, some extraordinary change has taken place in the nervous system. Now what could be the cause of this change? Was it through cross-influence, the difference in causing the sleep, or operating again too soon, and before the influence had subsided? I hope, Sir, you will give your opinion on this case, and whether there is any hope of a return to the perfect state if now and then operated on with care. There is one consolation, I do not perceive the health affected, so trust all may yet be well. If the enemies to phreno-magnetism think of gaining a point of argument by the above facts, I would just remind them, that "Truth is as impossible to be soiled by an outward touch as the sunbeam." I am, Sir, yours respectfully,

CHARLES PEMBROOK,

Birmingham, June 10th, 1843.

NOTE.—The phenomena alluded to no doubt result from the infusion into the patient's system of an influence antagonistic to that of the original operator. If, when she be somnolent, Mr. Pembrook stand behind her, and press the end of the second finger of his right hand upon the edge of her "shoulder-blade," and a convulsive motion of the arm immediately follow, the little girl may probably be recalled in a few minutes to a normal condition by the following simple process, *being first awakened*:—Get plenty of cold water, and by means of a jug

or kettle, or other spouted vessel, pour from an altitude of eight or ten inches a continuous stream for a short time upon the middle of the back. Then carry it gradually up the spine to the nape of the neck, and continue it there for a short time. Pour a little also upon the following points of the head, *seriatim*:—The neighbourhoods of Concentrativeness, Adhesiveness, Firmness, Wonder, and Individuality, as mapped on the common busts. After that, recommence at the middle of the back; again carry the stream gently up the spine, on to the shoulders for a moderate period, and then slowly down the arms, (which should be pendulous all the while,) to the finger-ends. If there be any foreign influence in the system, it will probably by this time be all drawn together, and sitting about, with a throbbing sensation, from one locality to another. And if good judgment be exercised in pouring water upon any point in direct magnetic sympathy with that part the influence may for the moment occupy, it will be speedily expelled—unless the abnormality has been induced by other or more complex causes than those described by Mr. Pembroke. There is great difficulty in prescribing for any case of cross-magnetism without oneself observing the symptoms; and from the great variety in susceptibility, &c., it is scarcely right to hold up the management of one case as an example for another; but even when madness has been caused by cross-influence, we have not unfrequently found the method we have now described successful.—Ed.

### SOMNIPATHY, &c., AT BIRMINGHAM.

TO THE EDITOR OF THE PHRENO-MAGNET.

SIR,—Willing to communicate any thing for the spread of Phreno-Magnetism, and of the effects produced during mesmeric sleep, I hand to you, by letter, a few facts, which if you think will add variety to your excellent work, please insert for the benefit of your readers.

The patient under my operation is very susceptible of the sleep. My first trial (he had been operated on three times before) produced the sleep in less than one minute. I awoke him immediately. My next trial produced many actions upon the organs, nothing different to what I have read, save Prayer, with Wonder and Language. The last organ touched that evening was Conscientiousness. Patient returned home, was very cross with his mother—exceedingly so. Wanted to have a disturbance. Remained in the same temper all the next day. He told me that he wanted to, but dare not kick all the persons out of the room in which the operation took place. [Did that disposition arise from the last organ or from cross-magnetism?] At my first, second, and third operations, patient tells me he went off to sleep unwillingly, but less so each time. The same evening my next experiments commenced. I felt dull and low spirited—my patient felt the same, even with Wit and Tune. He sighed. By this we learn that in some cases the patient

partakes of the feelings of the operator. Touched Tune, Time, and Language. He commenced, to our astonishment, teaching singing after Hullah's system, beating time, sounding the notes Do, Ra, Mi, &c., raising his voice. He would doubtless have made a good master so long as the organs were excited. [He has learnt the system.] During the sleep, at which time he appears perfectly senseless, I gave him a command—"To-morrow, at twelve o'clock, take certain goods to a certain warehouse," (stated the number of the goods and the warehouse, his own master having told me.) Touched a few more organs. Left off with Wit and Tune. Next morning patient felt better, thought not much so till afternoon. At ten minutes to twelve, going on with his usual course of work, suddenly put his hand to his head. His master, for the moment forgetting the command, enquired if he had the headache? He replied "No, I've something to remember," He straightway reached the right goods off the shelves, (not placed there by himself, neither aware of any order on hand for such goods,) looks amongst the invoices, draws out the right one, asked his master if he should send the boy? He answered, "I think you had better do so." Patient sends the boy and gave him a kick to hurry him on, (this was not my command.) Patient not satisfied with what he had done, proceeds after the boy, and passing down Worcester-street felt very unwell. About the Market Hall steps, which stand back from the street about sixteen yards, stood a number of persons, say forty. Patient describes his feelings as such, that when he arrived on a level with that crowd, a cart and horse could not have drawn him past the spot; but towards them he not only felt inclined, but did go. And who was there? The boy with the parcels, delaying on his way! Patient took the boy from the crowd to the right warehouse, still feeling very unwell until the boy came down the warehouse stairs, when his feelings so changed that he thought himself almost another creature, (I suppose satisfied that all was done,) returned home to the warehouse, and asked his master if he had done right. Now, Mr. Editor, this is a fact you of course do not doubt. But what are we to learn from this? 'Tis true, that whatsoever we do, we should do all to the glory of God. Please to state your opinion as to the best manner of turning such results as I have stated to His glory. I command! Patient obeys! To what extent? Would any be so ignorant as to say the power is taken from God. What have we that we have not first received?

I am, Sir, your well-wisher,

Birmingham, June 2d, 1843.

HENRY BACH.

NOTE.—We are preparing a special article on the uses and abuses of the power described by Mr. Bach, for early publication.—Ed.

## INTERESTING EXPERIMENTS IN CHESHIRE.

TO THE EDITOR OF THE PHRENO-MAGNET.

SIR,— In presenting you the report of the following Phreno-Magnetic experiments, it is not so much for any extraordinary feature connected with them, as to afford to others an opportunity of participating (as every liberal mind must do) in the introduction of a great truth into a quarter where it had hitherto been but little known. The following experiments were tried on Thursday evening, the 15th inst., at a private house in Lower Tranmere, Cheshire. The subject is a young gentleman apparently twenty or twenty-one years of age, of a sanguine nervo-lymphatic temperament—moderate sized head. He manifested strong symptoms of magnetic influence in about two minutes from the commencement, and in about ten he was fast asleep. It may be as well to remark in this place, that the young gentleman, previous to his being operated upon, was a decided sceptic, but one of that candid and honourable description who are sincere searchers after truth, and who are ever ready to embrace it, where and whensoever presented in a fair and tangible form, and, therefore, having received fair evidence, is now as firm a believer. He had attended some of your lectures at Liverpool, and though not wishing to entertain an uncharitable opinion of you, he could not help feeling that there was some hoax in the matter. The party assembled on the occasion consisted chiefly of ladies, none of whom had ever witnessed anything of the kind before, and to describe the mingled feeling of merriment and surprise which pervaded the whole company would require superior descriptive powers than I can pretend to. When commencing to operate on the organs, a few minutes elapsed before any manifestation could be produced. The first combination which manifested itself was Language, Tune, and No. 1, which brought forth an amusing love song much to the diversion of the ladies. Alimentiveness being substituted for No. 1, he gave us the "Turk," and stopped in several parts of the song requesting something to drink. A little afterwards, moving the finger to another part of the organ, he said "a little bread and cheese would be very well." These two divisions were alternated several times with a corresponding effect; and during the whole of the song his lips and mouth continued to move as if eating or tasting. Wit being substituted, he gave us a comic song. During these experiments the fingers were withdrawn from Language and Tune when in the middle of a word, and as instantly would he cease, and on re-applying the fingers he would resume where he had just left off. Veneration was next combined with Tune and Language—he said, "There, now they want me to think about Church; they want me to sing a psalm; I don't know that I can recollect any, it is so long a time since I sang one, but I will try." With this he sang a psalm in an appropriate tune. With Veneration, Ideality, and Language, he commenced as follows:—"Now you ought to go to Church, and when you enter you ought to behave with propriety—you ought to say a short prayer, join in the singing, and repeat the responses, and whoever the minister is he ought to be listened to with respect; and when leaving you ought to conduct yourselves with proper decorum; and if I were to speak to you until this day week I could say no more on that head." On Language, Ideality, and Cautiousness being touched, he gave the dagger scene in Macbeth in a most excellent style. At a subsequent period, on Imitation being touched, he said, "Now they want me to imitate again." Wit being combined, he gave us a somewhat

comic piece as performed by Kean the actor, done to the very life. Order being touched, he began tidivating his cravat, vest, &c., and on being asked what he was doing, he said, "I am going to a ball." Destructiveness and Combativeness being touched, he said, "Look, they will insult me—now stand off or I will give you a digger." The fingers being withdrawn he became quite composed, and on their being re-applied he said, "Now see, they are coming again—now the first man that insults me I shall upset his house." During this time, he made several energetic blows in the direction of the operator, much to the diversion of the company.

I forgot to mention that while he was singing he would immediately stop on touching Destructiveness, saying, "Look, they are at it again," &c.; which was several times repeated with the most laughable effect. We next determined on trying whether he would make a Clairvoyant case or not. We commenced by first asking him where he was; he answered "in Mr. C.'s house." And who are there in the house? Here he named all who were in previous to his being put to sleep. "And are there no one else?" "Yes." "And who are they?" "The two Miss Q.'s" "And no one else?" "Yes, Mr. G." These persons had come in after he was thrown into the sleep, and in so private a manner, and remained in that position, that he could scarcely have seen them had he been awake, and up to this time I believe they had not spoke to be heard. We next asked him to come to Mr. Q.'s, a near neighbour and an innkeeper. He directly assented; and after proceeding mentally, just as we would bodily were we travelling together, we arrived at the house and sat down in the snug. "Well now we'll take a seat?" "Yes," was the reply; and with this he threw himself back in his chair as if just sitting down. "Well and who are there in the company?" "There are five gentlemen, but I don't know them." Mr. G. had just come from there, and said there certainly was just five when he left. "And don't you know any of them?" "No, not by name." On looking again he said, "Yes, one is Mr. S." &c.; which again was confirmed by Mr. G. "And are there no one else?" "No." "You are sure?" "Yes; only Mr. Q.'s daughter looked in at the door. Mr. C., at whose house the experiments were being tried, had gone out in the mean time to ascertain the truth of these statements, and we were in expectation that he would have been seen at the place; but we asked the patient to look into the lobby, when he said he thought he could see Mr. C. speaking to Mrs. Q. at the bar, but he was not sure of him, as his back was towards him. Mr. C. shortly returned and confirmed the truth of what was stated with respect to himself, as also the fact of Miss Q. looking into the snug, a circumstance he would not have thought to repeat but that his attention had been recalled to it by us. We afterwards took him to Mr. A.'s, a private house, and asked him who was in the house? He answered, "Mr. A. by himself." "What is he doing?" "Reading a paper." He told what paper, the page, with other particulars. Mr. C. having gone again to ascertain the truth of this, found the whole, as far as he could learn, to be correct in the principal features; and during Mr. C.'s absence he said, "Mr. C. has just come in," and then he said "Mr. C. is gone," and shortly Mr. C. came back. Our next experiments were holding several articles over the back of his head and questioning as to what they were. The first thing was a snuffers, which he told without the least hesitation; next a heel-horn, which he called a tobacco-stopper; then a paint brush, when he said with a little emphasis "O that is the

tobacco-stopper—it is round—it is turned; then a brass candlestick which he told directly; then a tobacco-pipe which was also told; then an Italian iron which he called a round box, the foot of which much resembled one. By putting it edgewise with the nose, the swell or curve of the neck and edge of the foot towards his head, he called it a square box “or some cornered thing.” A pocket book was then presented shut, which he called a square box, but when opened he told what it was with a few particulars relating to it. Let it be remembered that not one of these articles had been brought to the front of his face to give him any chance or opportunity of seeing them, had he been awake, and also they were taken up as gently as possible, so that he could not distinguish them by any sound proceeding from the articles themselves. When you consider that all this was done in the presence of a company who knew little more of phrenology and of mesmerism than the name, you may better conceive their astonishment than I can possibly describe it. And let those who love more to cavil than search after truth recollect that the gentleman operated upon understands nothing of phrenology, and it was the first time he was ever operated upon. It is only a short time since I first introduced the subject into the neighbourhood, and not without considerable misgivings lest I should be laughed at for a simpleton. But strongly compassionating a case of disease which I thought might be benefited thereby I was induced to rise above my fears, which I am happy to so far have proved to be groundless. And now that they have had ocular demonstration of as strange and as interesting a phenomenon as almost any recorded in the *Phreno-Magnet*, I dare venture to introduce this little interesting work to them with what would be called by some its tales of the marvellous.

Yours very respectfully,

R. JONES.

41 Prescott-street, Liverpool.

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PROGRESS OF TRUTH.—Columbus was looked upon by his contemporaries as the greatest humbug of his day, and considered little better than a madman. Jenner, when toiling to introduce that great blessing, vaccination, was also a humbug: no ridicule was spared—even from the pulpit vaccination was denounced as an invention of Satan, and Jenner himself made the subject of vile caricatures. Copernicus, Galileo, and a host of others, were all the “humbugs” of their time. Verily, with such humbugs for company, the advocates and fearless defenders of pathetism need not shrink from their task. There exists three distinct stages, as a good observer of human events has justly remarked, through which all new and important truths are fated to pass. First: “is utterly false,” “too ridiculous to deserve serious refutation,” and “he who affirms it is either an impostor or a madman.” Second stage: “there is something in it,” “’tis true,”—“*but*—it is dangerous to morals,” “contrary to and subversive of all religion.” Third and last stage: when all deny ever having doubted it, because it was self-evident, and none but fools could doubt. If we read and took more interest in the biography of those great minds, whose struggles and sacrifices in support of truth have so great a claim to our warmest gratitude, we should learn modesty, at least, if nothing else; and being much in need of that quality, our gain would already be very great. We would then hesitate to pronounce so hastily upon nature’s laws, and say, “thus far shalt thou go and no farther.—*Magnet*.—Good—very good!—S. T. H.

## LITERARY NOTICES.

*The Life of Dr. Mesmer, the Discoverer of Animal Magnetism, or Mesmerism.* By a "BELIEVER." London: R. Buchanan.

There are two things on the face of this little pamphlet with which we are not quite sure we can agree—that it is the first Biography of Mesmer ever published in this country; and that Mesmer was the discoverer of Animal Magnetism—the latter being known, we think, to Hippocrates and others of the ancients. If not the first, however, it is the most impartial memoir we have seen, and its cheapness will render it acceptable to hundreds who are now taking an interest in the subject. For the impartial information it contains we recommend it.

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*The American Phrenological Journal, for May.* O. S. FOWLER, New York.

We were favoured with a packet of interesting American works by the Great Western—amongst them several numbers of the above, for which the Editor has our thanks. We shall have great pleasure in reverting to Mr. Fowler's lucubrations at an early opportunity. From all we see, however, it may turn out that we shall "agree to differ" with him as to the correctness of some of his conclusions. We should like to hear on what evidence he has located Aquativeness and a few other organs in the positions he gives them. But for the present we let the question stand. Being now the Midsummer Holidays, and the newspapers and magazines full of school advertisements, we quote as seasonable the following, on "The Combinations requisite for a Teacher:"—

"A Teacher requires an active temperament, to impart life, vivacity, and quickness of mind, so that he can *excite* and *draw out* the minds of his pupils; large perceptive organs, to give abundance of *facts*, to enable him to pour a continual stream of *information* into the minds of children; large Language to enable him to *speak* freely and well; large Philo-progenitiveness, to make him fond of children, and enable him to ingratiate himself into their affections; large Benevolence, to impart real goodness, to make him seek their happiness; large Firmness and full, but not large, Self-Esteem, to enable him to act a dignified part, and prevent his being a boy among boys; only average or full Combative-ness, lest he try to *flog* learning or goodness into them; large Conscientiousness to enable him to deal *justly* himself, and cultivate the sentiment of *right* and *truth* in them; smaller Concentrativeness, so that he can go from one scholar and thing to another in quick succession; large Friendship to enable him to get and keep on the right side of the parents; good lungs and a well-proportioned head; and especially, large Comparison and Human Nature, the first to enable him to *explain* and expound every thing, and set it *clearly* before them by copiously illustrating every thing, and the latter to enable him to adapt himself to the ever varying characters and peculiarities of his pupils, &c."

To Dr. HENRY SHERWOOD's elaborate and interesting work on Magnetism and its Curative powers, received by the same vessel, we shall devote our early attention. We are obliged by these pleasant reciprocities of our Transatlantic fellow-labourers.