

# THE ZOIST.

No. II.

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JULY, 1843.

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## I. *Our Criminal Code.*

IN our first number we endeavoured to trace the progress of Cerebral Physiology from its dawn in the land of the despot to the period of its localization in our own country. We referred to the labours of the immortal Gall—to the opposition offered to Spurzheim on his arrival here—to the rapid advance made in the promulgation of our principles since that period—to the temporizing spirit manifested by Cerebral Physiologists, when brought into contact with popular and powerful prejudices—to the benefit which must accrue to the great course of humanity when our science is practically studied and *practically applied*—and we endeavoured by the removal of all mystery, and by a determination to state boldly, regardless of individual consequences, our facts, and the inferences from the facts, to clear away difficulties and to infuse a more healthy tone of thought into our philosophy.

We are now about to offer a few remarks on Criminal Legislation.

Hitherto, in the investigation of a Criminal Code, Cerebral Physiologists have only studied the cerebral formation of the criminal. From the innumerable facts in their possession, they have been enabled to indicate the cause of the criminal tendency, and indisputably to demonstrate the necessity of considering the criminal a moral patient. We now require a more extended application of our facts. We now want the application of these facts to the development of the philosophy of our science, which will necessitate the adoption of legislative enactments for the purpose of rescuing from the halter diseased or mal-formed brains, and thus recognizing one of

the most important truths we can become familiar with—*that man's actions necessarily result from his organic constitution and the circumstances surrounding him at any given period.*

The carrying out a reform in our criminal jurisprudence, taking the axiom just enunciated as the basis of the change, will be in our opinion the first attempt to apply the philosophy taught us by the science of Cerebral Physiology. We can quite understand the opposition this proposition will meet with, and the difficulties which will be raised on all sides for the purpose of retarding its adoption. We shall hear it said—"If such principles are entertained there will be an end to all morality, and there will no longer be safety for any individual." Parties holding these opinions sadly misunderstand man's nature. They look upon the great mass of mankind as prone to evil, and having a destructive tendency. They consider the punishment of a criminal absolutely necessary as a preventive measure, and essential to the preservation of the social compact. We differ completely from these views. We consider that the present disregard of the education and physical comfort of the masses, on the part of Government; and the total neglect, resulting from ignorance, of the most common facts connected with the laws of hereditary descent, on the part of the whole of our population, are the main causes producing a deterioration in the cerebral structure of a family, and the occasional production amongst them of one or more individuals having an organism so ill-balanced that under peculiar circumstances they resort to a criminal course of conduct. Consider the destitution and ignorance of the great mass of our countrymen. Large numbers are incapable of obtaining the nourishment necessary for the development of their organisms, and quite incapable of presenting to their offspring even the rudiments of moral and intellectual education. Consider the thousands advancing year after year to maturity who have never enjoyed the opportunity of instruction in the great principles of truth and honesty. From this uncultivated mass how many offenders may not be furnished?

With our present knowledge, when we look back, it does appear strange that society should have been so long occupied in punishing men, instead of searching after the causes of criminal actions. It does appear strange that we should now be compelled to reason on this subject, when the facts which furnish us with our arguments have been accumulating for the last fifty years. It does appear strange that the judge and the jury should investigate all the circumstances occurring during a long course of criminal conduct, unanimously

express their abhorrence of the particular crime for which the prisoner is arraigned, by returning a verdict which necessarily consigns him to the gibbet, and yet never ask themselves the question, why does this man differ from us? Why did this man, under the circumstances, commit a crime, to which, under similar circumstances, we should not have been prompted? The jury, like so many automata, and the judge representing the motive-power to put them into action, think their duty is performed when the evidence has been heard and the sentence has been passed. The poor wretch is condemned. He is visited by philanthropic but ignorant individuals who exhort him to repent, but still make no investigation into the causes constituting the difference between the prisoner and themselves. He is executed; and thousands look on, yelling and hooting, but never think of the before-mentioned questions. In this manner we have proceeded till the present hour, and, if Cerebral Physiologists do not exert themselves, thus we shall continue. Men are deplorably ignorant of the most common truths—they are born, nurtured, and continue to exist, enveloped in the deepest ignorance and the most selfish indifference.

Amongst Cerebral Physiologists of all shades of belief, from the rational and inductive philosopher, or the mysterious and spiritual speculator, but one opinion exists regarding the unsatisfactory state of our Criminal Code. During the last three years several distressing cases have called forth an expression of opinion, demonstrating the lamentable ignorance of our population on the cause of crime, and the absurd notions entertained by our legislators regarding the means to suppress it. On the present occasion we shall confine our observations to the consideration of the crime of murder, and the usual result of a conviction—the punishment of death. For several years the utility of capital punishment has been questioned. It is now almost entirely confined to crimes against life, and we would advocate the justice of abolishing it here also. Lately, efforts in this direction have been designated “the work of morbid humanity.” How ignorant of human nature must be the author of such an assertion! The punishment of death is one of the blots which still characterizes our *semi-civilized condition*. The erecting of a scaffold marks the little progress made in attempts to improve and reform man—proclaims that our legislators consider it much more efficacious and expeditious to crush and destroy than to attempt to remodel. We ask what moral right has a Government to destroy an individual for committing a crime, when that Government entirely

neglects the physical growth and the moral and intellectual education of the people? Are beings, because they follow the dictates of a malformed and maltrained brain, to be hunted down like tigers in an Indian jungle? These beasts are prompted by their organisms to shed blood indiscriminately and continually, and in self defence man is compelled to destroy them. But is man himself no better worth? A tooth for a tooth! Blood for blood! Are these the cries which should emanate from a civilized land? How humanized and refined must be that civilization when we neglect the brain-culture of our population, and punish individuals for actions the necessary result of that neglect! How well understood man's nature, when the only course pursued is punishment in minor offences, and destruction in those of a graver character! A watch or a steam-engine might be destroyed upon the same principle for any irregularity in their movements. But such a course would be considered irrational. The watchmaker and the engineer, after great practical experience, overcome all their difficulties and perfect their workmanship. They understand the laws governing the several movements and their several combinations. Man, capable of being moulded and perfected with equal certainty if his nature were studied, is neglected---is punished for committing an action to the performance of which he was prompted by his nature; and which nature, although his rulers think it might be expedient to destroy, they have considered it unworthy to improve.

We dislike half measures. We take not our ground on the inexpediency of retaining the punishment of death in our penal code, but we proclaim the immorality and injustice of such a proceeding. It is immoral, because it is our duty to endeavour to reform and improve our brother, and not to destroy him. It is unjust, because we can prevent him from committing crimes by adopting other measures, and because we have no right to destroy a being who is acting according to organic laws, in other words, whose actions are *necessary*. On what ground is it continued? It is not beneficial to the criminal, for he is destroyed. Neither is it beneficial to those who have not committed crimes. The latter may be divided into two classes: one, composed of beings who are "a law unto themselves," and who, under the ordinary temptations attending their career, never commit what may be called a criminal action; the other, composed of beings who, from an ill-balanced brain and the addition too frequently of most unfavorable external circumstances, are disposed to recognize no law, but to have recourse to force and cunning upon all oc-

casions and adopt proceedings suggested to them by their organism, and for which society, ignorant of the natural laws, condemns to various kinds of punishment, and frequently to the scaffold. What good is effected by such a course? An execution excites no feeling of terror amongst those predisposed to commit a crime similar to that for which the unfortunate being is suffering. The security of the social state is *not* increased. Man is not to be reclaimed by exciting his fears;—the hypocrite may become more hypocritical, and the coward and deceiver more slavish and wily, but surely such a consummation is not to be desired; this certainly is not the aim of judicious legislation. Destroy the sinner, and you destroy the tendency to sin in his neighbour! Torture and kill an individual in the presence of assembled thousands, and affectionately tell them to behold his agonies, and to reap moral instruction! Can greater ignorance be manifested? Yet this is the course pursued in civilized Britain. Does the specimen of legalized destructiveness, exhibited by an execution, excite the moral organs in those witnessing it? Quite the reverse; it is a direct stimulant to the animal organs. How absurd then the notion of elevating and improving man by presenting to his notice the destruction of the most unfortunate, pitiable, and degraded specimens of his species. Ferocity and barbarian ruthlessness still characterize our criminal law. Ignorance and indifference are still personified on the judicial bench, for there physiological science is not studied, and its moral promptings are uncared for.

Individuals whose cerebral organism is analogous to that of the executed criminal are affected in no other way than this,—they feel an inveterate hatred against those whose evidence at the trial secured the condemnation, and against those who are now engaged in carrying out the mechanical process of destroying the pitiable object,—they give forth their curses, loud, deep and lasting: and yet these are the very individuals to whom this last act of the judicial murder is to act as an example and a warning! So far from supposing that an execution exercises a beneficial influence, we think the exhibition a most demoralizing and brutalizing agent. The London police could enumerate a few of the disgusting scenes which take place in the front of Newgate,—not confined, be it remembered, to the low, vulgar, and unrefined, but indulged in by those who pride themselves on their birth, station, and power. Seats at windows and on roofs are hired for the occasion,—thousands assemble at day-light to secure “a good sight,”—the juvenile and the aged pickpocket are

busied at their avocations,—the ribald jests and the low and vulgar slang of the uneducated are heard throughout the crowd, and even the reporters for the press ask for the last word, gaze to catch the last look, and lament their ill-luck if deprived of the opportunity to ascertain whether the poor wretch struggled much.\* Others, who would be unable to witness the execution, obtain a private interview—visit the condemned cell—listen to the condemned sermon—and to render the sight more interesting and attractive, the prisoner upon a late occasion was dressed in his own apparel! Need we enumerate other instances of this depraved appetite? At Kirkdale, in the month of May last, there were two executions. A local paper thus describes the scene:—"The roads to and from the place of execution were densely crowded, and from the number of persons in vehicles of every description, it resembled a visit to the race course on some attractive occasion. The number present we have heard variously estimated at from 20 to 30,000." Some years ago our morbid curiosity prompted us to witness the execution of a young soldier for the murder of his superior officer. There were some extenuating circumstances, but into these it is not necessary to enter, we merely wish to direct attention to the proceedings at the moment. When the poor creature appeared upon the scaffold, the immense crowd, which had exhibited signs of considerable irritation, was instantly stilled,—the silence lasted during the whole of the sad preparations, and even when the drop fell nothing was heard but the suppressed shudder; and which, emanating from the assembled thousands, was very distinctly and impressively audible. The removal of the body was the signal for the concluding scene. The moment the hangman made his appearance he was assailed with the most terrific yells; hundreds of stones were thrown at him, and he was obliged to retreat as expeditiously as possible, protected by the officers, but assaulted with every missile which an enraged and disgusted mob could obtain. What then was gained by this procedure? In the cant of the day, "offended justice was satisfied, and an example was afforded to evil doers and those who *allow*! their passions to gain an ascendancy!" Our belief is that the executioner would have been seriously injured and perhaps murdered, if he had not been protected by the judicial officers. Here then were passions running


\* "Owing to the pressure of a number of persons on the wooden bridge leading to the scaffold, we were unable to ascertain whether they struggled much, but we were subsequently informed that the struggles of the female were soon over, while those of the male were much more severe."—*Liverpool Chronicle*. What important and instructive information!

riot at the foot of the scaffold, and on the spot where but one hour had elapsed since a fellow-creature had been sacrificed for the self-same crime, only differing in degree. Here not one or two, but hundreds, contended for the opportunity to inflict an injury and to *allow* their passions to gain an ascendancy. And yet we are told that it is necessary to continue the punishment of death for the sake of example,—that it is a warning and a terror to all men, and that without it society could not be efficiently protected!

It may be asked, if this punishment is abolished, what do you propose to substitute? On what principles do you intend to govern men and to punish offenders? Individuals who have committed actions which are opposed to the safety and stability of the social compact, should be confined; not for the purpose of punishment, but solely with the object of reformation. A Government framing laws for the regulation and control of a people should have the power to seclude those individuals who break these laws; and, during the seclusion, those measures should be adopted most calculated to enable the offender to recover and retain his lost station in society. Those who have committed crimes against life, or those whose actions and cerebral conformation prove them to be incapable of free intercourse with their neighbours without the committal of crime, should be confined for life, and be considered moral patients, more fitted for the wards of a moral infirmary, than for the treadmill, the solitary cell, or the scaffold; they should be considered as beings the victims of an organism over the formation of which they had no control, and with the animal promptings of which they had not sufficient power to contend. If it is urged that there are beings incapable of being influenced in any other way than by the constant dread of punishment, we deny the right to make such a statement. When, where, or by what party has the attempt been made? Where is the instructor of youth who understands the nature of the being he is training? Where is the gaoler or governor of a reformatory who recognizes the causes which produce criminal actions, or the means to be used to remove the tendency? Where is the legislator who does not believe that man is a compound being—spirit and matter—and that the former is the one thing needful, *the cause of all his actions*, and yet capable of being controlled by him for the purpose of *modifying his actions*? Every writer on the subject is governed by the dogmas he may have imbibed in his youth; he commences the investigation by believing and asserting that man by nature is desperately wicked,—that by his own strength he can do no good

thing,—and yet supports a system of punishment for crimes which he had just declared of necessity flow out of his corrupt nature. Such is and ever will be the course pursued by the teachers of mankind till they have correct principles to guide them,—till they recognize those great fundamental, natural laws, appertaining to man equally with all other animals.

We do not think we can illustrate our views more forcibly than by directing attention to the accompanying lithographs, presenting a side and front view of *Greenacre*, and, for contrast, a side view of *Oberlin*, the Swiss pastor, who found the people of the five villages of his parish, idle, poor, filthy, ignorant, and licentious, and led them by unremitting labor to industry, competency, cleanliness, knowledge, virtue, and happiness, with a front view of the *President Jeannin*, who was a model of intellect, greatness of mind, benevolence, justice, and every other virtue, so that his master, *Henri Quatre*, whose minister he was for seven and twenty years, always called him "*the good man*."\*



A man with a superior cerebral formation cannot understand the brutal craving which would prompt another to take away the life of his neighbour for a few pounds. Nevertheless *Greenacre* did this. What is temptation to one man is not to another. This man's cerebral formation was so bad, differed so much from even the worst of his countrymen, that we do not know a head more calculated to convince the sincere seeker after facts, or more sadly proclaiming the ignorance which still permits our sanguinary laws to be enforced. What subject can be more interesting, more productive of morality, than an enquiry into the causes producing such a malformation? One glance at the outline of this head is sufficient to convince us that the superior faculties, the peculiar characteristics of humanity,—those which elevate the man above the mere brute, are lamentably deficient. The brain was the brain of a brute, with but the mere shadow of humanity added to it. Ought such a being to be considered amenable to those laws which take away life? Ought he to be amenable to any laws, except that most important one which should reign paramount in every community, giving the power to seclude such organisms, to remove such beings from temptation, and thus prevent the possibility of crime being committed? But then the liberty of the subject!—The adoption of all means to promote the general good and safety is the only means to ensure true liberty. To allow such a

\* See Dr. Spurzheim's *Phrenology in connexion with the study of Physiology*. 1826.



being to range uncontrolled—to place himself in any situation most congenial to his low and depraved appetites—to continue a career of the grossest sensuality and to seek his victims from amongst the ignorant and unsuspecting,—if to allow such a being to do this be consistent with the liberty of the subject, then we say away with such a dangerous and treacherous liberty. What reason—what benevolence—what justice—what morality can there be in such a course? Can any man believe otherwise than that Greenacre was the victim of his organism? It would be as easy and profitable to discourse with a blind man on the decomposition of a ray of light by the aid of the prism, as to speak of moral excellence and the pleasures arising from the gratification of the higher faculties to a being with such an organism.

The following case is by no means an uncommon one. A boy born of parents immersed in the most squalid misery, received no education, but was allowed to associate with idle and dissolute companions during the whole period of childhood. His brain was very far from even an approach to the normal standard. His organism and the unfavourable external circumstances surrounding him led the poor creature to commit a series of petty thefts. He became bolder and more reckless as he advanced in age, and ultimately committed a burglary for which he was transported for life. During the period of his imprisonment he associated with the most vicious and depraved characters. The same occurred when he was removed to the hulks and during his voyage to New South Wales. A short time after his arrival in the penal settlement, he committed some fault for which he expected to receive punishment. To avoid this he attempted to escape, but after a short period he was captured and banished to Norfolk Island. From this place he attempted to escape, was recaptured, and received several hundred lashes. Goaded by ill-usage and the cruelties inflicted on him, in a fit of passion he killed his guard, and for this he was executed. Here then is another instance of a being the victim of his organism and the barbarous neglect of his rulers. The coronal and anterior regions of his brain were neither developed nor trained sufficiently to regulate his conduct, and he followed the dictates of the animal region. In fact, he was comparatively a moral idiot, and, as Gall remarked, such a being is placed "*in a worse position for self-government than a well-organized brute.*" In his youth his parents could not protect him, and therefore he should have been protected by the Government. After his first offence, with such an organism, he should have been secluded for several years, carefully edu-

cated, and every attempt made to remedy, as far as the organic laws would permit, the malformation of the coronal and anterior regions of the brain. If, after every care and every exertion, it was found utterly impossible to permit him to resume his intercourse with society, he should have been secluded for life; and not through the ignorance of his rulers allowed to become the sport of circumstances against which he could not contend, and the victim of an organism over the original formation of which he exercised no influence. This is the only proper course, but how different from that universally pursued! However, we feel convinced that more enlightened and benevolent views will gain an ascendancy; and we would wish to stimulate cerebral physiologists to promulgate with increasing energy their doctrines, and thus force upon the legislature, through the medium of public opinion, the adoption of a more rational and humane system of judicature. "Let not England forget her precedence of teaching nations how to live." Let the British nation present to the world the example in this great cause. Let the people which rose as one man, and, in opposition to the interested and selfish, declared that slavery in their dominion should cease at once and for ever,—let them now with the same power and with the same philanthropic impulse declare that the rights of those who are the *slaves of their organism* shall be protected,—that those beings who are now dragging out a miserable existence scorned, buffeted, and detested, shall be henceforth treated with kindness and justice,—that they shall be considered as children requiring education in their own country, and not transported to distant climes and to distant and uninterested taskmasters,—that the look of scorn and detestation shall be exchanged for the look of pity and commiseration, and one effort made to treat the criminal on some other principle than that of punishment and annihilation.

Into the consideration of this subject we shall frequently enter: we shall continue to reiterate our opinions till the cause for our labour is removed; and we call upon cerebral physiologists, we entreat them, to assist us in our endeavours to remove this stain from our country, and with the aid of their science to put forth a helping hand to those who are prevented from helping themselves.

L. E. G. E.

## II. *On the Pathology of Insanity.* By Dr. DAVEY, of the Hanwell Lunatic Asylum.

From time to time the student of pathology has been tortured with the most contradictory opinions respecting the real nature of insanity, as revealed by structural alterations of the brain and its membranes. Whilst one authority has declared that the causes of diseased cerebration must be sought in certain abnormal conditions of the membranes of the brain,\* others have asserted that the cerebral mass alone is the seat of the disease,† and Jacobi gives it as his conviction that madness is invariably associated with and dependent on chronic visceral inflammation. The complications of insanity with paralysis, &c., have been treated of in the same contradictory manner. Thus, Calmeil on the one side asserts that the paralysis of the insane is the effect of an inflammation of the cineritious substance of the brain; and Foville on the other side as positively declares that morbid changes in the *cortical* substance are directly connected with intellectual derangement, and in the *white substance* with disorders in the motive powers.

There can be no doubt that these contradictory statements are dependent on the circumstance that such pathological changes as those above enumerated were considered rather in the light of causes than effects or accidental complications: and if the question is viewed in this light, it is evident that the opinions of an individual pathologist will be the result of the more permanent organic changes he may meet with in his researches. That the various diseased appearances of the brain and membranes met with in the examination of those who have died insane are, as a general rule, the mere effects of the disease, and not its first cause, I trust to make sufficiently obvious as I proceed; at the same time admitting that the exceptions are frequent.

In pursuing an investigation into the pathology of insanity, it is indispensable that we do not limit our attention to the brain and its membranes. I have met with many cases in which insanity has been the consequence only of a disease of the cranial bones. In one case, the petrous portion of the temporal bone on the right side was in a state of caries; and, as might be expected, the membranes and even the brain itself in contiguity with it presented very evident marks of increased vascularity. There was some purulent effusion in the same situation. In another, the cause of the diseased cerebration was a carious state of the body of the

\* M. Bayle.

† M. Calmeil and M. Ecorget.

sphenoid bone, which had been completely destroyed. In a third case, the middle fossa of the base of the cranium was occupied by an irregular and diffused ossific deposit. I have seen the Crista Galli of the ethmoid bone so prolonged as to force its way a considerable distance into the anterior part of the cerebral hemisphere. In three different instances, portions of the internal table of the calvarium were entirely removed by ulcerative absorption, and the cavities thus formed were filled by a semi-fluid substance, evidently secreted by the dura mater. In some cases, the skull itself is diseased, being very much thickened, and as it were hypertrophied. This abnormal condition of the bony parietes may be either partial, or it may involve the whole cranium; in such instances, the grooves for the transmission of the vessels were unusually deep, and the internal portion of the inner table, in contact with the dura mater, presented an unusually rough appearance, as if more or less worm eaten. The convolutions appeared shrunken, and the dura mater loose and uneven.

In cases of the kind above narrated, where the bones of the head are found altered from their normal condition, there can be very little doubt of the real nature of the disease and of its cause. A correct knowledge of the history of the patient will generally afford, under all circumstances, very fair criteria to discriminate the *cause* from the *effect*. If symptoms of insanity occur in the course of acute febrile diseases, or rheumatism; or succeed to a blow on the head; or constitute the ordinary accompaniment of spontaneous inflammation of the brain or membranes, we have reason to infer the diseased cerebration to be exclusively the immediate effect of a primary abnormal and inflammatory condition of the brain or its membranes. Whereas if the cause of insanity be what is called moral, if it be produced by fright, grief, or anger, I am disposed to regard the ordinary disorganizations, if any, both of the brain and membranes, either as the effects of a pre-existing cause, or perhaps an accidental complication. The same reasoning applies to those cases of insanity which are symptomatic of disease or derangement of distant organs.

Such being the view taken of the question, we are no longer at a loss to appreciate the many sources of error, so plainly manifest in the dicta of those whose names have been already mentioned.

It must not be supposed from the preceding observations that I infer that deranged cerebration, to speak generally, can exist without an alteration of the brain, or "unhealthy

action of a portion of matter." I believe with Dr. Engledue, "that the cause of insanity is not to be sought for in the *general* appearances presented by the *brain* and its membranes; but, the healthy ultimate structure of each individual portion being ascertained, the cause of the peculiar form of insanity must be sought in the aberration from the normal standard of a particular portion or portions *of brain*."

No one can doubt that every single thought and feeling is associated with certain physical and molecular changes in some part or parts of the brain; and, if so, every case of insanity, however slight and temporary, must consist of an abnormal action of a portion of the ultimate structure, and this, continuing to increase in intensity and extent, so affects the vascular condition of the brain and its membranes that to it at length we become indebted for the more palpable and demonstrable pathological conditions already spoken of. The varieties and innumerable modifications of altered structure, as regards locality, &c. &c., are of course no less dissimilar than the several indications of insanity or abnormal cerebration: and therefore we are enabled to account, as before mentioned, not only for the contradictory opinions already specified, but also for the association of similar pathological appearances, whether of the brain or membranes, with very opposite manifestations of the disease.

In the examination of the heads of the insane, by far the majority of cases, whatever form of disease may have existed, whether mania, melancholia or dementia, &c., and complicated or not with epilepsy or paralysis, present very evident changes of the membranes, and particularly of the arachnoid, which is spotted more or less with opacities, and occasionally even presents an appearance like an entire sheet of tendon. In such instances it is unusually thick: I once saw it of a thickness equal to that of chamois leather. There is generally more or less serous effusion beneath the arachnoid, which is sometimes thick and slightly turbid, like gum water. The existence of many ounces of serous fluid between the dura mater and arachnoid, or, more properly speaking, in the sac of the last-named membrane, is not unfrequently met with. In such cases, the surface of the convolutions is shrunken, and the ventricles distended. In very rare instances, the whole of the membranes will be firmly and inseparably united into one sheet; in others, the adhesion is confined to a part only of the surface of the brain; and I know of two instances where this same morbid appearance was restricted to the organs of *veneration*,—in these there was diseased cerebration.

Occasionally the pia mater is found adherent to the surface of the convolutions. This morbid appearance is usually regarded as one of the results of inflammation, and the existence of the paralysis of the insane is ascribed by Calmeil to it, or to a ramollissement of the grey or cortical substance in contact with the pia mater. That both these appearances are the effects of inflammatory action there can be little doubt: but, inasmuch as the paralysis of the insane is not necessarily an accompaniment of either of such physical conditions, and since, moreover, they are sometimes met with in connexion with pure mania, melancholia, &c., I must indeed be excused for differing in opinion from even so great an authority as Calmeil.

So far as colour and consistence are concerned, the brain of course presents every possible variety. It is sometimes hard, at other times very soft; and its consistence will be found different in various places: thus the commissures may be excessively soft, whilst the white substance *generally* may be firm, and *vice versa*. The cortical or grey substance is sometimes softer, at other times harder, than the medullary or white substance. Whilst on the one hand a hardness of the medullary part of the brain, consisting in a morbid adhesion of the cerebral fibres to each other, has been regarded by Foville as the cause of paralysis; on the other, Dr. Prichard believes that a softness of the cortical substance belongs to cases of the last degree of *dementia*, with general paralysis and marasmus, and that then "*its colour is more brown than usual.*" Mr. Solly, however, declares that *dementia* and *melancholia* are invariably attended by a light colour of the cortical substance, and that in *mania* it is of a *dark plum colour*. It certainly does appear strange that both Foville and Mr. Solly should have neglected to qualify their assertions. That the paralysis of the insane is sometimes seen in connexion with palpable and demonstrable hardness of the medullary substance of the brain is most certain (I met with a well marked case of the kind some ten days since); yet are exceptions neither few nor far between. A morbid softness of the motor tract would of course give rise to the same symptoms, and so I have found it. Analogous objections are applicable to the assertion of Dr. Prichard. I have notes by Dr. Conolly of the post mortem examination of M. A., a patient of the Hanwell Asylum, who died nearly two years since, during a paroxysm of recurrent mania, in whom the "*cineritious substance*" was *generally very pale*." I have met with others. So far as the colour of this substance is concerned, I most frequently find it darker coloured in *melancholia* and *dementia* than in cases of insanity at-

tended with excitement; and this is in strict accordance with the opinion of Dr. Prichard. Symptoms of acute mania which Mr. Solly, as above explained, connects with a dark or plum colour of the grey substance, Foville, it seems, associates with "a most intense redness, approaching to that of erysipelas," of the same tissue. In one well marked case of melancholia and dementia, I found the cineritious or grey substance apparently absorbed in many places, leaving only a mere streak of neurine on the surface of the white substance of the brain. Where this change had not taken place it presented a very dark colour—that of very deep mahogany.

That the spontaneous occurrence of any one of the several *morbid* phenomena above mentioned would prove a sufficient cause of insanity is most true; and that such is sometimes the case there can be no doubt. What we would contend for is, that, in the majority of instances where the cause of the disease is not a physical injury, the diseased appearances here considered are the effects only of a pre-existing cause, which is indicated by deranged cerebation, and consists in an aberration from the normal standard of the *ultimate structure* of some portion or portions of the cerebral mass. This being the case, we readily understand why it is so constantly asserted that, in the examination of the brains of the insane, no morbid appearances were detected; and I have certainly met with a few cases, where, with our *PRESENT* means of investigation, it has been impossible to specify any change from the normal condition. About six weeks since I made a very particular examination of the brain of a female patient, who had been insane for a period of *eighteen years*; and in whom I could not detect the slightest abnormal appearance.

I am disposed to regard *insanity* as of two kinds—the one dependent on nervous irritation of the brain, and the other on inflammation. The very common indications of the existence of past or present inflammatory action of the brain or membranes, I consider a proof of not only the occasional association of diseased cerebation with inflammation, as its immediate cause; but also of the frequent occurrence of such in the progress of insanity,—that is, of that form of the disease consequent on "nervous irritation."

The patients in Hanwell are very liable to attacks of cerebral and meningeal inflammation, and which not unfrequently prove the immediate cause of death. In such cases the general symptoms which indicate the existence of inflammatory disease, assume the same asthenic character, which belongs to peripneumonia, enteritis, erysipelas, &c. &c., when occurring in nervous and irritable subjects. Upon the same

principle that such persons are more liable to the more ordinary derangements of the general health, of which chronic inflammatory diseases form a great part; so are the insane predisposed to the occurrence of cerebral and meningeal inflammation, and hence the ordinary appearances observed after death. The origin and progress of many cases of insanity are sufficient to prove this position. Suppose, for the sake of illustration, that an individual of delicate fibre is suddenly frightened by some cause or other, and, instead of her recovering from the consequences of alarm, they continue with aggravated severity. The faintest sound which reaches her ear is construed into a renewal of the first cause of her deep affliction; the gentlest wind which may happen to blow seems to threaten her yet more sorely. Every surrounding object at length appears tinctured with the cause of her misery; every effort of herself and friends to shake off the horrid incubus is vain. Time rolls on only to shew how much she is the instrument of her involuntary feelings. At length her judgment is betrayed into acquiescence. She no longer merely feels her sufferings, but she seeks a cause for them, which shall not only excuse them to herself, but be in strict harmony with her predominant feelings, and thus, in passing from bad to worse, she at length realizes the precise condition of one labouring under acute mania.

The deranged cerebration is in such a case necessarily the effect of an irritation of the ultimate fibrous structure of the brain, and which must be regarded as the consequence of the application, through the medium of the external senses, of a stimulus so intense as to prove incompatible with the healthy physical capacities of the organ. That a similar abnormal effect results from the application of a stimulus very much less concentrated, so to speak, if it be permanent, is quite certain. If we imagine an individual labouring under intense avarice, grief, or pride, it would follow that the increasing physical action of the same portion or portions of cerebral substance would tend to the development of such a state of susceptibility and irritation of the parts concerned that at length the volition would become suspended; or, in other words, the morbid action would acquire so great a supremacy as to subjugate every other feeling and propensity, and which of course must be, as above asserted, incompatible with the healthy physical capacities of the brain. Under such circumstances, the cerebrum may be compared to any ordinary muscle which from long use has acquired the *habit* of executing a certain movement *involuntarily*, although perhaps it may be painful or disagreeable. If such an abnor-



mal state of the cerebral mass remains unrelieved, nothing is more likely than the occurrence of inflammation of the brain and its membranes more or less insidious, and which progressing would necessarily induce those PALPABLE disorganizations of structure, effusions, &c., so generally observed. Such, I repeat are *generally* the effects of diseased cerebration, and not its first cause.

In this light, then, it is seen that I consider insanity to be essentially a nervous disease, and the consequence of an *irritation* of the ultimate structure of the brain, consisting in a neuralgia of the sensory fibres. Insanity, like other nervous diseases, when not dependent on local inflammatory action, which is not unfrequently the case, is invariably aggravated by general bleeding. The exceptions to this rule are in the cases consequent on meningeal or cerebral inflammation, whether or not dependent on local injury. What very materially confirms this position, is the fact that the most violent forms of furious mania most commonly occur in persons of weak and delicate fibre and great susceptibility. I frequently witness the most urgent symptoms of acute insanity in combination with a small and feeble and quick pulse, cold skin, and a retracted and anxious countenance, &c. Neuralgic and nervous diseases generally are for the most part associated with similar constitutional symptoms. And, moreover, the most appropriate and successful treatment, in both instances, consists in the administration of sedatives, with a generous diet; and the employment of those various means, calculated to improve the general health. Many cases of violent mania are cured in Hanwell by the administration of wine and steel. I mention this of course only in support of the pathological views.

It may be added that the morbid appearances noticed in those who have died of insanity, *for the most part*, hold the same relation to each other that those common to asthma, hooping cough, and angina pectoris do to these several diseases respectively. I may ALMOST say of abnormal cerebration what Laennec and others have said of asthma, viz.: *that no lesions sufficient to account for the phenomena of UNCOMPLICATED asthma have been hitherto detected.* That such however exist, cannot be doubted. The microscope is our only hope, aided of course by a correct acquaintance with the normal physical condition of the ultimate structures concerned. The analogy between the above-mentioned diseases does not end here, for not only are very similar remedial means applicable to them all, both in their complicated and uncomplicated states, but in each one the pathologist not un-

frequently verifies the following words of an eminent living writer,—“changes may take place in the nervous system not only sufficient to cause the most acute disease, but even to subvert life, without being *so gross* as to be demonstrable to the senses.” If, however, these same “*changes*” are not sufficiently intense to destroy the life of the individual, the chances are they become eventually succeeded by others of a very palpable and demonstrable nature, which are not only sufficient in themselves to very seriously impair the healthy function of the part or parts concerned, but, existing as they may be presumed to do in common with *their first* cause, necessarily aggravate all the symptoms of disease. Among the insane this precise state of things progressively robs the whole nervous system of its power, and as a consequence every vital function becomes more and more impeded and enfeebled and the suffering party is left only to vegetate and die.

The celebrated Pinel, says Dr. Millingen, clearly declares that, in the examination of the brains of the insane, he never met with any other appearances within the cavity of the skull than are observable in opening the bodies of persons who have died of apoplexy, epilepsy, nervous fevers, and convulsions. Haslam, whose experience in this matter was also very great, asserts that nothing decisive can be obtained in reference to insanity from any variations of appearance that have hitherto been detected in the brain. The opinions of Pinel and Haslam are confirmed by Esquirol in these words. He says, “The inspection of bodies of lunatics offers numerous varieties as to situation, number, and kind of morbid appearances. The lesions of the encephalon are neither in relation to the disorder of the mind, nor to the maladies complicated with it. Some lunatics, whose mental and bodily disease had given suspicion of extensive organic lesions, have presented but slight changes of structure in the brain, while others whose symptoms had been less severe have been the subjects of great and numerous alterations. But what disconcerts all our theories is that not unfrequently, even in the instance of patients who have passed through all the stages of insanity, and have lived many years under derangement, no organic changes whatever have been traced, either in the brain or its containing membranes.” He wisely adds, “What shall we then think of the rash pretensions of those who assume that they can fix upon the diseased portion of the brain, judging merely from the character of the disease?” The attempt to prove the invariable connexion of any particular alteration of structure, of either the cortical or medullary substance of the brain, with individual forms of diseased

cerebration and its complications, is no less absurd than the idea of associating impaired muscular movements such as obtain in chorea, or ordinary paralysis, with a disorganization of the muscular fibres exclusively. For the integrity of not only the several muscles is indispensable to a state of health, but also that of the nerves distributed to them. The latter are of course but parts of one whole, and the normal condition of both is required for their combined function. And precisely the same may be said of the various parts and structures of the brain; of the cortical and medullary substance; of the motory and sensory fibres; or, as Foville has designated them, the efferent and afferent fibres, &c. We must not either forget the investing membranes: their integrity is no less essential to sanity, than is that of the pericardium to the healthy action of the heart. I wonder this mutual dependence never occurred to Calmeil, Bayle, Solly, and others; and cannot help thinking it almost impossible for any medical man well acquainted with the nature and peculiarities of the various forms of abnormal cerebration to entertain adverse opinions to those contained in this paper; but, so it is. They should well remember that attacks of insanity, even recent ones, are occasionally not only as sudden in their occurrence as those of neuralgia, hysteria, &c. but are also no less temporary, and equally severe, comparatively speaking; and, like the last-named diseases, may be either idiopathic or symptomatic; and, moreover, that it is among the effects of a severe hæmorrhage, or loss of blood, and is then to be cured only by the removal of its cause. How could all this happen if it depended purely on an *inflammation* of any part of the brain or its investing membranes?

It should be here observed that insanity is not indispensably connected even with an abnormal condition of the ultimate structure of the cerebrum. For an unbalanced conformation of the cranium necessarily presupposes a similar physical condition of the brain, and hence the cerebration must be more or less impaired. All the organs of the body are sometimes seen to be congenitally affected: for example, imperfect vision from physical deficiency of the corneæ is very frequent. And lameness is as frequently the consequence of a congenital deformity of the skeleton as of disease subsequent to birth.

In our investigations into the pathology of insanity, we must recollect that we have to do with matter and matter only: and in proportion as we unravel its mysteries, and so develop new beauties and designs, shall we gain additional evidences of the greatness and goodness of that creative power to which we all owe existence and enjoyment.

- III. *Directions for obtaining from a Cast or Skull a set of Measurements of its more important outlines, of such a nature as to enable any one, though ignorant of drawing, mechanically to delineate such outlines on paper.* By T. S. PRIDEAUX, Esq., Southampton.

The only instruments requisite for the operation, beyond such indispensable articles as a pencil and ruler, are a pair of compasses, a pair of callipers, and a right angle, one side about 4 inches long, and the other about 6, graduated into inches and tenths. This latter is employed with a pair of callipers as a substitute for a craniometer, on the principle that, the base and hypotenuse of a right-angled triangle being given, it is easy to find the perpendicular, and is used thus:—suppose it is required to find the distance from the occipital spine to the centre of the head;—the distance of the meatus from the centre of the head (half the distance from meatus to meatus) must be regarded as the base of a right-angled triangle, of which the distance from the meatus to the occipital spine forms the hypotenuse, and the distance from the centre of the head to the occipital spine the perpendicular. Having then found by the callipers the distance from the meatus to the centre of the head, which we will suppose to be  $2\frac{1}{2}$  inches, and the distance from the meatus to the occipital spine, which we will suppose  $4\frac{1}{2}$  inches, take a pair of compasses with the points  $4\frac{1}{2}$  inches apart, place one leg on the base line at  $2\frac{1}{2}$  inches from the perpendicular, and bring the other against this line, and it will be found to indicate  $3\frac{1}{10}$  inches, the distance from the occipital spine to the centre of the head, and the measure required.

Although it is quite practicable to take all the necessary measurements direct from a cast or skull, I believe it will generally be found a readier mode of obtaining them, first to delineate the required outlines on paper, and then to obtain the measurements from these sketches; this therefore is the method I shall first describe, premising that I procure the desired outlines in the following manner.

Mark the outlines intended to be taken on the cast or skull with a pencil. Next take a stick of a composition of equal parts resin and bees' wax of about the thickness of a quill, soften it in warm water, and lay it over the outline to be taken, gently pressing it down so as moderately to flatten

the inner surface: in a few minutes it will be found hard enough to be removed, or it may be made so instantly by the application of a little cold water. When removed, it should be laid on a sheet of paper, its outer edge fastened at two or three points, by dropping a little sealing wax on it to prevent the possibility of its shifting, and the outline of its inner surface carefully delineated with a pen or pencil, observing that no error arises from varying the inclination of the instrument used for this purpose.

To make the composition of wax and resin, equal parts of these two substances should be melted together over a slow fire, stirred till nearly cold, and then poured out on a slab and rolled into sticks of the required dimensions. Mr. Hawkins, whose laudable zeal for every thing relating to the practical part of Cerebral Physiology is so well known, has I am aware recommended small rods of soft tin for taking outlines of the head; but, after having tried both these and the composition, I decidedly give the preference to the latter. Very correct outlines of the head on any required scale may be readily taken by a machine on the principle of the common pentagraph; but my great object on the present occasion is to describe a means within the reach of all, and always at hand.

The desired outlines being obtained on paper, the next step in the process is to mark out on each a central point from which the measurements are to be taken. For the profile the meatus will be found the most eligible point for this purpose; for vertical sections from side to side at or *behind* the ears, the occipital spine,—*before* the ears, the foot of individuality; for horizontal sections, any central point in the mesial line. To find the point for the meatus in a profile, take the bust or skull and screw a small bit of wire into the centre of each orifice, leaving it of such a length as just to be level with the most prominent part of the sides of the cavity; the wires will represent the axis of the meatus, and their object is to give a definite *point* for the application of a pair of compasses; half the distance between their extremities will give the distance from these points to the centre of the head, which being known, the distance from any point in the mesial line may be found by the graduated right-angle as before described. To determine then the place of the meatus on the diagram, ascertain the distance from two points in the mesial line of the bust or skull (say occipital spine and foot of Individuality) from the centre, and it is evident that the point where these two radii meet will be the seat of the meatus. This being found, take a pair of com-

passes set at half an inch, and, commencing at the occipital spine, divide the whole of the outline into half-inches by slight indentations, number these points, and set down the distance of each from the meatus, together with the character of the curve of the head onward to the next point *when* this curve varies from the *usual* form—slightly convex.

From these measurements and descriptions the outline of the head may readily be produced with *great accuracy*, and on *any scale*. Two pair of compasses should be employed for this purpose; one (the smaller) kept set at the distance it is proposed the points for measurement shall be apart, for making these; and the other for making the various distances of the points from the centre. To obtain an outline, draw a horizontal line of the length from the meatus to the occipital spine; one end of this line will represent the former of these points, and the other the latter. Next take the adjusted pair of compasses, and, placing one foot at the point representing the occipital spine, scratch with the other a small segment of a circle; then set the larger pair of compasses to the length of the second measurement, place one leg at the meatus, and the point where the other intersects the curve made with the first pair will be the second point of the outline; proceed in the same way till all the points are obtained, and then connect them by a line slightly convex (except those for which any other curve is prescribed, when this must of course be followed), and the outline will be complete.

Occasionally to mark an abrupt transition in the curve of the head, an extra measurement may be given; generally, however, measurements at half-inch distances will secure extreme accuracy, indeed in a great proportion of heads half this number of measurements, with a few extra ones judiciously placed, will be found amply sufficient for all practical purposes.

In outlines of the skull and also of the head, whenever practicable, it is desirable that the following points should be indicated. In profiles, point of ossification in the parietal bone,—point where the frontal suture comes in contact with the sphenoid bone indicating the termination of the anterior lobe,—fontanel,—upper edge of the occipital bone. In outlines of transverse vertical sections *behind* the ears,—the points where the lambdoidal suture first impinges on the cerebellum or more properly the superior transverse ridge of the occipital bone, a point of great consequence in estimating the lateral projection of the middle lobes of the brain,—points of ossification in the parietal bones or plane of these points,—in the same outlines *before* the ears,—the position of the temporal

ridges, and the points of ossification in the frontal bone,—and in horizontal sections at the level of the top of the eyebrow, the breadth of the temporal ridges, and also of the occipital bone at the points where the lambdoidal suture first comes in contact with the cerebellum.

The mode of obtaining the position in the diagram of these or any other points of the surface of a cast or skull is easy and simple. To ascertain, for example, in a profile, the point of junction of the frontal, sphenoidal and parietal bones, measure with the callipers the breadth of the skull at the point, let us suppose this to be  $4\frac{5}{8}$  inches; next with the compasses find its distance from the foot of Individuality (insertion of ethmoid bone), which we will assume to be 3 inches; then taking the half of  $4\frac{5}{8}$  inches,  $2\frac{5}{16}$  inches for the base of the triangle, and 3 inches for the hypotenuse, we find by the graduated angle  $1\frac{3}{8}$  inches to be the perpendicular, the distance from the foot of Individuality to the axis of the point of junction. Find in the same way the distance of the same point from the occipital spine, and the spot where these two lines would intersect each other will be the position of the point required in the diagram.

To take the measurements direct from a cast or skull, a narrow strip of paper or tape, graduated in half-inches, must be pasted on the outline to be procured, and the distance from each half-inch to the central point taken by the aid of a craniometer or the graduated angle and a pair of compasses.

It would be very desirable for all profiles of the head, delineated for the purpose of shewing development, to be placed in the same position, since variations in inclination certainly do not facilitate the institution of comparisons, and the relative situation of the ear with regard to the roof of the orbits and occipital spine is a feature of the greatest consequence. Placing the meatus and occipital spine parallel with the horizon is, perhaps, as a universal rule, as eligible as any that can be adopted. Another point, equally worthy attention is, that the scale on which outlines are drawn should always be stated.

All details of mechanical operations are necessarily trifling and tedious, and not unfrequently the process described may be effected in much less time than is occupied in detailing it. To many persons of limited capacity for figures, the preceding instructions will, I am perfectly aware, appear at first sight intricate and uninviting; let not such, however, fall into the too common error of setting up their own capacities and predilections as a standard for their brethren, nor hastily conclude that what is perplexing to themselves must necessarily

be so to others. An unpractised hand can produce the three most important outlines of the head from a set of measurements in less than three hours, and any man who wishes to obtain the form of a head,—is without other means of procuring it,—and yet hesitates to take this trouble to possess it,—had better give up the study of Cerebral Physiology together with that of all other sciences, for a being so weak of will, and wanting in purpose, will never achieve any thing of value.

One benefit which this system of measurement offers, and no slight one, is that it furnishes every cerebral physiologist with the means of preparing *accurate* outlines on any scale for the engraver. For myself I must confess that, when I meet with drawings, concerning which we are not told the scale on which they were taken, the method employed, nor even that any means were used to ensure correctness, I regard them with an annoying sense of uncertainty. That artists require superintendence, any one may convince himself by turning to No. 65 of the *Phrenological Journal*, where he will find a horizontal outline of the head of Courvoisier, not only inexact, but singularly unlike the original, presenting in fact rather the wide anterior lobe of the philosopher, than the contracted one of the criminal. This, however, is merely one of the many instances which might be given of the incapacity with which the journal was conducted by Mr. Watson, and must not be taken as a criterion of the character of the present and previous illustrations of that work, to the general accuracy of which, as far as I have examined them, I am happy to bear testimony.

Whilst speaking of accuracy, let me take the opportunity of alluding to a subject of vital importance to Cerebral Physiologists, affecting the correctness of casts. Only those who in the prosecution of their inquiries have made themselves conversant with the practical details of cast taking, are probably aware that casts generally measure slightly more than the head from which they are taken, and that, by a little inattention on the part of the caster in suffering bits of plaster to get between the joints of the mould, this increase in size above the right standard is easily augmented to a serious extent. Supposing, then, that from a cast thus enlarged, a fresh mould be made, it is evident that the casts it will produce will deviate still more from truth, and if, instead of recurring to an original on such occasions, as ought to be done, each fresh mould is suffered to become a step further removed from it, the progeny will in process of time become gigantic. This is no imaginary case, but has



already taken place, and the fact cannot be too widely disseminated.

In laying before the public the preceding instructions for making outlines of the head, nothing is further from my intentions than to propose to supersede casts by drawings; the superior advantages of the former are many and obvious, and no one can ever become a practical cerebral physiologist deserving this title, who does not spend many a silent hour absorbed in their contemplation. My wish is that none should have a cast the less in their collection, but that they should have draughts in *addition*. To many a zealous student in an humble sphere, the cost of a large collection of casts presents an insuperable obstacle, whilst a still greater number are prevented from indulging their taste for them extensively, on account of their bulk. To all persons so situated, drawings offer a convenient substitute for casts, and, as an adjunct to the latter in the study of Cerebral Physiology, I have no hesitation in pronouncing them to be of great value and utility. The extreme portability of a portfolio or book of outlines offers many advantages; it may lie on the table of your drawing room,—form the companion of your travels,—and be turned over at leisure by your fire-side, and thus, by being always at hand to fill up an odd moment, give you that familiarity,—that intimate acquaintance, with general forms of heads, which only a *habit* of daily observation can bestow, and without which your knowledge of practical Cerebral Physiology will remain for ever but flimsy and superficial.

The plate illustrating the preceding system of measurements represents three outlines of the skull of Gollop, concerning which the following successful predication of character may perhaps be acceptable.

*Extract from the Salisbury Herald of the 13th of Jan., 1838:*

“A course of four lectures has just been delivered in the Town Hall, Blandford, on Phrenology, by Mr. Prideaux. All who have attended have been highly gratified by the able and lucid manner in which the principles of the science have been explained by this gentleman. Mr. Prideaux having offered to put the truth of the principles of Phrenology to the test, by giving the outline of the temper and disposition of any individual, whose bust or skull should be presented to him; a gentleman availed himself of this offer, and transmitted a skull to Mr. P., with a request to have the character of the individual delineated. At the conclusion of the last

lecture, a paper describing the temper and disposition of the individual, as inferred by Mr. P. from his phrenological development, was laid on the table; and, a medical gentleman present having produced a sealed letter from the owner of the skull, containing a brief account of the character of the individual who once tenanted it, they were both read to the audience, when the coincidence in all the leading features between the two was found to be truly astonishing. We regret that the length of Mr. P.'s observations precludes our inserting the whole of them, but, as we have been favoured with a sight of the original documents, the correctness of the following extracts may be relied on.

"A glance at the outline of this skull reveals to the phrenologist a fearful preponderance of the lower propensities over the moral sentiments and intellect.

"The organ of Amativeness is large, and will probably be indulged in the coarsest manner. If this individual were ever married, he must have been induced to enter into the married state from pecuniary motives, or motives of convenience; he would not be greatly attached to his wife, and she would most likely frequently experience his brutality, for his utter want of refinement, and of nobleness of character, *would render women peculiarly liable to his outrages.*

"*He possessed a great deal of low cunning.* There can be no doubt but he was a great liar, dishonest, and *very little accessible to the feelings of pity.* He would care for no one but himself, and be quite indifferent to the sufferings of others. I have very little doubt but he was a man disliked by his fellows, who passed through life without making a single friend, and whose exit from it was regarded as a fortunate riddance by those best acquainted with him.

"If in society I were to meet with an individual whose head presented a similar configuration, I should most certainly refuse to trust him either with my life or property, because I am well convinced that neither considerations of justice nor benevolence, would restrain him from taking either the one or the other, if it suited his purpose. The fear of punishment would be the only thing which would restrain this individual from the perpetration of crimes, and therefore, if placed in circumstances in which he thought himself sure of evading the arm of retributive justice, he would not hesitate to commit the most bloody.

"Phrenologists of course speak only of dispositions; they cannot speak of definite and positive actions, because these will ever be more or less under the influence of external circumstances. I cannot therefore take upon me to say that

this individual was a murderer, though I confess I shall not be surprised to learn that such is the fact.

"On one point, however, I will speak very decidedly, viz. : that if he ever committed murder, *the influence of his large cautiousness will be conspicuous in the manner in which it was effected.* Some murderers recklessly attack persons their equals in physical strength, regardless of the risk to which they expose themselves by so doing, but this man, if he ever committed the crime, would probably select his victim from amongst the weak, aged, or infirm, or if he murdered a man, his equal in physical strength, he would take especial care to attack him under circumstances which precluded his own person from being seriously endangered by any resistance which his unfortunate victim might make."

*The following is a copy of the sealed letter referred to :—*

"John Gollop, the wretched occupant of this skull, was executed at Dorchester, for the murder of a woman with whom he cohabited. He was a seafaring man, verging on 40, of middle stature and apparently cheerful disposition, and much addicted to female society.

"He evinced great cunning in the method of destroying his victim, which was by suffocation, keeping the mouth closed by the thumb under the chin, and pressing the nostrils between the fingers, by which means there were scarcely any external marks of violence perceptible.

"It was given in evidence on his trial, that he had often-times said, 'that he considered it no more harm to kill a person than an animal,' and he frequently boasted of having killed many, when abroad, in the same manner.

"Although convicted on the clearest evidence, he pertinaciously denied being the perpetrator of the crime, yet admitted that he was present, and held the victim.

"This character was given me by an individual who was personally acquainted with the convict, and may be relied upon.

"CHAS. WARNE.

"Dec. 29th, 1837."

## MEASUREMENTS AND DESCRIPTION OF THE PLATE.

Profile.			
No.	Distance.		Curve.
1	3	3.5	+x.
33 at $\frac{1}{10}$	3	4	v, x.
2	3	6	
3	3	8.5	
4	4	0.6	
5	4	2.4	-v, +x.
6	4	3.7	-v.
7	4	4.7	-v, -x.
8	4	6.4	+x.
9	4	7.4	
10	4	8	
11	4	8.4	
12	4	8.5	
13	4	8.4	
14	4	8.4	
15	4	8	
16	4	7.9	
17	4	7.9	
18	4	7.5	
19	4	7	
20	4	6.8	
21	4	6.5	
22	4	6	
23	4	5.3	
24	4	4	x, v.
25	4	2	v.
26	4	0.5	+x.
27	3	8.3	v.
34 at $\frac{1}{10}$	3	6.5	+v.
28	3	6.5	
1			+x, v.
29	2	9	x, v.
30	2	6	+x.
31	2	2.7	v, x.
32 10th	1	8.4	
35 at 1.5	1	7	

*Horizontal section at the plane  
of the points of ossification in  
the frontal and parietal bones.*

1	2	6.2	
2	2	6	v, x.

No.	Distance.		Curve.
3	2	6	x, +x.
4	2	6.5	v, x.
5	2	7.4	
6	2	9	
7	3	1	+x.
8	3	2.2	
9	3	2.5	v.
10	3	2.3	
11 at 1.5	3	2.3	
1			v, x.
12	2	8	
13	2	9.5	v, x.
14	3	1.2	
15	3	2	
16	3	2.8	
17	3	3.5	v, x.
18	3	4.3	
19	3	4.3	v, x.
20	3	4.5	
21	3	4.7	
22 at 2	3	4.7	

*Vertical section at the points  
of ossification in the parietal  
bones.*

1	4	6	
2	4	5.5	
3	4	5	
4	4	4.5	
5	4	3.7	
6	4	2.7	
7	4	1.5	x, +x.
8	3	9.8	+x, v, x.
9	3	6.3	-v.
10	3	3	-v, +x.
11	3	0.5	x, v.
12	2	7.5	v, x.
13	2	5.8	
14 at 4.3	2	4	

x, denotes convex, and v, concave; + and - are used as pre-  
fixes, to denote a greater or less than average curve; x, v denotes  
that the first half of the line is to be convex, and the latter concave;  
v, x denotes of course the reverse.





Only the curves of those lines which differ from the usual form, slightly convex, are stated; all others are understood to be of this form.

All the points of measurement are at half-inch distances, except the extra measurements and the distances of these from the previous point are appended.

The measurements are given in inches, tenths, and decimals; and the engravings are executed on the scale of half an inch to an inch.

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#### IV. *On the Ultimate Sources of Pleasure and Pain.*

From A. S. M.

It may be worthy of remark, that, although pleasurable emotions are experienced, during excitation of many portions of the brain, by persons in the magnetic trance, great uneasiness is nevertheless evinced by them on the excitation of certain other portions, and the most joyous aspect is suddenly converted into one of the utmost sadness, without any other ostensible cause (the sleepwaker being, of course, uninfluenced by external impressions) than *local* change in the point of excitement; which fact must tend to convince all who have had occasion to observe it, that some organs or nerves are the especial subjects of unhappy and unpleasant emotions; for whatever differences of opinion may exist, with reference to the recently proposed subdivision of organs, the physical actions expressive of the opposite emotions of pleasure and pain are in all cases so definite and distinctive that none who have witnessed the phenomena can, on *this* point, mistake, or to any extent misinterpret the manifestations.

Phrenologists have supposed pleasure and pain to be mere *affections* of the faculties. "Each, when indulged in its natural action (says Dr. Spurzheim), feels pleasure; when disagreeably affected, feels pain; consequently, the kinds of pain and pleasure are as numerous as the faculties." Thus misery of all kinds has been supposed to result from the wounding of the feelings—causing an undue or unpleasant excitement of their respective cerebral organs; but, if the facts above stated be generally correct, the mere *exciting* cause has probably been mistaken for the more *immediate*, and, if pain generally follows from the non-gratification of the faculties, it would seem to be rather by sympathetically exciting, than by experiencing the emotion themselves; and, now that it is suggested, it certainly does not seem probable that any organ should perform more than one definite func-

tion, which must be allowed, in supposing that those which are the natural recipients of agreeable emotions can really feel annoyance. How, for instance, can disappointed hope, despair, or wounded benevolence, *feel* sorrow? How can any organ, however outraged, feel otherwise than it is organized to feel? Its non-gratification may, and doubtless does, excite antagonist or avenging organs, which are in reality the patients of those particular sensations which we have been accustomed to refer to abnormal excitation.

Revenge, envy, grief, despondency, all are unhappy states of mind, but they are feelings of too positive a character to be results of mere negative causes, or of the non-gratification or wounding of other feelings. Besides, what known organ or organs, however injured, can feel envy, malice, or despondency, without altogether departing from their legitimate sphere of action? Many may indeed give rise to these by sympathetically exciting them,—wounded benevolence may *rouse* Destructiveness; disappointed hope, Despair; and, in like manner, Self Esteem, Love of Approbation, or Acquisitiveness, being wounded, excite their avengers, which feel the pain, anger, remorse (as the case may be), which their own nature does not admit of. But, though it should appear to be the essential nature of many organs to suffer, feel for, and avenge the wrongs sustained by others, it is not at the same time impossible that, notwithstanding their functions may be painful by nature, they may afford in their action a species of gratification; else, whence the phrases—"Indulging in grief," "giving way to despair," &c. Let any one reflect on his own consciousness, and ask if there be not a degree of pleasure in giving way to violent emotions, even of the most painful description, wholly unaccountable by the former theory. Is there not a satisfaction—a solace—in despair, which disappointed hope could never feel?

It may nevertheless be objected as an inference that as the alleged facts indicate that we contain within ourselves the elements of misery, the perfectibility of human happiness is necessarily a chimera; and, if indeed all the faculties tend to action by a necessary law, this cannot be denied. But the question is not one of consequences, rather of facts, whatever may follow from it. If the theory be founded in truth, nothing can invalidate it; if man, from his nature, be insusceptible of unmingled felicity, his ignorance of the fact will not render him the more happy; for what can ignorance of his true destiny avail, but to deceive him into the abandonment of substantial attainable happiness for shadowy ideas of unattainable perfection?



Nature is as fully fraught with the elements of evil as of good—with the germs of destruction as of conservation. The equilibrium of existence is maintained by opposite forces, which, by their mutual attractions and repulsions, generate motion; and by the same unvarying law that compels the unconscious atom in its combinations and separations, does organized matter enjoy and suffer. Good and evil, happiness and misery, all are alike the necessitated results of the collision of concordant or dissonant properties in nature.

Evil, palpable and inherent, exists without and around us; and shall we, seeing this, dare to look within and hope to find it wanting? Are the causes of human woe and weal wholly extraneous, incidental, and remediable? Does the human brain form an exception to the universal analogy of nature? Is man the only being formed of concordant atoms? Is he the only creature unswayed by opposite forces and diverse impulses? If all his faculties tend naturally to good, how is he *impelled* to distract them to evil? The depressing passions of our nature are ever forward to action on the presentation of exciting objects, and such is the constitution of our brain, that, "even in the fairest fountain of delight, there is a secret spring eternally bubbling up and scattering its bitter waters over the very flowers which surround its margin."

But even supposing that no organs are inherently bad, it is very evident that all are not inherently good. Can anger, hatred, or revenge, be beneficial in their source or tendency? Inasmuch as they exist, they are doubtless necessary, but they cannot result in any moral advantage. And wherefore should they? Nature has been unceasingly tortured in search of final causes, and the predetermination of minds to this end, rather than the force of internal evidence, has framed those popular but untenable theories of ultimate good; which, serving at best but to amuse, do sadly fetter and prejudice men's intellects. "To argue from what is defective to something complete is a liberal mode of argument, but not warranted by sound reasoning." Where conjecture at most should have sufficed, how has teleology clouded the minds of truth's votaries! Its rash conclusions have clogged the efforts of reason, anticipating purposes beyond the reach of our present knowledge and faculties; it has enveloped in deeper mystery the secrets it has sought to unravel; in short (as is observed by Bacon, in his "*Organum*") "Final causes may be considered a fallacy, as being very plainly of the nature of man rather than of the universe."

It has been more especially of late the fashion to ascribe human ills to external misdirection and abuse of natural im-

pulses; but the facts now brought to light shew that the main springs of sorrow have their source in ourselves. It would seem that, the whole area of the brain being the seat of nervous impulsion, all our thoughts, feelings, and actions—good, bad, and indifferent—originate there; that thus are the seeds of happiness and misery, of joy, grief, hope, fear, courage, despair, all equally implanted in our being. Malice, hatred, and envy, are probably as essential to our nature as are faith, hope, and charity; and while we have pride to mortify, justice to outrage, or ambition to disappoint, so long will anger excite, envy torment, and hatred pursue us.

These truly are sad and unwelcome reflections; but let the mind, unbiassed, consider whether it is more reasonable to suppose that human nature, being made up of good and evil tendencies essentially combined, should harmonize and sympathize with all around it; or that, being perfectible, it should form a single and abortive exception to the uniform conflict of the world without?

“If plagues nor earthquakes break not heaven’s design,  
Why should a Borgia or a Cataline?”

Happiness has been believed by phrenologists to consist in the harmonious gratification of all the faculties, and that, in order to secure it, “the laws of external creation must accord with the dictates of the moral sentiments.”

Now it is to be feared (if the interpretation above offered, of the facts brought to light by the new science be correct) that neither of these most desirable objects is entirely possible of attainment; for the harmonious gratification of *opposed* organs\* involves a contradiction; and, moreover, unless the laws which now regulate external nature change, they cannot wholly coincide with the dictates of the moral sentiments. If, therefore, perfect felicity be dependent, as it certainly appears to be, on the fulfilment of these conditions; and, if the present observations be well founded, then does it assuredly but mock us with its view.

“And as the circle bounding earth and skies  
Allures from afar, yet as we follow flies.”

But, if, quickly perceiving the truth, and relinquishing wisely the hope, we do all in our power to seek present good

\* If we put any faith in the manifestation of cerebral organs during the trance, the existence and immediate vicinity of opposed faculties forces itself upon our conviction. What, then, are we to think of practical phrenology—that it is a fallacy? No! it rests on far too sure a basis to be really contradicted by any new truth. We must conclude, then, from this apparent anomaly, that there yet remains much to be investigated and explained in the complicated process of cerebration.

and avoid future misery, even though perfect bliss be unattainable, much partial happiness may yet be ours; for, great and manifold as are the evils inflicted by nature, as great if not greater are those produced by our ignorance.

Nature at least equalizes her chastisements by her benefits; the pleasures she bestows counterbalance the pains she inflicts; if she has rendered us susceptible of grief and misery, she has given us fortitude to bear, with hope and joy to counteract, them; and, although the universal concord requisite to fulfil our ideas of true felicity cannot be drawn from the warring atoms which constitute our being, against natural evil there is a natural remedy, and the philosophy of necessity fortifies the mind.

Supposing similar causes to continue in action, we judge of the future from the past. Inasmuch as evil flows from inherent causes, we infer that it will continue; but, inasmuch as it ensues adventitiously from human error, knowledge may avert it; and, as by conforming to nature we advance towards civilization, the right direction and consequent gratification of our joyous faculties may prevent the present undue excitation of the more grievous, and thus a far more equal share of pleasure may be our portion. For, though the force of nature and custom so modifies the influence of external causes as to disable them from rendering us completely happy or miserable, as is shewn by the nearly equal amount experienced through life in all ages, and under varied climes and circumstances, yet may they, when judiciously created, have great, though not unlimited, power in making us more or less so.

Knowledge has heretofore been so applied as that *power* rather than happiness has been gained; and not until mankind shall have become sufficiently enlightened to employ it collectively and co-operatively, instead of individually and selfishly—when the “*divide et impera*” of the despot shall be changed for the cry of the freeman, that “*union is strength*,” will the true advantages of knowledge be made manifest; and that moral supremacy, so essential to a preponderance of social happiness, and so impracticable under a competitive social system, be generally appreciated by being universally felt.

But imagination will always furnish something which can never be realized, and a single hint, even though its truth be obvious, is found insufficient to overcome prejudice; and the philanthropist who has been accustomed to take the brighter view of things will perhaps hardly tolerate the examination of facts so unwelcome, as tending to disappoint his hopes and dispel his dreams of human perfectibility. Whilst

gazing on the wrecks of learning and greatness, on the triumphs of barbarian folly and baseness, we ask why so great a progress has been made in arts and literature, and why that progress, so rapid and so sustained, has suddenly received a check and become retrograde! Time alone can satisfactorily solve this mighty riddle; and, whether political imbecility and social injustice be deemed *efficient*, or *instrumental* only, in bringing about these sad catastrophies, will, in the present defective state of science, be a matter of opinion mainly determined by the constitution of the particular brain considering it. But, in whatever point the question may be viewed, it is evident that man is now steadily, though not uninterruptedly, progressive; and that, when the application of knowledge shall become rightly understood, its mighty revolutionary agency must work *changes* in the condition of things beyond the power of imagination to surmise or reason to calculate.

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#### V. Phrenological Society.

In our former number we had such an excess of matter beyond our limits, that we did not complete, as we intended, our account of all the proceedings of the Phrenological Society, during the months of November, December and January. We merely mentioned at the close, that, after Mr. Uwins' paper, one was read by Mr. Atkinson, upon Mesmeric Phrenology, pointing out the importance of mesmerism in phrenological investigation, and the mutual bearings of the two sciences upon each other. We shall now furnish an account of this paper:—

Mr. Atkinson gave a short account of the progress of Mesmeric Phrenology, and how it has given a fresh impulse to inquiry, convincing thousands of the truth of Phrenology, and advancing the science to a position it never could have held without the aid of Mesmerism. He stated that a year had passed away since he had the honour, at the request of Dr. Elliotson, to read a paper before the society, detailing his discovery of the means of exciting the cerebral organs during the mesmeric sleep. This discovery was made by two gentlemen in America, by Mr. Gardiner and Mr. Mansfield, in conjunction, in Hampshire, and by himself in London,

about the same time. The London Phrenological Society, notwithstanding the opposition and desertion of some of its members, has the credit of being the first society to welcome these new truths, and to publish them to the world as important to phrenology, and as exhibiting the most beautiful phenomena in the whole range of science. All truth has had to meet opposition from the pride of ignorant, bigoted, or interested men—and so has Mesmero-Phrenology;—an endeavour was made to stifle it by a party in the Phrenological Association, but fortunately without success. Mr. A. explained how the different objections urged by Mr. Pridaux and others against Mesmero-Phrenology could be answered; and he declared that he was most anxious to bring forward every objection that could possibly be urged against the conclusions he had drawn from these phenomena; he wished to give any such objections all the importance that could be attached to them, so that they might be the more completely answered. "Let truth be the sole object of our inquiry—let us advance with sufficient care—multiply experiments, and always hold out a salutary caution to those who are likely to be led away from the path of true philosophy, in that hasty assent which too often accompanies a love of novelty with inexperienced minds, perhaps more anxious for reputation than wary in the pursuit of science. But let nothing discourage us. Phrenology may now be proved to the whole world to be true, for I defy the most sceptical to resist the evidence of Mesmero-Phrenology. Phrenology, with the assistance of animal magnetism, will give a new life to the world. What wondrous changes may we not effect! How much may we not prophecy, with the certainty of fulfilment! Phrenology, in conjunction with mesmerism, is the science of the life of man and other animals; and has given an impulse to intelligence now abroad where all has been stagnation. For, since the time of Gall, we can hardly say that phrenology has made much advance. It has been applied to the purposes of life, but the science itself has remained nearly where it was, notwithstanding all the writings upon it, which for the most part have rather harrassed the subject than otherwise, whilst much that is evidently false has been advanced under the name of phrenology. Indeed we have possessed no sufficient means for furthering the discoveries of Gall—we have collected over and over again the same evidence, or rather evidence leading only to the same conclusions. The labour required has been too great, and the difficulties in the path of further discovery has not been surmounted. Indeed, I cannot see how it were possible to go

much further than Gall, without the assistance of mesmerism. There were difficulties in the way which Mesmero-Phrenology has enabled us to overcome—at least it appears so to me; for instance, we had no sufficient means of discovering the functions of those organs at the base of the brain, nor was there a single organ, the primitive functions of which could be said to be certainly and correctly defined. And when we came to reason about consciousness, the will, or the senses, we were quite at a loss. All was speculation—we had nothing fixed—no information on which to depend—so that the most extraordinary and contradictory assertions were advanced by different writers, without the means existing to ascertain the fact. That portion of the brain between Ideality and Caution has afforded a grand field for speculation. In fact, we have now good reason to believe that there is much required to complete even the mapping out of the brain, whilst a large portion is altogether unknown, and the whole will probably require considerable correction. This is a view of the subject which I am aware will be distasteful to many old phrenologists, who have been in the habit of considering phrenology as a much more perfect science, at least in its organology, than it really is, or than any candid inquirer whose sole object is to arrive at truth could possibly admit. But let me not be misinterpreted. I hold out no dispiriting views; for much has been clearly ascertained and established in phrenology of the greatest importance. The great principles of mental science have been laid down, that mind is the function of the brain, each power having its special organ. We have plenty that we may work with, and may rest content to wait patiently for what shall follow. A new impulse has been given to inquiry: the field of investigation is widening before us. Let us only be diligent and careful, and another year or two will see mental science holding a very different position, and acknowledged to be most important in its results; and, as the proper study of mankind is Man, phrenology will be shewn to be the noblest of all pursuits. Throughout the whole range of man's wants phrenology is applicable, so that every child should get its alphabet by heart, and be trained according to phrenological principles; in other words, according to its nature. For education is not yet understood; all the rubbish taught under the high sounding name of a classical education is, for the most part, so much impediment to real knowledge; and at best much time is wasted which might be better employed in teaching man to know himself, morally, intellectually, and physically; to know what is the constitution of his nature, the duties of life, and the best interests of

men. How much is there of time-serving, time-wasting, and time-killing, which might be profitably and agreeably employed, had the mind but been properly trained and its famishing organs supplied! Then listen not to the ignorant and the indolent, who would gladly let things go on as they are. The change will come; and we are in some measure, however little may be our individual influence, responsible that it be guided rightly. Let the world go on discussing about wars, and political intrigues: let the churchman quarrel about forms and ceremonies. All this will pass away: but the truth will not pass away; and the phrenologist, taught to know himself, and trained upon that knowledge, shall sow the seed for the establishment of good morals and good institutions in all after ages."

*February 6th.*

Dr. Elliotson exhibited a cast of the head of a gentleman, requesting that any member of the society would give an opinion of the character of the individual, from its development, before he said anything about it.

Mr. Atkinson immediately pronounced the head to be that of a very fine and noble character: of a man possessed of great strength of many faculties, excellent general intellect, of a decidedly practical turn, of astonishing firmness of purpose and intrepidity, the highest moral feeling, conscientiousness, and benevolence, and particularly of veneration, with very great attachment, and withal great humility.

It was then stated to have been taken from the head of the Rev. Mr. Moffatt, the Missionary, who spent twenty-three years in Africa, and has now returned thither, probably to remain there for life. Mr. Moffatt at one period left his family to remove to another part of Africa, and live among some tribes entirely as one of them, adopting their mode of living, and learning their language, in order to acquire influence over them for their good; and has civilized and improved the condition of a large number of the savage inhabitants of Southern Africa, as is well known to those who are acquainted with missionary proceedings.

Dr. Elliotson stated that, from the acquaintance he had with Mr. Moffatt, he believed the whole of Mr. Atkinson's remarks upon the head to be in complete unison with the character, affording a striking proof of the truth of Gall's great discoveries, and that a more beautiful character he did not believe to exist than the Rev. Mr. Moffatt.

*February 20th. (Ladies' Night.)*

H. G. Atkinson, Esq. read a paper upon the character of

the late John Varley, the painter and astrologer, whom he described as a singular man, of extraordinary memory, strange opinions, and wonderful powers of conversation, combining at once the wildest theories and the most extravagant analogies and conclusions from dissimilar things, and yet exhibiting the most profound knowledge of wit and of nature, with much knowledge of the world and a wonderful amount of common sense; and yet being the most credulous of beings, and the most easily imposed upon. He so impressed Dr. Spurzheim, as to cause him to exclaim—"surely this man must have two brains in one." Mr. Atkinson would not discuss the truth of astrology, or of Varley's interpretation of Homer and of the Ancient Mythologies, of which he professed himself to form no opinion, but his impression was that in all Varley's wanderings there was much fallacy, mixed up with some truth. He had a great love of truth and of justice; he was a sincere and an honest man, and, above all, he had a kind and generous heart. He was cheerful even in adversity—nothing depressed him; he was full of hope, and, without being either proud or vain, he possessed a consciousness of power which led him on and served his turn. He was most open hearted and confiding—he loved the world, and he loved mankind—and ever deeply sympathized with the sufferings of others. How beautifully would he discourse on wit—describe the principles on which effect depends—and point out the varied beauties of nature. At school he was conspicuous from his delight in drawing, and from his courage and physical strength; never fond of fighting for fighting's sake, but ever foremost in defence of the oppressed; he was independent, but it was the independence of a noble and elevated mind, not of pride and selfishness. He loved all that was great and good in nature, and had a proper contempt for the mean and artificial; but his opinions were tempered with charity. In all his difficulties, which were chiefly from want of management, he never lost the respect and good opinion of those with whom he had to deal. He was a Christian in the purest sense, but without any belief in the creeds and dogmas of any of the churches. He entertained singular notions on spiritualism, believing in dreams and visions, and the existence of a multitude of spirits; conceiving that every different power of the mind might be a separate spirit, and he loved to dwell on these imaginary notions, like others, without caring to define them, or inquire into their possibility. This notion, however, said Mr. A., was as rational as the idea of all those different powers existing as one single and separate essence, different, and yet the same with the flesh, at one



and the same time the cause and the effect of our different mental impulses.

Another trait in Varley's character was that of great ingenuity;—he made several inventions for which he took out patents, but was a great loser by them, being far more apt and ingenious than clear sighted in seeing the true value of his inventions. Although of a most joyous disposition, he was no wit; yet he possessed much humour and pleasantry, was fond of anecdote, and had a surprising memory; he was singularly happy, too, in illustration, but his intellect was not sufficiently acute and searching for him to be a wit. He did not devote much time to the elegancies and refinements of life, either in his costume or manners; he was too much absorbed in higher objects for this. A lover of music, but of music as a means of expressing feeling and not mere execution; the simple grandeur and the sublimity of its lofty compositions impressed him most; the tender passages, the elevating tones, the religion and the poetry of Handel, &c. He may be said to have founded a new school in landscape painting; his compositions were a novelty in art, and he possessed a facility of execution, and such a power of combining the materials he had gathered together from nature, that his compositions were as original and as varied as those of any master with whom Mr. A. is acquainted. Varley was one of those, with Girtin and Turner, who founded, or at least was one of the first in, the Water Colour Society. Many of the first of our artists have been his pupils, and owe much to his talents and kindness.

Mr. Atkinson afterwards pointed out the various cerebral developments on a cast of the head, showing how these corresponded with the character of the individual.

*March 6th.*

A discussion took place upon Mr. John Varley's cast; in which Mr. Atkinson's views seemed to be generally approved by the society.

*March 20th. (Ladies' meeting.)*

Dr. Elliotson delivered an address upon the plea of insanity.

He remarked that there was a general angry disappointment that Macnaughten's life had not been destroyed by the law. Campbell the poet had published the following shocking lines in the *Morning Chronicle*:—

Ye people of England! exult and be glad,  
For ye're now at the will of the merciless mad.

Why say ye that but three authorities reign—  
 Crown, Commons, and Lords?—You omit the insane!  
 They're a privileg'd class, whom no statute controls,  
 And their murderous charter exists in their souls.  
 Do they wish to spill blood—they have only to play  
 A few pranks—get asylum'd a month and a day—  
 Then heigh! to escape from the mad-doctor's keys,  
 And to pistol or stab whomsoever they please.

Now the dog has a human-like wit—in creation  
 He resembles most nearly our own generation:  
 Then if madmen for murder escape with impunity,  
 Why deny a poor dog the same noble immunity?  
 So, if dog or man bite you, beware being nettled.  
 For crime is no crime—when the mind is unsettled.

Ladies had expressed even more bitter regret than men; and this circumstance was an instance of a good feeling running riot, uncontrolled by the intellect, so as to become the source of most condemnable error. The horror at the murder of a worthy fellow-creature made them forget that to destroy the life of a murderer, who is not in possession of his senses, is itself foul murder. That Macnaughten was insane no intelligent person could doubt; at the same time society requires protection, and therefore his confinement for life would be proper.

Some had ignorantly supposed that, if a man possesses a certain amount of reason, he ought not to be considered mad when he commits a crime. But madmen are often extremely sagacious, even more sagacious than many sane persons, and may have certain faculties more powerful than in their sane state. A madman need not have all his faculties deranged; nor even any faculty deranged on every point to which its action is directed. He may be partially mad and partially sane. A madman may even know that what he is doing is considered very wrong by others, and denounced by the law, though he cannot consider it wrong; nay, he may himself consider it wrong, and yet be unable to resist the diseased impulse to its perpetration. Gall properly considered insanity leading to criminal acts as of two kinds: when there was a delusion, and when persons did wrong in spite of themselves. There were instances of persons who committed robberies and murders from the force of some delusion, fancying themselves called upon by duty to commit the crime; others feeling the impulse have, before committing it, hoped to God they would not, and have cried and entreated their friends to bind them down and restrain them from the deed which they declared they must do. Delusion and irresistible impulse sometimes are conjoined. If a man is proved to have acted under a morbid delusion, or an irresistible impulse, he should

evidently be treated as a madman. When a sane man mistakes a friend for a robber, and shoots him, he is not hanged; when, from a sudden gust of rage, he kills another, towards whom he had had no hostility, he is not hanged. How depraved, then, to wish to hang a man either mistaken through madness, or uncontrollable through madness! Yet such ignorance and barbarity are displayed by those whose public duties demand more sense and virtue.\* Nay, if a man who commits a crime is known to be mad, he ought not, though his insanity is not known to bear upon the point of his crime, to be condemned like a sane person, because the condition of his brain may be actually such as to have rendered the act one of a madman. If the brain is at all unsound, we cannot pronounce upon the limits of its sanity when we find it doing wrong. Mercy should always take advantage of the possibility or probability of the crime resulting from insanity; although every rational and virtuous, every unexceptionable, deed of such a patient should be as valid as the deed of any other person.

Still madmen may be open to the influence of motives; and, as this fact is acknowledged and acted upon within madhouses, whenever it is possible, so it ought to be acted upon outside them. Within madhouses madmen are gratified and punished accordingly as they conduct themselves well or ill;—punished, not corporeally, not in the least cruelly, but still punished,—deprived of some gratification or other: and, when not too insane, they, knowing the consequences of good or bad conduct, endeavour to shape their conduct accordingly, and do succeed to a great extent. Outside madhouses the treatment of madmen should be similar: not cruel, but still calculated to influence them. They should know what will *to a certainty* be the result of certain conduct. Hanging is out of the question for even the most criminal of their deeds, but they would dread confinement for life; and this they ought to expect if they commit, or attempt to commit, any criminal act.

And here is another argument against capital punishment—that mark of imperfect civilization, in the case of the sane. It is sometimes possible to mistake a madman for a sane person—sometimes very difficult to draw the line between sanity and insanity. Yet how dreadful to reflect that a madman has been put to death—been strangled, by the law—the perfection of the law, which lawyers have, in England, fondly called the perfection of human reason. Yet madmen have been hanged in our own day. Bellingham was mad. This possi-

\* The language held by Mr. Wakley, the coroner, on this point is to us frightful.—*Ed. Z.*

bility ought never to occur. If capital punishments were abolished, the sane would be allowed and trained to reform, which hanging prevents, the poor wretch being impiously 'sent into the presence of his maker' at once instead of being prepared by a long course of virtuous training and change of habits that only can be worth anything; and the insane would be prevented from doing harm and be treated only as consideration for himself and for society require.

Indeed man has no right to punish at all with a view to retribution; for every thought and act results necessarily, as necessarily as any physical result, from the constitution of the brain on the one hand and the influence of circumstances external to it on the other. Punishments should be merely for the purpose of supplying additional motives to good conduct. A mother is not justified in punishing her child with any other view. All punishment, therefore, should be nicely adapted to the error, be the certain result of the error, and carry its own reason on the face of it to those for whom it is established.

*March 31. (Annual Meeting.)*

The elections were as follows:—

*President.*

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

*Vice-Presidents.*

Archibald Billing, M.D., Oxon. J. G. Graeff, Esq.

G. Coode, Esq. Professor Wheatstone, F.R.S.

*Treasurer*—R. C. Kirby, Esq.

*Hon. Librarian*—J. B. Sedgwick, Esq.

*Hon. Curator*—H. G. Atkinson, Esq., F.G.S.

*Hon. Secretary*—E. S. Symes, Esq.

*Other Members of the Council.*

Bernasconi, B., Esq.

Drew, H. P. L., Esq.

Fearnside, T. R., Esq.

Hering, W., Esq.

Kingdom, Wm., Esq.

Lewis, George, Esq.

Murray, T. L., Esq.

Nodin, F. S., Esq.

Topham, Wm., Esq.

Uwins, T., Esq., R.A.

Wood, Rev. D., M.A., Cantab.

Wood, Wm., Esq.

VI. *Letter from Mr. Atkinson, on the conduct of certain Members of the Phrenological Association, to the Editor of the Phrenological Journal, but rejected.*

Nov. 17th, 1842.

SIR,—I perfectly agree with the views expressed in Dr. Engledue's most noble Address,\* delivered at the opening meeting of the Phrenological Association; and, having expressed similar opinions in the paper which I read on another occasion during the session, I beg to say a few words in reply to the observations of Sir George Mackenzie, which appeared in the last number of your Journal. In the first place, it is not true that there is any "SPLIT" in the Phrenological Association: a few gentlemen only were displeased at the introduction of mesmerism, with all its important confirmations and revelations, in connexion with phrenology and the philosophy of man. The opposition was resisted; and it is well for the credit of the Association that it was successfully resisted. A few other gentlemen objected to the material views of Dr. Engledue, not so much, as it appeared, that these led to any different practical result from those which they themselves entertained, but that these at once put the matter in so clear a light, that there could no longer be any compromise of truth, any unnatural union between the facts of science and the poetry and theories of spiritualism and speculation. Sir G. Mackenzie has said that Dr. E. calls upon phrenologists who believe in the existence of mind, to shew it, saying, "that as it cannot be seen, it cannot exist." Now, Dr. E. has made no such statement in his Address; all that he says is to the effect, that it is impossible to *prove* the existence of mind as a *separate entity influencing the body*. Nor can we picture it (in the mind's eye of course) as having such an existence, any more than we can imagine any other function or property of matter having a distinct and independent existence,—that is, having life and activity independent of matter; and, since this is unquestionably the case, on what grounds can we philosophically conceive the possibility of such an existence? Besides that, the admission would be useless, and likely to cause, as it has ever done, confusion in men's brains and endless disputation, warping the judgment from the simple truth, and inducing a spirit of antagonism interfering much with the freedom of thought and enquiry and with the practical application of scientific principles.

\* Cerebral Physiology and Materialism, &c. By W. C. ENGLEDEUE, M.D. With a Letter from Dr. ELLIOTSON on Mesmeric Phrenology and Materialism. Baillière, Regent Street, London.

If the properties of the entire brain be considered to have a separate existence,—to be, in fact, a separate entity, a thing influencing itself, its own cause,—so also may every part of the brain have its separate principles existing out of itself; nay, every *atom* of each of these several parts may with an equal show of reason have an independent influencing spirit, a soul or mind, a life independent of matter: and to say that *the brain is the instrument of the mind*, is not only mere assumption, but false analogy. It is much more reasonable to suppose that the brain uses the mind—a kind of raw material which it gives shape to and spins out into various textures, than to say that mind, an imaginary thing, which cannot be conceived to have power, parts, or properties, excepting as they are derived from the brain, should nevertheless use the brain as a man uses a knife; it were more reasonable to conceive the mind to be the instrument of the brain, as the knife is the instrument of the hand. In truth, the belief has no foundation; while every fact and analogy leads to the opposite conclusion. It is a mere assumption; and, being such, it were just as reasonable to imagine and to insist upon the existence of some vast shadowy being moving over the land and upon the face of the waters—a spirit of the air—a thunder and lightning principle, using the air and electric fluid to produce what we call wind and storm, no matter that it shall be urged how other causes in nature are observed to produce these effects. The thing cannot be disproved, any more than the existence of a mind or soul as a spiritual something separate from the body; but who in their senses ever dreams of insisting on such absurdity, and to what folly might we not be led by such a belief! Away with all such nonsense! these are follies that could hardly now be entertained in any well-regulated nursery. We have no perception, consciousness, or reason for believing, that there exists any thing which is not inherent in, and the property of, matter; we have no knowledge or conception of any thing existing out of matter. Mentation or cerebration is observed to hold the same relation to the brain, that heat, motion, electricity, and gravitation do to inanimate things, irritability to plants, or thought and feeling to the nervous organs of inferior creatures. To assume, therefore, in the case of man, anything beyond this, is illogical and fanciful. Again, we only perceive the properties of matter in their effects; we may study the conditions of manifestation, but beyond this all is mystery; we cannot say that the properties of matter *are matter*, or something else which is united with it, though by analogy we might infer that it

were matter, as we cannot conceive life without motion, or motion without substance. The facts of mesmerism seem to shew that man and other animals are something, so to speak, after the nature of electric bodies; creatures, as all Phrenologists, I believe, must acknowledge, of their organization and of the circumstances which have influenced this—the form and cerebral condition of an idiot producing idiocy, the form and cerebral condition of a dog or a worm what we know to be the nature of those creatures. All beyond is mystery—so far, at least, as philosophy is concerned. Nature reveals to us no more than this, but which, nevertheless, is the only real foundation for good morals and for a philosophy of man. I conceive, therefore, that Dr. Engledue was quite philosophical in declaring that materialism, in this acceptation of the term, is the basis of Phrenology; and, as we can conceive nothing of spirit or of any thing independent of matter, it is quite right to deny the existence of mind as a single principle or separate entity. That men have not more respect for matter and for matter-of-fact than for their own imaginings, only shews that we are still in an age of delusion and darkness, where pride and bigotry reign triumphant over truth and morals and true religion. If mind or soul be cerebration, why, I should be glad to know, may not cerebration be as holy, as pure, as good, and as everlasting a thing as any other which is imagined, but unknown.

Sir G. M. triumphantly exclaims—"Let Dr. Engledue and his associates shew, if they can, to what good purpose their doctrine can be applied, supposing it true and capable of demonstration." Is *this* a time to demand the use of the truth of any important question which is capable of demonstration? I think not. But Dr. E. has shewn good reason for the course he has pursued: let him answer for himself. "Uniformity of thought is certainly a desirable object, but cannot be otherwise obtained than by the establishment of true principles." "To evade the charge of materialism, we content ourselves with stating that the immaterial makes use of the material to shew forth its powers. What is the result of this? We have the man of theory and believer in spiritualism quarrelling with the man of fact, supporter of material doctrines—we have two parties," &c. These are Dr. Engledue's reasons for advocating material doctrines, and to my mind reasons which are sufficient; indeed, Sir George's own conduct upon this occasion is itself a proof that Dr. E. has judged rightly of the necessity of establishing the first principles of any science, that uniformity of thought upon

all points, likely to cause differences, even if not really important in themselves, may be obtained.

Sir G. Mackenzie appears to allude to the power of the will, and the sense of personal identity, as though *these* qualities at least, might exist independently of any appropriate organs. If he really means this, I beg to say that my late researches in Mesmero-Phrenology have enabled me to point out, with some show of probability at least, if not of certainty, the existence and situation of these organs; but the existence of which, at least, we might infer, believing, as Phrenologists, that every mental power must emanate from some material and cerebral organ.

Sir George goes on to state—"that a man may entertain whatever system of religion is most congenial to his constitution, and be a Phrenologist at the same time." This is a strange assertion, and requires a little explanation as to what Sir George may mean by Phrenology, and what he understands by religion. If he intends to say that any religious dogma may be made to fit in with observable phenomena, I fear that he will not find many who will agree with him; but he seems to have forgotten the fate of Galileo, Harvey, Gall, and a multitude of other martyrs to the ignorance and bigotry of dogmatism. It is certain, however, that what is *true* in any religion cannot be opposed to any fact in science; and no one, therefore, need fear the progress of science, unless, indeed, he be bent on maintaining the existing errors of superstition and ignorance. True religion and real philosophy must ever go hand in hand; and whilst we have truth with us, we have God or nature on our side, and what shall we fear? Phrenologists are the best reformers the world has, so long as they remain firm and honest, and only true to themselves and to their science. But why should Sir George Mackenzie and a few others make all this fuss about nothing, and leave the association on the very first occasion of any difference of opinion, and in the very face of the committee's declaration of their anxiety "to maintain the utmost freedom of thought and inquiry for each member, while securing also unanimity of feeling and singleness of exertion,"—and again, that "the association, as a body, is not responsible for the opinions of its members."

If members were always to retire from a society on account of some difference of opinion, no society in London could be upheld; members would retire from the Geological Society after every meeting. But Sir George Mackenzie, in retiring, has just done what he professes to wish to avoid—"given



strong grounds for those whose lives are devoted to the fostering of that prime obstacle to advancing knowledge, to cause it to strike its root deeper, so as to hold out more firmly against that knowledge which facts, plainly seen, have achieved for us!" It will still, then, be a question, what good grounds could Sir G. Mackenzie and his associates have for leaving the Phrenological Association. Dr. Engledue has done the cause good service:—he has sown another seed in mental and moral philosophy, which is already taking hold of the soil. The light of truth will shine in a new day, notwithstanding the perversions of ignorance and the ingenious sophistries of the worldly wise.

A word or two more. I must beg to express to you my regret, as one of the acting members of the committee of the last session of the Phrenological Association, that the report of the papers read, and the discussions, have been so imperfectly recorded in your journal. For instance, after the reading of Dr. Engledue's address, Dr. Moore spoke at some length, opposing mesmerism and materialism, whilst Mr. Cull did not speak a word, and Mr. Richard Beamish, on that day, was a hundred miles from London. Again, after the reading of my own paper, a discussion took place which lasted above an hour, but of which there is no report at all. Surely some further notice should have been taken of the strange opposition which was offered both to the introduction and to the facts of mesmeric cerebration, as illustrating and advancing phrenology. Dr. Moore's observations, at least, should not have been passed over in silence, who thought that mesmerism was so false a thing and so shocking a practice, that the facts recorded were no facts at all, and its connexion with phrenology mere speculation: whilst Mr. Cull did not conceive, though a firm believer in mesmerism, that the evidence of a great number of cases, carefully observed and daily experimented upon, were sufficient to warrant the introduction of a subject of such vast importance to the Phrenological Association, because Mr. A., B., and C, who knew nothing whatever about the matter, did not yet believe in what they had only heard reported, and in fact, as Mr. Churchill maintained, "mesmerism was not yet sufficiently respectable to be allied to phrenology;" so that men of science and philosophers are only to support truth when it becomes the fashion with the ignorant and the vulgar;—all which objections were fully answered by Dr. Elliotson, Dr. Engledue, Mr. Richard Beamish, Mr. James Simpson, Mr. Symes, and others, and to the satisfaction of a very large majority of the members present. But the opposition which was offered

to Mesmero-Phrenology and Materialism in those meetings and the committee will remain a *blot* in the annals of science.

HENRY G. ATKINSON.

18, Upper Gloucester Place, London.

## VII. *The Declaration of Expediency.*

The 20th of June, 1842, was a memorable day. British Cerebral Physiologists assembled for the purpose of receiving and diffusing information connected with their science. The views contained in the introductory Address have produced considerable disquietude; and whether we recall the proceedings at the meetings—read the absurdities contained in the Declaration of Expediency—reflect on the weakness, tameness, and indecision displayed in the various articles in the Edinburgh Journal, or review the extreme silliness and vulgarity of the Phrenological Almanack, we can only arrive at one conclusion,—that the philosophical views contained in the Address remain unshaken, and that the opposing party does not comprehend the question under discussion.

Where is George Combe? He read the Address at the first meeting of the Association; he advanced doctrines directly opposed to those under discussion, and he inculcates the belief that we are only acquainted with the “compound existence of *mind and body*.” He did not, like Sir G. Mackenzie, and his nephew Mr. R. Cox, the editor of the Phrenological Journal, retire from the Association; he did not sign the Declaration of Expediency; and he has not promulgated his views in the late numbers of his own Journal. At a period when such “deadly blows” are aimed at orthodox truth, why does he not come to the rescue of his disciples? Is he convinced? Does silence give consent? Or, does he agree with those who condemn the promulgation of the views but at the same time contend that they are not of the least importance?

### DECLARATION. 1st NOVEMBER, 1842.

“We, the undersigned, members of the Phrenological Association, observing that, in consequence of the public avowal of the theory of Materialism, made by Dr. Englehead, in his Introductory Address delivered on the opening of our Fifth Session, a considerable number of the members have resigned,—some of these founding their resignation upon the opinion,

also expressed by Dr. Engledue, that Materialism is the only sound foundation of Phrenology,—although we do not see, in either of these opinions, sufficient reason for resignation, deem it advisable to make public, and endeavour to place on the Records of the Association, the following Declaration:—

"FIRST.—We hold that there does not yet exist, so far as known to us, any evidence to establish either the theory of the Immateriality or of the Materiality of the Mind; and any conclusion yet formed on either side has been assumption. We never forget that, whatever be the essential nature of mind (were it even a function of matter, and of matter's functions we do not know the limits), it is God's work, and therefore wisely fitted for its purpose in creation.

"SECONDLY.—When Dr. Engledue asserts that we can discover, in the brain's structure, the actual origin, or evolution, of thought and feeling, it appears to us that he has only described the molecular structure of the brain, as seen by the microscope. Among these molecules he has conjectured motion, but admits that he has not seen it. Mr. Combe's American case, which Dr. Engledue cites, in which convoluntary motion was felt with the hand, does not demonstrate molecular. But even had Dr. Engledue seen molecular motion, that motion itself may still be only the working of an instrument, and would not warrant the conclusion that it is itself the evolution of thought, in either animals or man. More generally, Dr. Engledue has not, in any part of his Address, predicated anything of the brain, which cannot be predicated of it as the medium or instrument of an ulterior power.

"THIRDLY.—Nevertheless, while we hold that Dr. Engledue has not demonstrated his theory of Materialism, we do not assert the converse of that theory, namely, that an immaterial essence actually does originate thought and feelings. On the contrary, we repeat, with submission becoming our ignorance, that we know nothing in the matter.

"FOURTHLY.—As we think it probable that the mystery of the mind's essence has not been placed within the reach of human discovery or cognizance, it is satisfactory to us to be convinced, as we are, that that knowledge is not essential to Phrenology; and that Dr. Engledue has assumed and predicated that essentiality without shewing it. Phrenology has not been obstructed by our ignorance of the essence of mind, that science having to do with the conditions only, not the essence of mind; so that phrenological truths and their applications would have been, and will be, the same, whether the brain be the mind, or only its material instrument. The discovery of either to be truth would do Phrenology, in so far as it is the connection between development and manifestation, no good; much less the doctrine without the discovery. But, on the other hand, the doctrine, as avowed by Dr. Engledue, cannot do Phrenology any possible harm, with any one who understands both subjects.

"FIFTHLY.—We hold that the doctrine is equally harmless to religion. We agree with Milton and Locke, and with Paley, Belsham, Lowth, Watson, and other divines, that the question is entirely unconnected with that of man's immortality. On this head, none should be more at ease than those who hold that it is the special revelation of Christianity alone which "brings to light" the immortality of man, while his essential nature here is left a mystery.\* That destiny would not be in the least affected by the fact, were it so, that his nature here is entirely material. The religious question, by dismissing a bugbear, actually gains by the conviction that Materialism itself is not an irreligious doctrine. We, therefore, do not participate in an inconsiderate alarm on account of it; and we regret the resignation of some Phrenologists, who nevertheless take the same view of the question

\* Bishop Watson's words are: "Believing, as I do, in the truth of the Christian religion, which teaches that men are accountable for their actions, I trouble not myself with dark disquisitions concerning necessity and liberty, matter and spirit. Hoping, as I do, for eternal life through Jesus Christ, I am not disturbed at my inability clearly to convince myself that the soul is or is not a substance distinct from the body."—*Anecdotes of the Life of Bishop Watson*, 2do. edit. (1817), page 15.

with ourselves, as affording a sanction to that alarm which they do not intend, and to which it is by no means entitled.

"SIXTHLY.—Notwithstanding these our views of the doctrine of Materialism, aware that, with a vast majority of the public (very few, even of educated men, having thought on the subject), it does excite an alarm highly prejudicial to the general reception of Phrenology; and of opinion that, besides not being called for, its public discussion in the Association was the least likely way to remove prejudices against it, especially when it was announced in a seemingly authoritative manner, and appeared to commit the Association by being contained in the Introductory Address, we regret the course followed by Dr. Engledue; and such of us as voted thanks to him for his Address excepted from our vote his avowal of Materialism in that address. Of course, we do not join in the outcry against Dr. Engledue for his abstract belief in the Material theory, if to his mind it appears to be truth; of which to our minds there is no evidence.

"FINALLY.—Although we consider that the advocacy of the doctrine of Materialism in the Association, especially in the Introductory Address, and of the opinion, that that doctrine is the only sound basis of Phrenology, requires a distinct disavowal by us, we do not view the unauthorized, unexpected, and withal solitary, occurrence of that advocacy, as amounting to a reason for our abandoning the Association; we have therefore preferred the course of remaining, and, as members, endeavouring to vindicate both the Association and Phrenology.

"We request that this Declaration, with our signatures, shall be recorded in the Books of the Association, and published in the Phrenological Journal.

JAMES SIMPSON, Edinburgh.  
 RICHARD BEANISH, Cheltenham.  
 M. B. SAMPSON, Bank of England.  
 WILLIAM GREGORY, M.D., Aberdeen.  
 RICHD. S. CONLIFF, } Glasgow.  
 JAMES M'CLELLAND, }  
 R. CARDWELL, Blackburn.  
 ALEX. HOOD, Kilmarnock.  
 J. S. BUCKINGHAM, London.  
 F. A. MAC KENZIE, Baronet.  
 W. C. TREVELYAN, } Northumberland.  
 ARTHUR TREVELYAN, }  
 RICHD. CARMICHAEL, M.D., Dublin.  
 S. HARR, London."

*Each member who shall concur in the essentials of the foregoing DECLARATION (a copy of which is sent to ALL who were members at the date of the last meeting), is requested to authorize the annexation of his signature thereto, by a letter, prepaid, addressed to Messrs. Neill and Co., Printers, Edinburgh; and in order to assist in defraying the expense of this circular, which is sent to about 300 members, to enclose six penny postage stamps.*

*N.B.—To be in time for the Phrenological Journal, the answers must not be delayed beyond three Posts.*

We have republished the Declaration, although we differ *toto cælo* from its authors, because we consider it to be an historical record, marking the period when the great migration of conservative philosophers took place, recording the infantile thoughts and absurd opinions of the protesters, and presenting a new specimen of the concentrated poppy syrup with which certain individuals have so long dosed their disciples. Talk of the accouchement of the mountain, and the birth of a mouse! This is ten times more laughable. The

groans of our northern friends and the sympathizing squeaks of their English and Irish allies afforded us considerable merriment, and we can quite picture to ourselves the countenance, and fancy the thoughts of Dr. Engledue after he had perused the copy forwarded to him. It is said the idea of sending forth this olive branch originated with Mr. Simpson. Be that as it may, he certainly took a very prominent part in the movement, and we know that there were two editions circulated before even a few signatures could be obtained. We shrewdly suspect that the majority of those who have signed it, did so under the impression *that they were discountenancing the withdrawal of certain members from the Association*, and not by any means intending to convey a censure upon the opinions contained in the address. How else are we to account for the name of Charles Bray appended to it? He has written and published a work to prove the *necessity of man's actions*, and yet signs the Declaration!

But we will not enter into any discussion on this topic, we have to do simply with the Declaration and the course pursued by certain parties since last June. If this Declaration was intended as an olive branch, to all such olive branches we shall apply the pruning knife. We will not sanction the uninterrupted promulgation of doctrines calculated to retard the advancement of true philosophy. From whatever quarter such suspicious documents may emanate, we shall be always ready to analyze them—to separate the mysterious and unintelligible from the simple, plain, and inductive—the chaff from the wheat—the true philosopher from the mystagogue and mere wordy disputant. We are rejoiced that there are Cerebral Physiologists removed from the noise raised by our own countrymen, who can look at the question in a philosophic light. We give the following extract from a letter from R. R. Noel, Esq. to T. H. Bastard, Esq., dated March 25th, 1843, Rosawitz, near Tetschen, Bohemia.

"I have read lately a copy of Dr. Engledue's Address, with Elliotson's Letter on Mesmerism. I read the letter with much interest, and immediately translated the greater part, which I forwarded to Herr Van Struve for the first number of his German Phrenological Journal. Unfortunately it arrived too late; but he tells me it shall be printed in his second number. When you next see Dr. Elliotson, tell him this; and pray likewise beg him to inform Dr. Engledue, if he has an opportunity, that Count Francis Thun and Professor Dr. Cotta and myself have been highly gratified with his powerful Address: that Thun and myself, as members of the Association, neither approve of the conduct of the se-

ceders, nor would we, had we been in London, have signed the Declaration of the sixty-six members, mentioned p. 94 of the January number of the journal. I should be glad if this could be openly stated. For it would shew that we phrenologists in this part of Germany do not object to philosophical views and their bold expression. It has really pained me to read the twaddle contained in most of the letters to the editor of the journal in the January number. Mr. Prideaux's alone is a sound production, and I honour the man as possessed of fine intellect and courage to grapple with prejudice."

But to the Declaration. "We hold that there does not yet exist, so far as known to us, any evidence to establish either the theory of the immateriality or of the materiality of the mind: and any conclusion yet formed on either side has been assumption." This is completely begging the question. This is assuming that there is such a thing as "mind." A novel proceeding truly, to discuss the properties of an object (?) which has only an ideal existence! Dr. Engledue never entered into the discussion whether an offshoot of the imagination was material or immaterial. The answer is self-evident. He contended that we had no proof of the existence of "mind," and that we ought to confine ourselves to the investigation of matter and its modifications. To talk about the essential nature of a phantom—the invention of *an uncultivated brain*—is scarcely surpassed by a simpleton studying to answer the schoolboy's catch-question, "What fills a vacuum?" These gentlemen have taken a false step. They have assumed that man possesses "a mind," and, when their error is pointed out, instead of re-investigating their position, they protest against the reception of the true doctrine without offering any proof of its incorrectness; and then, poor innocents! "repeat with submission becoming our ignorance that we know nothing in the matter." Why protest then? If you know nothing about the matter, why not let those alone who do? Why all this noise and hubbub? What will be said twenty years hence?

"Mr. Combe's American case, which Dr. Engledue cites, in which *convolutionary* motion was felt with the hand, does not demonstrate molecular." We are not at all surprized at the dealers in essences—spirits and phantasmagoria, remaining ignorant of the laws of physics. We should like to be informed upon whose authority it has been proved that the movement of a convolution is not of necessity made up of a movement in all its particles. How so many names could be appended to such a manifest absurdity is truly marvellous.

"As we think it probable that the *mystery of the mind's essence* has not been placed within the reach of human discovery or cognizance, it is satisfactory to us to be convinced, as we are, that that knowledge is not essential to phrenology; and that Dr. Engledue has assumed and predicated that essentiality without shewing it." It will be time enough to discuss the essence of mind when its existence has been proved. *We insist that the onus probandi rests with the protesters.* This quotation furnishes us with an excellent proof how well these gentlemen understand Dr. Engledue's position. The whole force of his arguments was to prove the *non-existence* of mind; and yet these worthy mystery-mongers assert that Dr. Engledue "predicates its essentiality without proving it." What do they mean?

"The wise men of Egypt were secret as dummies,  
And e'en when they most condescended to teach,  
They packed up their meaning, as they did their mummies,  
In so many wrappers, 'twas out of one's reach."

They next confess that Dr. Engledue's doctrine is "harmless to religion," nay more, they confess that their religious dogmas absolutely "gain by the conviction that materialism itself is not an irreligious doctrine." After this, any reasonable man would presume, that, since Cerebral Physiology is a science having its foundation in nature, and its superstructure reared by an accumulation of natural facts, they would have seen the propriety of leaving the question to fight its own way. But no; expediency is the order of the day in the investigation of political, moral, and intellectual subjects. They admit that "very few, even of educated men, have thought on the subject," and that therefore it excites an alarm "highly prejudicial to the general reception" of our science. Cerebral Physiology is a science clearly inculcating the necessity of free inquiry, and yet here we have Cerebral Physiologists nullifying their own doctrine! The discussion of truth openly may not immediately remove prejudices, but must most assuredly advance the cause of truth. The philosopher soon learns that prejudices are most ravenous leeches—they are not easily removed; and, therefore, in discussing a scientific question, he thinks less of the impression he is likely to produce on his compeers, than he does of the reception it will have from, and the benefit it will bestow upon, the next and future generations. This is the thought which should animate all men. It is truth in the abstract that we should search for, and not consider the reception a man is likely to meet with because he advocates a certain doctrine or

believes a certain fact. These gentlemen took low ground. They were not influenced by that determination to risk the taunts of the ignorant and interested—to bear the scorn of public opinion, after all the worst species of martyrdom,—but they declared—it is now an historical fact—they declared that the discussion of a fundamental natural fact “*was un-called for*”—that the public discussion of a question affecting all men was “*the least likely way to remove prejudices against it*”—and that as regards themselves they neither vote for nor against the doctrine, but confess “*with submission becoming our ignorance that we know nothing in the matter !*”

But it appears that the promulgation of a doctrine displeasing to the self-constituted orthodox Cerebral Physiologists is not the only crime with which Dr. Engledue is charged,—there is one still more frightful, the crime of promulgating doctrines which were “*unauthorized, unexpected, and withal a solitary advocacy.*” This is truly ridiculous. When a gentleman is requested to deliver an address before a scientific association, of course he conceives that he is to advance what he believes to be truth, and not what he may fancy will be palatable to his hearers. But our readers must now understand that such an opinion is erroneous. The new law by which the writer of an address is to be guided, is this,—first to ascertain the opinions of the majority, and then write to please them,—thus lacerating *his* conscientiousness and pandering to *their* vanity : but, if he dare to advance his own views, although he may distinctly state that he alone is responsible for them, nevertheless such a fair and manly procedure is to be considered a high crime and misdemeanour ! “*withal a solitary advocacy !*” What folly ! It is with sorrow we declare it, but where is the scientific truth which was promulgated by authority ? Where is the college, society, or association which ever advanced a doctrine opposed to the wishes of the majority ? Was not Cerebral Physiology first advanced by the labours of one man,—was it not “*unauthorized, unexpected, and withal a solitary advocacy ?*” And are not all sciences even now advanced by individuals starting into action, and stepping over and beyond the sleepers who after a few years repose under the shadows caused by their own labours ? So far from considering this a crime for which Dr. Engledue is to receive blame, we are pleased with him for advancing into the enemies’ camp, and with torch in hand producing a blaze which not all the exertions of the besieged can extinguish.

The receipt of the following letter from a correspondent tempts us to refer to the *Edinburgh Journal*.



## TO THE EDITORS OF THE ZOIST.

GENTLEMEN,—The letter of Sergeant Adams, relative to the proceedings of the Phrenological Association, in the January number of the *Phrenological Journal*, contains a mis-statement so monstrous and excessive, that it has excited the surprise of many that the Editor, who must have been better informed, should have inserted it without comment.

Always regretting to see falsehood usurp the place of truth, and the fictions of envy and malignity recorded as historical facts, and being also amongst the number of those who consider that the proceedings which actually took place, coupled with the subsequent conduct of many of the members, will suffice to represent them in a sufficiently ridiculous and derogatory light to posterity, without the aid of the fictions of Sergeant Adams, I am desirous that these should receive the most direct and unqualified contradiction.

Towards the latter part of his letter the Sergeant expresses himself as follows—"I left the room immediately after I had concluded my address, as did a vast number of other persons." And again—"I have understood that the greater part of the audience had left the room before the vote was put, and the great majority spoken of arose from the circumstance that Dr. Engledue's friends only remained, and that the numbers were about 20 to 9; but this I cannot vouch for."

Now I cannot lay claim to any great experience in estimating the number of an audience, but probably as a rough guess I should not be very wide of the mark in setting them down at 200; and out of this number I take upon myself to assert in the most positive manner, that not 10 had left the room at the time the vote of thanks to Dr. Engledue was put and carried with only two (!!!) dissentients. I say not *ten*, to be enabled to speak positively, and from a desire to ensure being above, rather than below the number; in reality, I believe only three persons besides Sergeant Adams had left the room at the time alluded to, and upon referring to the *Medical Times*, published immediately after the transaction occurred, I find it stated—"It is not true that many opponents had left the room before it was put to the vote; and so far from there being any difficulty in carrying it, as insinuated in the *Lancet*, only two dissentient hands were held up, whilst an amendment, proposed by the practical phrenologist it refers to, fell to the ground for want of a seconder."

Further comment is superfluous. Such a mis-statement as 20 to 9, instead of 200 to 2, fully deserves the epithets of monstrous and excessive which I have attached to it, and I shall observe, in conclusion, that, when misrepresentations so gross affect accuracy and acquaintance with particulars, by pretending to specify numbers, it gives them the suspicious appearance of fictions, devised and promulgated to serve a purpose.

I am, &c.

A MEMBER OF THE ASSOCIATION,  
Present on the Discussion on the Address.

We quite agree with our correspondent. The letter of Sergeant Adams ought not to have been published. Mr. Simpson was in Edinburgh, and, since he furnished the first report of the proceedings of the Association to the Editor, he might have been appealed to for the purpose of deciding the character of this specimen of legal morality. The statement was so glaringly false, that it scarcely required a second thought; and, moreover, we hold it to be the duty of an Editor to ascertain, as far as lies in his power, the truth of all communications forwarded to him. We have no hesita-

tion in stating that it was a wilful exaggeration. Sergeant Adams never could have heard such a report. It suited his purpose, and evidently suited his taste, to propagate, in the only journal at that time devoted to our science, this barefaced invention. The language of mendacity and deception is not only a dishonourable, but it is a dangerous weapon—when it strikes there is a recoil-blow ten times more fatal.

If we could afford the space, we might criticize the other absurd letters inserted in the journal, more particularly the letter from the “Eminent English Physician,” but really the whole proceeding is so perfectly unphilosophical, that we here leave the subject.

D. E. L. E.

### VIII. *Mr. Sampson and Mr. Simpson.*

TO THE EDITOR OF THE ZOIST.

Sir,

Nothing ever struck me as more characteristic of brains not advanced beyond the condition of dark and monkish times, than the amusing horror of certain members of the Phrenological Association when Dr. Engledue last summer delivered that address which in my letter appended to it I styled “powerful, truly philosophical, benevolent and noble; and which has sold, I find by inquiry at the booksellers, to the number of three thousand. The word materialism stirred up certain feelings in their brains without any participation of their understandings,—an occurrence in so many persons respecting numerous words employed in both politics and religion; as though the fact of materialism was hostile to virtue or happiness, or even incompatible with the belief in a God or a revelation. These members in their childish terror resigned. Certain others considered this step quite unnecessary and put forth a printed Declaration, composed by Mr. Simpson, to that effect, *sending it round to all the members of the Association and printing it in the Edinburgh Phrenological Journal*. The grounds of their considering resignation unnecessary were,—1. That “the doctrine of materialism is “*a bugbear*,” “*harmless to religion*,”—as Milton and Locke, with Paley, Lowth, Watson, and other divines have already said; and that *Christianity* indeed “*actually gains* by the conviction that materialism itself is not an irreligious doctrine.” 2. That the doctrine “*cannot do phrenology any possible harm* with any one who understands both subjects.” 3. That they are too ignorant of the “matter”—“*knowing nothing in the matter*,”

to assert that the mind is an immaterial essence, all they know being that "it is God's work," "wisely fitted for its purpose," and that "of matter's functions they do not know the limits." 4. That the advocacy of materialism was "unauthorized," and only "solitary;" and 5. That they "*of course* do not join in the outcry against Dr. Engledue, for his abstract belief in the material theory, if to his mind it appears to be truth."

Yet these very men, who declare that the doctrine is perfectly innocent, and that Christianity must gain by the conviction of its innocence, think it necessary to declare, though its *announcement* in the Association was "unauthorized" and "solitary," (and though the customary declaration was officially made aloud to the meeting immediately before Dr. Engledue delivered his address,—that, as a body, they cannot be held responsible for individual opinions which may be expressed in any of the papers submitted to the meeting,) that the address "appeared to commit the Association!" that, though it "cannot do phrenology any possible harm with those who understand both subjects," "it does excite an alarm highly prejudicial to the general reception of phrenology!" Pray, by whom ought Phrenology to be received except by those who understand it, and materialism too?

They write of the "*theory* of materialism and materiality," as though the expression of a fact could be a theory, which is a speculative arrangement of facts. The materialist has no theory: he observes a fact—that what are called mental functions are the doings of the brain, and he contents himself with this fact, speculating upon no explanation. The immaterialist has no theory: he has an hypothesis. He is not contented with the fact, but indulges his fancy that there must be an inconceivable something working the brain, which he calls an immaterial substance, and in this imagined thing he glories, and declares that, he and he alone has a solid foundation for morality, religion, and future hope. "*Theory* of the immateriality or of the materiality of the mind!" They are displeased with Dr. Engledue for philosophically rejecting hypothesis and adhering in his address to the fact of mental phenomena being the working of the peculiar matter called brain, and they use the words—"were it even a *function* of matter," and yet allow that they do not know the limit "of matter's functions,"—actually professing to be disciples of Gall whose work is entitled *FUNCTIONS OF THE BRAIN*,—and in their daily writing and speaking say *functions of the brain* and *function of this or that organ of the brain*!

What was the plain, manly duty of men who thought thus, and who wished to make a public declaration? Why

not to assure the public, among whom "they say very few even of educated men have thought upon the subject," that Dr. Engledue had done very wrong in terrifying them by his innocent opinions, but that the resigners were very wrong and very ignorant to be so terrified. But no; these notable persons, who confess that they see no grounds for immaterialism (see their Thirdly—"we do not assert" "an immaterial essence," and "we know nothing in the matter"), would not have had the public terrified by the announcement at the meeting that any "solitary" member of the Phrenological Association was not an immaterialist; and, as if to support the ignorant prejudice of old women, anxiously assure the world that Dr. Engledue has not proved materialism, and that phrenology is independent of it,—as though we ought not to labour incessantly to elevate the world's intelligence, and to impress upon it the duty of inquiring in science simply whether a thing be true, and not whether it excite alarm. The course of these declarers resembles that of the professors at University College who would not enter upon the question of the truth of mesmerism; but, turning their backs upon its astounding physiological facts and its mighty power over disease, declared me very wrong to introduce into their seat of science a subject on which the public were prejudiced, as though their sole duty was not to enlighten the public and dissipate its ignorance and prejudice. Ignoble men!

A sensible man, who had incautiously signed this declaration, would, I should think, have been anxious to have it forgotten. But no. They end it with these words: "We request that this declaration, with our signatures, shall be recorded in the books of the Association, and published in the Phrenological Journal."

Now, how in reason or decency could they request that their declaration of disapprobation of Dr. Engledue's address should be recorded in the books of the Association, when *Dr. Engledue's address, against which it is a protest, is not recorded, nor even the subject of the Address?* The only record of the address is the following,—"*Dr. Engledue then read the opening Address.*"

Yet,—before they have sent their request to the Association, or any of its officers, as such,—before the Association has yet met since the publication of the declaration, and therefore before there has been an opportunity of entering it in the minutes of the Association,—no fewer than seven and twenty have resigned because it is not so entered.

When the committee met lately for private business, the

declaration was incidentally mentioned in the way of conversation, and Mr. Sampson, throwing himself bigly back in his chair and raising his arms carelessly above his head, said that he would for form's sake propose "that the circular signed by Mr. Simpson and thirteen other members of the Association should be entered in the minutes," though, he added, "I am not deputed to take any steps whatever." None of us opposed him. But no one seconded so absurd a motion. In this there was no premeditation. His motion took us all by surprise: but the common sense of all made us act spontaneously in the same way,—silently to leave the motion to its fate: just as would have been done had he with no more absurdity moved that all present should rise and, placing their hands upon their hearts, bow three times to the inkstand.

To say nothing of the impropriety of putting this disapprobation of Dr. Engledue's address upon the books, when neither his address nor even a report of his address was in them, and when no application had yet been made to the Association for that purpose, the proposition was too absurd for notice because the committee transacts only private business—does the domestic matters only of the Association—regulating the times and places of meeting, the amount of subscriptions, &c., &c., and *their minutes can record nothing else*. It has no power to interfere in the scientific and real objects of the Association, *nor to write a line in any other than their own committee minutes of private business*; the only other records indeed of the Association being the minutes of its scientific meetings. We one and all supposed that at the first meeting of the Association the declaration would be delivered in, and that the signers would see the absurdity of Mr. Sampson's unauthorized course.

Afterwards, Mr. Sampson wrote to Mr. Symes, one of the Honorary Secretaries, requesting to have his motion recorded in different words from those in which it was made; to which request Mr. Symes replied that he could not falsify the minutes.

Satisfied that he could not be wrong, notwithstanding the palpable condemnation of his doings, he renewed his motion at the next meeting in these words—"That the circular letter published in No. 74 of the *Phrenological Journal*, signed by various members of the association, together with other signatures in the subsequent number, be entered in the minutes of the association." This again no one thought of opposing or seconding; and he made no remark, but hastened away to do what he had in his breast—to instigate as many members as possible to resign. After this meeting he wrote to

Mr. Symes to have the words of his second motion altered to the form in which he has printed it. He sent to Mr. Simpson a letter stating all he had done, and that, as he wished "to support the free expression of opinion," he had "no choice but to secede,"

"when," says he, "I find that that freedom is stifled by the withholding of the right of protest from a large number of its members.

"Before sending in my resignation, I communicate with you, in order that, *should you decide upon a similar course*, I may at least have the satisfaction of acting with one whose unwavering zeal for Phrenology has been tested by many years of able advocacy."

This was printed and furnished to each with the following printed form for resignation, in order to add force to the instigation "*should you decide upon a similar course.*"

"To the Honorary Secretary of the Phrenological Association.

"The undersigned, having perused the foregoing Statement, desires to withdraw his name from the list of Members of the Phrenological Association. He takes leave to state, that the right of protest appears to him to be the only legitimate security for the free expression of the opinion of a minority; and that he adopts his present course from a conviction that Membership in a Society in which this right is withheld, is totally inconsistent with a sincere and fearless regard for the promulgation of Truth."

Twenty-five sent in their resignation, *through Mr. Sampson's hands*, by signing this circular! and two in writing. Now to say nothing of the numerous preceding arguments against Mr. Sampson's measure, *each of which I consider fatal*, I ask how would the free expression of opinion have been stifled if even the association should have refused to record the protest on application. The protest had been published in the *Phrenological Journal*, and was printed in a circular sent to every member above seven months ago; and in the books of the association it would never have been seen but by the Secretary who writes, and the President who signs the minutes. Publicity stifled!

They were truly friends of the free expression of opinion who could censure Dr. Engledue for honestly declaring his.

To prove the wish of the Committee to stifle the free expression of opinion, we actually resolved, unanimously, at the same meeting at which Mr. Sampson made his motion, that one of the signers of the declaration should be requested to deliver the opening address at the ensuing session, when he would have had the power of delivering any of his *immaterial* opinions, and saying whatever he might think proper.

Yours, &c.

JOHN ELLIOTSON.

IX. *Dr. Elliotson's Cases of Cures by Mesmerism.*

"Mr. Wakley says he is resolved that Mesmerism shall no longer be employed in this or any other hospital."—*Speech of Mr. Wakley's Clerk to Dr. Elliotson in the ward of University College Hospital, where he was allowed as a favour to see Elizabeth Okey, November, 1838.*

Resolved—"That the Hospital Committee be instructed to take such steps as they shall deem most advisable, to prevent the practice of Mesmerism or Animal Magnetism in future within the Hospital."—*Resolution of the Council of University College, December 27, 1838.*

TO THE EDITOR OF THE ZOIST.

June, 1843.

Sir,

For six years I have carefully and constantly investigated the powers of mesmerism over different diseases, and, to increase the extent of my observation, a gentleman who was my pupil, and mesmerised extensively for me in University College Hospital up to the day on which I shook the dust of my feet upon it, has, at my request, mesmerised patients for me during the whole of this period.

I have found it one of the most important remedies, and accumulated a great amount of decisive evidence of its marvellous powers, even when all other means have failed in the hands of the most noted practitioners. This evidence I shall gradually send to your publication. It would probably not be received by the medical journals, and I should indeed be unwilling to transmit it to any medical journal or society, since the conduct of the medical profession has been so disgraceful, both intellectually and morally. My statements will, I know, be relied upon. They are not only true to the letter, but are the result of the most patient and careful labour, gone through with no view to emolument or reputation, but for the love of acquiring and disseminating knowledge. I have never received a fee, and never will, for practising mesmerism, from the humblest or the highest; and, unless the case of a person above the humble class of society occurs among my particular friends, or is likely to prove interesting, I send it to some medical man who practises mesmerism professionally, as he would other medical means. Reputation is out of the question. The medical profession, being totally ignorant of the subject, have thought proper to stigmatize me as a fool, a visionary, a madman, aye, and a quack, for understanding something of it.—*Their* ignorance and conceited obstinacy have been *my* disgrace. From being thought "a careful and conscientious observer," "a most skilful physician in ascertaining the real

nature of a disease, and in employing remedies;" "a great contributor to the improvement of the medical art;" and "worthy to have the largest and most leading practice;" "destined to divide the town with Dr. Chambers who was to be the Halford and I the Baillie of the day," "possessing the highest claim to be physician in ordinary to the monarch;" styled "the first physician of the age," in letters brought by patients without end, the only effect of which was to make me work the harder that I might one day really deserve such commendation; I was all at once considered destitute of all my previous knowledge and skill, incapable of observation and investigation, and unworthy of any practice, which, by their good care and co-operation with one whom they previously abused, has been reduced to one third of what it was; though during the whole of this time I have prosecuted inquiries into diseases and remedies far more assiduously than before, and certainly have far more knowledge, far more skill in treating diseases than I ever possessed. I am some ten thousand pounds less rich than I should have been. But I have been amply rewarded in reflecting that I was making a proper use of my intellect and time, and that I was right; and in feeling myself superior to those whose delight is to disparage me, as they have successively and successfully done at my advocacy of every new thing, though now established and employed by them when they could hold out no longer, and who are at this moment in what they regard as prosperity, and are silent upon the opposition they once made to what they now admit. They have their reward and I have mine; and, though I shall probably be another ten thousand pounds or so the less rich before the day of ignorance and sin is past, I shall not deviate from the course which I have ever pursued since I began practice,—of working and trying to deserve success, and leaving all worldly wisdom, sycophancy, religious hypocrisy, authoritativeness, utterance of truisms and of opinions which are known to be those of the persons spoken to, and trading industry, to others who can stoop to these things and feel happy without self-respect.

The first cases I present to you are instances of INSANITY.

I. Mr. D., aged 18, had an attack of rheumatism on the 6th of January, 1837. It was severe, and at first confined to his knees; but, on the 8th it suddenly seized his scalp also, causing the most excruciating pain. His pulse was 120, his skin hot, his tongue white. He was bled to twelve ounces by his medical attendant, Mr. Chandler of Rotherhithe; took colchicum, opium, calomel, and salines.



On the 9th he was better in the morning, but the symptoms returned with increased violence in the afternoon, and he suddenly became delirious in the evening. He was occasionally violent, but easily restrained. His pulse was now 132, and very hard: his bowels were torpid, and he chewed some pills of compound extract of colocynth which were given him: the removal of twelve ounces of blood from his arm reduced the pulse and appeared to calm him a little. Calomel and saline aperients were given. On the 10th he passed a quiet though sleepless night, and seemed much as he had been the preceding evening,—still perfectly delirious. His head was shaved and wetted with an evaporating lotion. He immediately began to improve, and in half an hour was perfectly rational, though he had been delirious for sixteen hours. The rheumatism left the scalp and, no doubt, the membranes within the skull which also it had seized; but it continued in the knees, which were constantly half bent, especially the right, so that his right heel was constantly drawn up. On the 11th the delirium returned at seven in the evening, and lasted two hours, but without violence. The lotion was applied again to the scalp, and sinapisms were put upon the feet, with decided benefit: and the calomel and saline aperients were continued.

An attack of this delirium without violence, in which he stared a great deal and pointed at imaginary objects, now returned every evening, at the same time within an hour, and usually lasted an hour or two, followed by a sleepless night, though he was tolerably well in the day-time. As the disease had become periodical, two grains of sulphate of quinine were given every four hours, and six grains an hour before the attack was expected. Under this treatment the attack came later every evening, and lasted a shorter time; and it ceased at the end of twelve days from its first assumption of a periodical character, though on the fifth night a cause of excitement produced an attack. Curiously enough, in this attack, his right heel, which previously had applied itself flatly on the ground, was again drawn up more than an inch, and remained so for about twenty-four hours.

On the 6th of December he had another attack of rheumatism, followed, as in the preceding January, by periodical attacks of delirium, though far more violent. Sulphate of quinine was tried, in much larger doses than before, but in vain. Dr. James Blundell was called in, and prescribed first musk, and afterwards arsenic with it, and the disease ceased about the 23rd. During the severe weather of January, 1838, he experienced upon the 22nd a third attack of rheu-

matism, followed as before by periodical delirium, occurring about seven o'clock, sometimes a little earlier, sometimes a little later, every evening. It began with severe pain of the head, wildness of look, and slight catchings of the limbs. In about a quarter of an hour the eyes became fixed, and the full force of the fit burst forth, of the approach of which he was perfectly conscious. There was now such violence that *three strong* men were required to hold him in his bed, besides sheets confined across his body in several directions.

He raised his head, opened his eyes, and stared violently, and frightfully; snapped at every person who went near him, maliciously and sily watching for opportunities; he bit the pillows and sheets, looked ferocious and menacing, and grinned horribly; made the most terrific howlings and vociferations so as to disturb the neighbourhood, and after a while he invariably began whistling, at first imperfectly, but at length he got into a perfect tune, and this was a sure sign that the attack was near its end. He would next sink into a deep sleep for only a few minutes, and then wake completely exhausted. He next suffered violent headache for half an hour, then intense itching of the scalp for two hours, and then went to sleep. Cold applications to the head made him more violent. Sixteen grains of musk were given daily, as well as arsenic, sulphate of quinine, creosote, and carbonate of iron, all in large quantities, but in vain. Five drops of Scheele's prussic acid, and the second night eight, quieted him a little.

He always lay upon his back during the whole of the paroxysm, and turned upon his right side the instant that it went off. The length of the attack was from one hour to two and a half. He had not the least recollection of what had occurred, but always said he had been very ill.

Before mesmerism was practised, he not only turned on his back as the attack began, but always pulled off his night-cap. In an analogous manner, I see patients have peculiar ways as they first go into the mesmeric coma, unless the sleep comes on instantaneously. One lady always flings her head and chest violently over the right side of the bed, and, if precautions were not taken, would injure herself severely, as a small table with various articles stands close to the bedside. A youth flings himself to the right side of a sofa on which I mesmerise him. Sometimes the head balances backwards and forwards before it drops.

In this state of things, I was requested by his medical attendant, my former pupil, Mr. Chandler of Rotherhithe, to visit the patient in the evening during an attack.

On the 8th of February, the seventeenth night of the present attacks, I found him in bed confined by ropes across it, and further restrained by three men. He was howling, shouting, vociferating, barking, menacing, grinning, spitting, snapping, &c. I mesmerised him with passes for *three quarters of an hour*, he moving his head in every direction, sometimes to avoid me, sometimes to bite me. *No effect was apparent.* I advised Mr. Chandler to mesmerise him the next evening before the attack was expected, because during the violence of any disease the system is less impressionable to all agencies, whether drugs or other medical means. Mr. Chandler was totally unacquainted with mesmerism, but trusted to my carefulness of observation and to my integrity when I assured him of its powers; and, on my giving him a little instruction, he cheerfully and amiably promised to comply with my advice. Although the medicines taking at the time had hitherto proved useless, I thought it right to give the patient the chance of benefit from their continuance. The doses of prussic acid and of creosote before the attack were respectively eight and twelve drops: the daily amount of the sesquioxide of iron was two ounces, and of the sulphate of quinine sixteen grains: and I advised the augmentation of the latter quantities to four ounces and to twenty grains. The length of the attack had gradually extended, and this evening reached *three hours*.

The patient held mesmerism—"mere pawing before his eyes," as some wiseheads consider it—in perfect contempt; but he submitted at eight o'clock on the evening of the 9th. He was mesmerised for two hours and a quarter. The attack commenced at nine but lasted *only an hour and a quarter*. It was also very much modified: for, though each of its stages was distinctly seen, he made no noise; he was so tranquil that no restraint was required, his eyes instead of being always wide open and staring, he evidently seeing, were closed, except when he raised his head and half-opened them from time to time, apparently without discerning objects as before; and he sometimes seemed asleep for a few moments. The attack terminated suddenly in a burst of laughter, after several attempts at this in vain. He then said, "That will do," and was very cheerful.

The mighty power of mesmerism over him was most decided. His own words were, "There is something in it." The doses of creosote and prussic acid had been the same as on the preceding evenings.

Feb. 10. Mesmerism was begun at a quarter past eight and continued for an hour and a half. The attack com-

menced at a *quarter before nine* and lasted *only an hour*. He raised his head higher and stared more intently, but the snatches of sleep were longer than on the preceding evening. On coming to himself, he allowed that he was conscious now of having been influenced by mesmerism, and that it saved him great suffering, though he had denied this the day before with reference to Mr. Chandler's first attempt, and had treated this "marvellous remedy," as Mr. Chandler justly termed it in a letter to me, even with contempt. He *slept* both this night and the night before *three hours*, on recovering from the attack,—*far longer than on any former nights*.

The following is Mr. Chandler's letter, giving an abstract of the effect:—

"Rotherhithe, April 11, 1838.

"I am happy to inform you that our patient is much better. I tried the mesmerism, and it has succeeded to a miracle.

"I came home after leaving you on Thursday evening, and tried the operation upon Mrs. Chandler, who laughed very much at the idea. After five minutes she laughed still: but in ten minutes more, making fifteen, she was sound asleep, and no ordinary means could wake her.

"This converted me completely; and I went to work the next evening on Mr. ———, and continued the operation two hours and a quarter.

"The effect was to keep him perfectly quiet. Though he had the fit, the influence was very decided, and all the family were astonished.

"Last evening I practised it again, and with the same effect. He even acknowledged the influence himself, which he would not yesterday. It has produced quite a sensation in the parish.

"T. C."

11th. Mesmerism was begun at ten minutes past eight, and continued for an hour and a quarter. The attack commenced at *five and twenty minutes before nine* and lasted but *fifty minutes*. He raised his head still higher and stared still more intently, but his sleeps were longer; and, when from his horrible looks and his gestures he made Mr. Chandler almost afraid he would spring out of bed, his head would suddenly fall back upon the pillow like a lump of lead. The attack did not go off quite so pleasantly and he did not sleep so long as on the two previous nights. Still be it remembered that the attack lasted ten minutes less than the night before, and he required no restraint.—Here I must make an impor-

tant remark. The aggravation of the symptoms to-night was nothing more than I continually observe in cases which advance steadily to a cure under mesmeric treatment. Mesmerisers should never be discouraged by such occurrences, but persevere if any good or even any sensible effect whatever has at any time been produced. The improvement generally returns. It is for want of perseverance with even the ordinary modes of treatment of diseases, that many chronic diseases are not cured.

12th. Mesmerism begun at eight and continued for an hour. The attack commenced at a *quarter past eight* and lasted but *five and forty minutes*. Only two drops of prussic acid had been given him.

13th. Neither creosote nor prussic acid was given him, for it was evident that the amelioration could not be ascribed to them. 1. A powerful and unquestionable impression was made upon the disease the first night that he was mesmerised before the attack. 2. The prussic acid had been reduced on the night of the 13th to two drops. 3. The patient, in spite of his prejudices, confessed the influence of the mesmeric process upon him from the diminished indisposition felt by him when the attack was over, and that it spared him much suffering; and he was always very anxious that Mr. Chandler should come in time to control the fit. 4. Whenever he raised his head upon the pillow, and was advancing it, a single pass of the hand now caused it instantly to drop back in sound sleep, though it would rise again in a minute; pointing at him with one finger had the same effect, and all this at the distance of ten feet and in the dark. 5. The mesmeric process brought on the attack. This had always begun at nine; but on the second mesmerisation by Mr. Chandler it began a quarter before nine, on the third at five and twenty minutes to nine, and on the fourth at a quarter past eight. It is common for intermittent diseases, ague for example, or rheumatic pain of nerves, when they grow more and more severe, or longer and longer, to attack earlier and earlier; and as they grow more and more mild, or shorter and shorter, to attack later and later: it is unusual for them to attack earlier and grow milder and shorter, though sometimes they attack later and grow more severe.\* When this patient's attacks in January, 1837, lasted a shorter

\* A quartan ague, one in which the attack comes every fourth, or, more properly, every third, day, leaving two days clear, generally does not invade in the morning or afternoon, as quicker agues often do, but in the evening; being, so far as its attacks are so infrequent, a mild form of the disease.

and shorter time, I mentioned that they commenced later and later. Now, when the attacks became milder, and regularly shorter and shorter, they commenced earlier and earlier. Any remedy but mesmerism, while it rendered the attacks milder and shorter, would have postponed them later and later. 6. The mesmeric effect of attachment to the mesmeriser, so common when striking effects are produced, was manifested; for the patient now always turned towards him, whether the room was in darkness or not, whereas previously to mesmerism being employed he aimed violence at Mr. Chandler and at everybody else.

Mr. Chandler, though unacquainted with mesmerism, saw clearly that the attack was under the control of the process, and justly conceived that he could bring it on at pleasure. He therefore mesmerised the patient at half-past seven. The attack began in *five minutes*; and the power of the process was more clearly demonstrated than ever, for the youth *remained during the whole period as if in a mesmeric sleep*, raising his head from time to time but not opening his eyes, as he invariably had done on raising his head before. The attack lasted *five and twenty minutes only*. Mr. Chandler awakened him *suddenly, as it were magically, by passing his hand transversely three or four times, without contact, before the youth's face*. On every former occasion he had been allowed to wake spontaneously, and this was always *slowly*. He passed a very quiet night, slept three or four hours, and was much better in the morning.

14th. Mesmerism was begun at eight o'clock. The attack took place in *eight minutes* and lasted *five and twenty*, in about the same degree as on the preceding evening. But the sleep was very profound in the intervals of his raising his head. Here it is worthy of remark, that little progress was made to-day. The attack lasted the same time—five and twenty minutes, and the degree of the symptoms was the same as on the preceding evening; the only manifestation of greater power in the process was the increased depth of the sleep in the intervals, and as a set off to this the production of the fit three minutes later. The explanation probably is that Mr. Chandler, from his engagements, did not begin so early by half an hour as on the last evening. All remedies, given to obviate a periodical disease, act more efficiently if given at periods when the disease is completely absent or more nearly absent. Quinine, for instance, has comparatively little or no effect over ague if given in the fit: it should be given in the intermission:—when I mesmerised this patient in his fit, on first seeing him, I made not the

least impression. During the intermission the effect of quinine is the greatest as soon as the fit is over,—that is, when the system may be regarded as well cleared of the disease. Its effect lessens as the period of the fit approaches: and thus, though efficient when given just before a fit, it controls the disease less than when given just after a fit; and the best practice is to give repeated doses during all the intermission, but as large a dose as can be borne at once just after the attack, and as many doses as possible in the early part of the intermission, though some of course up to the recommencement of the attack.\* As the period of the fit approaches, we cannot but consider that, although no change is discernible, the system is gradually working up into the condition of the fit; and therefore less and less impressionable by all agencies. The commencement of the mesmerisation therefore to-night half an hour nearer the bursting forth of the attack rendered it less operative. I have no doubt that if it had been begun an hour earlier, the attack would have been brought on at once, and been far milder and shorter than ever. The power of the mesmerism was so manifest, and the amelioration so clearly owing to it, that Mr. Chandler now very properly at once discontinued the sesquioxyd of iron which was taking in the quantity of four ounces and a half, and the sulphate of quinine which was taking in the quantity of thirty-six grains, in the day. Yet he passed a good night, and was in every respect much better in the morning.

15th. His right heel, which had been constantly drawn up day and night, just as in the previous rheumatic illnesses, was to-day flat upon the ground, though the knee remained weak. Mesmerism was not begun till a quarter before nine. In *four minutes* he fell asleep, and the attack began; and it lasted four and twenty minutes. The sleep was very profound between the movements of his head, and it continued after these had entirely ceased, till Mr. Chandler suddenly awakened him by a few transverse passes, without contact, before his face. He awoke completely in his senses. Mr. Chandler always knew when the fit was over and that he might be awakened, from his turning on his right side, as already mentioned.

16th. He passed a good night. Mesmerism was begun at ten minutes before nine. The attack began in *three minutes*, and lasted *twenty-two minutes*, ending as usual in

\* See my *Lectures on the Principles and Practice of Medicine*, published in the *London Medical Gazette* by the Editor, and published in one large volume, by Dr. Rogers and Mr. A. C. Lee. Second edition. Also my *Clinical Lectures*, in the *Lancet*.

profound sleep. Mesmerisation was continued during the sleep last night and to-night, but with no evidence of increased effect.

17th. His condition even during the day regularly improves. Mesmerism was begun at ten minutes after seven. The fit began in *three minutes* and lasted but *twelve minutes*.

No prejudiced person will now venture even to suggest that the fit could not be brought on at pleasure by mesmerism and rendered mild. The effect of mesmerism now was first to send him to sleep. Then the fit would begin in a few minutes, as shewn by his turning on his back, raising his head occasionally, and sometimes throwing his arms about. He lay with his face to the side of the bed where Mr. Chandler sat, while being mesmerised, and when asleep till the attack began; and then, as before he was ever mesmerised, he instantly turned on his back. Mr. Chandler thought it worth while to ascertain whether the attack could be cut short by mesmerism after it had begun. Therefore, before it was over, while it was decidedly still present, he made transverse passes. *The patient instantly awoke, perfectly himself, and seemed better than he usually was after an attack*: he dressed himself again and remained up for two hours, ate a hearty supper, passed a good night and felt perfectly well the next morning.

18th. His nose having bled for two nights, some leeches were put upon his temples; and, as he strongly objected to them, and was compelled by his father to have them on, he was frightfully irritable the whole day. On account of this, he was mesmerised at a quarter past four. Though he was at the time in high excitement, he fell into a sound sleep in *five minutes*, and the little features of the attack presented themselves as usual. Mr. Chandler thought it more prudent to allow him to sleep rather than to awake him as early as had been done the night before, and therefore allowed the state to continue for seventeen minutes, when he was *instantly* awakened by a few transverse passes, and appeared *perfectly* well, HAVING LOST HIS EXCITEMENT.

19th. Much better. Mesmerised at a *quarter before one in the afternoon*. He was sound asleep in *two minutes*, and very faint marks of an attack were visible. Mr. Chandler awoke him by transverse passes at the end of *seven minutes*, and *he was quite well and so remained all day*.

From this day he was not mesmerised and had no attack. For some time he was more unwell than usual and slept badly. But this would have been obviated had the mesmerism been repeated daily for a week or two, and then left off gradually.



Those who witnessed the exquisite phenomena of the two Okeys will be struck with the similarity of the present case; and will appreciate my feelings at receiving Mr. Chandler's accounts, proving an identity of condition, an identity of influence, though neither the youth nor the operator had ever seen the Okeys, nor had any conception whatever of mesmerism,—proving the reality of a peculiar state of body and of a peculiar influence.

The elementary phenomena of the Okeys were the same as in this youth. By vertical passes they were sent to sleep at pleasure, and, on the brain becoming active again, they were delirious. This delirium was attended by activity, so that they ran about and conversed, and strangers thought them only strange creatures; but they could be rendered torpid again by more vertical passes, and then by transverse passes they could be instantly awakened, and they awoke into their natural state, having no knowledge of any thing which had occurred in the delirium. Thus two states of existence, the one with no knowledge of the occurrences of the other, though passed but a minute before, could be alternated many times in a few minutes.

As the youth knew not what mesmerism meant, he could not sham these things, had shamming them been possible. Mr. Chandler could not have led him to them, for Mr. Chandler knew no more than that he had kindly promised me to make passes daily before the fit came on.

Here, too, was a cure—a splendid cure—rapid and perfect; when bleeding and powerful medicines, and medicines given powerfully and perseveringly, had all been unavailing.

Oh! how I wondered at the obtuseness, the perverseness, and, as they will now see, the unwise short-sightedness of the poor teachers of the rising generation at University College, the majority of whom, like all young beings, implicitly adopted the thoughts and the conduct of those to whom in their want of knowledge and experience they innocently looked up.

This history will be found in the *Lancet*, April 14, 1838. On Nov. 13th, 1838, the patient experienced another attack. The effect of mesmerism was still more marvellous than before, and an account of this second affair was drawn up by Mr. Chandler and sent to the *Lancet*. But Mr. Wakley had changed his policy. He had slid to another point of his sliding scale. He had received numberless letters on mesmerism, and nineteen out of twenty were against it. Nineteen people buy nineteen *Lancets*, one person buys one. Mr. Wakley had formed the closest, the most inseparable, intimacy

with Mr. Liston, and Mr. Liston told him that the illustrious professors at University College were against mesmerism and me, and, burning with that silly envy which showed itself in the most delicate and gentlemanlike way when I was doing him all the good I could and earnestly bent on serving him, brought the hero to the attack. Mesmerism was now all humbug; the Okeys were depraved imposters; I was a fool; and Wakley declared that he would make the Council of University College order me to treat diseases (however successfully) with mesmerism no longer. To the everlasting disgrace of the Council and the whole place, they, weak, ignorant, and ignoble minded men as they were, obeyed him, by issuing the order at the head of this article, without any previous communication with me, who had joined their medical school when it was at the lowest ebb, and had raised it to a height which they never expected it to attain. The *very instant* I received the resolution of the Council, I wrote them my resignation, and never more entered either College or Hospital.

Mr. Chandler, taking it for granted that, as the first part of the case had been admitted, and was so decided a proof of both the truth and the remedial powers of mesmerism, further and still more striking information would be acceptable to an honest man, a pure lover of truth, a single hearted promoter of the benefit of mankind, sent the following statement to Mr. Wakley, who—rejected it.

*“ To the Editor of the Lancet.*

SIR,—In spite of your attempt to extinguish mesmerism, I feel it my duty to come forward in support of it; and think it still possible that the “last spark” may again be kindled into a vast conflagration.

Having appeared in your pages as a believer (and with good reason) in the science of mesmerism, I am sure you will not deny me the opportunity of supporting my opinions by a few more facts.

My patient, — has had another attack of his extraordinary disease, and the effects of mesmerism upon him have been still more conclusive and wonderful; and I do not hesitate to say that it must rank high as a curative agent, at least in such cases.

I was sent for to — on the 13th of November. I found him in a state of great excitement; complaining of excruciating head-ache. He had no rheumatic affection, as at the commencement of all his preceding attacks, but his

*knee was a little contracted, as it invariably has been during the whole time of his former attacks. It became evident to the family as well as to myself, from his demeanour in the afternoon, that a fit was inevitable that evening. Nevertheless, I determined not to mesmerise him until he had had one paroxysm. He had a very alarming one that evening, requiring two strong men to hold him, besides having his legs strapped down. It commenced at nine o'clock and lasted one hour and a quarter.*

Mark the change. On the following evening I was determined to begin manipulating early enough, therefore commenced at seven o'clock, he having begun to feel ill—to experience the premonitory symptoms, at half-past six; and to my great surprise got him into a sound mesmeric sleep in six minutes. This proves that the susceptibility may last though the manipulations are discontinued, for my patient had not been mesmerised since March. The fit lasted *thirty-five* minutes, and he appeared, as on former occasions, to sleep through it, occasionally raising his head from the pillow and falling the next moment suddenly into a sound sleep. This happened about once in a minute at first, the intervals gradually increasing, until at last he remained in a profound sleep, in which state I left him for ten or twelve minutes, and then awoke him, *as if by magic*, by making three or four transverse passes with my hand before his face.

On the following evening, the 15th, I commenced at half-past seven; he was asleep in *two* minutes, the fit lasted *twenty* minutes—phenomena the same as usual. *His father made the transverse passes, and instantly awoke him.*

16th. Mesmerised at half-past seven; produced sleep in *one* minute and a half; the fit lasted *eleven* minutes.

17th. Precisely as the night before.

18th. Produced sleep in *one minute and a half*, fit lasted *nine* minutes.

19th. I determined, as the knee had now become straight, that this should be the last day of operating. I therefore altered the hour, and mesmerised him at three in the afternoon. He was sound asleep in *one* minute, and a slight fit occurred which lasted *seven* minutes.

These are incontrovertible facts, to substantiate which I can bring at least a dozen witnesses; and I still maintain that there is a decided effect produced by certain manipulations called mesmerism. And I will go still further. I will assert that in many cases the most beneficial effects may be produced by its use. Can any reasonable person read the above case and deny that my patient received benefit from it. Several medical

men saw him with me in February, and all declared they never saw so appalling a case; yet the *very first night* the remedy was employed by me, instead of requiring three strong men to hold him, he was quiet *without being touched*. Should any fancy collusion, I beg to assure them that my patient is superior to any thing of the kind; and further, I defy the strongest man, when in his senses, to exert such preternatural strength for so long a time as he did before mesmerism was employed. Neither can I allow that the effect on the imagination accounts for the phenomena, for my patient ridiculed the remedy, and was quite indignant at such means being used. Nevertheless, he was affected at the first trial, as will be seen by referring to my communication to the *Lancet* on the 14th of April.

In conclusion, I think it due to Dr. Elliotson to state that I have lately seen Elizabeth Okey at the North London Hospital, and the phenomena are so similar to those produced on my own patient, that I believe there is no deception. I did not see the experiments with the metals, as Okey was suffering so much from head-ache that it was deemed improper to try them.

I remain, sir, your's respectfully,

THOS. CHANDLER."

Mr. Chandler sent the following further observations to me:—

"The above communication was sent to the *Lancet* in December last (1838), but the Editor thought it easier to refuse it admission, than to attack the undeniable facts it contains. I afterwards sent a copy of the same letter to the *Medical Gazette*, who also refused to publish it; although, in the very same number, he admitted a parcel of twaddle on the other side of the question.\*

"On the 2nd of January, 1839, I was again sent for, and found him labouring under the usual premonitory symptoms. I determined on mesmerising him that evening; but the fit occurred so much earlier than was expected, that I was not in time to prevent it. He had a very severe paroxysm, which lasted *an hour and a half*. 3rd. Commenced mesmerising at

\* "We cannot undertake to give publicity to any communications on Animal Magnetism."—*Lancet*, Oct. 27, 1838.

"We have already stated that we cannot insert any communication in support of the extravagant humbug of Animal Magnetism."—*Ibid.* Dec. 8, 1838.

"The letter of Mr. Chandler's is inadmissible."—*Ibid.* Dec. 15, 1838.

"Although we do not always agree with the Editor of the *Lancet*, yet with respect to Mr. Chandler's communication, we must also answer that, it is 'inadmissible.'"—*London Medical Gazette*, December 22, 1838.

six o'clock; he was sound asleep in *three minutes and a half*, the fit lasted *forty minutes*—phenomena the same as on former occasions. 4th. Mesmerised at seven; produced sleep in *two minutes*; fit lasted *thirty-five*. 5th. Commenced again at seven; produced sleep in *two minutes*; fit lasted *twenty-six*.

During the paroxysm this evening, I tried the effect of distance, and found that one pass of the hand (while standing at the other side of the room) had the same effect as when close to the bedside—*though the patient's eyes were closed in the mesmeric sleep*. Each time he arose from the bed, one pass of the hand (though at *six yards distance*) caused him immediately to fall back.

6th. Commenced mesmerising at half-past six; produced sleep in *one minute and a half*; fit lasted *twenty-three*. Phenomena the same as before. 7th. Produced sleep in *two minutes*; fit lasted *twenty-two*. 8th. Precisely as the night before. 9th. Produced sleep in *one minute and a half*; fit lasted *fifteen*. 10th. Produced sleep in *one minute*; fit *twenty-three*. The paroxysm was lengthened by over excitement during the day. 11th. Mesmerised at four; produced sleep in *one minute*; fit *fifteen*. 12th. Commenced at four; sleep in *one minute*; fit *ten*. 13th. Mesmerised at half-past three; sleep in *one minute*; fit *five*. 14th. Mesmerised at one o'clock; produced sleep in *three-quarters of a minute*; the fit lasted *four minutes*. I now considered the cure complete, and therefore omitted the mesmerism. He has since then enjoyed good health."

Towards the end of September 1839, another return occurred. He was mesmerised. On the first three nights the attack went off in the usual way; but, on the fourth, instead of falling asleep after each paroxysm, *he could be instantly fixed* as Mr. Chandler, and hundreds of others, had seen the Okeys, in whatever position he happened to be at the time, if a finger was merely pointed at him, and *this even in the dark*. He lay in a French bed; and if, in such darkness that Mr. Chandler could barely distinguish his person, his eyes being closed, Mr. Chandler *merely raised one finger above the top*, or moved it beyond the side of the board at the foot, of the bed, *he was instantly fixed*, though perhaps tossing his arms about violently at the moment this was done.

A few transverse passes, *even with one finger*, made behind him, at a distance, his eyes being closed, nay, over his head *when his head was hanging down over the edge of the bed and his eyes were on the floor*, never failed to arouse him instantly to his natural state.

"Some of the attitudes were very fine; quite studies,—usually fighting ones." Who, possessed of common sense, that saw the Okeys, will not honestly declare that nothing was more wonderful than the fixing of the Okeys? They, in their ecstatic delirium, could be instantly fixed by a *single* pass of the hand, or a single finger, at a distance, even behind them; while dancing, jumping, grimacing, stooping, whatever they were doing, they were in a moment petrified in their position, as the inhabitants of a city were said to be instantly changed to marble in the Arabian tale. The younger often danced "Jim Crow;" and to see her or her sister fixed in any attitude, their faces suddenly fixed also, while in the midst of a sentence, or of a word, their eyes to close and them to stand insensible to all around them, and at last either drop down from the torpor increasing, or suddenly come to consciousness from the effect having been slighter and going off; to witness their surprise on coming to, and their anger on having been arrested in what they were about, and to see them again suddenly made insensible and rigid while venting their displeasure,—was one of the things which no one can forget who witnessed them.

These phenomena were shewn by me again and again, with very many others of the most exquisite kind,—all which he suppressed,—to Mr. Wakley, in that evil moment in which I—goodnatured and confiding fool—fancied he was, if not a lover of truth, at least too sagacious not to see that such facts were unquestionably real, and that to attempt to bully and write them down, however it might succeed for a moment, would be the height of madness, and that they must eventually be admitted by all men, in spite of the selfish and coarse opposition of the whole profession. It was plain that a medical case which had occurred once would occur again; that, as mesmerism produced such wonderful effects upon them, it would also upon others; and that as doctors and surgeons—the consulting and medical men in general, the authoritative great and the imitating little—had never made any mesmeric trials, they could not expect to have met with such cases, and not only were not justified in supposing such cases impossible, but had every reason to suppose, from the cases of the Okeys, that they had only to take the trouble to examine for themselves, however beneath their dignity and the importance of their daily routine.

As to fixing and awakening this patient behind him and in the dark, Mr. Chandler wrote, "I feel certain I am not deceived with regard to any of the above facts. I have tried various ways of proving their accuracy, and always with precisely the same results."

To the last, if the attack had once commenced, mesmerism, as on the night when I first mesmerised him, had not the slightest effect; but, says Mr. Chaudler, in the letters he obligingly sent me, "let him be ever so much excited" (and he was a most excitable person), provided he is still in his natural state, "he is affected in *from one to two minutes*, even sometimes in *half a minute*. I generally enter into conversation with him on beginning to manipulate, and he usually falls asleep *in the middle of a sentence*, sometimes *with a word on his lips, half uttered*, and this while talking quite rationally."

In many cases, a relation is established between the mesmeriser and the patient, so that no other person can awake him, or another person interfering produces great disturbance to the system. This happened here on one occasion. "I was called away after having mesmerised him for some time, and not thinking it quite right to awake him, I requested his mother to do so in about ten minutes after I left. In a short time, I was sent for again in great haste, and found him on my arrival in a most horrible state; he had tetanus of the whole body—not a limb could be moved. He remained in this state about half an hour. I was alarmed and puzzled, but thought the best plan would be to mesmerise him again, and then awake him myself. Accordingly I commenced manipulating, and to my surprise *in about two minutes*, the body became relaxed, and he sunk into a quiet and mesmeric sleep, out of which, after a few minutes, I aroused him in the ordinary way; and he woke as usual quite well: but he remarked that we had been playing tricks with him, and begged they might not be repeated lest he should be killed." Such disturbance of the system had the interference of another still left.

This relation between the mesmeriser and the patient is one of the most remarkable occurrences of mesmerism. It frequently does not exist. It did not occur in the Okeys. Any one might touch them; any one woke them, whoever had sent them to sleep. But in some instances, the contact of any other person than the mesmeriser, nay, the proximity of any person, produces the greatest distress, and sometimes the most violent disturbance.

They generally shudder and complain of cold. Hundreds of persons have seen my patient Rosina. Her case so beautiful in many points, so exquisitely beautiful while she sings in her sleep or converses facetiously, is overpoweringly confirmatory of the truth of Gall's location of certain organs of the brain, by the excitement on only one side or the other of the brain, by merely pointing the finger to them, behind her

back, her eyes being closed or bandaged and the operator and all others looking away, so that it is not known to him or others where he is pointing till the cerebral effects come, or a person pointing where he pleases, without knowing why or to what he is pointing, and every one looking the other way till the effects come. She also becomes miserable if her mesmeriser leaves her, and generally if others stand very near her, and especially if they touch her; though her eyes be shut, she immediately says that something cold, a wet towel, for example, is put in her hand, if another than the mesmeriser touches her. If her shut eyes are blindfolded, and the mesmeriser and a score of others touch her hand with the point of their finger, she distinguishes his finger and grasps it, but repels the finger of another. Not being aware of this relation, I at first sometimes left her asleep, and the effect was always violent fits. I mesmerised a young gentleman, about her age—about seventeen years old, who, though his eyes were shut and his sleep was sound, instantly distinguished the point of another person's finger, on the back of his neck, from my own, though every precaution was taken so as to render it absolutely impossible for him to learn,—impossible for him by ordinary means of sense to know, who was touching him. He allowed others to be near him, but entreated me not to leave him, and remained close at my side, following and pulling me back if I attempted to go away. He was not agitated by the contact of others, but annoyed and distressed; and said, how cold that is. I have another young patient, who will not allow any other, not those whom she most affectionately loves, to be within two yards of her in the mesmeric state. The most noiseless approach of others towards her makes her shudder from head to foot, and she cries out "cold, cold, cruel, cruel." Even if two persons are at the distance at which she will bear one without noticing it, she begins to shiver. Though she will bear one or more at a certain distance at first, it often happens that their disagreeable influence is gradually felt; so that after a time, she says "I feel cold;" and then complains more and more, till it is absolutely necessary for the parties to retire further.

I have another case, in which the patient is very rigid, and the eyes and mouth firmly closed. Wherever I am she bends very slowly (this is all she can do, for she cannot move a foot) in that direction; and she slowly recedes as invariably from the person, nay, from the hand, of any one else. What her sensations are I have no means of knowing, from the locked state of her jaw, her complete deafness and rigidity in the mesmeric state, and her total oblivion afterwards of all that has passed.



I have known it impossible for any one but the mesmeriser to awake the patient; and I have known it impossible for any one but the habitual mesmeriser to mesmerise him.

Mr. Chandler adopted the proper course. He went himself to his patient, mesmerised him afresh, and then awoke him. It will be remembered that the father once awoke him without difficulty or inconvenience; but then Mr. Chandler was present, and that no doubt preserved his tranquillity. One of my patients, before the period of spontaneous waking has nearly arrived, cannot allow me to leave her without distress, and goes into fits if I do so for any time, and on my return to her is not calmed for a long while; but is calmed the sooner by my touching her kindly, or making passes so as to shew she is again the object of my attention. Mr. Chandler, by mesmerising him, calmed him I have no doubt much sooner than if he had merely remained with him; though taking his hand might possibly have had the same result, because he never, on other occasions when his absence had not caused disturbance, found mesmerism of any avail in the fit.

So complete was his recovery that, though after he was well, while returning to his situation, he slipped on a cabbage leaf on London Bridge, and experienced a severe concussion of the brain, he had not the slightest inclination to a fit, and came completely round again.

In July 1841, he had a severe attack of acute rheumatism for three weeks, but with no return of his fits.

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In a postscript to a letter written to me by Mr. Chandler in 1839, he says, "Could not some periodical be induced to take the matter up? It is a great shame that such a bigotted fool as the Editor of the *Lancet* should be allowed to write down what must eventually be established as undoubted truth." My answer was, No. The English medical journals are conducted on the principle of presenting to the public not mere truth and justice, but what is most likely to make them sell best, and what it is hoped will benefit the editors in practice and gain, as well as those whom the editors and their connection like, and to disparage those whom they, for selfish reasons, dislike. When truth and justice do not interfere with their ends, they have no objection to do their duty, though the poor half-informed persons, generally hired by some editors to write, often make sad work of it.

After a time, such cases will be admitted by the editors as a matter of course. But what they have all written we

can always hold forth in their faces to their disgrace. Too much credit cannot be given to Mr. Chandler for not being blind to obvious facts, like the mass of his profession, and for not shrinking back from his declarations and convictions and eating his words, at the thunderings of poor Mr. Wakley, as a very large number have done, to their lasting disgrace.

I mentioned that, in 1837, Mr. Chandler, on receiving instructions from me in mesmerising, made an essay upon Mrs. Chandler before he began with the patient; and that, though she had never seen anything of mesmerism and had laughed at it, she was soon asleep,—in fifteen minutes, and could not be awakened by ordinary means. He informs me that he has since often tried to mesmerise her, but always in vain; and at one period he tried for many successive days, and sometimes for an hour and a half at a time. This lady was in good health, and yet there was extreme mesmeric susceptibility at one time, and none at another. I have met with extreme susceptibility at first when there was disease, and none afterwards when the disease was cured.

Again; during disease, in epilepsy for instance, when no improvement had taken place, I have seen extreme susceptibility decline, and that rapidly, even suddenly, into complete insusceptibility for many weeks; and return again with no relation to the health, or not return at all,—at least notwithstanding some perseverance. On the other hand, I have seen extreme susceptibility continue for five and six years (my experience reaches no further) after a cure had been fully established and while the health was good. Weak persons, and sick and feeble-minded persons, are not in the least more susceptible than the healthy and strong and resolute. I have tried for weeks without sensible effect upon some persons who were very feeble and thin and trembled from head to foot at any sudden noise, and were a prey to nervous miseries. I have known epileptic persons unaffected by daily trials for many months. Those who are subject to sleep-waking and the more singular forms of hysteria are almost all susceptible. Old people are often susceptible, and males probably as much as females.

II. The following case is an instance of the cure of insanity with very little sensible effect.

Charlotte Cook, aged 18, was admitted into University College Hospital, April 6, 1838.

She was a servant of all work, ruddy and of a full habit. Till the present period she had enjoyed good health. One of her sisters had twice had "brain fever," and *her father had been deranged.*

About three weeks previously her mistress observed a strangeness in her manner. She followed her mistress continually about the house, stooping and pulling at her mistress's clothes. In a week she became violently delirious, and required two or three persons to hold her down. This state soon subsided into a low, muttering, moody one, which continued at her admission into the hospital. No further information could be collected from her friends or medical attendant. We found her complain of pain in the head; her expression of countenance was heavy; her understanding dull. She would lie for hours together in bed in the daytime, occasionally muttering, now and then crying, and not spontaneously exchanging a word with any one. When questioned, she always said she had been frightened by certain persons, and was still afraid of them; that they made various figures which they placed upon the stairs and on the table to terrify her. She then grew incoherent, saying she did not like to see her married sister wasting things; though what things, she could never tell. She appeared to dislike this sister very much. She was quite indifferent, almost unconscious of what was going on around her. As her habit was full and her head ached, I ordered her to be bled to a pint, and to take five grains of calomel immediately, and a cathartic draught very early in the morning.

April 7th. She was no better and had scarcely slept during the night. Finding her unrelieved by the bleeding, and knowing the inefficacy of medical treatment in these cases beyond the removal of blood and other lowering measures if there happens to be fulness, supporting measures if there happens to be weakness, soothing drugs if they are borne, attention to the bowels and diet, preservation from irritating and dangerous circumstances, and the administration of agreeable ones, and that the cure is generally but a natural subsidence of the affection, favoured, or not made worse, by, or in spite of, medical treatment,—I determined at once to trust the case entirely to mesmerism, and prescribed its administration daily for half an hour by the clinical clerk, in vertical passes before the face.

She was mesmerised to-day for half an hour.

8th. Mesmerised for half an hour.

9th. It has been very difficult to keep her in bed. Indeed she has continually got out, and walked slowly about, talking incoherently. *After being mesmerised for a quarter of an hour, she fell asleep for several minutes*; but the continuance of the process for another quarter of an hour had no further visible effect.

It is not unusual for manifest sleep to be effected and then cease *during a mesmerisation*: so that it does not recur at that time though the process is continued, and, even if sleep has been produced and continue, the continuation of the process may not seem to deepen or prolong the sleep, the patient may wake just as soon as if the process is desisted from as soon as sleep takes place,—just as some persons in whom effects have been produced are not susceptible for a period of weeks, though mesmerised daily. In other instances, and these are the most common, the sleep, if it has ceased, is renewed by continuing the process; and, if the sleep has not ceased, it is deepened and lengthened by continuing the process. It is right, however, to persevere systematically with the process for the time allotted—half an hour at least, or an hour, or still longer—to each mesmerisation, till the susceptibility is such that great effects result from little mesmerisation; because it is certain that the process affects the system even when visible results are not discernible. Patients recover, and improve in various points of their health, when very little, perhaps no, visible effect results during the process; and in their sleep-waking, when I could rely upon their revelations respecting their own condition, they have assured me that, before I had produced sensible results during the process, I had benefitted them, had calmed their nervous system, and prepared the way for the sensible and great effects which had followed.

The expressions—insusceptibility and no effect, must be regarded as relative only. It does not follow because a person is not affected during a process of the length which usually affects him and often affects others, or by even more repetitions of the process than have been necessary to affect either him or others, that a longer continuance or more numerous repetitions would not have brought about the result. Possibly no person would be found insusceptible of mesmerism for an hour or two daily month after month.

10th. *Very much improved. Answers questions more readily and rationally. Several of the delusive notions hitherto entertained by her have departed.*

This remarkable improvement was after only *three* mesmerisations, and took place immediately after decided sensible effects had resulted the day before. As I have seen many patients recover from various diseases decidedly through the agency of mesmerism when no sensible effect was produced, the absence of this should not discourage us from long perseverance: and I have produced the most powerful and wonderful results at last by a look, or by a few passes with

one finger, in a patient whom I had mesmerised daily for four months without any certain sensible effect whatever. Still, when a sensible effect is produced, it is encouraging, because we have a proof of the impressionability of the patient, and therefore a strong ground for hope that the disease may be chased away by the new impression. I believe it an exceedingly rare thing for a cure not to be effected with indefatigable perseverance when sensible effects are produced.

On being mesmerised to-day she was asleep in *ten minutes*, and did not awake for *four or five minutes*. She bore pinching without any sign of sensation; but awoke on the eyelids being forced open.

Some persons awake instantly upon raising one or both upper eyelids; and, if not, by blowing upon the exposed eyeball, when blowing in the face has failed to awaken them.

11th. *Drowsiness only* produced. Said she perceived spectral figures.

This fluctuation of intensity of sensible effect is as common as fluctuation of progress towards cure.

12th. After the process had been continued *ten minutes*, she was *so drowsy as to fall back in her bed, but did not go quite asleep*. Though mesmerisation was continued, the *sensible effect decreased*. At my visit in the afternoon I mesmerised her myself. She did not go to sleep; but her eyes became fixedly open, and her head distinctly followed the motions of my hand upwards and downwards.

13th. *No sensible effects* were produced. *Her intellect has steadily improved, and many of her answers are coherent and rational*.

14th and 15th. *Not mesmerised*, on account of the clerk being ill. The power of mesmerism was shewn in the *aggravation of her symptoms,—the return of her rambling, after this omission of mesmerism for two days*.

17th and 18th. Mesmerised, but with no sensible effect.

The omission of the process often impairs the susceptibility. Sometimes the susceptibility or the tendency to it or to an increase of it, is such that the omission for a day or more makes no difference; no ground is lost, though time may be lost. But frequently till this is established every omission throws the susceptibility as well as the cure back: and, where no sensible effect has been produced, must still retard the cure, or perhaps defer the susceptibility.

As this was the consequence of the omission during two days, so a return to mesmerism rapidly improved her again, for in four days—

21st. She was *much less delirious, and at one time appeared*

perfectly sane: *she was able to dress herself, attend to her own wants, and* ASSIST THE NURSE IN VARIOUS DUTIES, whereas she was perfectly helpless at her admission into the hospital.

22nd, 23rd, 24th. Regularly improving. No sensible effect from the process except that yesterday (23rd) the eyelids became completely closed and she could not open them, though perfectly awake; and they required to be opened for her.

This solitary local sensible effect is not very uncommon. It very often happens that the eyelids remain closed for some time after the mesmeric coma is over; and occasionally they will not open in reasonable time until after being forced open, (and this may fail,) without much breathing upon them, or transverse passes with the ends of the fingers or thumbs, or the steady application of these upon them, or pointing at them with these, or some pointed body, perhaps metallic. I know some patients on whom, as far as mesmerism has been tried, this closure of the eyes is the only sensible effect.

May 5th. She has been mesmerised daily, though with no sensible effect, and has improved daily, occupying herself part of her time with needle-work. She is, however, rather torpid; not speaking unless spoken to, and then only in a whisper. To-day she has frequently cried hysterically.

15th. Daily mesmerised and daily improved. Less hysterical. No sensible effect from the mesmerism, and she says it does not make her sleepy.

16th. Spoke in a loud voice to day, after some coaxing. Fear was evidently a strong feature in her insanity.

17th. Will speak only in a whisper.

18th. Speaks in her natural voice.

29th. She has been mesmerised daily, but still with no sensible effect. The improvement, however, regularly advanced, till she was perfectly well, and she returned home to-day.

Those who are at once vulgar-minded, conceited, and knowing-looking on the one hand, and superficial, ignorant, and meanly spiteful on the other, will not dare to make light of this case. The sensible effects cannot be questioned. The woman was mad, and too lost and stupid to know what mesmerism meant, what its effects were, or to feign them. When she grew more and more intelligent, and became capable of all this had she been inclined, no sensible effects were obtained. The sensible effects that did occur were not calculated to excite wonder and admiration. The sleep was but once profound; obedience to the movements of the mesmeriser's hand was mentioned but once. The fixed closure of the eyelids solitarily was

a phenomenon she could not have known to be an occasional occurrence in mesmerism, and it never recurred. The cure was no more sham than the disease. But I beg pardon for troubling the rational reader with these remarks; and what I write here and elsewhere on mesmerism I beg the vulgar-minded, conceited, knowing-looking, superficial, ignorant, and meanly spiteful, not to read; it is not for them; they had better remain as they are; their conversion is totally unimportant; their support would do harm. I would not raise a finger to convert them. I advise every meameriser to do as, in spite of my nature but compelled by disgusting experience, I now invariably do,—make short work with such persons—to ask them what difference it can make to the world whether they are convinced or not—of what importance it possibly can be?—to tell them he would not take the trouble to walk once across the room to convince them, and absolutely to refuse to shew them anything. The more pains you take to explain every thing to such persons the more unreasonable, impenetrable, obstinate, rude, and perhaps impudent they grow. They come round best if treated with indifference and neglect.

No cure was ever effected in an hospital more satisfactorily. There was no expense beyond the patient's food, except for one pill and one draught before mesmerism was begun. And yet my colleagues, aye, that colleague who was prescribing the whole materia medica of all pharmacopœias, British and Continental,—in almost daily change,—almost daily "*quid pro quo substituendo*," as Lord Bacon says in his censure of the practice of physiognomy, would not see it—would not hear of it: and they intrigued with the Council of the College, till this body of men, known, with one or two exceptions, neither in science nor literature, issued an edict that no cures should be effected by mesmerism, though the wards have contained cases, as the wards of all other hospitals contain cases innumerable, of diseases physicked and tormented to no purpose, or comparatively little purpose, which might generally be effectually, and often quickly, cured by mesmerism,—mesmerism never, no not in a single instance, employed; nay, as little thought of as steam carriages, electro-telegraphs, the penny post, or Handel or Beethoven's music, among the Cafres or Calmucks. And they glory in it.

The treatment of the chronically insane is little more than hygienic and moral. Of the importance of preserving the general health of the system, and the absolute necessity of surrounding such patients with all circumstances calculated to induce and maintain a natural and happy exercise of the

cerebral functions, no one can doubt. The benefit that results is incalculable. Even this, however, has been very badly—very imperfectly—put in practice in most lunatic asylums; and the greater part of those insanity doctors who thoroughly enrich themselves by these diseases are little more than boarding-house keepers, the inmates being mad instead of sane, and do little more for their patients than a boarding-house keeper does, and whenever I have met with them have seemed to know no more of that wonder of wonders—the brain, in its healthy or diseased functions, than the most ordinarily-informed of medical men:—being not only ignorant of phrenology, but of what it really means. Were it not so, what careful and valuable intelligence should we not have had long ago from the physicians of great asylums! What collections of skulls, what casts, what drawings, what details, what general views, what results of various modes of treatment, what noble improvements! But what have we? Nothing. But those doctors amass, as the country people say, cruelly. Even some insanity doctors who have the credit of being phrenologists and doing much for insanity, know nothing of it, and deserve not half the credit which they have.

Seeing that other medical treatment, bleeding, blisters, drugs, are of so little avail in the majority of cases, and that we possess so powerful an instrument in mesmerism, shewn not only by its general influence as in the case just related, but in acting upon the individual organs of the brain, according to discoveries made in America and England, and as I have seen proved beyond all dispute in four cases of my own,—it is the duty now of all who treat the insane and fatuitous to give these unfortunate beings the chance of benefit from mesmerism. On many I know it can do no good: but many I am persuaded it would calm and improve; and many it would cure.

The following were cases of intense melancholy, all rapidly cured.

III. The first was under the care of Dr. Wilson, in the Middlesex Hospital, in June, 1838; but I witnessed the case.

William Rumsay, aged 31, laboured under extreme depression of spirits, which rendered him unable to sleep; he walked the room all night in distraction; could do no work, nor apply himself in the slightest way to anything. His despondency led him frequently to contemplate suicide. He occasionally had headache and giddiness, and at length he hesitated in his speech. During the three last years he had a pain in his right side extending to his loins, for which he had



as a matter of course been said to have a liver complaint. He had been no less than twenty months altogether, at various times during that period, on the sick-list of his benefit club.

Dr. Wilson resolved to treat him with mesmerism,—and very striking sensible effects were produced. The man always remained wide awake, not being even sleepy; but such phenomena took place as we continually observe in the mesmeric sleep-waking.

After longitudinal passes had been made before him three or four minutes, he began to tremble all over and to have twitches: his arms and legs, and even his fingers, extended, and became more or less rigid, as if, to use his own words, this was “caused by some one successively, but lightly touching the ends of his fingers, and gently but tremblingly drawing them apart.” All resistance to these changes he found fruitless. His arms extended backwards as far as the chair would permit them. The force of extension he felt to increase and decrease as the operator’s hands approached or receded from him. By movements of the operator’s hand, as if to draw him,—by tractive passes, without contact,—he was drawn immediately to one side or the other, forwards or backwards, as he sat with his arms and legs rigid and extended in the air; or his arms and hands could be drawn firmly together or separated, or made to clasp his knees, notwithstanding he would, for experiment, make every effort to resist the influence. Dr. Wilson could produce these effects at the distance of fourteen feet. He turned in spite of himself towards the mesmeriser, wherever the latter might place himself, so as to be turned on his hip in his chair and be brought sometimes nearly off the chair, notwithstanding great struggling to retain his proper position.

If Dr. Wilson went into the next room, so that merely the points of his fingers could be seen, the effects still ensued.

When a 70lbs. weight was attached to one arm, he could raise it if assisted by tractive passes made at a distance above the arm, though in his natural state he could not raise more than 56lbs. while sitting. When in his natural state he could not raise with his leg a weight of 28lbs., through the ring of which his foot was passed; but under the influence of mesmerism his leg rose with the weight by the tractive passes of the mesmeriser. Elizabeth Okey often, in the presence of hundreds, was made to raise between 70 and 80lbs., in spite of herself, in the mesmeric state, by similar traction of her extended arm, from the back of which the weight was suspended. These effects were greater the nearer the operator’s hands were to him in performing the traction. So great was

the force of traction, that he could be actually drawn off his chair on to the floor while his arms and legs were rigid and extended, if no one held him firmly in it. His susceptibility so increased, that at last Dr. Wilson affected him at the distance of 112 feet. The whole of this account is an abstract from the man's own notes of his case; but I will give his own words on this point. "After this I was placed at a distance of 112 feet from Dr. Wilson, and in less than five minutes I was so much affected as to cause me to extend my arms; and my legs would likewise have extended, had I not been in a standing position, supported at the back by a wall. During the time Dr. Wilson was acting upon me at this great distance, a friend of his that was present, stepped between us at a distance of about six feet from me. His doing so appeared to deter the power of magnetism for a few seconds: but when standing there for a few seconds, it appeared to return with its full strength, so much so that I was compelled to request the doctor to cease. N.B. When I was asked to go to the distance of 112 feet from the operator, I laughed at the idea, thinking it impossible to be affected at this great distance."

The man would sometimes endeavour to think of anything else rather than the operation when Dr. Wilson began; but the effects came just as certainly. He said he always felt during the mesmerisation as if attached to Dr. Wilson by something flexible. I one day, when he was under the influence by Dr. Wilson, made tractive passes, but could not affect him. Dr. Wilson then placed the points of his fingers near the back of the man's hands, when the latter felt as if a stream of warm water came upon them from each of Dr. Wilson's fingers and flowed to the ends of his own fingers: and Dr. Wilson's power seemed greater than it had ever been before.

His lips could be moved and his mouth be drawn open by tractive passes before them with the fingers,—an experiment I often made with Elizabeth Okey, and do now with my patient, Rosina, even when her eyes were firmly closed in sleep.

After being mesmerised, he was always weak, tremulous, and gapish for a short time, though not at all sleepy; but this wore off completely in about two hours, and he slept soundly at night. The very *first night*, after having been mesmerised in the day, *he slept much better*; and the pain in his right side and back, which no doubt was a neuralgic pain, like those of the right or left side in so many young females, and called, as it generally is in them, a proof of liver dis-

cases, was lessened. After the *second* time he was mesmerised, he *slept soundly all night*, and his *pain was much better*.

After having been mesmerised *thirteen* times, he was *perfectly well*. It was begun on the 15th of June, and he was discharged cured on the 2nd of August, and went to his occupation: and up to the time Dr. Wilson saw him again,—a period of eight months, he remained quite well, never having lost a day's work, though during the three years before his admission he had lost twenty months from his illness. The late Lord Monson, who witnessed the case, was so interested with the man that he took him into his service as a joiner at Gatton Park. I saw him a few days ago, and found that, from having lost his situation by the death of Lord Monson, he had fallen into melancholy again; but Dr. Wilson mesmerised him in my presence, and at once produced all the original effects, though he had not been mesmerised for five years. He may be cured in a week.

This case was very interesting in regard to the phenomena as well as to the cure. The effects of rigidity, and involuntary attraction and traction, which are so common in the comatose and sleep-waking state, here occurred without any kind or degree of sleep. I have seen persons who had been mesmerised with the effect of sensible results, susceptible, in even their natural state, of rigidity with extension and flexion, by passes; and the same phenomena occur in the sleep-waking state, even though the patient may freely converse as if awake, his eyes perhaps being shut. They have all described the state of the stiffened parts, extended or bent, as altogether involuntary. One would say, "don't,—you are drawing strength into my arm;" and some of those thus affected in their natural state have felt severe pain from it. The hands of the Okeys could be cramped, though painfully, in their natural state, by mesmerised metals; and in their mesmeric state without pain. I know a lady who, in her sleep-waking state, is as if awake, only that her eyes are closed, and she cannot speak, and in her natural state she remembers all that has passed, and she will remain near, and will incline to, the mesmeriser, and may be drawn in all directions by tractive passes. Like this man, and like those sleep-wakers who, though as if awake, forget all afterwards, she says she must move this way or that; and must bend towards or approach her mesmeriser. Some must have his contact, be it only with the point of his foot or finger. Some have a violent desire to imitate.

This man, however, had no new faculty. Some, with their eyes perfectly closed and bandaged, know the situation of

their mesmeriser, and know all the movements of his hands or those of others who try to draw them. Others have only developed an inevitable impulse to obey, to approach, and to imitate, but must use their external senses to know what their mesmeriser is doing.

This man obeyed and approached according to the information of his external senses only. For he always looked intently and involuntarily at Dr. Wilson the whole time; and, when Dr. Wilson once bandaged his eyes, he would slowly move in any direction in which he was told that Dr. Wilson was moving him, though Dr. Wilson was perfectly still. Such a fact I have witnessed in several other cases. Those who have the propensity to imitate, to be near, or to obey the commanding movements of the mesmeriser, may or may not have unusual means of knowing where the mesmeriser is and what he is doing. If they have not, they without any deception look at him, though perhaps from being in a sleep-waking state their eyes may not be fully open. I know one most truthful little child, who thus looks when under the propensity to imitate, and, if you try to prevent her, makes every effort to look; and says, "really, sir, I must see what you are doing, for I must do it." One of the Okeys would accurately imitate, when in deep sleep-waking, any grimace made behind her back; and movements made on the other side of a closed door.

On one occasion, indeed, I observe, in a note made by a gentleman of a visit he paid Dr. Wilson's patient, that the man appeared to exhibit this new faculty. It is as follows:—"Dr. Wilson then went behind him, and sat with his mouth open. The patient then opened his mouth and yawned several times. He could not see the operator, or have any idea of what he was doing." How many exquisite experiments of this kind did we not make with Elizabeth Okey! Professor Owen, of the College of Surgeons, once made certain grimaces behind her with one side of his nose which he only of the party could make, and no one knew what he was going to do; but she, though asleep in her chair, imitated it perfectly. He acknowledged the reality of the wonder. But when he found that Mr. Lawrence and others ignorant of the subject, but fully competent to judge, laughed at her as a "humbug" and me as a soft fool, he forthwith sneered with the rest at mesmerism and me.

IV. In the spring of 1839, a middle aged man, named Ward, residing at Hull, was in a state of such melancholia that he never slept without opium,—was, to use his own words, "in

a dreadfully nervous state," utterly unable to do any business, going about distracted, praying for death, and actually once attempted suicide. Dr. Alderson of Hull, he said, had ordered him to take about a grain of opium at bed time; but, as this soon failed to have any effect, he increased the dose in about six months to a large pill of several grains, notwithstanding which *he spent most of the night walking about the room distracted*. He took the same quantity of opium also in the daytime, whenever he could get it in spite of his wife who hid it from him as well as she could. He also fell to drinking in order to drown his misery, and thus aggravated his disease. He then came to London, and consulted Mr. W. Hering, of Foley Place, who, knowing the truth of mesmerism, gave me an opportunity of testing its powers in the case. *Without giving him any medicine*, I had the happiness of seeing the poor man *perfectly well in three weeks*, after having been mesmerised daily for that time, though without any sensible effect. *He continued well between two and three years*; till some property was left him, when he fancied that the way to make a good use of it was to drink more freely than before, and he was not so well; but he at length conquered the habit and is now in good health. In a letter dated, 14th of this month, to Mr. Hering, the poor man says, "I am persuaded that there is something in mesmerism which is secret, and which our senses are unable to comprehend, and that that hidden influence is what has cured my terrible disorder."

V. The last case I have witnessed occurred in a very robust healthy-looking mother, past thirty years of age,—Mrs. S. She had suffered two or three attacks of nervousness, but in the summer of 1841 fell into a state of absolute distraction. She fancied all sorts of misfortunes, and, like so many melancholy patients, now that mesmerism is a subject of general conversation; adopted the delusion of having suffered from mesmerism. She imagined that a discharged maid servant had mesmerised her; and that a child which she had lost was not dead, but had been mesmerised away from her. She told me I knew all this well. She would cry bitterly, wring her hands, and grow frantic; accuse all her friends of injuring her; fall into the most furious rage; and talk incessantly of her imagined afflictions. She wished to destroy herself; begged others to kill her, and yet was distractedly anguished with the conviction that she should die and never recover. All attempts at kind persuasion were lost upon her. She complained of a scalding pain inside her head, and down her

arms ; and in the paroxysms of despair and rage, for she was worse at times every day and night, her face was flushed. She hardly ever slept. Her bowels required medicine every day ; but her tongue was clean and moist ; and her pulse was about 90 and not at all full. She had lived sparingly, but I allowed her to eat flesh ; and she frequently ate well, though sometimes she refused both food and the aperient, being resolved never to swallow any thing again. The only medicine calculated to tranquillize her distracted feelings was opium ; and, finding from her medical attendant that he had given her half a grain of muriate of morphia with no effect, I ordered her one grain immediately, and another at bed time if she did not sleep. This was May 18th, 1841. She became calmer, and even cheerful, but did not sleep. However, she was soon as bad as ever ; and it was necessary to increase the dose, and the frequency of the dose, of morphia. As it, like other forms of opium, produced vomiting in her, the meconate of morphia was substituted, and Mr. Squire's solution was given, but we had to augment the dose to four and a half drachms once or even twice a day before sleep was procured, and presently to increase this to five and a half drachms. It too produced sickness, like the muriate, and the acetate which also had been tried. I have never seen any superiority in it ; indeed it appears a less effective preparation. Finding no superiority in it, and indeed that it seemed to lose its power sooner than the muriate or acetate, both which lose their power much sooner than opium, the muriate was persevered with till I was obliged to give her ten and a half grains every six hours for a day or two, at the end of which time she slept several hours, and awoke comfortable and not drowsy ; and soon slept again for several hours, and was much calmer and happy for several days. She then took but two or three grains three or four times a day, but was soon as ill as ever. Mr. Wood then mesmerised her for me, it being arranged that no opiates should be given. He began September 11th, and the following are his notes :—

*" Was mesmerised for the first time in fifteen minutes, fell asleep ; continued mesmerising her for half an hour, and then left her asleep.*

12th. Slept ten hours and is evidently better, but will not acknowledge it. Is constantly, while awake, moaning and exclaiming, 'It's of no use, it's of no use. I am sure nothing will do me any good.' Mesmerised her, and procured sleep in about the same time as yesterday, and left her asleep.

13th. Slept twelve hours from the time I left her, and then woke in what they called a choking fit, and was very sick.

The sickness continued, and the medical attendant was sent for and he gave her a dose of morphia. She appeared to be under the influence of it when I saw her, but the sickness continued. *Did not mesmerise her*, as morphia had so unfortunately been given by the medical attendant.

14th. *Had no sleep last night.* Mesmerised her as usual. After *twenty minutes* she fell asleep, and I left her asleep.

15th. Only slept for two hours. Sickness continues. Sent her to sleep as usual.

16th. Sleep did not continue after I left her. Sickness better.

17th. Rather better. More quiet, though she had very little sleep last night.

Here the mischief of giving morphia was evident. It prevented the full effects of mesmerism for days.

20th. Improving; but does not sleep much except while being mesmerised, when the sleep is sometimes *very profound*, and she snores, but it does not continue after I leave her.

25th. Will not acknowledge that she is any better, but certainly *is very much better*. Appetite greatly improved, and strength increased. Is able to walk across the room. *The improvement is obvious to every body but herself.*

29th. Getting stronger every day. Always sleeps when mesmerised, and but very little at any other time. Takes no aperient medicine.

Oct. 5th. Getting stronger daily. Sleeps better but still not soundly.

10th. *The improvement continues daily.*

21st. Is now able to sit up, and is steadily improving.

Nov. 10th. *Able to come down stairs.* Sleeps better, still has a good deal of headache at times.

25th. Has been out and seems all the better for it.

Dec. 3rd. There is still occasionally some headache, but in other respects *is pretty well* though rather weak.

26th. Spent the day yesterday from home, and is none the worse.

30th. Continues very well.

The lady remains well to this hour—nearly two years having elapsed.

How delightful thus to administer to a mind diseased. In these cases, and others of the same kind, but far less severe, medical men are daily consulted, and daily regret the inefficiency of their means. The patients take loads of physic, are filled with placebos, and perhaps severely injured with that most useful, but too often misapplied, mineral—mercury.

In many diseases of excitement, mesmerism promises to be useful. When there is inflammation or congestion, the well-established remedies of these conditions must be employed. But we have innumerable cases of irritation without inflammation or congestion, or disproportionate to these, or in fact the source of them; and in such cases mesmerism is invaluable. In the delirium and sleeplessness of low fever, for example, and in the convulsions of children, it will often effect what nothing else does; and that speedily, and without consequent inconvenience. Even in that awful and at present incurable disease—hydrophobia, it has relieved indescribably.

Mr. Wood, hearing in 1837 that a case of *hydrophobia* existed in Paddington, went and offered his services, which the friends, and the medical men to their credit, accepted. The disease was too far advanced for mesmerism to have any chance of curing it, for the boy was within twelve hours of his death: but the effects were satisfactory. The following are Mr. Wood's notes:

"A boy about 13 years of age, some time after having been bitten by a dog, was attacked with symptoms of hydrophobia. Two or three medical men saw the patient and prescribed for him, but the disease rapidly increased. This occurred at the time that Baron Dupotet was in England. The case appeared to be hopeless, and it was suggested that mesmerism might possibly be of some use. The attempt was made; but the disease was already far advanced; for when it was begun the patient *could not bear the gentle waving of the hand before his face*, as even this produced a current of air which increased the dreadful spasms, and though the noise of pouring water from one vessel to another did not appear to distress him much, he was unable to swallow a drop, and, when asked to try, made the attempt with the greatest reluctance. He seemed to feel the slightest breath of air and *could not bear the door to be opened, though he was far enough from it to be quite out of the way of any absolute draught*. He had already taken large doses of opium; but the symptoms rapidly increased. For the first *two hours* that mesmerism was tried he remained nearly stationary. *It was still continued* and he now began to improve, and continued improving for two or three hours, so much as to be able to bear the door being opened, and got out to have his bed made: *the waving of the hand quickly in front of his face did not annoy him AT ALL, and he could even swallow water a tea-spoonful at a time.*

"The improvement having gone on to this point, the



symptoms remained the same, and unfortunately large doses of opium were again administered. But in about two hours more he began to relapse, and continued getting worse till about 11 A.M., when he died. *Mesmerism was commenced at 11 P.M. the previous evening, and continued with an occasional interval of a few minutes until 8 o'clock,—three hours before his death.* It was only then given up, finding that there was no longer any hope of saving the patient. But it appears very probable from the temporary, though very decided, improvement that did take place, that if there could have been a succession of mesmerisers to relieve each other as they became fatigued, the result might have been more favourable: and it is also a great question whether, as has been frequently observed in other cases, the large quantities of opium that were administered did not stupify the patient to the effects of mesmerism, and so prevent its having a fair chance of success."

Of this I have little doubt, especially when I consider the ill effect of opium in the case last described. I have known, in the same way, the good effects of mesmerism lost for a time by the administration of strong purgatives. Medicines should be employed either not at all, or with the greatest cautiousness, when mesmerism is practised: and mesmerism itself, to have perfectly fair play, should not only not be disturbed thus, but be administered steadily and perseveringly. I have known it necessary for two years in a chronic case; and in a violent active disease it may be required to be employed for some time continuously. Mr. Wood's perseverance in this, and I may add in other cases, does his benevolence and steadiness infinite credit. For, though quite disinterestedly, I have known him persevere daily, for above an hour, even sometimes for two, and for the best part of a year or even longer, if necessary.

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ST. VITUS'S DANCE is a very common disease from six or seven to sixteen or seventeen years of age, and chiefly in females. I ascertained many years ago that iron is almost a specific remedy for it. The least disturbing form of iron is the sesquioxide, and I have never once failed to cure the disease with this remedy, when the disease was general throughout the body, and had not lasted some years. Purgatives, blisters, and all debilitating and irritating measures for the most part retard the cure. Arsenic, copper, and zinc, have great power over it; but iron cures the most cases, and the most rapidly, even when there is headache and a full

habit. I have often seen the good of iron sadly interfered with by the practitioner being too busy with purgatives, and fiddle-fadling with other remedies, and not allowing the iron fair play by exhibiting it steadily and undisturbedly. A regular state of bowels is all that is required. Still, taking medicine is always disagreeable; and I resolved, when I first saw the power of mesmerism, to ascertain what it could do in this disease; and my success has been astonishing. It has been most beneficial even in a case of many years standing, such as in which I have found iron useless; and in which case itself, iron actually proved useless.

I recollect above twelve years ago smiling incredulously when a German physician, now no more, Dr. Kind, assured me in St. Thomas's Hospital that "animal magnetism was a good remedy for St. Vitus's dance." He had learnt this in his own country, but Germany has very little availed itself of its knowledge; and it has been reserved to Britain to establish the universal acknowledgment and application of Gall's mighty discoveries and of the truths for which Mesmer laboured.

I. It is five years since I first treated St. Vitus's dance with mesmerism. Henrietta Power, aged 17, servant of all work, was admitted under my care in University College Hospital, April 28th, 1838, for St. Vitus's dance. About a fortnight previously, while taking in the tea things, she suddenly dropped them, and the disease at the same moment declared itself, but without any other disturbance of a single function. She was in constant motion, flexion, extension, rotation, twitching and catching; constantly pulled her clothes in different directions; dragged one leg along the ground; rolled the face and chin on the neck and shoulders; grimaced; rubbed her eyes; could not continue to sit in the same situation. The least excitement rendered all the movements more violent. Her mother had been obliged to make her a bed upon the floor, and, sit up all night to prevent her injuring herself; and she had slept but little during the fortnight. The left arm and right leg were more affected than the others. She could swallow well, but had extreme difficulty in speaking. When asked to give me her hand, it went into all sorts of movements. Though she was ruddy and of a full habit, her pulse was quiet and weak. I ordered her no medicine, but mesmerism for half an hour every day, morning or afternoon. She was mesmerised in the afternoon for half an hour with no sensible effect. It was *necessary* to confine her in bed by straps to prevent her falling out; she slept only

two hours altogether in the night, but during her sleep was quiet.

29th. More quiet than yesterday. She was mesmerised for half an hour. Slept six hours at night, and did not require to be confined in her bed.

30th. Movements rather increased, but she had a good night.

May 5th. *Has improved daily since the last report; walks easily the length of the ward. During the mesmerism she moves much less, and is rather heavy.*

8th. *Has steadily improved; assists the nurse, and can carry a saucepan of water from an adjoining room to the fire place in the ward.*

13th. *Still better; can extend her arms and hands firmly and hold a book well enough to read it. Very heavy during the mesmerisation.*

24th. *So much better that she does needle-work with ease.*

29th. Several persons joined hands, and one held a hand of the mesmeriser; and under his manipulations she went to sleep.

June 3rd. Only drowsiness induced since the 29th.

4th. Not rendered even drowsy.

From this time she was rendered drowsy, but nothing more; and

July 5th, was all but perfectly well, and I kept her till the 24th of July to see her cure established. She took no medicine all the time, and ate meat several times a week.

Here was another admirable cure without any expense for drugs. But it was beneath the notice of the doctors, and above all of the distinguished Dr. A. T. Thomson who had patients in the same ward: and such simple, inexpensive, and perfect cures were forbidden by the Committee of the College.

II. Mary Ann Vergo, aged 13. Ill three months with St. Vitus's dance. In the humble walk of life. Sent to me by Mr. Baker, surgeon, at Staines, August 4th, 1840. She had experienced the same disease in the spring, four times at intervals of two years; and it has always lasted six or seven months. I mesmerised her for half an hour daily myself, till the 8th of September, and gave her no medicine. She was always much quieter during the process, and for the first fortnight sleepy, but not afterwards. The improvement was very gradual; but she was well enough actually to make a straw bonnet before the middle of September, that is in about six weeks from the commencement of the treatment; and perfectly well before the end of that month.

I have just heard from Mr. Baker that she has remained well till this summer (1843), the interval of the attack now having been *three* years instead of two; and the present attack is much milder than ever it was before, and is yielding to iron and the cold shower bath. There can be no doubt that mesmerism without either would cure her more rapidly than before.

III. The following case was treated by Mr. Wood, and I give it in his words. "Elizabeth Alexander, 26 years old. When 13 years of age it was first observed that any sort of excitement produced catchings and twitchings of her hands, arms, and other parts, and any sudden fright produced the same symptoms, and caused the bowels to be very much relaxed. This state continued getting gradually worse until she was 19, when she was taken to Bath, used the waters, took cold shower baths, hot baths, &c.

Remained at Bath five months, and returned home quite well. From that time continued well for five years.

January, 1841. *About twelve months ago* the same symptoms returned and have been *gradually getting worse up to January, 1842*. She has almost constant involuntary movements and catchings in the head and face, and also in the hands and feet, particularly the former. She was mesmerised by Mr. Wood during half an hour without any visible effect.

Mesmerism was continued by Mr. Wood daily for nearly two months. The involuntary movements gradually subsided, and at the end of that time she went home *quite well*.

The only sensible effect produced by mesmerism was drowsiness, scarcely ever amounting to sleep."

IV. A friend of mine who has the largest provincial practice among physicians in England, and has had the virtue and manliness always to avow his conviction of the truth of mesmerism—Dr. Simpson of York, related to me, when in town *three years ago*, that he had cured a case of this disease at one sitting; and has just now sent me the following account of it.

"York, June 9th, 1843.

"MY DEAR SIR,—I regret not having had an opportunity of writing to you.

"A little girl, aged thirteen, had an attack of chorea, in the early part of the year, for three successive years. The indisposition was perfectly suspended by the carbon. ferri. in the course of six weeks, on two occasions; on the third attack

two surgeons and myself determined to try the effects of mesmerism, without the use of any medicine taken internally; she was mesmerised for forty minutes. Very little apparent effect was produced at the time, but the disease was entirely suspended, and *although the process was never repeated, she has had no relapse.*

"My dear sir, yours most faithfully,

"T. SIMPSON."

V. Master Linnell, of Mercer Row, Northampton, nine years of age, a clever and healthy boy and always in action, was reading on Friday, November 4th, 1842, near the fire-place, when he was frightened by flames suddenly descending from the chimney, the communicating chimney of the kitchen below having caught fire. He screamed and ran out of the room; but took no further notice in particular of the circumstance. However, at night, after he had been in bed two hours, he "flew screaming down stairs, as white as a sheet," saying that he smelt fire, and that the fire had broken out again. His mother warmed him, gave him some wine, and took him to bed again. In another hour, he ran down screaming again with fright. His mother then kept him up till she went to bed herself. On Saturday he was "poorly, fretting, and low."

On Sunday, at church, he disturbed his mother by his fidgettiness during the whole of the service, on which account she *punished* him, and was so displeased that she would not allow him to go again in the evening.

On Monday and Tuesday he was observed to be in great motion; and his mouth frothed, which he said he could not help, for "his tongue was grown so large." He spoke so badly that his mother thought he was *mimicking*, and *scolded* him; when he cried and said he could not speak properly. She saw that he was ill, and supposed the fright had been the cause. A druggist told her that "the fright had caused too much blood to flow to the brain, and that he might have worms, but that by giving a little medicine and plenty of nourishment he would soon get better," and sent him three powders. "I gave him," writes his mother in a statement which she drew up, "two, and, after the action on the bowels, he was immediately worse; but finding him get worse, sent him to Dr. Robertson, who said that it was the St. Vitus's dance, caused by fright, and ordered him a blister on the back of the neck and strengthening medicine.

"The next day I was obliged to send for Dr. Robertson, as the motions had increased so much that we could not hold him, and he had quite lost his speech.

"Dr. Robertson and Mr. Terry (surgeon) attended him daily for some time, and he had scarcely any sleep for ten nights, and took a great deal of medicine and a shower bath every morning. Not seeing him get much better, I asked the doctor if change might not be of use. He said certainly. I brought him to London. And, having read a book of the Rev. W. W. Mosely" (father of the Rev. Professor Mosely of King's College), "took my child to him. But after a week's trial found him getting worse, and was obliged to hire a carriage to draw him in and out of the house. I then went to Surgeon Cholmondeley of Nottingham Place, who said he seldom saw a case of that kind cured in boys." She was advised by Mr. Dyer of Upper Marylebone Street to bring him to me. On Jan. 4, 1843, he was brought in a coach to me and obliged to be carried into the house. Supported by his mother, he walked with great difficulty from my dining-room into my library.

His debility was such that he could not stand a moment unsupported; his head hung on one side; his tongue out of his mouth, which constantly slobbered; his look was quite fatuitous; he could not articulate, making only inarticulate noises, and these with extreme difficulty. Even yes and no were said in the strangest manner so as hardly to be understood. He often fell into a passion at not being able to articulate. He ground his teeth and sighed greatly; continually blew bubbles of saliva from his mouth, and moved his tongue. The movements of the disease had lessened, so as not to be in proportion to his extreme muscular debility. He could use neither hand for any purpose, and scarcely ever raised the right. He was low-spirited and fretful, and often cried almost without cause.

His tongue was clear and moist; his appetite good; and his bowels in the most healthy condition. His pulse 74.

He cried sadly at being brought to me, thinking that I should give him loads of physic to swallow and blister him, as others had done.

I mesmerised him by vertical passes before his face for half an hour. He sat well supported in an easy chair, his head on his breast; but *he sat so quietly in comparison with his usual state that his mother noticed it.* He was mesmerised daily for the same time in the same way.

5th and 6th. *Spoke less inarticulately after mesmerisation to-day than before.* Indeed, *can walk and stand alone a little.*

7th. Walks with *less support*: his countenance is *clearer* and its expression *more intelligent.* *Perfectly still* while mesmerised.

8th. Walks *better* : after being mesmerised *walked twice round the room alone*, without stopping, though unsteadily, and he stood well alone.

9th. Walked *alone four times* round the room after being mesmerised. Is always much stronger after it than before.

10th and 11th. Walked *five times* round the room alone and without stopping, faster and more upright.

12th and 13th, Walked *much better* and *speaks better*—said pudding. He blows no bubbles with his saliva while mesmerised; and has gaped, as if sleepy, for several days during the process.

14th & 15th. Walks *still better*; and *speaks decidedly better*.

17th. *Stands about the room well, and has walked out of doors alone twice* : articulates *a great many words*. He has sat less and less drooping and supported while being mesmerised; has sighed, slobbered, and blown bubbles less and less.

In a few days he read aloud freely in a book opened by me at random, and took a walk every day; and in three weeks from the first day of mesmerism he fed himself with his left hand, and walked from his lodgings, Park Street, Dorset Square, to my house.

On the 30th he walked five miles, and could talk well. He continued to improve rapidly; could use his right hand well on the 2nd of February; and by the 10th was perfectly cured: and is well at this moment—June 26.

I mesmerised him on the 15th of February for the last time, having omitted but once (Feb. 6th). He says that for some time past he has been very sick of sitting still to be mesmerised, feeling so strong and active: whereas formerly he was glad to sit still, and sorry when I had finished.

Nothing could be more decisive of the power of mesmerism than this case. The disease was getting worse and worse at the time I began. An effect was visible in a few days; the benefit steadily increased; and, from being a slobbering idiot-looking child, his head hanging on one side, unable to speak or stand unsupported, in three weeks he could stand easily and walk five miles. Not a particle of medicine was given after the first day.

The true gratitude of the boy and his mother was delightful. But my medical reward was, that the surgeon who attended him, and whose very name I had never before heard of, gave way to such bad feeling as publicly to attack me, by reiterating a silly and ignorant string of sentences from a very dull and feeble medical periodical, called the *Provincial Journal*; but took care to omit all mention of the case which led to his hostility.

The following cases and remarks have been kindly sent me by Mr. Prideaux of Southampton.

VI. "In November, 1841, Eliza Veale, then about sixteen years of age, and residing with her parents in the village of Itchen, became a patient of the Southampton Dispensary for a severe attack of St. Vitus's dance. After being under treatment two months without benefit, the surgeon whose care she was under, Mr. G. B. List, with a freedom from prejudice which contrasts advantageously with the bigotry of too many of his professional brethren, offered me an opportunity of attempting her cure by mesmerism, which I willingly embraced. At the time I first saw the patient the convulsive movements were violent and incessant, whilst her countenance presented a pitiable expression of fatuity which it was painful to behold, and which indicated that her intellect had become much impaired. The state of her digestive functions was such that Mr. List proposed that he should administer a little aperient medicine at the same time that I was treating her by mesmerism. To this however I decidedly objected, not from any doubt as to the propriety of the treatment, but because I was aware from experience that the sittings would render such a course unnecessary, and was moreover desirous that the result of the case might be as conclusive as possible, that no loop-hole for doubt as to the *means* of cure might be opened, but that the single and unassisted power of mesmerism might be rendered clearly apparent.

"At the first sitting I mesmerised her energetically for three quarters of an hour, neither willing to entrance her nor the reverse, but with the desire that my influence might be exerted in just that way which would prove most beneficial to her. The only perceptible effects produced beyond a very slight manifestation of attraction and increase of the convulsive movements, were, that the patient became intensely cold and experienced a pricking sensation running along the course of the spine. The first sitting took place on a Monday morning at 10 o'clock, and her mother was requested to bring her again at the same hour on Wednesday.

"On Wednesday morning she accordingly presented herself, the moment she entered the room it was apparent at a glance that the convulsive movements were very much lessened both in violence and frequency, but my feelings of pleasurable surprise at an amendment so rapid were speedily drowned in the astonishment which seized me, when, as she approached and I perceived the expression of her countenance, I saw a change so great that nothing but the evidence of my own



senses could have made me credit it, and concerning which it is no exaggeration to say that she was transformed from a creature apparently verging on idiocy into a rational being. Could I present my readers with a daguerreotyped portrait of my patient taken on each occasion, I might then succeed in convincing them of the *amount* of change which took place. But without such a testimony I feel that any language I may employ will fail in effecting this object, since, had I myself, prior to witnessing so incredible a transformation, read any such account, I should certainly have concluded it to be exaggerated and made large deductions for the imagination of the writer.

"The second sitting, like the first, lasted three quarters of an hour, and the effects produced were the same except that the aggravation of the convulsive movements by the operation was more marked. The weather being stormy, to save the patient from exposure to the wet in crossing the ferry to Southampton, I promised her mother to visit her at her own house on Friday morning. I accordingly went, and to my surprise found my patient entirely cured of her chorea. Not a trace of convulsive movements were to be perceived, and upon asking her mother when they ceased, she replied, 'I have not seen her twitch once, Sir, since she left your house.'

"The patient's appetite remaining bad I again mesmerised her for three quarters of an hour, and on this occasion she manifested a disposition to sleep without however quite going off. I left the house with a promise to visit her again if it should prove necessary, and desired her mother to take an early opportunity of letting me know how she was. In the ensuing week the mother called to return her thanks and stated that her daughter's appetite was quite restored, and that she was more active, sprightly and better, in every respect, than she had been for years before, and from a visit I paid her a few days ago I find that she has remained quite well ever since.

"A case more *conclusive* than the foregoing of the power of mesmerism as a remedial agent in the cure of disease it would be difficult to conceive. It presents to us a case of severe chorea under medical treatment for two months without benefit, three-fourths cured by the first sitting; we see the disease in its subdued form continue up to and during the second sitting, which has the effect of aggravating its symptoms, but, behold, at its termination the patient walks out of the house *cured*, and in the language of her mother 'has never been seen to twitch since;' the occurrence of the crisis in her malady and the application of mesmerism, bear-

ing such a relation to each other in point of time as irresistibly to impress all sane individuals with the conviction that the relation of cause and effect subsisted between them, and to entitle us to exclaim, that never was the cure of any disease more clearly attributable to the operation of any remedy.

"For my own part so intense has been the gratification which I have derived from having been the instrument of conferring such a benefit on a fellow-creature, so great the delight I have experienced in contemplating this new revelation of nature and musing on the happy consequences to man which its cultivation promises, that I can truly say that the pleasurable emotions which the successful result of this single case has afforded me, have more than compensated for all the obloquy, abuse and ridicule, which have been heaped upon me for choosing to believe in the evidence of my senses and unhesitatingly on all occasions avowing my convictions."

VII. "The second case of St. Vitus's dance treated by me is that of a young woman of Ryde, twenty-six years of age, named Snudden, and was brought under my notice by a lady whose ever active benevolence is always on the watch to do good, and who had previously been witness of a most extraordinary cure I had effected by the agency of mesmerism, and assisted me not a little in its completion.

"The patient, Jane Snudden, about ten years prior to the commencement of her treatment by me in June, 1842, had begun to perceive a winking of the eyes and slight movements of the muscles of the face, which continually increased, till at length, four years after the accession of her disorder, she was affected with violent twitchings and contortions over her whole frame to such an extent as seriously to interfere with her occupation as a seamstress, the jerking of her arms being often so great as to break the thread she was sewing with: in other respects her health remained good and her appetite was not impaired. She continued in this state rather getting worse than better up to the time when I first saw her; at this period her figure was robust, her colour fresh, and her general appearance quite the reverse of an invalid.

"I mesmerised her on the first occasion for half an hour; this sitting lessened the severity of the disease fully one half, and I entertained the most sanguine hopes of a speedy cure. Elated with her amendment, at the interval of a week she walked seven miles under a hot sun to procure a sitting, and little if any benefit appeared to be derived on this occasion. I mesmerised her subsequently three or four times at intervals

of a fortnight, but the cure, though progressing, not proceeding so rapidly as I desired, and attributing the slow progress to the length of time which intervened between the sittings, I relinquished the treatment of the case to a gentleman resident in the town, by whom she was mesmerised three times a week for three months, at the close of which time she considered herself cured; the only trace of her complaint remaining being a very slight and almost imperceptible twitching of the muscles of the face when she became excited.

"The only perceptible effect produced on this patient by the sittings I gave her was slight drowsiness, but subsequently, after she had been mesmerised regularly three times a week for a considerable period, she used to go to sleep on each occasion, was very difficult to be awakened, and manifested community of taste. A few days since I called to see her, and regret to state that within the last month the disease has shewn a disposition to return, and she proposes again to recur to mesmerism in the event of its increasing."

VIII. "Matilda Esther; aged eleven years, residing with her parents at No. 1, York Square, Southampton, became in the autumn of 1842 gradually affected with chorea and paralysis of the right side of the body. After being under treatment in the dispensary for six weeks with some improvement in her general health, but with little amendment of the chorea, and none of the paralysis, on the 13th of February her mother brought her to me by the advice of her medical attendant.

"At this period the convulsive movements though not severe were incessant, her arm hung powerless by her side, and her mother stated that her leg often suddenly gave way, so as to cause her nearly to fall to the ground. I commenced mesmerising her for half an hour every morning. The twitchings diminished perceptibly from day to day, and at the end of the fifth sitting not a trace of them remained; about this period the patient also commenced endeavouring to use her right hand, and was able to feed herself at the end of the tenth sitting, which she had not done for upwards of three months. I now lessened the frequency of the sittings to every alternate day, and six more sufficed to complete the cure, and to restore the arm to its normal state of strength. The only visible effect of the sittings was a great increase of the convulsive movements; this was always very marked, and continued to the end; and though after the fifth sitting no traces of chorea appeared in the child in her ordinary state, the twitchings invariably began about two minutes after the

commencement of the sitting, continued to its termination, and could always be aggravated in any part by especially directing the operation to it.

"What will the medical scoffers at mesmerism say to these and similar cases? Will they have the assurance to vote them beneath their consideration, and affirm that their present mode of curing such diseases is so satisfactory, so mild in its nature, and so happy in its results,\* as to leave nothing to be desired? Or will they resort to their old tactics of making abortive attempts to explain away facts, and raise once more the hacknied cry of imagination? Verily if imagination—pure imagination—work such wonders, she should be placed at the head of the *materia medica*, and the credit of many of the faculty would be more than a little improved by calling in her assistance.

"With what a choice tableau of the philosophers (?) of the nineteenth century, will the scene recently enacted in the Royal Medical and Chirurgical Society furnish posterity. We see a set of men who are unable to specify one single cause *why* the phenomena of mesmerism should be impossible, beyond the mere circumstance of these being contrary to their previous experience, and who must know full well that *this can be no* test of truth, and who yet without examination suffer themselves so to be carried away by their passions and prejudices, that, with a violence proportionate to their lack of facts and arguments, each struggles to bawl the loudest against discoveries which the unanimous voice of future generations will confirm. How lamentable that man should so prostitute the noble heritage of reason, as to cast it from him when he forms his opinions, and only recur to its aid to search for plausibilities to defend the creed, which, slave as he is, has been dictated by his passions.

"Were the well-attested facts of mesmerism only one tenth part so numerous as they are, still their production is so completely within the reach of all, that no language could be too strong to characterize the irrationality, the folly, and the blindness of those, who in hot haste rush forward and risk their reputation by affirming the impossibility of them, without having made one single attempt to elicit them. All who make such essays become of necessity converts, and all *should*

\* "Vide Dr. Elliotson's pamphlet, page 87, for an account of a case of St. Vitus's dance, treated by Dr. Marshall Hall with—mustard cataplasms to the spine, cupping on the back of the neck *every fifth day*, and mercury to such an extent that not one sound tooth was left in the patient's head,—all without any benefit, and which case is already greatly relieved by mesmerism."

make them except they are prepared to lay it down as an axiom, that whatever is incomprehensible is false; a doctrine, the innate silliness of which is only paralleled by its arrogance and presumption. We are diverted at the incredulity with which the eastern potentate received the tale, that water occasionally became solid as crystal in the native country of his guest, but after having all his life long as inseparably associated the idea of fluidity with water, as that of heat with fire, great allowance is to be made for his refusing to believe in a transformation *he had no means of verifying*, and we must not place him so low in the scale of rationality, as those who, *surrounded with opportunities for observation*, adhere to some bigoted prepossession against mesmerism *without once availing themselves of their aid*.

"As the ignorant become conversant from childhood with the various phenomena around them, till their frequent repetition has to their unthinking brains divested them of wonder, and they regard none as requiring explanation, so in phenomena, not one whit more wonderful or inexplicable, when presented for the first time, they behold an impossibility. The philosopher however sees that the mere circumstance of *his* being conversant with one class of phenomena and not with another, can exert no influence on their intrinsic quality of wonderfulness, and smiles to see men whose minds are too permanently contracted to expand to the reception of a new truth, and who ludicrously mistake their own narrowness of view for profundity, and the inveteracy of their prejudices for superior penetration, complacently characterizing as visionaries, those whose more enlarged conceptions emancipate them from thinking by habit.

"The question is,—is truth to be determined by facts or by the *a priori* reasonings,—the conjectures,—the fancies of individuals? If the latter, let the maxim of Bacon—'*Homo naturæ minister et interpres, tantum facit et intelligit quantum de naturæ ordine re vel mente observaverit; nec amplius scit, aut potest*'—be at once exploded, and let us seek at the hands of these new luminaries of science a fresh edition of that Aristotelian philosophy which substitutes speculation for induction, and, when opposed by facts, coolly proclaims that if they do not agree with its theories so much the worse for them."

These are all the Cases of insanity and St. Vitus's dance that have been treated with mesmerism by myself or, to my knowledge, by my friends. I have therefore no failures to relate or I would relate them.

I request you to postpone the publication of Master Salmon's Case, as it was partly one of palsy and I purpose to send you a group of Cases of palsy, cured by mesmerism, for your next number.

I am, Sir,  
Yours, &c., &c.,  
JOHN ELLIOTSON.

June, 1843.

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X. *Anti-mesmeric Falsehoods of Medical Men.*

TO THE EDITOR OF THE ZOIST.

SIR,—If the opposition of medical men to the truth of mesmerism, while the rest of the world are rapidly admitting it, is a disgrace to their intellect, in as far as they pronounce upon a matter of which they are totally ignorant and which they refuse to inquire into, the unscrupulous fabrication of falsehoods by them is a still fouler blot, for this is a disgrace to their morals.

*All these fabrications which are current in general society have originated among medical men.*

One day two teachers from the Middlesex Hospital went to hear my clinical lecture in University College Hospital, having been informed by others that I was about to recant my assertions respecting the truth of mesmerism.

Medical men have assured the world that the elder Okey was an unknown-tongue performer at Irving's church. They have sent forth the report two or three times in the course of the last four years, that the Okeys had confessed to imposture; and that I had confessed having been deceived by them; nay, that I had given up mesmerism altogether, and discovered that I had been entirely mistaken. Four medical men, a Dr. Morrison, a Dr. Starkey, a Surgeon Wood, and a Surgeon Kidds, thus traduced the Okeys, with their names in the *Newry Telegraph*, on the 9th of Feb. last. The latter report reminds me of what many of my pupils have told me respecting the Worshipful Company of Apothecaries—that the examiners asked them whether it was not true that I had given

up the examination of the chest by the ear, and renounced the use of the stethoscope in diseases within the chest; as though any but the grossly ignorant would think of not employing his ear in them, since the functions of the chest are all performed in health with certain sounds, and these sounds must be altered in disease, just as much as all the particulars of the functions of other parts must be altered in disease, and it is the duty of a practitioner to observe every alteration of every function. They have also spread a report that both the Okeys are in lunatic asylums.

A barrister informed me this very week that a titled surgeon told him at a dinner party, that the lady whose breast was removed by M. Cloquet, in the mesmeric trance, had afterwards died in an hospital, and confessed before her death that she had felt the pain of the operation and imposed upon every one. What is this titled surgeon's authority for this? The *Medical Gazette* had, to its disgrace, published an anonymous letter, without ever pretending that they knew the writer,—stating that while dying of an internal complaint in another hospital, she confessed to the nurse "that the whole had been a cheat." Did the titled surgeon write this letter? or did he forget himself so far as to slander a dead person, and try to injure mesmerism, by spreading a report upon this anonymous authority? or had he another authority? Let him say. I ascertained at Paris that the report was wholly false; that the patient was the wife of a wealthy man; was never in an hospital; died not from the operation, but of a pleurisy, and never made any such confession.

A surgeon at Nottingham, named Wilson, wrote to the same effect in the newspaper called the *Nottingham Journal*, a few months ago, stating that the patient died a few days after the operation, it being "too palpable that the attempt to bury the anguish in her own bosom proved too much for nature to sustain, and that another case succeeded better, but that the patient subsequently confessed that her insensibility was all feigned. Many similar cases have occurred." Mr. Wood flatly contradicted these statements of Mr. Wilson; but Mr. Wilson has never ventured to justify himself, though five months have elapsed.

Medical men in different parts have reported that the patient whose leg was amputated without pain in Nottinghamshire has confessed that he cheated. I paid no attention to this report till last week I received a letter from a friend, beginning thus:—

"I am constantly greeted with the information that the poor man whose leg was amputated last year, has lately acknowledged that the account of his being asleep and insensible to pain is all a hoax. As those who set this story afloat are said to be medical men of high repute, I am anxious to have it in my power to give a flat contradiction to it. It was only this morning that a lady told me she had lately heard a learned professor of Cambridge assert that it is a well-known fact that the man now says he was awake during the whole of the operation. Could you get me a line from Mr. Topham or Mr. Ward, contradicting the said report, and enclose it to me, you would greatly oblige and enable me with confidence, the next time such a thing is asserted, to make use of language more plain than polite, particularly to the faces of certain persons in London active in spreading this falsehood."

I therefore wrote to Mr. Ward, who amputated the leg; and he forwarded the following certificate from the patient, which I will preface with part of a note from that gentleman:—

"I have this day sent off the certificate witnessed by Mr. Flint, as Vicar of Wellow, to give it if possible more weight. Wombell cannot write, and I therefore thought it almost a necessary precaution, as the sceptics are so unscrupulous. I had not previously been able to meet with the two together."

"I hereby declare that I have never said that I had deceived Mr. Ward, and had felt the pain of the operation he performed upon me, and I further declare that I stated the truth at the time, namely that I never felt any pain at all; but that I once felt as if I heard a kind of crunching.

"James Wombell, + his mark.

"Witnesses, { Charles R. Flint, Vicar of Wellow,  
C. G. Wheelhouse.

"Wellow, June 20, 1843."

These reports occurring at different times, on different cases, and all similar, are evidently no mistakes, but wilful fabrications. I shall make no further remark than that such conduct is as shortsighted as immoral.

I am, Sir,  
Yours, &c., &c.,  
JOHN ELLIOTSON.



- XI. *Numerous Cases of Surgical Operations without pain in the Mesmeric State ; with remarks upon the Opposition of many members of the Royal Medical and Chirurgical Society and others to the reception of the inestimable blessings of Mesmerism.* By JOHN ELLIOTSON, M.D., Cantab., F.R.S. London, 1843. pp. 93.

This is a remarkable book, called forth by a most remarkable cause, and at a most extraordinary period. It not only exposes the ignorance and malevolence of certain members of the medical profession, but it places before us an instructive lesson—the fact, of a strictly moral and intellectual physician promulgating a great truth—fighting with the prejudices of his compeers, and presenting to them against their desire, *as he has frequently done before*, a new engine with which to alleviate the miseries of suffering humanity. If we recal the proceedings of the last four years, how distressing the retrospect ! On every side we behold injustice and persecution. From all quarters the most rabid animalism has been manifested, and too frequently by those whose situation should compel them to investigate every new physiological subject, and who, if they were conscientious in the discharge of their duty, would not prostitute the professional chair to the basest of all purposes—the retardation of a great truth, and the denunciation of scientific investigators.

We remember the disgraceful course pursued by the Professors of University College in 1838 and 1839 ; and we find in 1842 the same disreputable conduct characterizing the proceedings at the meetings of the Royal Medical and Chirurgical Society. However, notwithstanding all this odious bad feeling and unphilosophical opposition, we find Dr. Elliotson stedfastly adhering to the great fundamental principle upon which he erected his fame—a determination to search after truth, and moral courage to avow the same when he discovered it. How exalted and dignified such a course ! How paltry, mean, and detestable, the contrast—the conduct of those who filled chairs in the same University ! “ I think,” said the Professor of Physiology, “ that there is something in mesmerism, but if I avow my belief I shall lecture to empty benches.”

Here, at least, we have the truth. Here is a most substantial reason for neglecting investigation. Mammon is their god. Mammon they worship day after day. If their benches are full, they luxuriate in the sight and count their

rent roll.\* They confine themselves to the dry detail of their own particular department—they move on in the same jog-trot manner year after year, and if aught occurs to interfere with their preconceived ideas or premature theories, they either boldly pronounce an anathema on the enunciator of the new facts, or, they fig-leaf truth, flutter through their little day, and die enveloped in their ignorance. Can it be possible that such a course was, and is, pursued in the liberal University of the first city of the most liberal nation? Can it be possible that men undertaking the duty of public instructors should so forget the great cause to which they are devoted (?), as to peril the immediate reception of a truth by a dastardly subserviency to the popular breath? Oh, how they mistake their calling! Oh, how they require that vitality which true philosophy alone can infuse! When scientific men shall be advanced so far in the practice of morality as to abhor the moral turpitude, the result of even an attempt to surpress a truth—when they shall become sincere in the advocacy of their opinions and discard the “chirping of the sparrows” which flutter around them—when they shall boldly unite for the purpose of disenthraling first themselves, and then the world—how different will be the lessons taught in our colleges, and how pure and invigorating the philosophy which will flourish under such favourable culture. Men will then unite and mutually assist in the investigation of a scientific subject, and they will be all influenced by that ardour without which no progress, individually or collectively, can ever be made. Who can think of the machinery of such a co-operative system without being convinced of the important results which must accrue? Can low, selfish and individual interests, com-

\* We do not think we can better demonstrate the high, liberal, and philosophic principles, which have always guided Dr. Elliotson through his career, than by contrasting his conduct at the period when he resigned his chair in University College, with the low, sordid, and grovelling motives influencing the conduct of the authorities. We quote from Dr. E.'s admirable farewell address to the students. The Dean urged, “that whether the wonderful facts were true or not, and whether great benefit in the treatment of diseases would result or not, we ought to consider the interests of the school;—not of science and humanity, observe—but of the school; that if the public did not regard the matter as true and the benefits as real, we ought not to persevere and risk the loss of public favour to the school; that I was rich, and could afford to lose my practice for what I believed the truth, but that others were not;—in short his argument was ‘*rem, rem,*’ and ‘*virtus post nummos.*’ I replied that the Institution was established for the dissemination and discovery of truth; that all other considerations were secondary to this; that if the public were ignorant, we should enlighten them; that we should lead the public, and not the public us; and that the sole question was whether the matter were a truth or not. I laughed at the idea of injury to the pecuniary interests of the school.”

pete with exalted, liberal, and co-operative efforts? Can the pigmy wrestle with the giant, or scientific truths be promulgated faster by the efforts of one or a thousand advocates? Much as our enthusiasm may lead us to contemplate the consummation of our wishes at no distant period—we are compelled to confess that reflection and every day's experience convinces us, that *now* the majority of men are influenced by selfish motives, and the prospects of individual aggrandizement. We need no better proof than the recent proceedings at the Medico-Chirurgical Society, when the case of amputation, *without pain*, during the mesmeric trance, was brought forward by Mr. Topham and Mr. Ward. Not one manly form stood forth to assist the few struggling advocates for the freedom of scientific investigation—not one of the "world's great men" lifted up his voice to plead the cause of science, but all—

"Trammell'd and bound in custom's changeless school,  
Absurd by system, frivolous by rule,"

assisted to denounce as nonsense a natural fact, and to designate as visionaries and impostors, the only men who proved by their conduct that they were really sincere in their advocacy of a new and startling truth. The discovery of a new truth is but the recognition of one, or of a series, of previously unobserved facts. Why then did those who had not observed the facts, question the sincerity and intellectual acumen of those who had? Here is the answer. Science and ignorance—the world's wisdom and the world's folly—have both their boundaries marked by the same sign-posts—prejudice and obstinacy. How clearly was the truth of this opinion proved on the occasion referred to!

The absurdities and vulgarities which were indulged in, have been exposed in the most complete manner by Dr. Elliotson, and we would recommend every one to obtain a copy of this pamphlet for the purpose of being armed with the means to enable them to crush similar opposition. We will, however, assist those gentlemen—

"Who dare to trample where they scarce should tread,"

in acquiring the notoriety they were so desirous for, by enrolling their names in our pages. Behold, a motley group! Mr. Coulson, Dr. Moore, Mr. Blake, Mr. Alcock, Dr. James Johnson, Dr. M. Hall, Dr. G. Burrows, Sir B. Brodie, Mr. Liston, Dr. Copland, and Mr. B. Cooper. These were the principal speakers on this memorable occasion, and to the uninitiated such an array of names, some of which they are accustomed to consider "great," might make them doubt the

facts these gentlemen opposed. But can we not present a list composed of men far more intellectual, and who are as far superior, and differ as widely in scientific reputation from them, as, for the sake of example, Hippocrates or Celsus do from Dr. Moore of Saville Row, or Mr. Coulson of the city? \* "It would not," says Mr. Chenevix, "disgrace the greatest man whom England ever has produced to attempt an experiment or two upon a doctrine which Hufeland, Jussieu, Cuvier, Ampère, and La Place believed. Nay, would it not disgrace him more to condemn, without knowing anything about it, what they knew and credited? Is supercilious ignorance the weapon with which Bacon would have repelled a new branch of knowledge, however extraordinary it might have appeared to him? Surely what great men believe, ordinary men may try."

Dr. M. Hall receives a complete and well-merited castigation. His speech contained the most arrant nonsense, and most satisfactorily has it been dissected and answered.

"Man ever vaunts his worth beyond its due,  
On his own wisdom pompously dilates,  
And shines in precepts: but his actions view,  
You'll find him tripping, even whilst he prates."

He took upon himself to explain to an assembly of his brethren, what kind of phenomena the nervous system *ought* to manifest when in a state, regarding which *he knew nothing at all!* But Dr. M. Hall shall speak for himself:

"Dr. MARSHALL HALL, some years ago, when my Demonstrations went on at University College Hospital, called mesmerism 'trumpery' that 'polluted the temple of science;' and now, being, like all the other opponent speakers, totally ignorant of the subject, and glorying in his ignorance, very consistently considered the present case to be one of imposition, because the poor man's sound leg did not start or contract while the diseased leg was amputated! The case, he said, 'proved too much, or rather flatly contradicted itself,' because the sound leg did not contract when the diseased one was cut. He asserted that, 'in cases of insensibility in brutes, from intercourse of any portion with the brain being stopped by division of the spinal chord, or from absolute decapitation, or from stunning by a blow upon the head, such an injury of an insensible leg as pricking it with anything, lacerating, or cutting,—such an injury for in-

\* "Dr. Moore has the distinction of being the first person who in a scientific society of gentlemen required that the detail of philosophical experiments should be supported by affidavits made before the lord mayor.

"Mr. Coulson, while the paper was reading, exclaimed, 'What d—d stuff this is!' Mr. C. has also confessed to me since the discussion, that he has never seen a mesmeric fact and is quite ignorant of mesmerism."—Pamphlet, page 12.

stance as plunging a sharp instrument into the muscles,' (I sat next to Dr. M. Hall and those were his very words,) 'invariably causes both legs to contract; and, unless man differs from all other animals, the same must take place in the human being; and, as this man did not move his *other* leg—did not *enact the reflex motions*, he was no physiologist.' Had he been such a physiologist as Dr. Marshall Hall and read about the reflex motions, 'he would have known better, and would have moved the other leg,—and enacted the reflex motions.' The ignorant man! Dr. Marshall Hall's right leg would have moved most physiologically, if a surgeon had plunged a knife into his left. It was very silly of the man not to allow his sound leg to start, nor his diseased leg, nor any part of his frame. But a horse has been just as silly, just 'as bad a physiologist,' and has just as 'flatly contradicted itself,' by not 'enacting the reflex motions.' 'A horse was struck with the pole-axe over the anterior lobes of the brain. It fell instantly, as if struck with a thunder-bolt; it was convulsed, and then remained motionless. It shortly began to breathe, and continued to breathe freely by the diaphragm. When lacerated or pricked with a sharp pointed instrument, as a pin or nail, on any part of the face or surface of the body, it was totally motionless, manifesting no evidence of sensation or volition.' In another account it is said, 'deep lacerations' of these parts produced no movement of any kind, nor any infliction on the skin by 'a pin or other pointed instrument.' Now this I quote against Dr. Marshall Hall on authority considered by Dr. Marshall Hall at least equal to any in the world,—equal to his own. But whose can this be? Can there be an authority equal to Dr. Marshall Hall's? It is Dr. Marshall Hall himself! Dr. Marshall Hall in print, against Dr. Marshall Hall in debate! Dr. Marshall Hall in print proving too much, or rather flatly contradicting Dr. Marshall Hall in debate! But Dr. Marshall Hall in print is quite right.

"The other extremity may move, but it may not. I cut off the heads of some frogs, and, in the presence of Professor Wheatstone of King's College, Mr. Atkinson, Mr. Symes, and Mr. Wood, pinched the toes of one leg with the forceps; the leg contracted, but the other leg was still. I repeated the experiment twenty times, and, in almost every instance, the same leg only contracted; once or twice the other leg contracted, but it was when general contractions of the whole mass of the frog took place. I repeatedly pinched the muscles of the thigh, and they alone contracted, the other extremity being invariably unaffected. Provoking frogs! Why did you not contract your other leg? Impostors! You little thought you 'proved too much'—for Dr. Marshall Hall; and yet you were but like some other unphysiological frogs. For Dr. Marshall Hall says that, if, when he divides the spinal chord in frogs just below the occiput, so that the creatures remain motionless, he then pricks or pinches the toes, 'there is no movement at first, but soon distinct movements take place, and generally retractions of the limbs!' not limbs."

Is it possible to point out in clearer language the ridicu-

lous position in which Dr. M. Hall has placed himself? Really we feel for him most deeply.

"The frog a wooing in his op'ra hat—  
The puss in Wellingtons—presumptuous cat!—  
Cock-robin's rook in clericals and band—  
A hog in armour, or a fish on land—  
All move our laughter; but oh!"—

Really his position instead of producing laughter, excites our pity. Fancy Dr. M. Hall dictating to dame Nature! Fancy the presumption of the man, asserting that the report of a certain natural phenomenon is untrue, "because I, Dr. M. Hall, have proved by means of certain experiments, such as the decapitation of frogs and tortoises, and the pithing of donkeys, that such a phenomenon is impossible." Dr. M. Hall who did not see the man's leg amputated, presumes to question the honesty of those who did! Sage physiologist! to suppose that the phenomena observed during the insensibility of the mesmeric trance, *must* of necessity be identical with those *sometimes* observed in your guillotined frogs and tortoises! And yet, this was advanced, aye, and was believed, in an assembly of men, said to be composed of the élite of the medical profession. *Proh pudor!* We have blushed more than once when non-medical readers have asked us how scientific men could be so easily deceived? Dr. M. Hall in 1837 said that mesmerism was "trumpery," and that Dr. Elliotson's experiments "polluted the temple of science." Query? What is the amount of disgrace to be attached to the man who could talk such nonsense, and to those who remained quiet and listened to such manifest absurdities?

We have been very much pleased with Dr. Elliotson's pamphlet, and this lengthened notice of it will convince our readers that we consider the subject most important. All mesmerisers should possess themselves of a copy. We cannot refrain from making one other quotation.

"The happiness of a scientific, liberal, and humane course they would find great beyond all expectation. They would feel raised as men, and be enabled not to view their poor coterie, or college, or profession, as their world, fashioning their opinions, and habits, and whole nature by its cramping influence; but, regarding themselves as a part of universal nature, would find themselves always moving freely in it, would keep their regards constantly upon its truths only, and, walking happily onwards, bestow no more attention upon the sayings and doings of the coteries and prosperous men of the moment, than upon the noisy sparrows which flutter and chirp outside their window to-day and will not be heard of to-morrow.

"If I have expressed myself strongly in this pamphlet, it is what I intended. The adversaries of mesmerism and of mesmerists have had their full sway hitherto, and they must be thankful for a change. Our turn is now come. Their conduct has shown that patience, sincerity, disinterestedness, and mild persuasion are lost upon them. Our objects are of incalculable importance,—the establishment of means to cure diseases at present more or less troublesome, difficult, or impossible to cure,—the prevention of pain in surgical operations,—and possibly other advances on which I will not venture at present to say anything. This must require a great effort, for it will form an era in the history of man; and those who are willing to assist must be in earnest. I feel no hostility to our opponents. They merely act the part of puppets;—not knowing why they so act, and blindly obeying the general laws by which a supply of opponents to every truth and improvement is always provided. The statistics of opposition to good things would shew that their course obeys fixed laws; and they are to be pitied for being destined to the parts which they so eagerly perform."

This is sound philosophy, and we trust Dr. E.'s opponents will profit by his advice—*nous verrons*.

L. U. G. E.

XII. MESMERISM THE GIFT OF GOD; *in reply to "Satanic Agency and Mesmerism," a Sermon, said to have been preached by the Rev. Hugh M'Neile: in a Letter to a Friend. By a BENEFACTED CLERGYMAN.*

The abominable matter published under the name of M'Neile has sold to the amount of 3,000 copies; and this reply will sell, we trust, to the amount of three times 3,000. Rational beings, not mixing much with those who style themselves, *par excellence*, the religious world, might not believe that a reply could be required; for there are multitudes of humble mechanics who would blush to have uttered such ignorance and absurdities. But it was necessary; so defective in all soundness is the education given not only to the poor, but to the middle, aye, and to the highest classes, in our highest seminaries.

The reply is written by a minister of the same church as M'Neile, holding "nearly the same doctrinal views, and adopting nearly the same scriptural interpretations;" and, while it displays throughout the sincerity and fervent piety expected in a clergyman, it is no less characterized by strong and enlightened sense, the highest liberality, and the warm-

est benevolence, and is evidently the production of a true gentleman.

Every believer in the truth of mesmerism should consider himself bound to circulate this pamphlet among all his acquaintance. He will thus not merely assist in removing fanatical prejudices against an inconceivable blessing, but in shewing what the best men out of the medical profession think of the conduct of the so-called heads of that profession,—in showing that a clergyman sees in their conduct “the bigotry of the priest and the special pleading of the lawyer.”

The total want of common sense, the flat contradictions of various parts to each other, and the mischievous ignorance with which the sermon is stamped, are admirably exhibited; and we humbly ask, in our ignorance of church government, why it is not the duty of the arch-deacon or the bishop of the diocese to inquire of M’Neile whether he delivered such a sermon (and indeed he is said to have delivered two such in one day), and, if he did, why not to take effectual measures to prevent a repetition of such a disgrace to the church. Plain men must view it as the solemn duty of the overseers of the clergy, for that is the simple meaning of the word bishops, to admonish and silence those who preach nonsense to the intellect and bad feeling to the heart, and thus excite a doubt whether “violent hands” were not “suddenly laid upon” them in the rawness of their youth, and whether they were really endowed with the holy spirit by the bishop at their ordination. In the humble days of Christianity, before bishops were clad in purple and fine linen and fared sumptuously every day and went to church with powdered footmen behind their carriages, —when the name of Christian was but a term of reproach, St. Paul would have considered this the duty of the overseers, and a mischievous teacher would not have been left uncontrolled except by the remonstrance of some indignant fellow-teacher without authority.

If M’Neile did not preach this sermon, he was solemnly bound to disown it. He has conversed complacently upon it with his fanatical admirers times innumerable; he has seen printed copies of it; and he knows the enormous circulation which they have had; it was commented upon in the provincial and the London papers. Any mean evasion would be useless. He has long been bound to disown the two sermons if they were not his; and the miserable position in which the Beneficed Clergyman now exhibits him must compel him, if his better feelings are not smothered by vanity, now to come forward and say something in his own defence.

S. I. T. O.



## BOOKS RECEIVED.

Medico-Legal Reflections on the Trial of Daniel Macnaughten for the Murder of Mr. Drummond; with Remarks on the different forms of Insanity, and the Irresponsibility of the Insane. By J. G. Davey, M.D., one of the Surgeons to the County Lunatic Asylum.

On the Amendment of the Law of Lunacy. A Letter to Lord Brougham, By a Phrenologist.

The subject of these two pamphlets we shall write upon in our next number.

We have read some very powerful and instructive papers on Insanity, in the *John Bull* newspaper of last April and May, which we intend to notice.

Mesmerism the Gift of God; in reply to "Satanic Agency and Mesmerism." By a Beneficed Clergyman.

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## NOTICES TO CORRESPONDENTS.

"*Enquirer.*" Zoist is derivable—1. from *zoon* (*Zōon*) an animal, and, as cerebral functions are the peculiar characteristics of animal nature, is applicable to the phrenologist. 2. From *zoe* (*Zōn*) life, and is therefore applicable to the mesmeriser, who studies a principle which is not confined to the brain, but extends to all living parts. We could invent no other word applicable to both phrenology and mesmerism.

"*Arthur.*" The objection to the convenient word cerebriology is that there is no good authority for making compounds of Greek and Latin words. Encephalology would be the proper word; and Dr. Fossati has proposed and written an article under the title of Cephalology. When we say organ of this faculty or of that, surely no risk is incurred of the faculty being considered an abstract existence or any thing more than a phenomenon of a certain part. The existence of matter we admit as evidence which is to our nature irresistible. We cannot help admitting it. We hardly think the word Demonstration required to characterize certain knowledge. Nothing but certain knowledge should have the name of knowledge. All else should be termed speculation.

"*W. B. of Arundel.*" The Opinions on Cerebral Physiology and Experiments in Mesmerism of him and his friends will be admitted in the Zoist if they appear worthy of attention.

"*Scipio.*" Inquire of anybody at Canterbury or Dover. Their landlady at Canterbury spoke without reserve to them and others, and denial was not attempted.

Press of matter has compelled us to defer Instructions in Mesmerising and the Review of Teste and Townshend, till our next number, notwithstanding an addition of above a sheet to our present number. All advertisements must be sent at least a week before the day of publication.

We are requested to say that a pupil of Dr. Wohlfart, who was himself a pupil of Mesmer, is about to publish a Life of Mesmer; and that all information regarding Mesmer will be thankfully received, and any documents which may be lent will be carefully returned through Mr. Baillière.

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## ERRATUM in No. 1.

At page 61, for 1754, read 1784.

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The Objects of the Association are the advancement of the science of Phrenology, and the promotion of intercourse amongst Phrenologists, by means of Annual Meetings for the reading of papers, the exhibition of casts, crania, and other illustrative specimens; and by discussions and investigations, calculated to lead to new discoveries; to point out the importance of Phrenology as the true Philosophy of the mind, and its several applications in education, jurisprudence, and medicine; to correct misrepresentations respecting the science, and to awaken a more extended interest in its cultivation.

The SIXTH SESSION will be held in LONDON, at the THEATRE of the LITERARY AND SCIENTIFIC INSTITUTION, EDWARDS STREET, PORTMAN SQUARE; the first Meeting on MONDAY, the Third of July, at Half-past One, P.M., for Two precisely; the second, on the following day at Half-past Seven, P.M., for Eight precisely; and the subsequent meetings alternately Morning and Evening at the same hours.

The Opening Address will be delivered by Dr. ELLIOTSON, and the following Gentlemen, amongst others, have engaged to furnish Papers and Communications:—

H. G. ATKINSON, Esq.	Dr. HOWE,
Dr. DAVEY,	SAMUEL JOSEPH Esq.
Dr. ELLIOTSON,	J. TOULMIN SMITH, Esq.
Dr. ENGLEDDUE,	&c. &c.

The Committee will be happy to receive papers and other communications illustrative of the Science from any of the Members; and it is earnestly requested that Gentlemen willing to contribute, will immediately intimate the same to one of the Secretaries, in order to afford time for the necessary arrangements for the Session.

*The Subscription of a Member is Ten Shillings for each Annual Session he may attend, for which he will have the privilege of introducing Two Ladies or Gentlemen; and additional Visitor's Tickets will be granted to the Members, at Three Shillings and Sixpence each for the Session, or One Shilling each for any single Meeting.*

Forms of Admission and Tickets may be obtained from the Secretaries.