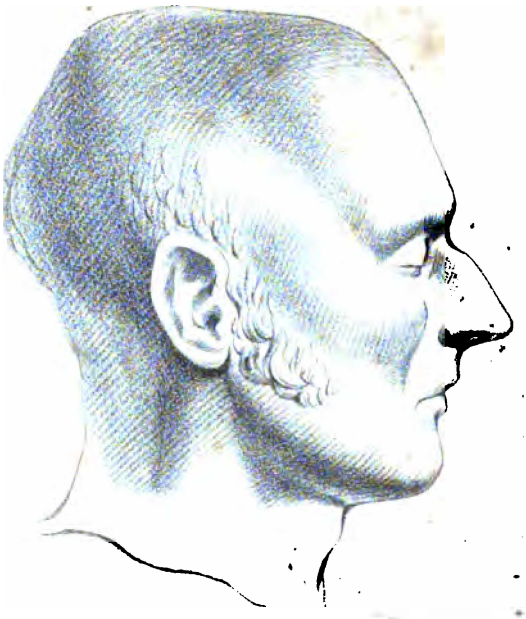
JOHN CONSTABLE R.A.

The Last N°4



Madeley lith. 3 Wellington St Strand.

London. H. Bailliere, Regent Street 1844.

THE ZOIST.

No. IV.

JANUARY, 1844.

I. *Education as it is.*

THE remarks in our second number on the subject of Criminal Jurisprudence were intended to direct the attention of moral philosophers to a few of the difficulties surrounding it, and to shadow forth the principles on which any future legislative change should be based. We traced the progress of the criminal from the period of comparative innocence, onwards to the extreme limits of criminal debasement; and having stated the manner in which the evil is produced, and the treatment to be pursued, our next duty is to endeavour to inculcate the necessity of adopting such measures as our science plainly indicates, for the purpose of preventing the accession of the evil. A disease existing, and its nature being clearly ascertained, the humane course is to apply the remedy. What is the remedy? We unhesitatingly reply, EDUCATION. We use the term, however, in a very comprehensive sense. We mean something more than a system of half-intellectual training adopted by all sects and by all parties. We mean adult as well as infantile education. We mean the inculcation of those great physiological and natural truths, without a recognition of which, man will continue wretched and but a few degrees removed from a state of barbarism.

Men are ignorant of the laws governing their own structure, and completely disregard the few facts science has presented to them. The laws presiding over the original formation of the human being are not considered worthy of attention, and the usages of society, instead of physiological science, decide the most important events in human welfare.

Education, when properly conducted, will consist of a system of training calculated to produce healthy action of every portion of the body. The trainer of youth will then consider that his duty consists in endeavouring to perfect, by judicious exercise, the child's physical structure; and the animal, moral, and intellectual manifestations, the products of a portion of that structure, will be healthy and vigorous in the same ratio that his efforts coincide with nature's dictates. Such a system will not only add to the strength of those organs which are weak, but it will restrain those which are too active: it will direct all to their legitimate use, and thus, by obeying the laws governing the formation and growth of man's organism, rear a being, happy, useful, and intelligent. Before, however, such a system can be adopted, there is a grand prerequisite—a knowledge of the structure, the capabilities, and the wants of the being to be educated; and if we test all systems of education in this manner, we shall perceive that they are miserably deficient, and that a great change is required. But how is this change to be effected? Not by the exertions of men whose views are bounded by the narrow limits of their own peculiar religious opinions,—whose benevolence extends to those only professing the same faith,—whose views are fractional, sectarian, and selfish, and whose estimate of the power of education is taken from the little they, with their irrational means, have been enabled to accomplish. Such are not the men to redeem the race from moral and intellectual degradation.

The truths of cerebral physiology have swept away a vast amount of scholastic rubbish, and cerebral physiologists are evidently destined to place the science of education on a solid foundation. Cerebral physiology is a science "without which the attempt at education must ever be totally futile and unsuccessful, and its pretence nothing more than a bitter satire upon human ignorance, folly, and presumption." Our ignorance is great when we know not ourselves, but we oftentimes display it in all its hideousness when we attempt to assist others. The cause of the great diversity of opinion which has hitherto existed must be sought in the fact that men generally are ignorant of their own nature, and consequently of the wants of their fellows. A few years ago, it was by no means an uncommon occurrence to meet with individuals who declared that it was not necessary to educate those who were engaged in manual exertion. At that period two parties existed—the Educationists and the Non-educationists. The progressive march of intelligence has swept away these parties, and now, with an occasional exception, all seem to be im-

pressed with the necessity for exertion of some kind or other,—all appear to perceive that it is no longer safe to neglect the moral and intellectual culture of the million, and we wish that we could add that it is universally admitted that men *are* brethren, possessed of a common nature,—exposed to the same dangers,—contending with the same influences,—demanding the same physical culture, and consequently claiming the same instruction. With such important concessions, and by the aid of co-operative exertion, we might then with truth exclaim, The future is pregnant with grander consequences than the past. However, it is allowed that something must be done, but as regards the course to be pursued, how numerous the opinions—how irrational and varied the efforts, how gloomy the results!

Let us consider the proceedings of the last twelve months. We perceive that two great efforts have been made. The first by the executive, which has failed,—the second by a wealthy sect, whose exertions have been hitherto confined to the collection of money to put their educational machinery into action. It is comparatively a recent effort on the part of the Government of this country to make any exertion for the education of the people. But how sickening the recent attempt! Sectarian of course it was, and how little calculated to meet the spirit of the times, or to engage the affections of parents, may be seen at a glance. The Bill which was introduced was so selfish and proselytizing—so sectarian in its tendencies—so opposed to the wishes of all parties—so inimical to that extension of brotherly charity which is essential to the moral elevation of all communities, that in a few weeks there were 25,000 petitions presented, containing 4,000,000 signatures, praying for its abandonment.* And at this time what did we hear? Noble lords

* "A Bill for regulating the employment of children and young persons in factories, and for the better education of children in factory districts." This was intended for a national measure, and *should have been* built on the broad basis of civil and religious liberty. Behold the justice of our rulers! "Dissenters are to be compelled to pay towards the support of schools where religious doctrines are taught of which they disapprove,—schools closely bound to an establishment from which the dissenters conscientiously separate themselves,—schools put under the absolute (I may almost say the *sole*) control of the clergy,—in which no dissenter can possibly be employed either as master or assistant,—and in which the children of dissenters are to receive no religious instruction, unless they consent to receive that of the clergyman, who would of course do his utmost to proselytize them. Not only are dissenters to be obliged to pay for these church schools, but those who belong to the operative classes will be *compelled*, in the vast majority of instances, *to send their children there*, however opposed to their inclination. It will be *unlawful* for them *to educate their own children in the schools of their own community!!!* Not only must they pay for exclusive church schools,

and rich commoners declared in Parliament that the great bulk of the population in the manufacturing districts was buried in the grossest ignorance, that they were "a fearful multitude of untutored savages,"—that the crimes of a certain district "were but the representatives of the mischief spawned by the filth and corruption of the times,"—that "the moral condition of the people was unhealthy and even perilous,"—that "a tremendous waste, a great and terrible wilderness, still remained uncultivated."* These declarations were made in the presence of the presumed collective wisdom of the empire, and if the individuals composing that assembly had been influenced by the desire to remove the evil—to elevate their common nature—to wash away the stigma which now rests upon them for their neglect, would not some great and just measure have been the result of their deliberations—some effort to legislate for the race, to pay off that heavy debt which they have incurred by the progression of property and power? But they have yet to be taught and to be made to feel "*that property has its duties as well as its rights.*"

The Government scheme then was given up, and the dominant sect, perceiving that there was no chance of support in that quarter, determined to attempt a religious cru-

and send their children to them, but they are themselves debarred from receiving one farthing from the poor's rates towards their own schools. Nor is this all, but they must pay towards schools which are manifestly designed and calculated to impoverish and undermine the day schools and Sunday schools of their several religious communities." The masters and their assistants were to be approved by *the bishop*. The clerical trustee was to *instruct, catechize, and examine* the children in the principles of their *religion*, —to be perfectly IRRESPONSIBLE, "the inspector of schools being expressly forbid even to *inquire* into the religious instruction given, *to examine* the scholars upon it, *or to make any report thereon*, unless he received authority for that purpose from the archbishop or bishop."—*Letter to Lord Wharncliffe by Edward Baines, jun.* In the face of this, the most barefaced and manifest injustice, in the face of this the deep-laid scheme for *getting the education of the whole people into the hands of the clergy*, what does the Rev. S. Wilberforce, Archdeacon of Surrey, say? "By that scheme, the attempt was once more made to establish in those districts where the wants of the people were thus horribly urgent, some general plan of instruction. It was proposed to put the established church at the head of the system; *guarding, at the same time with peculiar care, against the possible violation of any conscientious scruples on the part of parents who belonged to any of the sects.* The result is familiar to us all. On its first proposal the measure was hailed with universal acclamations: *it bore in every part the clearest impress of an honest patriotism.* The festering sores of our divided population were touched with the tenderest hand; and *all was provided that prudence could suggest to avoid exciting the embittered passions of party strife!!!*"—*A Charge, delivered at the ordinary visitation of the Archdeaconry of Surrey, November* 1843, *by Samuel Wilberforce, M.A., Chaplain to H. R. H. Prince Albert; Archdeacon of Surrey.* The italics are our own, and we will not trust ourselves to write one word of comment.

* Lord Ashley's Speech: House of Commons, Feb. 28th, 1843.

sade by themselves. The daily press is now engaged in trumpeting forth their exertions. The advertisements blazon the names of the grandees of the empire—portions of the wealth of a sect is now being poured into a common stock, to be expended by members of the same sect, and for the avowed purpose of making sectarians of as many of the untrained as can be entrapped.* But it is the last effort of the party; for monied, prejudiced, aristocratic, and powerful as it is, it must quail and ultimately succumb before the march and increasing pressure of human intelligence. Riches may give sectarian influence, but do not necessarily give moral power. We do not rank ourselves with those who hail these efforts by saying, "The scheme is not good, but it will do for a time." We consider sectarian education to be productive of misery; and if our youth are to be trained thus, we pronounce this last attempt to be another curse,—an attempt alike mischievous and unjust; for it is but exchanging the blindness of ignorance for the bigotry of sectarianism,—it is but lengthening out those interminable and profitless disputes which have so long disgraced and retarded our race. Think you, that the moral and intellectual education of our youth is the only object? Is it not manifestly an attempt to mould a subservient class? Is it not an effort to train up individuals who will bow their necks submissively to the yoke of priestly domination? Is not the spread of their own belief the first point thought of? It has been stated and as yet without contradiction, "That the only obstacle to a liberal scheme of national education, to which the leaders of both parties in the State would be ready at any moment to give their assent, is the deliberate resolution of the bishops, with three only exceptions whose names will readily occur to the reader, *that no scheme of national education shall receive their sanction which does not leave the appointment of schoolmasters in the hands of the clergy!*" We would ask whether the great schools now under their especial management, Eton and Winchester to wit, can be taken as model schools, or are in any way conducted as a national system of training ought to be? Is it there that we are to look for proof that they are the best qualified to have the control of our popular education? They are now themselves splitting into sects—the war of words and party strife is now in full vigour—ominous denunciations and uncharitable charges are hurled

* "National Society for promoting the Education of THE POOR in the principles of the Established Church, throughout England and Wales." At the present moment (December 10th, 1843,) the collection amounts to £130,000. This enormous sum is the product of only 8000 contributions!

by the *warriors* of the religion of peace; and all this affords the best possible proof that sectarian education is inimical to moral and intellectual progress.

But apart from the proselytizing spirit of the effort, we have another objection,—it is fractional and sectional, instead of being national and universal; and gigantic and powerful as it bids fair to be as regards means, it, after all, is but the effort of a few to assist millions. And are the labouring youth from amongst 27,000,000 to be left to the exertions of a monied sect? Is not the cry of the million a national cry? And ought it not to be responded to by the national will?

We marvel not at the astonishment which was expressed so loudly after the speech of Lord Ashley, but we think that the statistics of that speech might have been enriched by the report of a few facts gathered from a visit to the neglected classes of the city of London. This *entrepôt* of the riches of the world,—the city claiming to be the most civilized,—the centre of learning, of the fine arts, and of almost all the measures yet propounded for the purpose of humanizing humanity, contains in its most populous districts thousands who are perishing for lack of knowledge,—contains, my Lord Ashley, "a fearful multitude of untutored savages." The abode of royalty is surrounded by dens of misery, and amid the luxury and waste of courtly expenditure the yell of discontent grows louder and fiercer.* "We see extreme destitution throughout the industrious classes, and at the same time incontestible evidence of vast wealth rapidly augmenting." "Side by side appear in fearful and unnatural contrast the greatest amount of opulence and the most appalling mass of misery." Truly, these are times calling for exertion. Truly, those who are watching the progress of events should now stand forth and proclaim the course to be pursued in the present crisis. Awake, then, ye who have wealth and power, and who from your station are imperatively and morally called upon! Ye, who should be the conservators of human rights —the enforcers of public justice, and the promoters of all measures calculated to relieve degradation whenever or wherever met with. Alas! how far short of this standard do your recent attempts place you? On what side are we to look for a proof of the *disinterestedness* of your exertions? Where is there a redeeming feature presented by any one of your movements? Where are the proofs of your conscientious and

* Read the parental care bestowed by our Government in the two following parliamentary grants in the same year:—£30,000 for the Education of the People,—£70,000 for the erection of Royal Stables and Royal Dog Kennels!

benevolent resolves to mark the interest you take in the great struggle for human rights and human duties? When or where have you ventured to publish your intention to abolish all privileges and all distinctions having for their object the aggrandizement of the few to the ruin and increasing destitution of the many? But listen ye of the wealthy classes!

> "The hum of men is up—strange voices now
> Rise from the loom, the anvil, and the plough;
> The warning trump hath echoed long and loud,
> Yet hear'st thou not, nor mark'st the gath'ring crowd."

We will not write a catalogue of the delinquencies which we could bring against you; this would be foreign to our purpose. We now charge you only with the commission of a great crime against humanity—the neglect to enforce a national system of education. You begin to see the enormity of your crime; and in the same way that we would nourish a starving man with a piece of bread, you rush forward, and, in a spirit of slavish superstition, cast your few paltry pounds at the feet of the priest, thinking by this to prevent complete demoralization. While the rights of humanity are not respected and equal justice is refused, such charity is but another exemplification of the Lord and the Slave,—it is but seizing the opportunity to denounce with ostentation,—a circumstance which should produce pain and humiliation. But in a few years you will attempt a grander scheme, one which will prove your only safeguard. Great and organic must be the changes in our system of government, ere "the hum of men" is again hushed. A national system of education you will promote, and apart from religious belief and sectarian influence; but you will do so because you will see the whirlwind collecting its forces, and experience will tell you that, to be prepared for its power and to limit its effects, you must have some knowledge of the elements in action. Yes, you will do that from fear and cowardice, which you refused to do for right and justice,—you will soon tremblingly accede to the request of the enlightened few for the purpose of protecting yourselves from the blind power of the uneducated many.

It is our intention to present a few brief observations to indicate the almost total neglect with which the formation of character in youth is treated. But we cannot refrain from directing attention to two recent statistical returns. The first giving an account of the qualifications of the instructors of the working classes in the City of London;* the second

* London Statistical Journal, August 1843.

giving an account of the number of the instructed in the City of Bristol.

The districts visited by the committee, obtaining the following returns in the City of London, comprise a population of about 1,000,000. There are 280 charity schools for the education of the poor, and 1,154 private schools. The scholars are 58,861 (35,928 in charity schools and 22,933 in the private schools). The attention of the committee was chiefly directed to the private schools for the education of the poor. Every one must be familiar with the fact, that a very large portion of our population is entrusted to the care of individuals who have been induced to undertake the office of teacher from their inability to support themselves in any other way. Men who, by misfortune or imprudence, have become reduced in their circumstances, frequently have recourse to the office of schoolmaster to obtain a livelihood, and females who have become widows, as a last resource open a dames' school. The common day schools and the dames' schools are kept by persons of this description. This is the case in every town throughout the kingdom. But to give an idea of the extent to which this system is carried on, we may remark that in London there are 1,154 schools of this kind, containing 22,933 scholars, of whom 10,601 are boys, and 12,332 are girls. In the dames' schools the amount of weekly payment for a child never exceeds 8*d.*; the average sum throughout London is 5*d.* In the common day schools the average remuneration is from 10½*d.* to 11*d.* We have then 23,000 children in the great centre of civilization receiving a most inferior education from individuals devoid of all qualification; for out of 500 who were asked whether they had been brought up to the employment of teacher, only 126 answered in the affirmative; and of 540 who were asked whether they had any other occupation than their school, 260 answered that they kept a shop, or took in washing or needlework; the rest answered that they had no other occupation than their schools. Is this not a most lamentable account? The children of the lower orders assemble by the score in their wretched schools, and with less care in the grouping than that with which beasts are driven to their pasture-ground. Can we wonder at the result? The teachers know not what they should teach. Reason prompts the same regard to fitness in the choice of a teacher as in the selection of a gardener. "You would not commit your flower-beds into the hands of a man who could not discern between clay and gravel and sandy loam; who would indiscriminately apply hot compost and cold; who would leave the

tender plant to struggle for its existence under cold blasts and burning rays, and undertake to graft and to bud without knowing the nature either of stock or shoot."

In the report on the educational statistics of the City of Bristol,* we find that the population is 130,000, and that 17 per cent. of the inhabitants were receiving instruction in schools. Compared with other places this is a very small proportion. In Manchester and Salford the proportion of scholars is 23 per cent. of the entire population; in the City of York 20 per cent. In America, throughout the States of New York, Massachussetts, and Maine, the scholars constitute 25 per cent. of the population. "Of the 21,865 children attending schools in Bristol, it is estimated that 4,727 are either under five or above fifteen years of age; so that the number of children between the ages of five and fifteen years, attending schools at the date of this inquiry, was 17,138, or 13 per cent of the population. Now the population returns show that the proportion of children from five to fifteen years old, is 24 per cent. of the entire population; and according to this, the present population of Bristol being 130,000, there must be 31,200 children from five to fifteen years old in this city; but we find only 17,138 between those ages attending school, and therefore at the date of this inquiry, there were 14,062 children of a suitable age for instruction who were not attending any school." In one district of this city, Bedminster, which contains 18,000 inhabitants, there are only 600 children attending school, whereas there are 4,320 children of a suitable age to be at school. Contrast this with the state of the Protestant departments of Switzerland, where *all children* between the age of seven and fourteen are placed under a well-arranged and comprehensive system of instruction!

Even now we may occasionally hear an ignorant individual exclaim, "I can see no beneficial result from the education of the people,—education has done no good." The people have not been educated. Such assertions could not be advanced if the speaker had exercised his own faculties, and sought for the causes producing so much wretchedness and immorality. What ignorance does such an exclamation bespeak, when in the presence of so much misery it is insinuated that because so little good has been effected, increased efforts are unnecessary. To such an one we say, remember the mock education of the 23,000 we referred to. Remember the total absence of all attempts at education on the 14,062

* Speech of Mr. Norris at Bristol, November 13th 1843.

in the City of Bristol. More than one half of the criminals who pass through our courts and occupy our goals, are young persons under twenty-five years of age! "It appears that the early periods of life furnish the greater proportion of criminals. Children of seven, eight, and nine years are not unfrequently brought before magistrates; and a very large proportion under fourteen years!" No beneficial result from the education of the people! Why within twenty miles of London, a hundred villages are to be found in which not a single agricultural labourer is able to read or write. And from the last report of the Registrar-General for 1842, in the registry of marriage, it appears from the average of three years, that 33 men in 100, and 49 women in 100, *signed with marks!* In Darlaston it is said upon good authority, that there are as many as 1,000 men who do not know their own names, only their nick-names!

Can we look on such horrible statements, and consider that the work of human improvement requires not our assistance? Every human being should have all his faculties and powers trained, and trained by the state if his station in life precludes the possibility of its being accomplished in any other way. "All men are born free and equal." All possess the same faculties, but in various degrees of endowment. Should there not then be some attempt made towards an equality of national and practical education? Instead of attempting this course, the million is considered by many to be composed of an inferior order of beings, whose elevation, *beyond a certain height*, it would be dangerous to attempt. And who are those who would stop the diffusion of man's greatest blessing?*—who would say to their poorer brethren, "Hitherto shalt thou go, but no further,—and who would limit the quantity and control the quality of their education? they are rich, and in consequence powerful; they are powerful, and shall we not say in consequence, unjust? But they are beings with the same structure, endowed with the same faculties, and passing through the same ordeal. Upon what principle then do they arrogate to themselves the right of elevated moral and intellectual culture? Let us all labour to send

"Truth's deathless germs to thought's remotest caves."

Education must not be confined to the chosen few, but it must be universally diffused—it must be looked upon as the

* In one of our leading periodicals, no longer since than February, 1839, it was contended that the mass of the people never could become enlightened and refined—that education rendered them uneasy and restless and *that ignorance was the parent of contentment!*

natural right of every human being. How far are we from this happy state! From a statistical examination of our population, it appears that there are 1,858,819 children to be instructed,—that 844,626 between the ages of three and thirteen are receiving instruction, but that 1,014,193 are almost totally neglected. Fancy this million of human beings arrived at the period of manhood and womanhood, and of necessity added to the already overgrown masses of ignorance and immorality. It is from this million that the gaols, the penitentiaries, and the reformatories are to be filled. How different *might be* the result!

To the cerebral physiologist, who knows the mighty powers all possess if properly called forth, the absence of national and rational training is the cause of much regret. If we were to conceive the untrained,—educated, and the powers of the race applied by means of just and wise direction, it would require no very great indulgence in enthusiasm to picture to ourselves the moral wilderness converted into the fruitful vineyard—virtue assuming the seat of vice, and the happiness of all promoted and ensured. Slanderers of humanity, fear not! Fear not for the loftiest exaltation—rather tremble for the consequences of a continued debasement. Cease your croakings, ye who would with coward-like timidity argue for the presentation of the smallest educational pittance, cease your attempts to limit the exercise and activity of the powers your poorer brethren possess equally with yourselves, cease to tremble for your craft, and endeavour by every judicious appliance to raise all higher and higher in the intellectual and moral scale. "If," says a writer on popular education, "there is any chance of the frame-work of society being strained or disjointed in consequence of the progress of popular instruction, it is not from the diffusion of knowledge that the danger is to be apprehended, but from the higher ranks being left behind in the race of human improvement; and this danger they must ward off, not by supercilious looks and distant demeanour, still less by the follies and extravagancies of selfish indulgence, or by wasteful and profligate expenditure, which the very retainers who profit by it have learned to despise them for; but by making good their claim to that superiority of intellect and acquirement which their command of time and opportunity brings so readily and invitingly within their reach."

But with regard to the character of education adopted in our schools, how lamentably deficient is it in every particular! The two aristocratic universities, and the more modern establishments which the spread of liberalism has reared, are

as much at fault as the common school. In none of these places do we see the attempt to form character at all in accordance with those ideas of perfection which we should all labour to realize. Physiological science is scarcely thought of: all are allowed to grow up in ignorance of their own structure—of their capabilities—of the existence and control of the natural laws, and of the dependence of all their actions and all their thoughts on their physical structure. In the great majority of instances of mere school education, reading, writing and arithmetic, constitute the sum total of educational training. These are the staple commodities in the instruction market. Whereas these acquirements should be considered as means to an end,—as the tools to be used for the purpose of obtaining knowledge. The fact is, the teachers have no clear idea of their duty. The schoolmasters must go to school. In what school is such a system of education as we desire carried out? In what school is the following course pursued and expounded in clear and intelligible language? Education should be so conducted as to lead to the inculcation of *knowledge*, by which is meant an acquaintance with ourselves and everything with which we are in relationship. It should be so conducted as not only to train all into habits of self-control, and to teach all to respect, promote, and long after virtuous conduct, but to clearly shew that the interests *of each* individual, when properly understood, must promote the interests and happiness *of all*. Would not such knowledge tend to rear up a more useful, more virtuous, and much happier population? If our youth were universally taught thus, would not some of the great and monster grievances under which we all suffer, be soon removed? And in carrying out such a system what should be the teacher's conduct? "He is to encourage in the child a spirit of enquiry, and equally to encourage it in himself. He is never to advance an opinion without shewing the facts upon which it is grounded: he is never to assert a fact without proving it to be a fact. He is not to teach a code of morals, any more than a creed of doctrines; but he is to direct his young charge to observe the consequence of actions on himself and on others; and to judge of the propriety of those actions by their ascertained consequences. He is not to command his feelings any more than his opinions or his actions; but he is to assist him in the analysis of his feelings, in the examination of their nature, their tendencies, their effects. Let him do this, and have no anxiety for the result. In the free exercise of his senses, in the fair development of his faculties, in a course of simple and unrestrained inquiry, he will discover

truth, for he will ascertain facts; he will seize upon virtue, for he will have distinguished beneficial from injurious actions; he will cultivate kind, generous, just, and honourable feelings, for he will have proved them to contribute to his own happiness and to shed happiness around him." Bright prospects for humanity when such a plan is followed! Some hopes for the exaltation of the people when their teachers have a clear idea of the means to be pursued for the production of happiness!

But where shall we begin in our endeavours to recount the evils produced by the neglect of such a system? On all sides we behold the dire effects. In the broad features of social intercourse, and in the limited career of individual exertion. We see breaches of the moral law treated with indifference where the law-breaker is surrounded with official sanctity; we see political turpitude pass for, and honored as, political acumen; we see the follies, prejudices, and weaknesses of our forefathers nursed and cradled under the designation of wisdom of antiquity; on every side we behold intrigue and the workings of a low morality. The public characters of our time, whether we seek them in the senate, at the bar, in the church, or amongst the congregated thousands of our provincial cities, are most of them governed by the same wishes and feelings,—hunters after popularity, dealers in intrigue, searchers after the most expeditious method to raise themselves above their fellows, not for the purpose of increasing their happiness, but with the determined intention of gaining power, station, and affluence for themselves. By their life and actions they proclaim their belief, that to know the world is the chief wisdom. Men of the world! What are they? There are enough and more than enough of men who depend on the weaknesses and vices, the follies and vanities of their species to raise themselves to power. There are enough and more than enough of men who descend to the meanest subterfuges and pander to the worst passions to obtain an end, which, if it be worth gaining, might be sought by other and more ennobling pursuits. There are enough and more than enough of men, who take for their motto—"The end justifies the means," and think that they can ensure permanent good by the creation of temporary misery. Such are the men of the world! Selfishness is their spring of action—self is the God they worship—self is the medium through which the actions and thoughts of their associates are compelled to pass. What is to be expected from men like these? Truly they are of the world, but they are not for the world. The individuality of their actions is

apparent upon all occasions, except when some great measure is to be carried, involving a principle which will materially injure the presumed rights of their class (education to wit); then, under the influence of the same craving for power, they unite, and in one common band, regardless of minor distinctions, assert that class ascendancy, class rights (?), class power, and class plunder, must not be interfered with: in fact, the same tie binds them that unites the bandit with his brother bandit.

From the proceedings within the family circle to the deliberations of the national assembly,—from the religious association to the political club,—from the meeting of our fellow-townsmen to achieve a local improvement, to the assemblage of thousands for the discussion of questions of national importance, we observe a manifest and glaring immorality shamelessly stand forth; men deliberately neglect the doctrine of abstract right and abstract justice, and content themselves with advocating the doctrine and upholding measures of worldly expediency. This is the withering course which is pursued—this is the spell which retards the progress of humanity and prolongs the day of our national regeneration. Expect public morals to improve, when public acts contradict the first principles of justice! Expect virtue and truth in a community, when the moral code involves a sliding scale, which is moved by the promptings of a pitiful expediency! Expect progression in the masses, when our governors sacrifice all principle to personal aggrandizement! Expect our youth to rise higher and higher in morality of purpose and consistency of action, when we surround them with the most deteriorating of all influences—evil example! Our youth are hemmed in from the period of birth till the period when character is permanently formed, by the most unfavourable external circumstances. "It strikes me dumb," says Mr. Carlyle, "to look over the long series of faces such as any full church, court-house, London-tavern meeting, or miscellany of men will shew them. Some score or two years ago, all these were little red-coloured pulpy infants; each of them capable of being kneaded, baked into any social form you chose: yet see how they are fixed and hardened,—into artisans, artists, clergy, gentry, learned serjeants, and unlearned dandies, and can and shall now be nothing else henceforth!" This is a grand but not an original thought. Yes! 27,000,000 of human beings, our present population, were once as plastic as the clay in the hands of the potter, and an enlightened, benevolent, and conscientious Government could have reared these millions to have been far, very

far superior to their progenitors. But now, as Mr. Carlyle says, the red pulpy infants have been baked and fashioned *so*. We have the results of the baking constantly before us—we lament every day over the peculiar and improper baking—there is a general cry throughout the land amongst the intelligent and thinking, that new forms and new processes are required—that the Government which should stand *in loco parentis*, is contented to listen to the nursery quarrels of the children, instead of carrying out with a parental hand those changes and that training so imperatively demanded.

The teacher inculcates moral precepts with the best intentions, but the mere repetition of the precept by the child is no proof that he understands the reason he should follow its dictates. If the system pursued is good, why is the result so far short of the moral standard? The truth is, the lip-morality, the morality which consists in words and not in actions, is not calculated to produce any other than an unfavourable result. This fact is presented to us in every town and in every village, nay, in the nursery routine of every family, and yet we continue to follow the same course. Our moralists and legislators deplore the state of society, but the only remedy they suggest is an increased supply of the same inefficient nourishment. Follow out the usual routine of scholastic education, even to its termination, and we ask what knowledge of the world has the pupil gained? What rule of life has been given him? He may have repeated probably a thousand times the sentence, "Whatsoever ye would that men should do unto you, do ye even so to them;" but the practical working of this he has seen belied from the moment he considered the actions of his seniors. "Fear not the truth," "Examine all things," are not less important commands than the preceding, and yet after the inculcation of them how progresses the thinker? He has been taught certain doctrines which will not bear the test of his reasoning faculties. They tell him that the evidence is not sufficient to authorize the acceptance: he has used the powers nature gave him to find out the truth, *but he fears the truth*, and thus affords a good example of the rottenness of the lip-morality of the schools. We state advisedly, although the charge will be indignantly denied, that it is a maxim, not publicly proclaimed certainly, upon which all have acted and still act,—to debase the grand characteristic of the being to be educated, —*his reason*, and to insist on the reception of certain doctrines and statements by appealing *to his feelings*. This is done so cunningly and from such an early period, that with the mass the effect is appalling. And what is the effect? Man's

reason not being considered a safe guide, not being appealed to on all occasions as the only test he possesses by means of which to judge of the truth or falsehood of statements which are presented to him, the door is at once opened for the inculcation and encouragement of superstitious reverence and weak fears, and this not only prolongs the reign of ignorance and slavery, but it forces men to adopt a system of hypocritical shuffling—a vice the most loathsome and disgusting as regards society, and the most debasing and degrading to the individual resorting to it. Men dare not utter their own free thoughts. The practice of sincerity is not encouraged, and, as a natural consequence, hypocrisy and cowardice reign paramount. Men profess what they do not believe, or, which is equally bad, what they have not inquired into. This is the case with four-fifths of those we meet with.

Again, in the struggle for power of all kinds how shamefully is truth perverted! Every day false statements and the basest insinuations pass current with society, because the interests of a party are involved in their general promulgation. Our youth hear the discussion of questions, which are capable of rational and just settlement, treated and decided on the basis of religious or political expediency. Our legislators shew their zeal and the necessity for education by long speeches on the immorality and sensuality of the inhabitants of the manufacturing districts, but, comparatively speaking, they display in one session more moral tergiversation, more disgusting and selfish improprieties, than the whole mass of their poorer and neglected fellow-countrymen. The immorality of the poor man affects chiefly himself—his children or his immediate neighbours,—but *their* faults affect all—millions,—*they* retard the progress of the race, *they* continue to legislate for themselves, and thus practically belie what they theoretically profess and with weekly lip-service mumble forth, "Whatsoever ye would that men should do unto you," &c. None stand forth to advocate universal justice,—none affirm that the race should be considered one family, or that the claims of all should be referred to that standard which alters not with geographical boundaries or with man's lines of artificial distinction. "The greatest happiness of the greatest number!" In our universities and our schools such a sound is never heard. Our youth, consequently, totally disregard this great moral demand. The legislative acts of our country prove that the few govern the many not for the happiness of the greatest number, but for the purpose of pursuing their own selfish predilections. In fact, amongst what party are we to look for the fruits of that morality, which with so much

pharisaical display is for ever paraded, but in the hour of trial is always disregarded? Glance at the state of our country, and what do we see? See we not on all sides and in every quarter the most lamentable disaffection? Hear we not assemblages of men crying out for concessions, which, if they are to be tested by the principles of right and justice, should be forthwith conceded? Have not the cries of an injured and oppressed people been treated with disrespect, until they are compelled to assert the natural right of self-government? What but selfishness, bigotry, and the animal craving for power and sectarian ascendancy, has produced this state? What is the moral lesson taught to our youth of the present generation? Is the right acknowledged and the wrong redressed? Is charity, peace, and goodwill to all men proclaimed as a moral engine, and the irritation of the excited allayed by the benevolent and conscientious government of the ascendant party? No! The cry is, obey the law; "if you assemble to make known your miseries and to assert your rights, we pronounce you rebels and traitors, and we will put you down by force;" and this, O! youth of England, is another practical illustration of the morals of the times you live in,—a practical commentary on the command you received in your education, "Love mercy and act justly."

O! it requires a firm belief in the innate powers of humanity to slowly and surely work out its own redemption, to enable the moral philosopher to feel at all consolable amidst the artificial and immoral system by which he is surrounded. It requires a determination of purpose and a fixity of resolves, such as is only to be obtained by a careful study of nature—of man's position, his capabilities and his destinies. And if a few were not animated thus, slow indeed would be the progress. The world is moved on by those whom the world persecutes. The pioneers are the martyrs. When the millions reap the advantages previously shadowed forth by the few, then they begin to think how vile their treatment has been; and when the brains which gave birth to the propelling thoughts have been resolved into their elements and the men no longer exist, then their memories are worshipped and the marble pile is reared to denote that *such men* once lived. But to the slaughterer of millions—the man who has spent his life in the destruction of his fellows, not for any wrong he has received, but because individuals whose slave he is commanded him to do so,—to the glory of this man, while yet alive, monuments and statues are reared in our public ways, and our youth are silently bidden to go and do likewise. Let us

not boast then of our civilization, when the horrors of the battle-field, and the false glare of assembled warriors, are placed in competition with the peaceful pursuits of science and the progressive advancement of humanity. Let us not speak of our country as being enlightened and moral, when our national actions cast a slur upon humanity and stand forth in strong opposing contrast with the principles we are engaged in promulgating.

Even as regards fundamental points our youth are deplorably deficient. Who am I? What am I? What is my destiny? What is my duty? Let our readers recall the period when they left their schools, and confess whether they could have given a rational answer to these questions. Can the youth of the present generation afford better examples? The thousands that annually enter on their public career have never bestowed a thought on these matters. If this is doubted, put it to the experiment. Let any ten of our youth be catechized by the presentation of a few simple questions relating to these subjects. It is not the return of a parrot's response to the query—"What is your duty?"—which will satisfy us. No doubt the answer would be given in the most orthodox phraseology, and the teacher and the pupils have hitherto considered that here their duty ended. Fatal mistake. This should be only the commencement of the moral teacher's task. Here the teacher should pause. Having given a rule he should teach the application. He should review all the positions, both public and private, in which his pupil is likely to be placed. He should present to him the probable results of two lines of conduct, indicating on the one hand the good he may accomplish by a steady perseverance in conscientious resolves, and shewing on the other hand the misery he may produce by attending too closely to the whisperings of a selfish individualism. It is not by precepts, by words, or by the presentation of a daily lecture containing vague generalities, that our youth are to be raised to that eminence for which nature has destined them,—but it is by the presentation of every-day life-movements and life-workings,—by indicating the shoals to be avoided and the goal to be attained,—by careful and judicious moral and intellectual training,—by shewing the one and only course which is to be pursued in all difficulties,—to be in fact "too fond of the right to pursue the expedient." In what juvenile bakery is such a fashioning attempted? There is not a school in the three kingdoms where this is done. There is not a teacher amongst the tens of thousands engaged in the "cultivation of the human *mind*" who has ever dreamed of the necessity of such a course.

We shall continue this subject in our next number, and we shall endeavour to depict "EDUCATION AS IT OUGHT TO BE."

L. E. G. E.

II. *A new view of the Functions of Imitation and Benevolence,** By HERBERT SPENCER.

IN considering the relationships of the different parts of the brain, as at present laid down in our phrenological charts, it has frequently occurred to me that there is not that same generic affinity between the functions attributed to the neighbouring organs of Imitation and Benevolence that is so strikingly manifested in other cases. The juxta-position of Self-esteem and Love of Approbation, of Adhesiveness and Concentrativeness, of Secretiveness and Cautiousness, of Wonder and Ideality, seems perfectly natural. There is an evident similarity in the species of emotion implied by the associated names, and their proximity might naturally have been anticipated. But it is not so with Imitation and Benevolence; here there is no apparent analogy, and the question continually suggests itself—Why should they be placed together?

In seeking a solution to this difficulty, the first step was to obtain an exact perception of the nature of Imitation. The various phenomena connected with it were examined. The authenticated cases of persons in whom the impulse to imitate was so strong that they could not avoid copying the movements of those with whom they were in company, were called to mind, and the fact, that when witnessing the efforts of a horse to move a heavy load, I had myself noticed an involuntary contraction of the muscles of my own body, as though in anticipation of a similar strain, recurred, as being doubtless a slight manifestation of the same emotion. The contagious character of laughter was clearly another effect of this fundamental feeling. We are frequently unable to avoid joining in the merriment of our friends whilst yet unaware of

* Since this essay was written the author has had his attention directed to a paper by Mr. Hudson Lowe, which appeared in the Phrenological Journal for 1841, containing opinions respecting the functions of Imitation apparently similar to the views here set forth. It may be observed, however, that Mr. Lowe's doctrines are by no means identical with those advocated by the writer, inasmuch as he (Mr. Lowe) supposes that the faculty in question is capable, *by its own independent action*, of producing humane emotions; a supposition not at all accordant with the theory now proposed.

its source, and children are often made to laugh in the midst of their tears simply from witnessing the mirth of those around them. A further illustration was afforded by the cases of those individuals who experience real physical pain when they witness the sufferings of others.* The fact that some persons feel a strong inclination to anger whilst in the presence of those who are under its influence, furnished a fourth instance; and numerous other manifestations of like kind suggested themselves as springing from the same cause. Now these peculiar states of mental action were obviously attributable to the influence of what is commonly termed Imitation; some such faculty was the only possible agent for their production, and were its aid denied, they would be inexplicable. What then was the exact office of the organ as deducible from these examples? Its specific function appeared to be, to rouse into activity in one being the feelings that were being exhibited by another—to induce a like state of passion or sentiment; or, in other words, *it was the source of* SYMPATHY.

Further investigation discovered reasons for concluding that Sympathy was a name much more expressive of the real nature of the faculty than Imitation.

1. It was better indicative of the involuntary character of the impulse. The term Imitation allows and almost implies volition: Sympathy does not. An individual may say—I will imitate, but he cannot reasonably say—I will sympathize. The one it is within his power to compass—the other must be determined by his feelings irrespective of his will. If we examine the two names in connexion with the above-mentioned phenomena which have been presumed to proceed from this organ, we shall find the one much more applicable than the other. We should not say of a man who in his own person reproduced the sufferings exhibited by another being, that he imitated the emotions of that being, but we should say that he sympathized with them. Also in the case of muscular contraction, induced by observing the struggles of an animal, we could not admit that the explanatory expression—imitative action, would be nearly so descriptive as—sympathetic action.

2. The title Sympathy was clearly the most comprehensive of the two, and had reference to mental as well as to bodily actions. Imitation simply implied the reproduction of the external manifestations of any feeling, and did not involve the activity of the faculties from which those manifestations

* There is one instance of this character with which I am acquainted, where a nervous affection has been brought on, apparently from no other cause, than the daily association with a lady similarly afflicted.

proceeded. Sympathy, on the other hand, required the existence of the corresponding mental affection; and the visible evidences—the natural language—of any particular passion were only the media by which the exciting influence was conveyed. Here then appeared to be a fundamental distinction between the meanings of the two words. The one embracing only the superficial attributes of a power, the other comprehending the power itself.

3. Moreover the term Imitation carried with it an impression which seemed inconsistent with the above notions of its action. It had been supposed to give rise to the capacity for imitating or copying inanimate objects; was believed to be an ingredient in the genius of the artist, and had given to it certain intellectual characteristics. But the name Sympathy would not permit such an understanding. It indicated a sentiment whose functions had reference solely to living beings, and which could have no dealings with things incapable of feeling. This, therefore, was another irreconcilable difference in the interpretations of the two terms, and one which demanded a somewhat modified view of the duties of the organ itself.

These and other arguments of minor importance led to the belief that, assuming the preceding phenomena, usually assigned to the organ in question to be really due to it, the name Sympathy was a more appropriate one than that by which it is at present known.

Upon reverting to the origin of these speculations, after having arrived at this conclusion, it appeared that the adjoining location of the seemingly unconnected feelings of Imitation and Benevolence was no longer a mystery. If the creation of sympathetic emotions was the duty of Imitation, the two had a very obvious and a very close relationship, and the apparent anomaly no longer existed. Subsequent consideration, however, brought to light a difficulty of a contrary character. There was now too great a similarity instead of too great a disagreement between the characters of these sentiments. Sympathy and Benevolence seemed to have too much in common; nay, Benevolence itself included Sympathy, and in certain cases there would therefore be two organs provided to do that which might be performed by one. These objections of course rendered necessary a still closer analysis of the subject. I had previously noticed that there was a species of indefiniteness about the perception of Benevolence which it was not easy to understand. The emotions arising from Combativeness or Acquisitiveness are simple and easily comprehensible, but if we endeavour to *individualize* the feeling of

Benevolence we cannot do it with the same ease. There is a species of complexity about the impulse which prevents it from being readily identified and imaged in its uncombined form before the mind. Hence naturally arose the enquiry—is the sentiment a simple one? and the investigation resulting from this question ended in the somewhat startling conclusion that it was compound, and that the organ we have hitherto entitled Benevolence, is in reality a *sense of pleasure*, and in its reverse action a *sense of pain*.

Having thus given an outline of the train of thought which led to the reception of these novel opinions, I may at once proceed with a systematic statement of the arguments by which they are maintained; dividing them, for the sake of convenience, into the *theoretical* and the *practical*.

It is a matter of universal observation that there is a strong contrast between the manifestations of pleasure and pain exhibited by different individuals. Some are remarkable as being the very impersonations of sensitiveness; they have most lively perceptions of the agreeable,—overflow with extacies when others shew not the least excitement of feeling,—are affected to extreme sorrow or joy by the most trifling occurrences,—experience acute bodily suffering from very insignificant injuries,—and are in every way possessed of high susceptibility. Others, on the contrary, are noted for their callousness and imperturbability: their torpid feelings can scarcely ever be roused into activity,—misfortunes and successes hardly ruffle the uniform placidity of their minds,—they have no such words as "delight" or "distress" in their vocabularies,—physical accidents or surgical operations cause them but little inconvenience,—they are careless about all things, and are wholly characterized by insensibility. The one class we call enthusiastic—the other phlegmatic.

From a comparison of these two opposite aspects of humanity, it may be fairly inferred that there is an original difference in the nervous organization of parties thus strongly distinguished. All variations in the power of the other perceptions we refer to different degrees of development in the organs to which those perceptions are supposed to belong. The incapability of discriminating between blue and green, we attribute to a deficiency of the organ of Colour; difficulty in appreciating the relations of sounds is associated with a defect in the organs of Tune; and so on with other cases; and there is no apparent reason why the gradations of sensibility to pleasure and pain should not be accounted for in a similar manner. Perhaps it may be said that these individual peculiarities are entirely ascribable to the influences of con-

stitution; that extreme delicacy of sensation arises from a preponderance of the nervous system; contrariwise, that obtuseness of feeling is a result of the lymphatic temperament, and that all such phenomena are due to the fineness or coarseness, as they may be called, of the corporeal fabric. Were this true, there would be no reason why all the other faculties should not be influenced in like manner. If the cause were solely constitutional, it would affect all the perceptions at the same time. The sense of pleasure and pain is a perception; and if the vividness of its manifestations is entirely determined by temperament, there seems no substantial cause why Colour, Tune, Form, and all the rest of the perceptions, being in the same category, should not have their different degrees of power wholly accounted for in a similar manner.

The fallacy of this supposition may also be readily proved by observation, which will quickly make it evident that many of the lymphatic temperament are very sensitive, and that others of a more perfect organization—the bilious for example—are comparatively callous. Without appealing to these arguments, however, we are compelled to adopt the same conclusion by a simple consideration of the conditions of the case. Pleasure and pain are impressions received by the nerves: those nerves are distributed throughout the whole system, and it is evident that for the conscious being inhabiting that system to become cognizant of such impressions there must be some general reservoir to which they are conveyed,—some nervous centre to which all the sensations experienced by the nerves shall be communicated; that is, there must be an organ for the perception of pleasure and pain.

In contrasting the enthusiastic and phlegmatic characters, it will also be observed that the difference in their susceptibility is not confined to corporeal sensations, but extends itself to mental ones also. Insensibility of body co-exists with insensibility of mind, and *vice versâ*. Exalted physical delicacy is accompanied by acuteness of mental feeling, and the capacity for undergoing, without inconvenience, the infliction of external injury, associates itself with a certain bluntness of moral perception that induces carelessness as to the agreeable or disagreeable excitements of the sentiments and affections. From this it may be fairly inferred, that the organ of *Sensitiveness* (for this appears to be the most appropriate name), not only observes and conveys to the mind the comfort or discomfort proceeding from exterior impressions, but that it serves as a general percipient of the pleasurable and painful sensations arising from the various impulses of the passions. Phrenologists have usually taught that each

organ was in itself conscious of the feelings resulting from its own activity, but if the preceding views are received, it must be presumed that this faculty supposed to be possessed by each individual portion of the brain, is located in some independent organ, which acts as a general receiver of those feelings. Perhaps this may appear an unnecessary and therefore unnatural arrangement, but further thought will remove this impression; for it must be borne in mind, that even on the supposition that every organ took cognizance of its own pleasure and pains, we should still have to assume that each of them was divided into two portions, one to act, and the other to perceive the sensations produced by the action. To take any other view would be to go contrary to known physiological principles. Instance taste, hearing, sight, &c. in all of which the acting apparatus is totally distinct from the agent which takes note of the results; and if it be presumed that the same law holds good with the mental powers, we have only to imagine that the sentient portions of the various organs are gathered together into one group, and placed by themselves in a particular part of the brain, to bring about the arrangement above set forth. Nor are there wanting, analogies to bear out the conclusion that there is one general centre of feeling. The influence which Firmness is supposed to exert over the other organs may be cited as an illustration. It is believed to communicate to the passions and sentiments the stimulus necessary to prevent their falling too soon into a state of rest, and we know that when the organ is small, all the mental manifestations are transient, uncertain, and unenduring. Now there is nothing more unnatural in the centralization of the various sensations than there is in the transferrence of the sustaining energies of the several organs to some one governing organ, and we might as reasonably object to the relationship which Firmness is said to have to the other powers of the mind as to that which Sensitiveness is here supposed to possess.

Assuming then, for the present, the existence of an organ of Sensitiveness, the reader will be good enough to observe its bearing upon the question in hand—the functions of Imitation and Benevolence. We have seen that the mind contains a faculty provided for the express purpose of producing in itself states of activity similar to those exhibited by other minds, and phenomena have been mentioned which are only explicable upon the assumption that such faculty exists. We have seen likewise that in all probability there is another faculty, having for its specific object the perception and appreciation of all pleasurable and painful impressions, of which

the body and mind are capable. Keeping the functions of these two faculties fully before our imaginations, let us suppose a man in whom they were active and well developed, to be brought into the presence of an individual who had broken a limb and was manifesting great suffering, or to speak phrenologically, was powerfully exhibiting the natural language of distressed Sensitiveness. As soon as the visitor sees the contorted features, and hears the groans of the patient, the faculty of Sympathy creates in his mind a like activity of feeling—partially reproduces in himself the sensations he witnesses—disagreeably excites his own organ of Sensitiveness—makes him distressed and uncomfortable, and naturally induces him to relieve as much as possible the agonies of the sufferer, because in so doing he mitigates the pain he himself feels.

Again, bring him in contact with a friend who has lately received pleasing intelligence, or met with some piece of good fortune, and is consequently in great extacies, that is, showing all the external indices of gratified Sensitiveness; immediately on observing these evidences of happiness, a sympathetic action is by the same means as before set up in his own mind, and he evinces by his sparkling eye and smiling countenance, that he receives delight from the felicity of his friend. From the like causes he will be led to act upon all occasions in such manner as to ensure the gratification of those around him, seeing that the agreeable sensations he produces in others are reflected back upon himself. Now these and other results of a similar character are those usually supposed to be secured by what we have hitherto called the organ of Benevolence. If, however, it be true that there is a faculty of Sympathy and one of Sensitiveness, having each of them the properties ascribed to it, which are capable by their conjoint action of producing the practical effects of pity, charity, and kindness, then is the existence of an independent organ of Benevolence rendered unnecessary and therefore unnatural.

Moreover, if we investigate the feelings attendant upon actions of a humane character, and the impulses from which they proceed, we shall find that they exactly harmonize with this theory. Men behave amiably because they sympathize with the pleasure their kindness creates; they long to relieve a fellow-creature in distress, because by so doing they not only get rid of the pain which the sight of his misery has created in their minds, but experience positive pleasure from perceiving the happiness they have given rise to; and the cases alluded to in the preliminary remarks on Imitation, where absolute physical pain is felt, when it is manifested by another, are only extreme examples of the mode in which

tenderness and compassion are invariably produced. Analytically, therefore, as well as synthetically, we arrive at the conclusion, that the sentiment of Benevolence is the product of combined Sympathy and Sensitiveness.

It may be said, however, that no argument has yet been adduced, to show that the organ of Sensitiveness, supposing it to exist, is situated in the locality heretofore assigned to Benevolence. This omission, be it remembered, is unavoidable, in taking a theoretical view of the matter, seeing that such a conclusion is beyond the reach of abstract reasoning, and can only be arrived at by observation and experience. Nevertheless, it may be well here to point out a few considerations suggestive of the belief that that situation is a most appropriate one.

When we discover that there is in every human mind a faculty given apparently for the sole purpose of inducing in that mind emotions of the same character as those manifested around it, we may naturally assume, judging from other phrenological data, that this faculty is located in the neighbourhood of those feelings which it is most desirable to have acted upon in this manner. We should not, therefore, look for the organ of Sympathy in the region of Combativeness and Destructiveness, as it would manifestly tend to aggravate the evils frequently resulting from these passions, but we should expect to see it associated with those mental powers, the multiplication of whose activity, after this fashion, would be most conducive to the general happiness. This is exactly the arrangement proved upon inspection to exist; for we find that the sentiments immediately surrounding Sympathy, are *Hope*, Wonder,* *Mirthfulness*, and—according to the proposed theory—*Sensitiveness*; of which the three distinguished by italics, at once identify themselves as belonging to the class that it is well to have thus excited. It cannot be denied that cheerfulness and laughter are feelings, whose propagation by sympathy within reasonable restrictions, tends to the increase of man's felicity. The direct transmission from one being to another of pleasure and pain, by the same means, is of still more importance in producing mercy, good-nature, and urbanity; and hence we see that the organ by whose assistance these mental affections are generated, is more intimately connected with the exciting agent than either of the others.

A phenomenon which has been observed by phrenologists,

* The organ of Wonder has another function in connexion with Sympathy, which, with the consent of the editor, the writer will take a future opportunity of pointing out.

respecting one of the assumed functions of Benevolence, may also be cited as affording indirect evidence in support of the present position, inasmuch as it is more easily explicable upon the new hypothesis than upon the old one. I allude to the remark that has been made from time to time that the gratification of any one of the passions, affections, or sentiments, was accompanied by an excitement of the organ of Benevolence. Now, the ordinary views of the nature of that faculty evidently require the supposal of an express provision for the production of such an effect. That it should be awakened in this manner was not a circumstance to be originally expected. Its usual office,—the creation of pity and kindness,—has no obvious connexion with the state of the other organs; there is no apparent reason why the satisfaction of a feeling located in some distant part of the brain should rouse it into activity, and we must therefore imagine an apparatus constructed for this especial end. Under the proposed theory, on the other hand, the phenomenon becomes a simple, obvious, and necessary result of existing arrangements. For if we admit the organ of Sensitiveness to take the place now marked "Benevolence," and if we allow that it has for its duty the perception of the pleasures and pains of the various faculties; that it is the grand centre of sensation, and is excited by the affections of all the other organs, it will at once be seen that the effect in question is a direct consequence of the ordinary principle of communicated action; that it arises from the diffusion of stimulus from aroused Sensitiveness to the adjacent nervous masses, and chiefly to its closest neighbour—*Sympathy*, whose unusual liveliness thus induced will ensure more than ordinary regard to the feelings of others; that is, will produce the results commonly ascribed to excited Benevolence. Nor does the clue which this supposition affords to the understanding of mental manifestations end here. It at once suggests a clear and very beautiful *rationale* of the other emotions exhibited by persons experiencing extreme delight. Following out the principle of communicated action in its further effects, it will be seen, that the increased flow of spirits invariably attendant upon every species of pleasure naturally arises from the excitement transmitted by active Sensitiveness to the adjoining organ of Hope; moreover that the smiling countenance, indicative of felicitous feeling, is produced by a partial awakening of the neighbouring faculty of Mirthfulness; and lastly, that the laughter proceeding from extreme gratification of any of the passions, as seen in the chuckling of the miser over his gold, or the glee of the schoolboy over his successful malice, is only

a stronger development of the same effect, caused in the like manner. Here then stands additional presumptive evidence in our favour.

There is another question which has all its obscurities cleared up by this mode of viewing the subject. Phrenologists in treating of the nature of Benevolence, have usually felt that there was some difficulty in separating in certain cases the emotions it gave rise to from those generally supposed to proceed from Adhesiveness and Philoprogenitiveness, and have considered it necessary to bring forward argument in answer to the anticipated question—Why should not Benevolence fulfil all the offices of the domestic affections? If, however, it be conceded that humane impulses spring from the combined action of Sympathy and Sensitiveness, and not from a faculty given for the express purpose of securing them, the obstacle is in a great measure removed. Sympathy having a general function in regard to various other organs in the production of a large class of distinct feelings, and having no exclusive relation to Sensitiveness, and Sensitiveness likewise having an extensive range of duties of a different order to perform, and not having been provided for this sole object, it becomes apparent that the generation of the sentiments of humanity was not the only end in view in the implanting of these powers, but that they form only one group out of a wide series of emotions to be obtained, and thus the idea of unnecessary mechanism is mainly done away. Moreover, the feeling of Benevolence, when analyzed under the new light thrown upon it by the foregoing theory, is seen to be more essentially distinct in its character from the impulses of the affections than has been heretofore perceived. And finally, when a comprehensive survey is taken of the moral influences flowing from the joint action of Sympathy and Sensitiveness, it will be found that the evolution of kind and compassionate feeling, forms but a small part of the duties for whose fulfilment they were associated, and a part too which, although it may stand conspicuous as the most important during the present condition of mankind, will occupy but a secondary position when the human race shall have attained to a higher stage of moral development, and when the great purpose of these faculties will be—*the direct multiplication of happiness.*

Before entering upon an examination of the arguments deducible from observation, it will be well to make a definite statement of the two general inferences that may be drawn from the foregoing matter, so that the facts to be subsequently investigated may be brought to bear upon certain specific propositions.

1. Seeing that Benevolence flows from the combined activity of Sympathy and Sensitiveness,—the agency of both being essential to its existence, and seeing likewise that there is a pretty general uniformity in the degrees of susceptibility to pleasure and pain,—or what is the same thing, that there is but rarely any great deficiency in the organ of Sensitiveness, it follows that variation in the size of Sympathy or Imitation will be the usual cause of the differences in the amount of amiable and compassionate feeling exhibited by mankind, and we must therefore look upon this organ as the main index of humane character.

2. A small development of Sensitiveness will be accompanied not only by unusual patience under suffering, and great callousness of feeling, but also by insensibility to pleasure or indifference to agreeable excitements, and the two opposite qualities will be associated in case of a large development.

In commencing the practical branch of the subject, the writer originally intended to bring forward those illustrations which he has met with in his own sphere of observation; but although these have been exceedingly satisfactory to himself, and are sufficiently conclusive to decide the matter in his own mind, they would be comparatively valueless to the reader, who has no means of verifying them by reference to the cases themselves. It will therefore be better to proceed at once to the consideration of examples which are open to universal examination. And first, let us take the evidence adducible in support of the proposition, that the sentiments of pity, kindness, charity, &c., comprehended under the general term Benevolence, have their manifestations determined by the size of the organ of Sympathy.

The form of head usually seen in criminals, and more particularly in murderers, furnishes one of the most striking illustrations of the truth of this doctrine. It has I believe been frequently considered as somewhat anomalous, that the organ of Benevolence should generally be so well developed in this class of men. In nearly all cases it is up to the average size; in some it is large; and felons certainly could not as a body be pointed out as exhibiting in their heads any remarkable deficiency of the faculty. But if we make enquiries concerning their endowment of Imitation, we shall come to a different result. If we recollect the remark that has been so universally made in reference to the lateral portions of the moral region in such cases,—the notable slicing-off at the sides which so uniformly obtains,—we have most distinct evidence that this organ is, in nearly every instance, exceedingly small. In looking at the transverse outline of

the anterior part of a head of this description, it will be seen that the surface slopes rapidly away immediately on each side of Benevolence, in such a manner as to depress the external boundary of Imitation to some quarter or three-eighths of an inch below its ordinary level. A class of examples, therefore, which under the old supposition rather formed a stumbling block to phrenology, in so far as the sentiment of Benevolence was concerned, may, with the proposed understanding, be cited as a very conclusive illustration of its truth.

The same remarks are likewise applicable to whole races of men, viewed with regard to their national peculiarities; as for example to the Nomadic tribes of Northern Asia, the Mongols, Lapps, &c., whose pyramidal skulls and lozenge-shaped faces are strongly indicative of that same depressed form of the ideal, imaginative, and sympathetic division of the coronal surface, so regularly observed among the worst specimens of our own race. Here also the deficiency of the organ of Benevolence is not so marked as to afford a satisfactory explanation of the barbarous and inhuman dispositions of this section of our species, exhibited during their irruptions into Europe, and manifested too in their social conduct,—their cruel treatment of their aged parents, and other similar traits related by travellers who have been amongst them. But by adopting the new view of the function of Imitation, and bearing in mind their characteristic organization in reference to it, we are at once supplied with a key to the mystery.

Turning to the opposite picture of human nature, we find the like principle forced upon our observation in an equally striking manner. In no case that has been examined for the purpose of testing the position that large Imitation was essential to the production of kindly feelings, has there been found an exception. In both Clarkson and Wilberforce its development is even more remarkable than that of Benevolence. In each of them the surface of the head, on the upper part of the frontal bone, remains perfectly horizontal to an unusual breadth, and does not begin to descend laterally until it comes to the Organ of Wonder. The likeness of Melancthon also exhibits this formation; and in all men who have been noted for great humanity and amiability, a large endowment of this faculty is observable. The very appearance of such heads carries with it an impression of good nature, and those of the contrary character, on the other hand, produce instinctive dislike.

In reference to the second proposition it must be premised that, in consequence of the gradations of susceptibility not having hitherto been attributed to the different degrees of en-

dowment of a cerebral organ, there have been but few observations made regarding this peculiarity of disposition in those persons the forms of whose heads are well known, and therefore the *individual* illustrations that can be generally recognized as indicating the position of Sensitiveness are not numerous. Perhaps the case of Louis XVI. is one of the most remarkable. The depression of the upper part of the forehead, as seen in looking at his profile, is very decided; showing, if the theory be true, a low degree of excitability. Now few whose history is extensively known have been so strongly distinguished by their apathy and insensibility as he was. The agitating circumstances of his eventful career rarely produced any external symptoms of aroused feeling, and he remained almost quiescent under calamities which would have created in most men the manifestations of extreme anxiety. Another individual example of the converse character may be seen in the case of the negro, Eustache, in whose head the organ is very large, especially its posterior portion. That he possessed an unusual share of susceptibility may be gathered from the aspect of the features in his cast, which are drawn into a very decided and somewhat ludicrous expression of annoyance, clearly indicative of the discomfort he experienced during the operations to which he had to submit in the process of mould-making. Although this may perhaps be considered a far-fetched illustration, it is in reality a very trustworthy one, seeing that the tell-tale countenance under such circumstances is a more infallible guide than either speech or action.

But the most satisfactory evidences that the organ of Sensitiveness is situated in the locality heretofore appropriated to Benevolence are obtained from an examination of the national characteristics of different races of men, and still better by comparing the dispositions of the several species of dogs in connexion with the forms of their heads. The peculiar traits of the North American Indians demand our first consideration, as promising to be particularly decisive. Travellers and others who have been intimately acquainted with the manners and usages of these children of the forest, have invariably expressed their great amazement at the fortitude with which they undergo the infliction of the horrible tortures contrived by revengeful malice; and one of the standing matters of inquiry amongst those who are interested in the philosophy of humanity, has been,—What can be the source of this strange capacity for bearing with an unmoved countenance those burnings, lacerations and agonizing torments, the mere imagination of which is to us painful? Some have argued that it was wholly the result of extremely powerful will,—of great

moral firmness, combined with the facility of concealment due to large secretiveness. Others maintain that a modification of the nervous system has been produced by the exposed mode of life followed through so many generations, and that their bodies have in part lost their acuteness of feeling. But when the question is considered in conjunction with the views here entertained; the whole matter becomes simple. The North American Indians have a smaller proportion of the organ of Sensitiveness than any other division of the human family. "Humboldt has remarked that there is no race on the globe in which the frontal bone is so much pressed backwards."* Their type of head exhibits in its profile a uniform outline of but trifling curvature, extending from the region of the perceptive faculties back to the organ of Firmness, almost entirely cutting off that prominence of the anterior lobe of the brain seen amongst Europeans. Here then we discover a solution of the difficulty. What was before inexplicable, is now easily understood, and the apparent anomaly ranges itself naturally and systematically with other facts. Moreover, it has been shewn that a low endowment of Sensitiveness not only implies unusual carelessness of corporeal injury, but involves likewise a disregard of moral excitements, either of an agreeable or disagreeable cast, and will be necessarily accompanied by habitually weak manifestations of pleasure and enjoyment,—want of interest,—deficient excitability and a universal coldness of disposition. Now no terms could be more descriptive of the red man's character. All who have dipped into the history of the aboriginal wars, must be aware of the stoical indifference with which these Indians conduct themselves upon what we should consider very interesting occasions. Their phlegmatic calmness and invariable frigidity of manner are proverbial; and they are even known to sneer at "the pale faces," because they consider the animated feeling and excitement shewn by them to be undignified. We obtain then on this hypothesis a clear understanding of the two chief distinguishing features of Indian disposition, previously unaccounted for; and, by tracing both to the same source, discover a relationship between properties which before were not known to be connected, and a unity of character hitherto unobserved.

Let us now consider the evidences that may be derived

* Morton's *Crania Americana*. It cannot be supposed that a man of Humboldt's penetration was deceived by artificial deformity. He doubtless came to this conclusion from having examined those tribes who did not squeeze their children's heads, and after making due allowance in the cases of those that did.

from the inferior creation. Mark the crania of two opposite varieties of the canine species; for instance, a greyhound and one of the smaller breed of spaniels. In the greyhound not only is the whole upper surface of the skull greatly depressed, but the medial portion more especially is marked by the deep furrow that traverses it from back to front, indicating that the central part of the anterior lobe is unusually small. In the spaniel, on the other hand, particularly if it be one of the lap-dog tribe, the entire forehead is found to be much higher and more fully developed; in addition to this, the hollow seen in the greyhound no longer exists, and the front part of the coronal region is protuberant and of uniform convexity. In the one case the supposed organ of Sensitiveness is very small, in the other very large. When we compare the qualities of these two families of dogs, we find that the distinctive traits of disposition that might have been anticipated from a glance at their discrepant organization are exactly coincident with their known characteristics. The greyhound is the dullest of his species; his moments of delight are few and far between; the greater part of his existence passes in a state of quiet carelessness; his grave visage and drooping tail are but the outward indices of his inward apathy; and his every action stamps him as the most phlegmatic of his race. Look at the contrast exhibited by his merry relation the spaniel, more especially in the phases of highest cultivation: he is his very antipodes; seems actually made up of susceptibility, manifests on all occasions the utmost acuteness of feeling; is elevated to extasy by the most trifling act of kindness or the smallest mark of approbation; and shews, on the contrary, by his piteous look and mournful attitude how much he is distressed whenever he incurs his master's displeasure. His manners are eminently expressive of extreme happiness or misery as circumstances may determine, and everything implies the existence of a strong perception of pleasure and pain.

Another remarkable fact of great significance, when examined in connexion with the proposed theory, is suggested by observing the fighting capacities of the several varieties of dogs. All those kinds that are noted for the savageness and pertinacity of their attacks, such as the bulldog and his congeners, who have been in some cases known to retain their hold even when their limbs have been cut off, are not only remarkable for their large Combativeness and Destructiveness, but likewise for the same deficiency in the organ of Sensitiveness pointed out in the greyhound. Exposed as they are by their snarling propensities to frequent

bites, wounds, and bodily injuries of all kinds, it was necessary that they should be gifted with a lower degree of sensibility than other animals. Accordingly we find that all such dogs are thus phrenologically distinguished, and as we ascend the scale to those of a more placable character, we see that gradual change in the form of head which is theoretically indicated until we arrive at the peaceful spaniel, where the combative instinct is at its minimum and the power of feeling at its maximum; which circumstance is immediately suggestive of the idea, that as the liability to injury has decreased, the bodily susceptibility has increased. The same relation between the habits of the creature and its cranial conformation will be found to exist amongst other genera; the deficiency of Sensitiveness being proportional to the danger of physical suffering incurred by the mode of life.

Such are a few of the chief practical considerations which tend to confirm the proposed view of the functions of Imitation and Benevolence. Had there been means of access to more abundant sources of information, they might doubtless have been greatly multiplied; as it is, they only embrace such illustrations as could be derived from the inspection of ordinary phrenological data. Neither perhaps will they now appear to the reader so conclusive as they may by and bye do, when they come to be backed by a host of personal observations, as they have been in my own case. Meanwhile it is hoped that the arguments that have been adduced to show—1st, That the production of sympathetic impulses is the true office of Imitation.—2. That there must exist an organ of Sensitiveness.—3. That these two faculties are capable by their combined agency of generating all the sentiments of humanity, thereby rendering a separate faculty of Benevolence unnecessary.—4. That between the two organs of Sympathy is abstractedly the most appropriate position for that of Sensitiveness, and,—5. That such an arrangement very beautifully explains otherwise mysterious phenomena; together with the facts that have been brought forward relative to the heads of criminals, of the wandering tribes of Asia, and of our distinguished philanthropists, as illustrative of the duty of Sympathy, and those that were cited respecting the heads of Indians and of the different races of dogs, in exemplification of the influence of Sensitiveness, will procure to the proposed theory a fair examination.

Derby, November, 1843.

Postscript.—The writer hoped to have been able before the publication of the above article to verify the doctrines

set forth in it by the agency of mesmerism, but he has not as yet had the opportunity. That the theory of Sensitiveness afforded an easy explanation of one of the startling phenomena of the mesmeric sleep—the insensibility to pain—occurred to him at an early stage of the investigation. It was evident that if the grand centre of feeling—the percipient of all the sensations of the system—were thrown by any such influence into a state of inactivity, none of the ordinary mental impressions resulting from bodily injury could be felt, and a total insensibility to suffering would be the consequence. Following out the idea, it was likewise obvious, that if during the mesmeric state the organ of Sensitiveness was excited, there would of course be for the time a revival of all such perceptions, accompanied by a liability to ordinary nervous stimuli; and hence by such agency the correctness of the theory might be determined. Perhaps some of those who have facilities for observing mesmeric phenomena will make the experiment.

III. *Phrenological Society, 17, Edwards Street, Portman Square.*

November 1st, 1843.

A PAPER was read by W. Hering, Esq., entitled "Remarks on the Phrenological Development and Character of, and on the character actually manifested by the late John Constable, Esq., R.A.;" and illustrated by a cast of the head taken a few hours after death by Mr. Davis the sculptor.

The whole head was large, and the nervous and sanguineous temperaments preponderated, indicating great general power and activity of brain. The moral and intellectual regions were much larger than the animal. The organs of the observing faculties were far better developed than those of the higher intellectual; and the organs of the social and domestic feelings greatly predominated over those of the inferior animal region.

Mr. Hering gave the measurements of the different regions, and an estimate of the relative size of each organ, stating that in order to guard against the possibility of his making the development of the cast correspond with what he knew of Mr. Constable's character, he had applied to two private friends—well-known phrenologists—who unknown to each other took the development and inferred the character, and they completely agreed in their judgments on the cast.

1. The organs estimated as *very large,* were those of Destructiveness, Love of Approbation, Benevolence, Firmness, Individuality, Locality, and Order.

2. Those estimated as large were, Love of Offspring, Inhabitiveness, Adhesiveness, Secretiveness, Acquisitiveness, Self-esteem, Imitation, Colour, Eventuality, Language, and Comparison.

3. Full—Combativeness, Veneration, Conscientiousness, Hope, Wit.

4. Moderate—Constructiveness, Alimentiveness, Marvellousness, Ideality, Size, Time, Melody, Causality.

5. And small—Amativeness, Cautiousness, Form, Weight, Number.

From which it was inferred that the character would be social and domestic; the intellectual powers infinitely greater in observing than in reasoning; that he would be persevering in his intellectual pursuits and steadfast in friendship; would have great love of children and home; be fond of society and desirous of its good opinion, but incautious; pacific; would have little fondness for money, and be very benevolent, especially towards children; conscious of his own merits, and impatient of neglect; not remarkable for religious observances; firm in his opinions; just towards himself and others. His love of poetry would be limited to that of the domestic affections and scenery. His appreciation of things, localities, and colours, would be the conspicuous powers of his intellect. He would prefer aërial to linear perspective; would paint better than he would draw. He would easily acquire languages, and possess great conversational power. Music moderate. He would like the certainty of mathematics, but would not easily become a mathematician. He might have been a genius, but his inventive power would consist in the modification and arrangement of a few objects in varied localities, for the purpose of exhibiting more general effects of colour, light, and shadow.

Mr. Hering testified to the accuracy and truthfulness of the character predicated from the cast, and read some interesting observations and anecdotes of his life in illustration of it.

A paper was afterwards read by Thomas Uwins, Esq. R.A., relating more particularly to the works of art of Mr. Constable, whom he described as the high-priest of nature. "He seemed to think that he came into the world to convince mankind that nature is beautiful. Instead of seeking for the materials of poetic landscape in foreign countries amidst temples and classic groves, or in our own amongst castles, lakes, and mountains,—he taught that the simple cottage, the village green, the church, the meadow covered with cattle, the

canal with its barges, its locks and weedy banks, contained all the materials and called up all the associations necessary for picture. He doted upon his native fields. 'I love,' said he, 'every stile and stump and lane in the village: as long as I am able to hold a brush I shall never cease to paint them.' So great a lover of simple truth could not tolerate the common-places of art or literature. The freshness and novelty of his pictures so surprised and delighted the French painters, that nothing else was talked of at the time they were exhibited at the Louvre. They seemed more like the works of nature than art. The dew of the morning was found upon the leaves and the grass.

"Originality in every art will always meet with opposition from those whose ideas are bounded by the common-places of the day. It was Constable's glory that he did not escape. The damnatory judgment of the critics confirmed him in his own views, and gave fresh animation to his exertions. 'A great connoisseur,' he says in one of his letters, 'called on me the other day, and told me he did not like my picture. This convinces me there must be something good in it.' But while disgusted with the cant of ordinary criticism, he delighted to hear honest John Bannister say he felt the wind blowing in his face as he looked at his pictures; and Fuseli declare that they made him call for his umbrella. 'I care not,' he would say with Sterne, 'for the dogmas of the schools: let me get at the feelings and the heart in any way I can.'"

That Constable was right is proved by the result. Pictures which could find no market while the painter lived are increasing every day in estimation and value.

In the discussion which ensued, Mr. Coode did not altogether agree with the view which had been taken by Mr. Uwins. He doubted whether Constable could be considered a really good colourist; but he merely suggested this, as he was not perhaps sufficiently qualified to give a decided opinion. He considered also, that if Constable paid great attention to minutiæ, he should have had a large organ of Form, and he did not conceive that his style was of that elevated character which Mr. Uwins had described.

A discussion ensued, when Mr. Atkinson rose and said, that in all questions of this nature, it was very necessary to define terms, that we might clearly understand what we did each really mean; but in any question concerning poetry or art, phrenologists always appeared to him to be at a loss, as though it were all a matter of opinion, and there could be no fixed principles on which to found a correct philosophy. "With

regard to the organ of Colour, which though not *small*, is one of the least in the perceptive region of Constable's head. It is generally supposed that a good colourist (though few people or even artists understand what they mean, or should mean, by good colouring), would have a large organ of Colour, whereas it is more frequently the reverse, as seen in the head of Mr. Boxall, whom all acknowledge to possess a charming sense of colour. Now good colouring depends on a nice perception of colour, which would arise from the purity of the lenses of the eye, a sufficiently large organ, with a fine temperament; and on the feeling of harmony and tone, which does not depend on the mere perception of colour, but chiefly on a sense of unity of arrangement, and elevation or refinement; in a great measure the result of Individuality, Order, and Ideality. An organ of Colour in excess would give a delight in colour for its own sake, in defiance of other principles;—bright, showy, gaudy colouring would predominate, and a certain pleasure would be felt in crude and violent contrasts. There would be a want of harmony. It is the same with those with very large Form: their works exhibit hard and violent outlines. A very large organ of Self-esteem again, produces pride, not dignity. Of Benevolence, when not properly combined, injustice and a mawkish sensibility. And so it is with the limbs: a strong walker would possess powerful legs, but to walk with grace and ease would only require a moderate development, favourably combined. A large organ of Colour, therefore, would produce a strong or vivid colourist, but not necessarily a good colourist.

"Constable's colouring was of a low tone, with much of the freshness of nature, from his constant study in the fields; but there was often to be observed a degree of pinky crudeness, particularly in his skies, which was very peculiar, and arose probably from his dwelling on other qualities in preference to colour, or from some defect of sight. Independently of this, I should say that in his early pictures at least there was much purity of colouring, though latterly he ran into one of those singular eccentricities so frequently observable with artists, when at a certain age they seem to leave nature, or see all things through a perverted vision, occasioned probably by the decay of certain faculties, when they become fanciful and mannered. As to his attention to minutiæ, his large Individuality, with moderate Ideality, induced him to attend to all the individual objects or accessories as well as the unity of the whole; but those objects were worked out rather in their general effect than with any minute attention to their form and exact resemblance; and in those works

depending altogether on the general effect, his Individuality dwelt upon the one conception without much regarding detail.

"I had the pleasure to be acquainted with Constable; I have been with him often when he has been at work. His small form never induced him to make out a careful outline or cartoon, but he scumbled out the effect with his brush, and the exact forms were made out last. He seemed to be never certain of what he was going to do, and, like Varley, made continual alterations, and was ready to take advantage of any chance effect which might occur. He was in the habit of sticking pieces of white paper over his pictures as a means of studying effect. Such an organization could not have followed any other line of art with success, nor indeed any other profession that I am aware of. He was original in all he did; so that, when a young man at Lord Mulgrave's, Sir George Beaumont, asked him what style he proposed to follow, he answered, 'None but God Almighty's style, Sir George.'

"He was certainly not a genius of imagination; he was no poet; (his Ideality is not large.) There was a grandeur and sublimity in some few of his lesser works, but the rest were of a more homely character, and excellent only for their strength of feeling and general truth. He did not look at nature through poetry; he did not seek to elevate, but to paint what he saw as it appeared to his perceptive eye and excited the prevailing passions of his nature; the lovely home and country, and which is certainly poetry, though rather a subject for poets than poetry itself. He was fond of introducing striking effects in his works, as the appearance of showers and the rainbow; and there was often a want of quiet and repose, even in his manner of execution, which caused Fuseli to exclaim—'Fetch me my umbrella; I am going to see Constable's pictures.' The large Individuality and Eventuality, with the smaller Order and Ideality, would chiefly account for this. He possessed great vanity and conceit. He thought his own works excellent, and would speak of Turner as his one great rival. He continually dwelt with singular minuteness on all which related to himself;—the organs of Self-esteem and Love of Approbation were remarkably large, as was also Conscientiousness, Benevolence, and the Affections, with the parental feeling very strong, which extended to a protective feeling over animals. I have seen him most tenderly engaged in sheltering a poor cat from the streets on a wet night. He was incautious, and possessed but little love of order; was severe against those who gave him offence, but kind to those who sought him.

"It is curious that Sir Joshua Reynolds, who so admired

Michael Angelo, possessed nothing of his peculiar genius, and that Constable admired Claude, whom he so little resembled. In Claude, Ideality, Form, and Order, are remarkably prominent, which are all deficient in Constable. The head is a striking confirmation, in every particular, of the truth of phrenology."

Mr. Uwins was too much impressed with the truth and value of phrenology, not to be sure that the character and the works of the man must correspond with the form of his head; and he quite assented to Mr. Atkinson's explanation. His want of Order was remarkably exhibited in the complete disorder of everything about him.

November 15*th*, 1843.

Mr. Atkinson exhibited four casts of the heads of individuals who were remarkable for the deficiency of the talent of drawing, and observed that in all these instances there was a striking depression of the eyebrow over the organ which has been commonly called the organ of Size, but which Mr. Atkinson considered would be more properly termed that of Space or Extension. The perception of size as that of form being the result of a combination of several forces; but this peculiar depression of the eyebrow Mr. Atkinson had observed in innumerable instances, and invariably accompanied by the inability to draw, and therefore considered a full development of this faculty to be most essential to the draftsman; whereas in general it will be found (and he was not aware that this had ever been observed before) that artists are rather deficient in the organs called Form and Colour, for when these organs predominate, crude colouring, violent contrasts, and a harsh outline will be observed; there will be a want of that harmony so essential to the higher qualities of art. It is true that these organs are very large in a few great artists, but in such cases the entire anterior lobe is large, but particularly Ideality, Order, Comparison, Eventuality, Weight, Individuality, and Locality; all of which are so essential to a refined taste. In Mr. Maclise the organs of Form and Colour are large, and produce sometimes an almost distressing harshness of colouring and of outline, so observable in this artist's works. In Edwin Landseer, whose drawing is so exquisite, the organ of Form is hardly full. But in Michael Angelo the very large organ of Form being so wonderfully balanced or restrained by the higher powers of that

great mind, produce only the utmost grandeur of outline for which that almost superhuman genius was so remarkable. When the organs of Form, Space, and Order are large, there will be a disposition to make careful cartoons or outline drawings previous to beginning to paint; but when these organs are rather deficient, as in the cases of Varley and of Constable, a few scratches will suffice, and the rest will be worked out with the brush as it were in spaces; considering the general effect from the sense of individuality rather than any exactness in drawing. But the whole brain has its influence,—every power its place in guiding the hand of the artist, and determining the direction of his talents; and perhaps there are no means by which you may so clearly exhibit the distinct powers of the mind as in the works of artists. We may differ about the meaning of words, but the effects exhibited by visible objects can hardly be disputed, and Mr. Atkinson hoped on some future occasion to be able to illustrate this, and to explain what he conceived to be the true philosophy of art.

The heads which he exhibited in illustration of his views on the organ of Size, were, first that of Sir Walter Scott; a cast which is interesting, said Mr. Atkinson, as being the original given by Sir Walter to his father, and as that which Gall examined at Chantry's, the sculptor; and remarked the large constructiveness, which caused a laugh, but which was indeed a strong point in Scott's character, as Mr. Atkinson could attest by some hundred letters of Scott's, in his possession, respecting the building of Abbotsford. Scott was fond of mechanical pursuits but could never draw: "If I attempt to represent a house," he says in one of his letters, "it is just like a haystack." Mr. Atkinson here exhibited one of Scott's wretched attempts at drawing. In the cast the organ of size is remarkably depressed.

Mr. Atkinson then referred to the cast of the head of the late Mr. John Atkinson, who though for some years in an architect's office could never draw the simplest object. The cast exhibits the same depression on the eyebrow. It was the same with the late John Constable the eldest son of the artist, presenting a remarkable contrast to his father. Mr. John Constable says in a letter to Mr. Atkinson, "I never could paint in the least, and my father never considered that I had any taste. I would sooner walk two or three miles to see a steam engine than three or four yards to see a picture gallery." Mr. Atkinson pointed to the depression of the cerebellum in this instance as an example of the truth of his new discoveries. "Even when at school," said Mr. Constable,

"I never took any pleasure in out-door games." What a contrast to the cast of John Varley, whose cerebellum is immense, and who was celebrated for his athletic powers and great strength even to the last, notwithstanding his bulky figure. Gall, said Mr. Atkinson, might be cited as another instance of the deficiency of the talent to draw.

Mr. Atkinson here went into some severe strictures on Mr. Hudson Lowe, who complaining of the course pursued by Gall and his followers, and professing to have set the world right, had wandered through the mist of others' thoughts, and by neglecting the true philosophy of material science, into the most glaring fallacies; in proof of which Mr. A. quoted from an article in the *People's Phrenological Journal.*

IV. *Strictures on the Conduct of H. Watson, F.L.S.; with an Appendix, containing a Speculative Analysis of the Mental Functions.* By T. S. Prideaux. Longman and Co. London, 1840.

Three years have elapsed since the publication of Mr. Prideaux's "Speculative Analysis of the Mental Functions," and even at this late period we feel anxious to direct the attention of cerebral physiologists to the work, because it contains views which we consider exceedingly original and of considerable importance. We are astonished that our northern contemporary has not as a matter of duty referred to it. Not a line has appeared at all calculated to inform cerebral physiologists that new organs have been discovered or suggested, or observations chronicled for the purpose of controverting, if possible, Mr. Prideaux's positions. We really think this is cause for complaint. Several practical men amongst our acquaintance have regretted the course pursued, and have expressed considerable astonishment when their attention has been called to the new views. In truth, however, we are obliged to admit that there is an apology, and it is this:—when the pamphlet was published the Journal was not conducted by the present editor, and, moreover, the speculative analysis was appended to the "Strictures on the conduct of H. Watson." We shall not enter into a consideration of the causes producing the misunderstanding between Mr. P. and Mr. W.; but we may remark, that in our opinion the arrangement of the pamphlet should have been reversed; this would have brought the views more prominently before those most likely to benefit by them, and would have placed Mr. Watson in his true position. However, he obtains a most

severe, but a well-merited castigation, and we are pleased that the Journal was removed from his fostering care and attention.

But to a consideration of the speculations. There are many portions we should wish to quote, and at a future period we may occasionally direct attention to them by making short extracts; for the present, however, we must content ourselves by giving a condensed summary. Mr. P. refers to several unpublished essays. It is quite refreshing to meet with an original thinker in the metaphysical department of our science, and we trust ere long to be favoured with a perusal of them.

No man can study cerebral physiology in a practical manner without becoming convinced that there are many peculiarities of character which cannot be fairly considered functional manifestations of recognized organs. We had occasion to remark in a former number, that comparatively speaking "cerebral analysis had yet to be commenced." Mr. P. says,

"I have long been imbued with the conviction that many shades of character exist, which cannot be formed by any quantitive admixture of the known primitive powers, and that there necessarily exist faculties qualitatively different from any of those yet admitted as fundamental."

Mr. P. then answers the objection which many advance to the *à priori* method of studying our science. We agree with all his statements on this particular. Astronomy, chemistry, anatomy, physiology, &c., have all been advanced by acute and speculative thinkers. In all these sciences, certain individuals have caught glimpses of some previously unrecognized law; from the known they have predicted the unknown; or, they have suggested the possibility of ascertaining certain phenomena, and which has been the means of awaking a train of thought in others productive of the most astounding results. We are at a loss to conceive why the same course is not to be permitted in the study of cerebral physiology. Why is the original thinker to be denounced as a theorist? Why are his views to be discarded with this brief notice, "He is not a practical man?" As our author justly remarks,

"Analytic or speculative reasoning is productive of an injurious effect, only, when it presumptuously disclaims the necessity, and discards the practice, of verifying its conclusions by observation."

We know that Mr. Prideaux is in possession of a vast number of facts corroborative of the truth of his suggestions, and a well-known cerebral physiologist assures us that with

regard to the position of one of these new organs, "Love-of-liberty," he is perfectly satisfied. He has tested it over and over again, and feels no hesitation in saying that he receives it as a demonstrated organ.

Our author after entering into the consideration of the question—whether the impressions of each sense are cognized by a separate organ, or by one in common, and which he answers in the affirmative, describes the organ of "Love-of-liberty."

Cerebral physiologists have hitherto attributed the origin of this emotion, to the joint operation of Firmness and Self-esteem. Mr. P. differs from them, and here are his reasons.

"To contrast my notions of Firmness and Love-of-liberty—Firmness desires to act in a certain way, *because it has been previously resolved to do so*—Love-of-liberty, *because the resolve emanates from the unrestrained deliberation of the faculties of the individual.* Firmness desires to adhere to resolves once taken, uninfluenced by changes which may subsequently take place in the desires of the other faculties, and which had they occurred anteriorly to the resolve being formed, would have modified its character. Love-of-liberty, on the contrary, rather desires to be always free to follow the impulses of the moment.

"Self-esteem I regard as equally as incompetent as Firmness, to generate a Love-of-liberty *per se;* it may incline an individual to reject the advice of others, or even feel a sense of mortification at being dictated to by another; but this will be either from inferiority being thus implied, or with reference to loss of rank, precedence, or power, and a great part of the irritation the loss of these occasions, must also be attributed to another organ. In short, I consider *the tendency to maintain the rights believed to be possessed,—and the tendency to believe the rights possessed, very extensive* to be essentially distinct faculties; and if I mistake not, those who are conscious of aspirations for pure liberty, will decide that the emotion has no connection with wounded feelings of Self-importance."

The position of the organ is thus stated,—

"I believe the emotion of Love-of-liberty to be originated by the *middle third* of the portion of brain now assigned to Self-esteem and Firmness; thus separating these organs from each other; and have made an extensive number of observations on its development, confirmative of this opinion, without meeting with any opposed to it."

The next organ is called "Internality, or Reflex Intellectual Consciousness." Mr. P. says,

"Whilst some persons possess an active consciousness of all that passes within them—make the operations of their own minds one of the principle objects of their attention—and often recur in

conversation to their individual experience of emotions—the attention of others is wholly occupied with external things—*they appear to require to have material objects as a substratum for their ideas*—and to be almost incapable of separating a quality from the substance in which it inheres, and making the former *per se*, an object of contemplation. One class dwell, in short, in an *external*, the other in an *internal* world.

"A distinguishing tendency in those in whom I suppose this faculty to be powerful, appears to me to be a fondness for analysis, and great facility in detecting errors of definition. All general, vague, and indeterminate notions, are a source of annoyance to them, they habitually take what appears to others, an almost unnecessarily, elementary view of things, and never lose sight of the fact, that the greater number of subjects on which men employ their minds, are complex ideas, made up of a number of simple ones comprehended under a general term, and by this habit of constantly regarding general terms, as bundles of simple ideas, rather than as homogeneous units, and endeavouring to resolve them into their ultimate elements, their thoughts acquire a precision, which saves them from entering into those fruitless discussions, which do not go beyond words. A large proportion of the most violent controversies which have distracted mankind, have arisen from the two parties of disputants not attaching the same ideas to the same word; for instead of clear ideas, the greater part of men possess only indefinite notions, concerning which, they nevertheless, make the most positive affirmations and negations, with a dogmatism, proportionate to their ignorance of the exact number, and precise value, of those primitive ideas, they intend to include, under the general terms they make use of.

"In individuals who manifest the mental peculiarities referred to, I have observed a uniformly full development of that portion of the forehead on the medial line, which is now regarded as forming the upper part of Eventuality and the lower part of Comparison. When very prominently developed, the centre of convexity appears to be about the level of the foot of Causality, and the lower edge describes a semicircle, the extremities of which overlap the inner third of the lower edge of Causality, and appear to lose themselves in that organ. I have never seen the upper edge of this organ defined, except negatively, by the angular outline of Comparison above it, or that portion of it in contact with Causality, except by this latter organ being singly prominent."

With regard to the special function of the faculty our author says,

"I am disposed to regard it, as a faculty originating the *idea* of Perception—having for its object—the operations of the other powers—and recognising the existence of Emotions and Perceptions, and appreciating their qualities, in the same way as Individuality perceives the existence, and appreciates the qualities, of external objects.

"The elements of all human knowledge, consist of a limited

number of *particular* Emotions and Perceptions, each of a definite character—together with a capacity of considering these, under a limited number of *general* points of view, each of a definite character, viz. as Existing—as Singular or Plural—as Co-existing or Associated—as Wholes—as related in Time and Space—as undergoing Motion or Change—as Analogous (figuratively)—as having certain necessary Dependencies; and lastly as Perceived—Desired—Willed. The faculties however which regard the impressions of others, under these definite points of view, (the three last excepted), appear to be exclusively occupied with their particular objects, to the exclusion of any attention to their own functions. They regard *external things as Existing—Co-existing—Changing, &c.*, whilst Internality regards *Existence—Co-existence—Change*, &c., as *Existing*. To illustrate my idea of the difference of function, I shall observe, that animals have, doubtless, perceptions of external objects, and seek, or reject them in consequence; but it may be questioned, whether they have any perceptions or conceptions, relative to the act, or mode, of perceiving. It appears to me, that the perceptions of Individuality, (for example,) with relation to an object, terminate with a knowledge of its outward presence, and that the idea of the act of perceiving, is framed by Internality, and strictly speaking I regard the general idea of Existence, not as a conception or Individuality, but as a conception framed by Internality, from contemplating the mode of being effected of this organ;—a conception applied to that *general inseparable attribute* of all causes of affections of Individuality, by virtue of which attribute, such causes, have the power of producing such affections,—and extended afterwards by analogy to immaterial things. This definition is I am aware a very imperfect one, as all definitions of simple ideas necessarily must be, for definition being, properly speaking, the explanation of a term by an enumeration of the simple ideas of which it is composed, terms that stand for simple ideas, can only be adequately represented by synonymous words, which of course are insignificant to all those who have not already a knowledge of the idea."

We have not space at present to give a full description of the other ingenious views advanced by Mr. Prideaux. There are some observations on the function of Causality—on the present system pursued in the delineation of organs on the bust—on the necessity of individualizing each convolution of the brain, and attaching to it its appropriate organ or organs—on a supposed new organ, "Love of the Past," and which he supposes to be situated before and above the portion of brain marked (?)—and some remarks on single consciousness. We need not repeat again the feeling of pleasure we experienced when we first perused these essays,—the fact of our noticing them three years after their publication will prove the importance we attach to them. Many individuals advance "facts" (?) which prove after a little investigation to be mere

speculations. Mr. Prideaux's speculations, the result of the *à priori* method of studying our science, bear the impress of strong and vigorous thought, and as far as our limited experience will enable us to judge, several of them when brought to the test of rigid observation will turn out *to be* facts.

L. U. G. E.

V. *Medico-Legal Reflections on the Trial of Daniel M'Naughten, for the Murder of Mr. Drummond; with Remarks on the Different Forms of Insanity, and the Irresponsibility of the Insane.* By James George Davey, M.D. Baillière, Regent Street, London.

Recent unfortunate events have prominently brought the question of insanity before the public, and this in a manner and on an occasion the most unfavourable for the calm and philosophic exercise of the judgment on the subject. Even those however the most disposed to make allowance for these disturbing causes on the national mind, have been startled and shocked at the burst of animalism, the explosion of wild, aimless, senseless, vindictive feeling which has taken place, and which embodied itself in one wide-spread and all but universal cry for blood.

Amidst this clamour of ignorance, it is at once a relief and gratification to us, to see a man of Dr. Davey's acquirements and opportunities for observation, stepping forward to endeavour to stem the tide of popular error and diffuse more correct ideas on the subject, a result we think he can scarcely fail to achieve, if his "Reflections" meet with the circulation which their object and tendency render desirable, and to which their merits entitle them. We have ourselves perused them with much pleasure, many minor inaccuracies of *style* occur, which though trivial in themselves, betoken a carelessness the author will do well to avoid in his future publications, but the *matter*—the principles laid down, and the doctrines inculcated, meet with our warm approval, and we regard them not only as a useful contribution to our knowledge of insanity, but as affording a practical illustration of the benefits which society will derive from having the medical officers of asylums—those to whom is entrusted the treatment of *diseased* brains—acquainted with the *healthy* functions of this viscus, or, in other words, cerebral physiologists. In all other diseases the knowledge of the physiology of an organ is considered indispensable to a comprehension of its pathology, and that this general law applies with full force to diseases of the brain, only the insane can doubt.

In the advertisement to the reader we find the expression,

"The united labours of Bell and Gall in what relates to the Cerebro-Spinal System, &c."

Now we must confess that we feel reluctant to pass over without notice, the mode in which the two names are associated. We are quite sure that Dr. Davey is much too sound a cerebral physiologist, much too fully imbued with a sense of the grandeur of Gall's discoveries and the stupendous results which will flow from them, ever to have intended to compare with them the incomparably minor ones of Sir C. Bell, and therefore regret that he should have inadvertently coupled the names together, in a manner calculated to lead the uninformed to such a conclusion. The Marquess of Northampton may state in his anniversary addresses to the Royal Society, "that whatever we may owe to the genius of other men in this field of research, the discovery of the grand fundamental principle upon which a correct knowledge of the functions of the nervous system depends, is unquestionably due to Sir C. Bell;" Mr. Arnott, in Hunterian orations, may award him the meed of having made "the greatest discovery in the physiology of the nervous system for twenty centuries," and Dr. W. C. Henry may report to the third meeting of the British Association, that "this discovery is the most important since the time of Harvey;" but such assertions merely render their authors ridiculous, and move the mingled pity and derision of those conversant with the subject.

Let us return however from our digression, to the question we are treating of. Many men possess no knowledge, on the subject of Insanity, but none no opinions, and the misfortune is that too frequently the latter are clung to with a tenacity inversely proportionate to the stability on which they rest. Dr. Davey observes, and we cordially unite with him,

"It would be a perfect waste of time to enter into the various and contradictory statements, made both by physicians and lawyers, relative to the real *nature* of insanity; its characters and criteria; suffice it to say, and we do so without the slightest fear of a rational contradiction, that the general ignorance of the structure and uses of the brain, in a state of health, necessarily prevented all parties, whether medical or not, from making anything more than a very slight approach to the elucidation of those several phenomena which constitute disease."

Let those who have been accustomed to discourse very glibly of mania, monomania, dementia, &c. and who have themselves been under the illusion that each word represented an individual and specific disease, in the nature of which

they were necessarily as learned as in the etymology of its appellatives, listen to Dr. Davey:

"The term *insanity* conveys the idea of unsound mind, and in order to express its varieties, the words mania, melancholia, monomania, dementia, &c., are in common use. Such import no more than a very general notion of the character of the disease.... Disease of the brain, may either be confined to a part, or it may affect the whole; and the disease, or impairment of function, may be at the same time either the consequence of excessive or diminished action, and in any case it may be either functional or organic, either idiopathic or symptomatic. The indications of which several pathological conditions are those recognized by the general term of insanity. Now, disease of any part of the body, including of course the brain, is indicated by an interruption to its particular and healthy action; hence it follows that, if as we have shewn the brain possesses parts or organs whose functions consist of respectively, Caution, Veneration, Self-esteem, Firmness, Acquisitiveness, Destructiveness, Combativeness, Ideality, Gaiety, Hope, &c., it follows, I say, that a derangement of the *mind*—considered in the abstract—might be caused by disease affecting one, or two, or more of such functions exclusively. Herein consists the only clue whereby to unravel the mysteries of mental derangement, of, in one word, insanity."

What a thorough disgrace it is to the civilization of the present day, that lawyers should be heard in our courts of justice raking up musty precedents, and quoting as *authorities* the opinions of men who lived two centuries ago, and knew no more of the nature of insanity, than they did of electricity, magnetism, or the polarization of light, who in fact, neither recognized, nor understood, the possibility of any insanity but that of the intellect, and made the test for amenability to the law, consist in the possession of "as much understanding as ordinarily a child of fourteen years hath." Those venerable judges are not however to be blamed; they were men learned in their day—men who never perpetrated the absurdity, of allowing their own judgment to be fettered by the opinions of predecessors, who possessed less means of coming to a sound conclusion than themselves. Such indications of wisdom were reserved for the Britons of the nineteenth century, a race prolific in discoveries in physical science, but trammelled and bowed to the earth by the chains of opinion, and lamentably wanting in that sterling independence, and strong common sense, which characterized so many of their ancestors.

"If," observes Dr. Davey, "as Sir William Follett has assured us, the *law* does not hold that man irresponsible who labours under *partial insanity;* who has a MORBID disposition of mind, which would not exist in a sane person; then does *insanity* under no circumstances excuse the commission of crime; for this very reason,

that no *insane person* has every mental faculty diseased. I believe there is not *one* within the walls of Hanwell, even including the idiotic and fatuous, who does not retain some few powers of the mind, relating either to the intellectual, moral, or animal compartments. Every case of insanity, then, is more or less *partial*." . . .

"There are in the Hanwell Asylum, kings, queens, bishops, apostles, deities, &c., &c., almost innumerable. We have taken considerable pains to learn the real state of the minds of these patients; and our decided opinion is, that their several assumed personifications must be regarded only as a *morbid colouring* to their several deranged moral feelings; as a voluntary and tangible ideal of their innate, involuntary and morbid impressions. We have never seen but one case of the kind in which it has appeared to us that the patient had the slightest belief in her '*illusion*.'" . . . . . —"the speech and actions of the lunatic must be regarded only in the light of *symptoms* of the abnormal condition of the affections and propensities; which, under circumstances of *health*, as well as *disease*, impart *the character* to man. An apt yet highly painful illustration of the nature of our position is afforded in the condition of one suffering from hydrophobia. Though impelled to the most extraordinary and rabid conduct, the sufferer still retains a perfect *consciousness* of all he may do or say. We have observed this till within even a very short period of dissolution."

After reading the preceding extracts, the reader will be in a position to appreciate the irrationality, the absurdity, and the cruelty both to the individual and his relatives, of making '*consciousness*'—the extent of the impairment of the intellectual functions, &c., the test of insanity and measure of accountability. We trust Dr. Davey has given the death blow, to a doctrine so utterly based on delusion, and so pernicious and unjust in its effects. We shall conclude our extracts from his pamphlet—the whole of which we can assure our readers will amply repay perusal—by the following case of sudden temporary excitement of a single organ—Destructiveness—the patient preserving the use of all the other faculties unimpaired.

Only a few days since we were consulted respecting a young married woman, the subject of a *sudden and violent attack of homicidal mania*. She had eaten her dinner as usual, in the company of her husband and family. They had had no kind of dispute. The husband had hardly returned to his employment, ere he was alarmed by the sudden appearance of his wife. She ran towards him, in the most excited and frantic manner, beseeching him to take care of her child, or *she must kill it*. She carried it in her arms to him, and besought him to save its life. We saw her within a short time of this occurrence. The intensity of the paroxysm happily abated after a few hours, on the employment of suitable medical and moral means; and at this time she was occupied only with the contempla-

tion of the awful deed which had threatened her. Finding herself '*entraîné par un instinct aveugle*,' and that her moral liberty, her responsibility, was fast leaving her, she ran to her husband for protection. Had she not found him, the consequences would probably have been most serious. *Breathes there the man who would have held her criminal?* WE FEAR MANY."

Such cases are by no means rare, and but too frequently have a more fatal termination, and the fond mother recoiling with horror from the act to which she is nevertheless irresistibly impelled, imbrues her hands in the blood of her offspring. The deed once done, every tender maternal instinct rises in judgment against her, and overwhelmed with the violence of her contending emotions, she abandons herself to the most poignant grief and despair. But as if this were not sufficient punishment for the crime of being stricken by disease, man in his ignorance, comes forward still further to make desolate the family hearth, brands this unfortunate creature as a criminal, and drags her to the scaffold, and leaves—the victims of legal atrocity—a heart-broken family, blasted in reputation, a prey to disgrace, to associate the name of murderess with that of the authoress of their being. As long as such deplorable ignorance prevails every individual member of society reposes on the brink of a precipice. None can say, I possess immunity from disease—none can tell what futurity may bring forth, nor feel assured that the health, liberty, and spotless reputation he enjoys to-day, may not be exchanged for insanity, a prison, and the brand of criminality to-morrow. Surely this is a state of things which every man who possesses superior knowledge is called upon to struggle to remove.

The reflections which the recent agitation of the question of insanity has led us to make, have irresistibly impressed us with the conviction that the whole subject is one loudly demanding investigation, that nothing like precision is to be found in any views on it yet given to the world, but that first principles will have to be laid down and a nomenclature created, before we can hope to dispel the obscurity which at present envelopes it.

The distinctive character of the animal man, depends upon a degree of equilibrium (varying only within certain limits) existing between his various instincts. Let these limits be overstepped, and we have a being, *quoad* man and the circumstances by which he is surrounded, insane, or in other words, no longer governed by the ordinary motives which influence humanity; and whether this state be caused by congenital deviations in organs from the normal size, or by

disease unduly exciting or depressing their functional activity, the result is precisely similar. In the New Hollander we see, as the effect of organization, a degree of indifference to the future, and tendency to act practically up to the maxim, "sufficient for the day is the evil thereof," which, when produced by disease in a healthy Englishman, infallibly lead to a commission of lunacy being issued against him, and his property being placed under trustees.

Not a little of the obscurity which has hitherto pervaded the subject, and especially if judicially considered, has arisen from the extremely obscure notions which have prevailed as to the nature of volition and belief; leading in the one case to the notion *that the belief in an absurdity could not exist with integrity of the intellect*, and in the other to the doctrine *that no act could be committed without the consent of the will*. Now though our ideas of the mode in which the mental state termed belief arises, are still far from precise, yet we know enough to convince us that the preceding opinion is erroneous; that the result is controlled by the feelings; and that often no amount of intellect is sufficient to shake off the grossest absurdities when these are imbibed with the mother's milk. This may be to be regretted on some accounts, but perhaps it is essential to man's happiness that belief should not be the result of a purely intellectual action, but that powerful feelings should have a modifying influence, and thus induce a belief gratifying instead of painful to themselves; and here probably we arrive at the ultimate cause why man has been so constituted. Were he differently organized, we should certainly not have to lament that mental blindness which perpetuates all species of fanaticism, and renders the judgment of the majority worthless on subjects on which they once entertain strong prepossessions; but still undoubtedly man's happy state is that in which he firmly believes what he fervently desires, and unquestionably such is generally the tendency of his mind.

Equally erroneous has been the opinion which has prevailed, *that no act can be committed without the consent of the will*, and by consequence the application of the term "*diseased volition*," as designative of such cases of sudden tendency to violence as that of the female related by Dr. Davey. Will, properly speaking, is "the desire produced in the 'faculty of volition,' by the sum of the impulsions of the organs in favour of an act or volition, preponderating over those opposed to it. When the sum of the impulses of the contending parties is equal, there is no will, but a state of equilibrium and indifference; no preference for one act or volition beyond

the other, but merely balanced desires existing for both. The strength of the will, will be exactly proportionate to the weight by which the sum of the impulsions of one party exceed those of the other; whilst the weight of the whole impulsions will be determined by the number, size, texture, and state of excitement of the organs apprised through the intellect of being interested in the question under deliberation." Now if this definition be correct, as we hold it to be, then is it evident that a sudden ungovernable impulse towards an act opposed to all the other feelings has nothing in common with will, correctly so termed. Some adopt the following explanation of such cases. In their opinion, certain organs at the base of the middle lobe of the brain, whose function is the preservation of the individual, have the power of causing muscular movements without the intervention of volition, which may be justly termed instinctive; and they hold such a power to be essential to the safety of animals. Many observations incline them to the belief that the portion of brain immediately below Destructiveness *presides* over muscular action. But, however this may be, it is quite certain that a peculiar and intimate relation exists between the faculties; so much so, that it is almost allowable to say that the natural language of Destructiveness is sudden and violent muscular contractions, and hence when wrought up to a certain pitch of excitement, the acts of this organ are entirely removed from the control of volition.

Great as is the distance which separates the highest point of moral and intellectual endowment from the lowest grade of insanity, the intervening space is filled up with a countless host of gradations, each running so imperceptibly into its neighbour, that no broad line of demarcation can be drawn between them; and thus from the nature of things it becomes impossible that the want—so loudly expressed at the present day—of a satisfactory test of amenability to punishment can ever be obtained. We cannot allow the opportunity to pass without directing public attention to the instructive lesson this fact presents. How clearly does it show us, that in proportion as men diverge from truth and wander in the paths of ignorance and error, so will difficulties of all kinds be multiplied, and perplexing questions of casuistry arise, involving them in an inextricable labyrinth of doubts and inconsistencies, from which there is no escape but by abandoning their errors and recurring to correct first principles. Need we say in the present instance that the principles we allude to are those based on the great truth, *that the actions of man are the necessary result of his organization and the agency of ex-*

ternal objects,—that the only difference between the finest specimens of humanity that ever lived and the worst, has been that of organization and circumstances, over which neither had any control,—that merit and demerit are words without meaning when applied to the actions of a finite being,—and that many men deserve pity, but none punishment? What lessons of charity and forbearance does this benign doctrine inculcate! No sooner is it recognized, than what was before obscure becomes clear, and we cease to be shocked and bewildered by the painful alternative of being obliged to do violence either to justice or benevolence; and we see at once that we have only one simple object to pursue —*the safety of society, with the infliction of the least possible amount of suffering on the dangerous party consistent with effecting this object*: and an enlarged consideration of the question in all its bearings, will, we are convinced, announce to us the gratifying fact, that not only are these two results perfectly compatible, but that each is best attained by the same means.

To cerebral physiologists preeminently belongs the task of announcing on all occasions these important truths, because their science lays bare their foundations, and holds them forth to view with all the clearness of a syllogism: and that they should have remained so long in abeyance is a singular fact, and one for which the authority of Drs. Gall and Spurzheim is probably not a little responsible. Their observations on the subject amount to this,—that were man endowed with only one faculty, he could act only in one way, and would have no freedom of action; but that being endowed with a plurality of faculties, he has the power of choosing between a variety of motives, and is thus a free agent. A singularly weak argument, which altogether loses sight of the fact, that there is a law which determines his choice.

No effect can take place without a cause; and it is a necessary eternal law of organized being, *that preponderating desire shall always be the antecedent to volition, and volition always the sequent to preponderating desire.* Folios may be written on the subject of "*free will,*" but the question lies in a nut-shell; and all the interminable discussion which has arisen on it, has proceeded from the difficulty men have found in discriminating between the freedom which man has to follow his inclinations, and that absolute liberty to choose his own conduct, and consequently his own desires, which he has not. The query then—"Is man a free agent?" resolves itself into a question of definition. If free agency be defined to mean merely that a man is free to act according to his inclinations,

the query must be answered in the affirmative; but if the term be used in its usual acceptation, that is, implying that man is a responsible being, possessing not only the power of doing what he likes, but of *choosing his likings*, then has this finite being no such prerogative. Endow a machine with consciousness, and let each movement arise from the accumulation of a certain quantum of desire, and you have a man,—a machine endowed with unlimited freedom as far as the moving power being seated within himself is concerned, but no more free to act in opposition to his mechanism—his nature—than the stars are to shoot from the paths which nature has laid down for them to traverse.

X.

VI. *The Physician-Superintendent's Report of the Northampton Lunatic Asylum*, pp. 89. 1842.

The attention which has of late years been given to the subject of insanity, the increasing interest displayed in the treatment of the insane and the management of asylums for their reception, as well as the importance of the question of *responsibility*, as it concerns those afflicted with *partial insanity*, will explain our reasons for noticing the Report of Dr. Prichard; and which by the bye is rather a treatise on the subject than the mere *Report* of a public hospital.

We do so, however, not for the purpose of commending the excellency of Dr. Prichard's observations on the importance of public institutions, nor those on the advantages of the non-restraint system, nor on the utility of occupation and amusement, regarded as remedial means; but for the purpose of expressing our surprise—and we had almost said indignation—to find Dr. Prichard, the Medical Superintendent of the Northampton Lunatic Asylum, an advocate for *punishment*, for *animal revenge*. At page 80, are these words,—

"Common sense and *unsophisticated* humanity alike insist, that the delusions of the madman, and his conduct, shall stand in direct relationship to each other as cause and effect, in order to absolve him from criminality. If morbid impressions or ideas induced him to commit an act that they would justify if his data were true, he is clearly irresponsible; if otherwise, the reverse obtains."

If then, for instance, Daniel M'Naughten had forged a will, or stolen a handkerchief, though he had not shot Mr. Drummond, we have a right to infer that the evidence of Dr. Prichard would have consigned this unfortunate man to the treadmill or the hulks, and thereby have supplied an

additional and *real* source of cerebral irritation, only calculated to aggravate all the symptoms of insanity, and so progressively diminish the chances of cure and hasten the termination of the patient's existence. Is there one amongst our readers who will not sicken at the thought? We need not at this time explain that the views entertained by Dr. Prichard are too superficial to gain more than the attention of the ignorant.

If *modern* physicians, if *mad*-doctors particularly, persist in giving such evident indications of *insanity*,—for surely the *abortive* products of an active cerebration cannot be associated with a normal action of the brain,—how greatly are the unprofessional to be excused their inhumanity and ignorance in connexion with the subject here considered.

Dr. Prichard has yet we fear to learn the physiology of the great Gall. A knowledge of the uses of healthy matter none need be told must precede sound views of the varied phenomena presented by disease. In all morbid affections of the brain or its membranes, inducing insanity, however *partial* the diseased action, no matter whether restricted to this organ or to that, to the surface or the substance of the cerebral mass, it is impossible to define the marginal line of sanity and of responsibility; to say this act is the result of *disease*, and not that, and so on. As Dr. Davey has asked, "Who would venture to limit the phenomena of a local or partial disease of the liver, lungs, or heart?"

It is a very considerable source of regret to us, to know how few of the so-called authorities on insanity know anything of cerebral physiology. We hope that the attention of the public and the legislature will ere long be awakened to a sense of its great and indispensable importance to medical men, and that *then* the governors of our medical colleges will require all candidates for their several diplomas to possess a competent knowledge of this branch of physiological science. Until this course is adopted, we fear that we shall have to record many similar instances of medical ignorance and inaccuracy.

We must here take our leave of Dr. Prichard, but not without exhorting him to a more particular investigation into the nature and peculiarities of diseased cerebration than it appears he has yet attempted. That surgeon who probes only the *surface* of a wound, is incompetent to judge either of the extent or probable termination of the injury. We would advise Dr. Prichard to take the hint, and bear well in mind that—

> "Errors, like straws, upon the surface flow,
> He who would seek for pearls must dive below."

Y.

VII. *Cures of Epileptic and other Fits with Mesmerism.* By Dr. Elliotson.

"The mesmero-mania has nearly dwindled in the metropolis into auile fatality; but lingers in some of the provinces with the *gobe-mouches* and chaw-bacons, who, after gulping down a pound of fat pork, would, with well-greased gullets, swallow such a lot of mesmeric mummery as would choke an alligator or a boa-constrictor." DR. JAMES JOHNSON, *Medico-Chirurgical Review, April* 1*st*, 1843. p. 577.

I. On June 16, 1838, a young gentleman, 16 years of age, was brought to me by his father-in-law from Wales, on account of epilepsy, under which he had laboured for *a twelvemonth*; and he was *none the better for medical treatment*.

The fits occurred once or twice a week, or once a fortnight; and consisted of sudden insensibility with violent convulsions, foaming at the mouth, frightful contorsions, suffusion of the face and eyes, the appearance of strangulation, biting the tongue, and at length a dead stupor. One half of the system, and generally the left, was not convulsed, but perfectly rigid, in the fit.

A minute before the fit, he would sweat, his eyes look dim and heavy, and his spirits become low. After the attack, his head always ached severely for the first quarter of an hour, but at the expiration of the second quarter of an hour he was as if nothing had happened; unless the attack had been severe, and then he would not be perfectly comfortable for the rest of the day, nor even the next day.

The attacks originally occurred three or four times a day. It is not unusual for epileptic fits to occur much more frequently at first than when they are established.

The first attack took place about half an hour after a javelin had fallen upon his head in a court of justice.

He could now never attend a place of worship or other assemblage of persons without a fit. Even the tearing a piece of cloth would bring one on, or any sudden noise.

Neither he nor his friends, living remotely in Wales, knew anything of mesmerism. Instead of writing a prescription, I without saying anything began to make slow longitudinal passes before his face. He had not suffered an attack for a fortnight, so that the usual period for one was arrived. In a minute or two he looked strange, and a fit took place. One leg kicked out violently, and then the other, repeatedly: one hand seized his cloak firmly, and the other also assumed the attitude of clawing, but was for a time perfectly rigid, and afterwards struck out like the legs. He made a disagreeable noise, partly of strangulation. His face was hideously contorted, his eyes staring and rolling, and his

head and trunk violently convulsed, and his face livid and covered with sweat.

I mesmerised him, and in five minutes he was still, though insensible for some minutes longer, just as happened ordinarily with him. After the fit, he had no head-ache, but giddiness and dimness of sight. I applied my hands at the back and front of his head, and it began to ache. I then mesmerised him again for five minutes, when the pain ceased, and he said his giddiness and dimness of sight were much less than usual after a fit.

I advised that the cure should be attempted with mesmerism, and mesmerism only, stating that medicines were not likely to be of any service. Medical men know perfectly well that, however long they may deluge their patients with filthy drugs and torment them with setons, issues, blisters, and that most painful thing, tartar emetic ointment, they use all their drugs at mere random, being completely out at sea, and their patients at the end are rarely any better for all this, and sometimes the worse. The patient and his father-in-law at once consented, and I directed them to Mr. Symes of Hill Street, Berkeley Square, who, knowing the truth and power of mesmerism, employs it in disease just like any other remedy.

From the day that I mesmerised him he never had another fit. The following is a letter which I received from him at the end of nearly a twelvemonth.

"*W*———, *M*——*shire*.
"April 3rd, 1839.

"To Dr. Elliotson,

"Dear Sir,—Having neglected writing for so long a period I am almost ashamed of now addressing you, but hope you will excuse the delay. I think I should really be ungrateful, knowing you have so many enemies with respect to your mesmeric practice, were I longer to delay sending you the long-promised account of my health. A case so clear as that of mine cannot call for any argument. I have not had the slightest attack of my old complaint since I left London; in fact I have scarcely given it an opportunity, for my time has been principally occupied in the sports of the field, for the purpose of trying to establish my health. I expect I shall not be in town for some time; but should you think it advisable (providing it would be of any benefit to the practice) to make use of my name in private, you are perfectly at liberty to do so; likewise the name of my step-father (Mr. T. Y.), the gentleman that was with me when I first consulted you. And conclude, my dear Sir, wishing you every success in the practice, as it has been of very great benefit to me, and remain,

"Your most obedient and humble servant,
"R. G."

Three years afterwards (in 1841) I wrote to him to enquire how he was going on, and he answered that if he was confined much in his office, (he was articled to a solicitor,) his spirits

drooped and his head became uncomfortable: but, if not, he was perfectly well.

He called upon me a few months ago,—now at the end of *five years*, in *perfect health*. He informed me that once, on losing a brother to whom he was greatly attached, he suffered head-ache and giddiness; and, while the corpse was taken out of the house, he was so overcome as to completely lose his consciousness for a short time, but had not the slightest convulsion or appearance of epilepsy.

The phenomena which Mr. Symes produced in this young gentleman were very striking. He fell into sleep-waking: he slept and walked and talked: but his cerebral functions were curiously disturbed in this condition. I have mentioned in my pamphlet upon *Surgical Operations without Pain in the Mesmeric State*,* that in sleep-waking the intellect and feelings may be little changed, but that they may experience all the degrees and varieties of change observed in them in disease, and the various intellectual faculties and feelings experience them in various proportions. Some become very dull, some very acute, some perverted, so that the patient may be variously eccentric, delirious or mad; or, on the other hand, variously childish and fatuitous: and at the same time in some points excessively clever. From ignorance of this, persons often set down a most interesting case of sleep-waking as a piece of imposition; and benevolently compassionate the mesmeriser, who is so enthusiastic and blinded as not to see as clearly as they do, and suffers himself, though a most amiable and otherwise sensible person, to be under an illusion. Kind and enlightened friends! The ignorant crowd of Abdera told Hippocrates that he would find Democritus deranged; for the poor man absolutely thought insanity was an affection of the brain, and there looked for its cause.

The youth was mesmerised daily till the beginning of October, and then less frequently during that month; after which it was altogether discontinued and he returned home. Had he not lived at such a distance, I should have advised his being mesmerised once a week or fortnight for several months longer; and indeed whenever he felt the least languor or uneasiness of any sort in his head. For persons who have once had a severe nervous affection, whatever its character, are subsequently liable to occasional languor, loss of appetite, lowness of spirits, and uncomfortable feelings in the head and other parts; and a little mesmerism readily dissipates all these symptoms, and restores the strength and spirits in a

* pp. 35—38, 42, 43, 44: and *Zoist*, No. III., p. 323.

remarkable manner, beyond what all physic, food, and even fresh air and change of air, will do. (See above, pp. 337-8.) Medical men in their obstinate ignorance may smile at the statement; but they forget how *they* deserve to be smiled at for their random administration of drugs and their useless directions of all sorts to too many of their patients, who buy experience of the imperfection of the art, and of the shallow and senseless floundering about of the most popular doctors from one mode of treatment to another.

I several times saw him mesmerised after the sleep-waking had been established, and witnessed the phenomena which characterized it, and which I shall detail from Mr. Symes's notes.

Two days after I had mesmerised him, Mr. Symes began. Passes were made downwards, with both hands alternately, before the head, trunk, and lower extremites. In five minutes the eyelids began to open and shut convulsively: the head was put back against the chair with the fingers, and the patient was asleep. The lower extremities became extended and rose from time to time convulsively, and grew very rigid; but the movements were tranquillized and the rigidity dissipated by passes with contact along the limbs.

Mr. Symes pointed his fingers towards the patient's hands, and made drawing movements upwards. Soon the hands and arms rose convulsively and became stiff: but were tranquillized and relaxed by downward passes with contact as the lower extremities had been.

The trunk then became rigid and bent backwards, in other words, opisthotonos took place; and this also was removed by passes downwards along the back and front of the body.

On passing the thumbs a few times along his eyebrows outwards, he awoke partially; but, on these passes being discontinued, he fell asleep again. He was allowed to sleep for a quarter of an hour, and then awakened by blowing in his face.

Outward passes on the eyebrows would equally have awakened him: and blowing in his face would have had the same effect at first as the outward passes had. Both are in general equally good; and their union sometimes expedites the wakening. Outward passes at a less or greater distance before the face or the whole person will sometimes awaken,—and even behind the person. When blowing fails, it in some instances succeeds by our opening one or both eyes and blowing on it or them. I have awakened some patients by merely opening one or both eyes with my fingers. Others I have

awakened by making the outward passes with my thumbs on the head, or on the upper part of the chest. Some can be artificially awakened in some peculiar way only, discovered by accident or pointed out by themselves in their sleep-waking; as I mentioned in the last number, p. 313. But all, I believe, will awake spontaneously if left alone; and it contributes much to the cure of disease and all the good effects of mesmerism, if the patients sleep as long as possible, and be left to awake of their own accord. See above, p. 310.

19th. When he went into the room to-day, Mr. S. was mesmerising another patient, an elderly lady, behind whom he was requested to sit at the distance of about two yards. The manipulations were directed to both the other patient and him. In ten minutes, he began to wink and his eyes half closed. As these effects did not increase during five minutes more, he was requested to draw his chair a yard nearer. In another five minutes the eyelids opened and shut very strongly and rapidly, and the head inclined backwards. Mr. S. gently pushed the head back against the chair with his fingers on the forehead, and kept it there a few seconds; and the patient slept and was perfectly quiet. Mr. S. pointed with his fingers towards the feet, and then towards the hands, with the effect of the same convulsions, rising, and rigidity as the day before, and the opisthotonos recurred: and all were removed equally as before by downward passes with contact. The eyes were closed, and, on the upper lids being raised, the pupils were seen dilated. His pulse was 64; and his hands cold. After drawing the thumbs two or three times along the eyebrows outwards, movements were made upwards with the tips of the fingers before the eyes without contact, as if to raise the lids, and they rose and closed again convulsively several times: and, after having been held up with the point of the finger a second or two, they remained open for about a minute and then closed spontaneously.

The elevation of the lids by the upward movements of the points of the fingers before them, and indeed the direction of the eyes this way or that at pleasure after they were open, we had all witnessed times innumerable in the Okeys, just as in this youth who was quite ignorant of mesmerism; yet *they*, forsooth, were impostors!

The convulsive movements of the limbs returned several times, but were easily quieted by smoothing the limbs down as formerly.

Observing the lips move, Mr. S. spoke to him, and he made an effort as if to answer, but could not, on account of a spasmodic closure of the jaws, till a few passes were made

with the fingers upon the outer part of the cheeks and jaw in front of the ears.

This spasmodic lock-jaw is very common in the mesmeric sleep or sleep-waking; and sometimes remains after the patient is awake. The circumstance should be known, because patients who would speak in their sleep-waking may thus be prevented, and the reason not be suspected. Sometimes they do not hear till a finger has been pointed into one or both ears, or transverse passes made opposite the ears, or the ears breathed into. The jaw may be relaxed as this patient's jaw was; or by holding the fingers flat upon each side of it; or by pointing the fingers on it at the same spot; or by breathing gently on it, or behind the ears; or by applying something cold; and probably by other methods.

The jaw being thus relaxed, Mr. S. again addressed him, and he began to mutter and talk incoherently, like a person in disturbed common sleep.

The usual means of waking people, such as pinching, pulling, pushing about, did not wake him. His father-in-law tried in vain to wake him thus; but it was easily accomplished by blowing a few times in his face.

June 20th. He was desired to sit down at the side of the other patient whom Mr. S. was mesmerising when he entered. Mr. S. continued to make the passes before the other patient, and merely directed his unoccupied hand towards the youth's forehead, at the distance of about a yard. In five minutes he was asleep. Convulsive motions of various parts occurred from time to time, and were readily subdued as before. Mr. S. allowed him to sleep an hour, and then took his hand and began talking to him. He answered rationally, but rather childishly, and laughed childishly. When told to go away, he attempted to rise. In answer to questions, he replied that he saw Mr. S.; but, when a watch was held before his face, he declared that he could not see it, and did not know what it was, but he heard it; and when asked what it said, he answered laughing, "Tick, tick, tick." Still he could not tell what it was. On his hand being pinched, he answered that he felt nothing: but when his hair was pulled, he turned childishly aside, laughing, and saying, "Oh, don't pull my hair;" and the same when his arm was pinched.

In the mesmeric sleep-waking, patients sometimes feel no mechanical violence; some feel pressure, but not pricking or cutting: and some feel in one part and not in another. At this moment I have a patient who, in the second degree of mesmeric sleepwaking, knowing every person, the place, the time, having no imperfection of mental function, and differ-

ing only from her natural state in being no more reserved to me than to one of her brothers or sisters, never saying Sir, as she always does when awake, has no sense of mechanical injury below the elbows and knees; although, when in the first degree of sleep-waking, which is really a dreamy state, in which she mistakes the person and time, and generally the place, she has perfect sensibility throughout. Another, in the second degree of sleep-waking (and she never falls into any other), has sensibility only in the face and head. A third, who has never got beyond the first degree of sleep-waking, though brought into it now above two years, feels no lower than the neck. Another, who has never got beyond the first degree, feels mechanical injury in no part of the surface. Yet all these feel temperature—heat or cold—far more acutely than when awake; and some of them complain of the slightest pressure, though none of pinching, pricking, &c. The seat of insensibility in some will vary at different times: insensibility extending more or less at different mesmerisations, and parts being insensible at one time which are sensible at another.

But the reason of this patient declaring that he did not feel when his hand was at first pinched, arose not from this being the fact, but from a disturbed state of his mind. He really was always found to feel everywhere; but, if anything was asked him respecting himself, he invariably answered in the negative, as we shall see farther on.

Mr. S. opened the youth's eyes and enquired if he saw. He looked around, but not at the parties, who were three in number, and said, "One, two, three, four, five, six, seven, eight, nine." Mr. S. held a bird before him, and asked how many birds he saw. He replied "One." Mr. S. held up one finger, and, on being asked how many fingers he saw, he replied "One." He was awakened by blowing two or three times in his face.

21st. His hand was put, without effect, for eight minutes into the hand of the other patient, who was partially under the influence of mesmerism. Mr. S. then took hold of their two hands with one of his own, and continued to mesmerise the other patient as before, for two minutes; and then made passes before each at the same time, with a hand to each, and eight minutes more elapsed before the youth fell asleep. He was allowed to sleep forty minutes. Spasmodic movements occurred spontaneously; but Mr. S. could induce them in any part at pleasure by pointing his fingers towards it, and readily calmed them by longitudinal passes with

contact. Then Mr. S. aroused him somewhat by two or three outward passes on the eyebrows, and addressed him.

This plan is often very useful when sleep-wakers are too soundly asleep to answer, and I learnt it in treating Elizabeth Okey. The degree of sleep frequently varies. The patient being well awake, if I may so speak, in the sleep-waking; then becoming sleepy, nodding the head, and answering imperfectly, and perhaps so deeply asleep that nothing is noticed, and he may snore and fall; and then lighting up again. When the sleep predominated over waking in the sleep-waking state, we used to make the outward passes on the eye-brows of Elizabeth Okey, and she would open her eyes and be sensible again of our presence and converse with us; and in the midst of this doze off again into unconsciousness unless we repeated the process. If we made the passes too long or too strongly, she would wake outright.

After having thus lightened his sleep, Mr. S. was some time before he could obtain an answer; and then it was as from a person asleep. Mr. S. tried to make him walk, and he got upon his legs, but his knees bent under him. When asked if he could see, he answered "No." He seemed to hear much better after Mr. S.'s fingers had been directed towards his ears. Mr. S. next by means of the usual upward passes opened his eyes, which then remained wide open as if staring, and fixed, so that if told to look at any thing he turned the whole head; and the pupils were dilated and slightly converged, and he saw everything double. He could not distinguish color, and did not recognize his father-in-law. At first he called a book a stick, but afterwards called it a book, or rather two books. On first looking at his own thumb, he saw only one; but presently said there was a little one come by the side of it. He said he would walk on the morrow. When asked how many miles he could walk in an hour, he replied, 16½, or more, 17, 15, 15½, &c.

In the sleep-waking of this patient, there was thus a great disturbance of the mental faculties; a degree of imbecility. From ignorance of the variety of condition in the sleep-waking state,—that all the faculties may be entire, perhaps some of them clearer than in the natural state, and merely less reserve exist than usual, and perhaps new faculties be developed; and yet that there may be a diminution of some faculties, or a derangement of them, and that the unsound condition of the faculties, whether of the intellectual or of the affective, may be of the nature of insanity or imbecility, or of the nature of both,—(as I said at page 409,) persons, who might have been

expected to know better, fancied this sleep-waker to be an impostor. My friend, Mr. Atkinson, had a patient, a poor girl who had lost an arm, and in whom the stump shook violently, and could not be stopped by all the means adopted in hospitals, but whom he cured by mesmerism; and she in her sleep-waking had childish ways; though from time to time she would rise into an extasy, and display in succession such phenomena of affection, veneration, hope, joy, and distraction, standing entranced in silence, as made Mr. Rogers the poet reply to a literary friend who asked him if she did not remind him of Guercino—"Say not Guercino, say Raphael; I fancied she was a being of the skies, and we all creatures of earth at her feet." Yet a celebrated delineator of nature who saw her, and who I will venture to affirm never witnessed by any actor such an exquisite delineation of feelings, pronounced her an impostor, and me under an illusion, under which I had been indeed for six years. The total ignorance of people qualifies them to pronounce poor innocent patients to be rogues, and the well-informed to be fools. So it has always been, and the ignorant have died off, and their ignorance and absurdity, having inflicted all the evil possible, been forgotten with them, to be resumed and made mischievous on other subjects by other persons. Remain stationary and agree with the slaves of imitation and habit, adhering to all the nonsense you learnt from other slaves of imitation and habit before you had faculties or knowledge to guide you, and you will be a very sensible and a very respectable person.

The youth complained of head-ache, and, Mr. S. placing one hand on the forehead and the other on the occiput to remove it, he partially awoke for a few moments. He was then awakened completely by having his face blown upon; and still complained of the head-ache which, however, ceased on Mr. S. placing one hand on the forehead and the other on the back of the head. During the preceding night he had been very miserable and had a head-ache; and this he ascribed to his not having been "stroked down" before he left Mr. Symes's house.

Patients often have the head-ache or something uncomfortable after waking, which breathing on the part affected, making transverse passes upon it or before it, passing the hand along it, or laying the hand upon it, generally removes. Patients should be instructed always to complain of any uncomfortable feeling left after mesmerisation, in order that they may not be tormented with it.

22nd. Sent to sleep in *three* minutes: answered questions

and saw double as before. By tractive movements at a little distance, his arms, legs, and trunk were drawn about at pleasure.

Tractive movements were made above his head, and this was drawn up as if by a rope. We could draw the Okeys up in this way against all the exertions of their will, and draw them upon their feet involuntarily when lying horizontally on the floor.

The youth slept an hour and a half in spite of all kinds of loud noises, shaking, pushing, &c. He shook his own hand when Mr. S. desired him to shake hands. He could not be made to stand up, so sound asleep was he. Eight or ten passes of the thumbs upon his brows half roused him, but he fell asleep again as soon as they were discontinued. He awoke when his face was several times blown upon: but, feeling not thoroughly awake from the first few puffs, he asked Mr. S. to blow again, and then became wide awake. He complained of giddiness, which was at once removed by Mr. S.'s hands being placed upon the forehead and occiput.

23rd. Was sent to sleep in *one* minute, and allowed to remain undisturbed for forty minutes. In addition to a repetition of previous experiments, Mr. S. standing in a chair drew him out of his chair by tractive movements above his head to the ceiling; and then by tractive movements drew him after himself all over the room. Mr. S. opened his eyes as previously, and, standing before him at the distance of a yard, made various movements, all which the patient imitated: raising his arms, folding them together, putting his thumb to his nose, chin, &c., opening his mouth, raising one leg. His arms were drawn up and left extended and rigid for four minutes: at the end of which time they began to tremble. A gentleman present used considerable force to pull them down, but in vain.

When his eyes were closed, Mr. S. could draw up his arms and legs, but not bring him to imitate motions or positions; nor did he imitate what was done behind him, if even his eyes were open. Yet when his eyes were open and Mr. S. stood before him, and he imitated, he did not appear to look at Mr. S. (See above, p. 317.)

When lifted on his legs, he could not stand, they giving way under him; yet, when raised mesmerically, that is by tractive movements at a greater or less distance, he would both stand and walk about firmly.

24th. Mr. S. sent him to sleep in *less than a minute* by pointing the fingers towards his eyes at the distance of an

inch. A little mesmerised water put into his mouth, while asleep, caused his tongue to be convulsed; and he made a face as if it was nasty.

25th. Sent to sleep by a medical friend in Mr. S.'s absence: so that this was not one of those cases in which only one person can mesmerise a patient. Indeed it turned out that any body could mesmerise him.

His susceptibility, we observe, increased rapidly.

26th. After being sent to sleep in *one* minute and awakened at the end of three quarters of an hour, some mesmerised water put into his mouth produced no effect. An attempt to send him to sleep again required many minutes, and then the sleep was so deep that he could not be awakened for a long while.

I have not found any regular proportion between the length of time required to produce sleep and the length of the sleep. A long mesmerisation often produces but a short sleep, and some are in a second, by one pass, sent into a sleep for hours. Some sleep the more soundly if still mesmerised while asleep: others sleep none the longer or more deeply for it, at least at that time, though they may ultimately become the more susceptible.

27th. To-day it was *ten* minutes before he went to sleep. He seemed endeavouring to resist the influence as much as he could; and several times, when nearly off, he awoke with a sudden start. He slept one hour and three quarters.

28th. Not mesmerised.

29th. Asleep in *one* minute.

30th. Asleep in *one* minute.

In addition to the ordinary experiments, which Mr. S. made every time, a piece of mesmerised sugar was put into his mouth. He presently began grimacing, just as when water on a former occasion was put into it, and he spat the sugar out again and again, and the lips and tongue continued in motion for some time afterwards.

If addressed about any part of his body, he denied that he had it, and his denial was in the language of childhood, as though he had gone back to the state of his infancy. Thus,—if Mr. S. said, "Give me your hand," he replied, "I ha'nt got no hand—got no hand—got no hand—got no hand; now you know I ha'nt got no hand;" and made a sort of grunting noise: yet if his hand was pinched, he cried out, and, when repeatedly pinched and urged to tell where he was hurt, would answer correctly.

July 1st. He was brought to my house, and I myself mes-

merised him. By a few passes he went fast asleep, with his eyes closed.

Mr. S. went up to him, and he then followed Mr. S. about the room, and all over the house, like a child that would not be left. He was not satisfied with following and being near to Mr. S., but pushed against him when standing still or sitting; endeavouring, as it were, to be in the very same point of space, and, as soon as he had pushed Mr. S. away from the spot where that gentleman was, he still pushed against him to occupy the fresh spot. The same thing once was manifested in Master Salmon's sleep-waking, mentioned above at page 324.

Whatever Mr. S. did, he did. Sat down, walked, kneeled, stood on one leg, ran up or down stairs, put his leg over the balusters, assumed all sorts of attitudes, lay along a table, got under the table, precisely as Mr. S. did, and as near to Mr. S. as possible. Then, as soon as the desire to imitate was satisfied, the attraction would break forth, and he would push against Mr. S. again; endeavouring to sit in the same chair and push Mr. S. out of it, and, as soon as he had pushed him out of it, pushing on again.

In his sleep-waking his face was flushed; he was, like Master Salmon, fair, and had light hair and blue eyes, and his cheeks became very red and his eyes rather suffused. I observed that his eyes converged, so that he had a slight double squint in his sleep-waking state, though in that only. He denied everything in the same hurried manner as already mentioned. For instance, I asked him if he was asleep; and he said, "Sleep, sleep, what's sleep? I've got no sleep; you know I've got no sleep; now you know I've got no sleep;" and half grunted. I could make him follow and imitate me a little; but, if Mr. S. approached, he soon deserted me for that gentleman.

This I have noticed in other cases. For instance, last week, a friend mesmerised one of my patients, whom any one can send to sleep by two or three passes: I, by one pass. He made tractive movements before her, and she at length slowly rose and followed him about; but when I, who had habitually mesmerised her for months, went near her, she invariably left him for me; and, if he then repeated his tractive movements and thus drew her towards himself, so that she followed him, I had only to make tractive movements also and she left him again for me.

A mesmerised sovereign was put into his hand, which immediately closed tightly upon it. By doing as I had always

done with the Okeys,—pointing to the hand with one or more fingers, the same result followed as did in them,—the hand opened. He knew nothing of the Okeys, and this phenomenon of spasmodic contraction of muscles ceasing—of closed hands or eyes opening by pointing the finger at the part, was shammed in them, say the mass of medical men, and for no other reason than because Mr. Wakley chose to say so. Mesmerised water put upon his lips or the sides of his nose, set those parts in motion, and caused him to rub them hard and pettishly as if much annoyed. It seemed that the simple contact of the sugar or water annoyed him; for he was very excitable.

July 2nd. He complained of head-ache before he sat down to be mesmerised. His eyes began to tremble in a quarter of a minute, and in *three quarters of a minute* from the first he was sound asleep, and was left asleep for an hour.

A mesmerised shilling put into his hand produced agitation of the part and distress in the countenance: placed upon his under lip, it set the lips and tongue in motion: when placed upon his head, it caused agitated movements of the whole head. Mr. S. wetted his own finger with saliva and touched the back of his hand with it, and he presently began to rub his hand violently with the other; and the hand and arm were at the same time agitated, and he moaned, and his countenance expressed great distress for a minute or two, till Mr. S. quieted him, though with difficulty, by wiping his hand and stroking down his arm.

A mesmerised sixpence was placed upon a fold of the bosom of his shirt, a full inch from his body, but in half a minute convulsions of the whole trunk supervened.

Mr. S. wetted with saliva a piece of paper less than half an inch square, and placed it on his boot, and in half a minute he began to kick his leg about and rub it with the other, struck and rubbed the inside of the lower third of his thigh with his hand, and cried out that something was running into his thigh; his countenance all the time expressing great anguish, and it was with much difficulty that he was tranquillized. Mr. S. again wetted his own finger and applied it this time to the patient's lip: motion of the tongue and jaw took place, and he several times bit his lip so hard that the marks of his teeth were left in it. He appeared in such distress and the convulsive motions of the legs returned so frequently that Mr. S. endeavoured to awake him, but in vain. The respiration was at this time extremely slow. After the lapse of several minutes, he spontaneously fell into his ordinary calm sleep-waking, and, on his face being but once

blown upon, awoke, but with a severe head-ache; which, though he had complained of it before he sat down, he had not complained of while in the mesmeric state. The head-ache was presently removed by placing the hands upon the front and back of his head.

3rd. He was placed two or three yards behind another patient, whom Mr. S. was mesmerising, and by nothing more he fell asleep in two minutes and a half.

The same experiments with the same results were made as yesterday.

While under the influence of the mesmerised shilling and saliva, the respiration was again observed to be slow, and ascertained to occur but 4 times in a minute, and his pulse was 104: each respiration took place with a loud noise. Afterwards, when he was calm again, the respiration rose to 20, and the pulse fell to 80.

He followed Mr. S. up and down stairs, and did all as when at my house.

4th. He was placed seven or eight yards behind the other patient whom Mr. S. was mesmerising, and fell asleep in two minutes.

The eyes never closed at any mesmerisation, till Mr. S. placed his own fingers upon the forehead.

The coins and paper were not wetted, nor intentionally mesmerised to-day, though touched; and they produced the convulsive movements, but less violently.

He complained of great head-ache and stiffness on waking, —a common result of the application of metals.

5th. Not mesmerised.

6th. Experiments were made to-day with wetted paper; and, on being awakened, though always perfectly ignorant of all that happened during his mesmeric state, he complained of an unpleasant sensation of tickling on the part of his hand which had been wetted with saliva, and of his foot upon the boot of which a small piece of paper wetted with saliva had been placed.

7th. Asleep in *half a minute*.

The scrap of paper wetted and placed upon his boot caused an expression of suffering, and motions of the head occurred, but scarcely any of the foot. Mr. S. touched his hand with saliva, and this was soon agitated, and then the agitated motions commenced in the foot. The whole body became stiff, and rigidly bent backwards. The respiration sank to *three* in a minute. On awaking, he complained of tickling in the hand and foot upon which saliva had been placed.

8th, 9th, 10th, 11th, 12th, 13th, 14th. The same results: and he was frequently observed to smile when anything ridiculous was said or done.

15th. He was brought to my house, and placed in a chair with his face close to the wall, and told that he would be mesmerised from behind; but we stood at the other end of the room and did nothing. In half a minute his hand twitched and in two or three minutes he was asleep. His susceptibility had become such that mere imagination was now sufficient to induce sleep, as I pointed out above at pp. 312, 313, but not so quickly as when passes were made.

The mesmeric state was genuine, for his body was powerfully drawn back, and motions of different parts induced, by passes made in silence at a considerable distance behind him.

Ridiculous things said to him made him smile, and, after being teazed for a considerable time, he began laughing in a childish manner, and said in a pettish tone, "You sha'nt teaze me."

Mesmerised money and paper produced the usual effects, when placed under or upon him even without his knowledge. When I avoided mesmerising them first, the agitation was the same and he tossed about in his chair, if he knew that they were there: but not if he was ignorant of their presence. Imagination thus producing what mesmerisation did when there could be no imagination.

16th, 17th, 18th, 19th, 20th. Mesmerised daily

21st. To-day he fell asleep in three minutes, Mr. S. sitting at a distance of several feet and looking carelessly at him.

To-day, when he was asleep, Mr. S. placed a bandage over his eyes, so carefully that he could not see by any possibility, and then obtained by tractive movements various actions of the hands, feet, head, and body, but not so readily as when the eyes were uncovered, and more especially when opened. He had a strong propensity to imitate, and partly saw, and partly possessed a degree of occult power of knowing without sight what took place. On this fact see my observations above, p. 317.

He would now stand up sometimes without any attempt on the part of Mr. S. to raise him by tractive movements; especially if Mr. S. took his hand and slightly drew it, as if rather to hint to him to rise than to pull him up. He went about the room upon his knees to-day like a child. After the convulsive movements produced by paper wetted with saliva upon his head, he dropped out of his chair upon the floor dead asleep.

For some days past, the convulsive and other movements have taken place spontaneously, without any application of saliva or mesmerised paper or metals, or pointing or drawing, though less forcibly. I have frequently remarked the great effect of habit in the mesmeric state in repeating effects when the original cause was no longer applied. The occurrence of even mesmeric sleep when the habitual mesmeric process is not employed, and the patient believes it is, must, though dependent on fancy, be greatly assisted by habit.

22nd to 28th. Similar phenomena took place every day.

His susceptibility was extreme, so that sometimes he was sent to sleep and sleep-waking by putting mesmerised sovereigns or a gold watch into his hand: sometimes by looking at him; and in the latter case his eyes did not close till a finger was placed on the forehead, they converging, however, just as when they had closed and been opened by mesmeric means.

29th. He was brought to my house and mesmerised. What we did behind his back, he imitated, just as the elder Okey did, whom he had never heard of. If, behind him in silence, I opened my mouth, he opened his; if I put the end of one thumb to my nose and of the other to the end of the little finger of that hand, he did the same; and so of other movements and positions. He imitated and followed and drove against Mr. S. exactly as when at my house on the 15th.

30th. Mesmerised by Mr. S.'s pupil.

31st. By Mr. S.

Aug. 1st. While Mr. S. was mesmerising another patient he came in,—sat down at the distance of a yard and a half from Mr. S., to one side and rather behind, with his face to the window, while Mr. S.'s was turned in an opposite direction; but in two minutes he was asleep with his eyes open.

This frequently happened with the Okeys. One day, Lord Brougham and Mr. Sheil went to see them, and begged that Elizabeth Okey sitting before them might have nothing done to her. I told them that from her extreme susceptibility she would go to sleep, through imagination or the mesmeric influence of those around gazing at and being close to her. She presently fell sound asleep, and I told them that they must wait for the other facts I had to shew them, if they desired a proof. So Elizabeth Okey, at Mr. Wakley's, had him standing before her, and one of his sons on one side and one of his reporters on the other, all as close to her as they could be without contact; and, because she fell asleep as a matter of course in her high susceptibility, and because while

sitting thus still and thus closely acted upon by the influence of three persons, Mr. Wakley would rub a piece of lead upon her hand, which never alone affected her any more than it would a post, he declared she was an impostor. This too was the spontaneous explanation given afterwards by herself in her deep and to some degree clairvoyant sleep-waking. There was also another circumstance of which and its importance he was ignorant,—that he continually put the lead in contact with mesmerised nickel; as I mentioned in my farewell letter to the students.

The youth had gone to sleep with his eyes open as usual. Mr. S. had hitherto closed them by placing the point of a finger upon his forehead; but now tried pointing at them, and, though at the distance of a foot, this succeeded.

Mr. S. sat down behind him at the distance of a foot, with his own face towards his pole, and made several motions, &c., which he imitated. Sometimes when Mr. S. made one motion, he at first made another, but appeared dissatisfied and went on trying till he imitated Mr. S. correctly.

This again was what we had all seen in Elizabeth Okey.* What she did in imitation of our grimaces, attitudes, and movements behind her, she did very slowly, and with great seriousness, as if deeply anxious, often erring at first, and then correcting herself till she gave the correct imitation, and then she remained still.* It is striking to notice the anxiety of the patient to be correct; the seriousness and even sighing that attend the slow and silent efforts; the annoyance felt when he finds himself imitating incorrectly; and the repose and expression of content as soon as he feels that he has succeeded in being accurate. These experiments require extreme care. For, as I formerly mentioned, habit has great influence, and an attitude, grimace, or movement once made, has a powerful tendency to come out again when the patient is again set upon imitating; and this whether all is done evidently by an occult power or with the eyes open. Before the right thing is accomplished, therefore, a wrong one formerly executed is frequently done; and the more things have been done before, the more old movements, grimaces, &c., are likely to manifest themselves. Again, the effect comes often *very slowly*; and, if ample time is not given, and the attempt to bring the patient to imitate a particular thing is relinquished as hopeless, and another given him to imitate, the first may come out while the second is given. Ignorance of all these things united with impatience has spoilt many an

* See above, pp. 190, 317, 320, 322,

experiment of this nature, and led persons to ridicule this wonderful branch of the subject, and consequently the whole subject.

Elizabeth Okey exhibited these phenomena at an early period very remarkably; but after a time they declined and then ceased, and could never again be produced. They were decisive of the truth of her case. Had she been an impostor, she would not all at once have displayed those phenomena in perfection, and then become less able, and at last ceased to display them; but would have become more and more perfect in her art. And how often were not these beautiful experiments spoilt by the interference of bystanders, who, instead of remaining respectfully still as at any other philosophical experiments or lectures, would on each side of her and behind her begin giving her something to imitate, and, not finding it imitated immediately, give her something else for imitation; and, when something came out which they had given to imitate previously, but had relinquished for a new grimace or movement, they were ignorantly dissatisfied: and in fact, sometimes nothing at all came on account of the confusion of impressions which they all made. When a thing is given for imitation, it should be continued till it is imitated, and not be changed for another impatiently. This youth afforded a beautiful confirmation of Okey's truth,—though the truth of these phenomena in her was indeed self-evident. When I saw this youth, how pitiable did those who despised the self-evident facts of the Okeys at the hospital appear to me.

To-day the youth exhibited a degree of clairvoyance. Mr. S. took out his own gold watch, and held the *back* of it at the distance of three or four inches before his eyes, which were closed, and asked him, "What o'clock is it?"

"How can I tell? I've got no eyes."

"Oh, but you can see without eyes."

"No I ca'n't: I can see no watch."

"Well, but try. I am sure you can see if you try."

"Why now I ca'n't see. Oh, yes, *(with a slight start,)* now I see. It has only one finger,—the finger has got a hole through it." (This was correct). "Yes, now there are two fingers; a great finger and a little one. The great one is between the two strokes and three strokes, and the little one is just by the twelve." It was about thirteen minutes past twelve.

A gentleman present took his own gold watch from his pocket, and Mr. S. held the back of it before the patient's closed eyes, but he said he could see nothing. Mr. S. breathed and rubbed his fingers upon it several times and again pre-

sented it as before. He exclaimed, "Oh, I see the watch. I see one great long finger as long as that;" (putting his right forefinger upon his left half way between the second joint and the knuckles;) "and the other finger is a short one, and that has got something sticking out across behind the top." (This was correct, and he had certainly never seen the watch before.) "Oh, and there is another one below, and that keeps going round."

"Well, but what o'clock is it?"

"Oh, the long finger is between the one and the two, and the little finger is pointing to the twelve." It was seven minutes past twelve by this watch.

His father-in-law now took out his watch, and Mr. S. held it like the others. For a long while he said he could not see it. At last, he cried out,

"Oh, I see something now. It is not like a watch. It is black, and not like the others." This watch was silver. After some time, he said,

"Oh, I see the fingers now, but I ca'n't tell what time it is."

After much pressing he said, "The long one is at the four and the short one between the one and the two." It was twenty minutes past two by this watch, which had been purposely altered.

"Are you sure the short hand is between the one and the two? Look again."

He fell back in his chair fast asleep.

How beautifully accordant again was this last circumstance with what was continually noticed in the Okeys. When they were making a great intellectual effort, or when a strong influence was exerted upon them to produce a certain phenomenon, they would drop in the deepest sleep; and it often required great attention and quickness to prevent serious accidents.

I may here remark, that sleep-wakers frequently require much persuasion to be prevailed upon to exert their powers. So far from wishing to display, they are often most unwilling, and require great coaxing and encouragement; and sometimes we have even to insist before they comply.

On rousing from his deep sleep to the sleep-waking, he proved too exhausted to manifest again the degree of power of seeing through his eyelids and other opaque substances; and indeed never again exhibited it satisfactorily.

Not only do various classes of the mesmeric phenomena occur in various cases, but the respective classes will in many occur only for a time in the same cases. The phenomena

change, exactly like the phenomena of extraordinary nervous diseases, and even of the ordinary, such as epilepsy. And some phenomena are intense, and others but moderately developed. He never shewed this power again to any satisfactory amount. Elizabeth Okey displayed the power of imitating things done behind her back, her eyes also being closed, only for a time. She appeared to see with her hand only for a time; and with one foot only for a very short time; and then to no great degree,—not sufficiently to enable me to assert the fact.

He continued to the last to exhibit the same phenomena of sleep, convergence of the eyes, imitation, and imbecile denial of what was asked him respecting himself. When asked, for instance, to read with his eyes shut on the day when the successful experiments with the watches were made, he said,

"Read, read! I got no read. I never could read."

"But try."

"I ca'n't. I never could read."

When asked who he was, he protested he was nobody: when his head was mentioned, declared he had no head, no nothing: when asked where he was, declared nowhere, &c. &c.

He manifested great attachment to his mesmeriser, not only following him about as a child follows its mother and pushing against him, but on that day expressed himself with great affection: he was "so happy when Mr. S. was with him"—he did "love Mr. S. so much," &c., &c. Mr. S. played the symphonion to him, at which he expressed great delight. He complained that Mr. S. had "not done so (*i. e.* mesmerised him) the day before yesterday, and ought to have done so, he was always so happy when he was with Mr. S."

On the following day Mr. S. merely begged him to sit down, and leaving him by one door quietly went round to the other and mesmerised him through it for five minutes. On opening the door, Mr. S. found him asleep.

Was mesmerised on the 3rd, 4th, and 5th.

He now began to complain of head-ache, and inability to collect his thoughts, and was consequently mesmerised less frequently. For a week it was done but every other day; and then but every third or fourth day; then but once a week; and left off finally in the middle of October.

I omitted to mention, that, after being awakened, he never retained the least memory of the occurrences of his sleep-waking, and always expressed himself greatly refreshed.

Whether he is still susceptible or not I cannot tell. For when he called upon me lately, as he was in perfect health and strength, though he was kindly willing to let me try, I did not, lest I should do wrong by not letting well alone.

II. *Epileptic Hysteria, with Lock-jaw and Contraction of one Leg.*

Maria Pearsey, twenty-five years old, a stout and strong-looking person, was admitted under my care into University College Hospital, June 25th, 1838, on account of very frequent and violent fits, of an epileptic and hysterical character. They occurred daily, and often many times in the day: seized her suddenly, and produced perfect insensibility and very violent convulsions, so that many could scarcely restrain her.

Her right leg was firmly bent up nearly to the body, and no force could bring it down. Her jaw was firmly locked; and we observed that *four of her front teeth had been drawn*, and, as we learnt, *for the purpose of passing food into her mouth and preventing her from being starved.*

This lamentable disease had begun *nine* years before, when she was sixteen years of age; up to which time she had enjoyed perfect health. She was then frightened by a young gentleman in the house where she was servant jumping suddenly up before her, covered with a sheet, while she was opening the cellar door. She fell insensible, and remained so for three days; and from that time had very violent fits, at first purely hysterical, but at length more of an epileptic character.

Not only had *private practitioners* failed to be of any service to her, but she had been in vain

Four months in St. George's Hospital;
Four months in St. Thomas's Hospital;
Four months in Guy's Hospital;
And *ten months* in the Westminster Hospital,

Where Mr. Guthrie gave her a *very large quantity of mercury and salivated her severely*, and where Mr. White was anxious *to cut off her bent-up leg.*

The following letter was sent to me by the practitioner under whom she had latterly been.

"*Upper Tooting*,
"21st June, 1838.

"Dear Sir,

"Being exceedingly puzzled with a *fitty* subject, and having made trial of all known things except that most curious remedy called mesmerism, I am at last induced to make you the offer of my patient. She is about twenty-five years old, and has been subject to fits about eight years; they were at first purely hysterical, but now they more resemble epilepsy. She has been an inmate of nearly every London hospital. Four years ago her right leg contracted immovably over the nates, (she was then in Westminster Hospital,) so that no art could extend it; having been under treatment at first by Mr. Guthrie, and lastly by Mr. White, for a whole year: the latter proposed the summary mode of amputating the limb, and as the plan was not relished by the patient she returned home. Soon after her return

home, her jaw became locked, and all her limbs contracted and crossed so inflexibly that it was difficult to procure space for the fæces to pass. In this state she continued about six weeks without swallowing anything but toast and water; for it was very difficult to administer injections, and the tube when in the throat occasioned violent spasms. Sir James Clark saw her in this state. After about six weeks the limbs, during a fit, were suddenly extended, in which position they became rigidly fixed; sensation was also totally extinct. After three weeks this condition was converted into one of outrageous insanity, which obliged me to make use of the straight-jacket. At length erysipelas spread all over the body and she was gradually restored to her natural state and the perfect use of her limbs. She continued well about a year, having a fit now and then. But since that illness she has passed about an ounce of water once in two or three weeks. She has several times had, to all appearance, severe peripneumonia with most severe cough and loss of voice, which have yielded to antispasmodics. The right leg is now partially contracted, the jaw also, and she has five or six fits a day, which, with other symptoms, induce me to expect a somewhat similar attack to the one I have mentioned.

"I imagine this is a suitable case for your experiments, and should on that account be glad if you would admit her into the North London Hospital. I must, however, confess myself to be a complete sceptic as to the virtues and reality of animal magnetism.

"I have the pleasure to remain,
"Dear Sir,
"Yours most truly,
"WM. BAINBRIDGE.

"To Dr. Elliotson."

As I found her bowels greatly confined, I ordered immediately an enema, composed of three ounces of oil of turpentine diffused by three ounces of gum water in a quart of warm water; and it was repeated the next day, but did not remain an instant. I determined to trust the treatment entirely to mesmerism, and requested one of my clinical clerks to make longitudinal passes before her face for half an hour daily.

In *less than a fortnight* her jaw began to open; it opened now daily, and on *July 12th, rather more than a fortnight*, it opened widely.

I have had two cases of similar lock jaw of some continuance, in young women, since I cultivated mesmerism; and in both I succeeded perfectly with it. Had mesmerism been employed by those who treated her previously, the poor girl might have still been in possession of her upper and lower front teeth. Not only, however, had the jaw opened widely enough on the 25th for her to eat her dinner like the other patients, but *her leg had relaxed so much that the toes touched the ground*. Still she had no power to move it, and it was in some degree contracted.

July 28th. *Her leg came quite down in the night.* The fits gradually lessened, and *she went out well in October;* and *never had a return of any of her complaints.*

I advised Mr. Bainbridge, a year afterwards, to publish

the case, as he knew all its history, from having had her so long under his care—trying every thing in vain. But if he had been agreeable, the rejection by both the *Lancet* and *Medical Gazette* of Mr. Chandler's case, published by me in the second number of *The Zoist*, was enough to deter him.

He informed me last week (Dec. 16th) that she never had a fit after leaving the hospital; and that she died three years afterwards of a totally different disease—consumption of the lungs—as appeared on examination after death.

Here was another exquisite case: inexpensive, for she had only aperient medicine when requisite, and tending to elevate the reputation of the hospital, where she was easily and permanently cured, after the failure of St. George's, St. Thomas's, Guy's, and the Westminster, through two years of ample opportunity. But this easy and inexpensive mode of cure was forbidden, and is now unknown in that place.

No other sensible effect was induced but drowsiness, and sometimes a little sleep.

If the passes were made quickly, she was distressed, and a fit brought on.

Being very nervous and having suffered much, she was agitated and rendered hysterical and convulsed by any roughness of behaviour; to which I regret she was often exposed.

Mesmerised metals of various kinds put into her hands caused violent and painful spasms of the extremity; and, from my having seen no such effects from lead or copper in the Okeys, I was once foolishly inclined to doubt the genuineness of the spasm. But enlarged experience has shewn me that different metals have very different powers on different persons.

As the leg came down, splints and rollers were applied, to secure the ground gained; and, in one of the other cases of lock-jaw to which I have alluded, I put a cork between the teeth as the jaw opened more and more, for the same purpose.

III. *Most violent Hysterical Convulsions, and Delirium; with paroxysms of Ecstasy and Sleep-walking, &c. &c.*

The sensation produced by the wonderful effects of mesmerism on Master Salmon, whose case is described in No. III. caused the parents of a young lady, in the same neighbourhood, while I was still visiting him, to request my attendance upon one of their daughters, who was labouring under the severest fits and delirium, requiring several attendants night and day, and baffling all the efforts of medicine.

Feb. 1, 1839. I found the patient, Miss ———, of —— street, sixteen years of age, a delicate and sweet-looking girl, in bed, wild, unable to recognise any person, in continual fits, with a very foul swollen tongue and fœtid breath, and a hot and throbbing head, and reduced appearance; and I learnt that this had been her condition for nearly three months, she was having *seventy* fits every twenty-four hours, and had not slept for 14 days. She had been delicate from infancy, and had not experienced the constitutional change. When very young she once struck her forehead against some iron railings, and had ever since been often subject to headache and most profuse discharge from the nose, which glued the handkerchiefs, and made them very heavy, like the discharge from a blister.

On the 10th of November, 1838, she awoke with a severe *head-ache*, which continued all day. In the evening at eight o'clock she *fainted*, and continued fainting every few minutes till two in the morning, at which time she passed from a fainting fit into a *delirious state*, sometimes furious and sometimes sitting up in bed and singing, but fainting again on any sudden noise being made.

Their medical attendant, Mr. Edward White, of Lamb's-conduit Street, applied leeches to her temples and a blister to the back of her neck; ordered injections, a warm foot-bath, and warm wine and water; and sent her medicine. But the delirium was unabated; and at seven in the evening, about twenty-four hours from the first fainting fit, she had a *violent convulsive fit*, becoming quite insensible, violently contorted, foaming at the mouth, &c., &c. Such a fit recurred at very short intervals, as the previous fainting fits had done; not only, however, like them till the next morning, but till the morning after. When these ceased, and when she went out of the last, she was no longer delirious, but in her natural state.

She had become very weak and reduced in appearance, but continued improving till the 14th, when in the evening she had a sort of *staring fit*, sitting up in bed *perfectly rigid*, and her hands being clenched.

On the 15th, as the fits of staring and rigidity recurred and lasted three or four hours, and there was also *wild delirium*, Dr. Spurgin was called in by Mr. White, and leeches were put upon her legs and another blister to the back of the neck, and medicines of different kinds sent.

Thus she continued, without any improvement for a week, taking an abundance of medicine, having her head shaved twice, and wetted constantly with cold lotion, and enemata

being administered. The following week she had but three convulsive fits; but, at its expiration, Nov. 28th, she was frightened by the fall of a board in the room above her, and immediately had a most violent attack of delirium, which continued without any intermission, and in the midst of it fits, sometimes of rigidity, sometimes of violent convulsions, took place, with insensibility, almost incessantly. She would also scream and howl and bark in these convulsive fits. All the medical treatment was continued; Dr. Spurgin applying blisters "all over the head," and wishing to put one "all over the stomach." But the treatment was fruitless: and so frightful was her state, that Dr. Spurgin (Jan. 6th) wrote to a medical mad-house keeper for "a trustworthy female attendant to take charge of a young lady labouring under hysterical mania." Another practitioner who was called in advised her removal to a lunatic asylum. She had taken 18 dozen draughts by the 19th of January.

She had seventy fits of one kind or another every day, and required four people to hold her and prevent her from injuring herself. In the convulsions she was sometimes so bent back that her head all but touched her heel (opisthotonos); sometimes bent to one side (pleurosthotonos): and she *never slept*.

Mr. White, greatly to the credit of his candour and integrity, now mentioned what he had seen at Mr. Salmon's, and advised the parents to try mesmerism as a last resource. When it is remembered that this was very nearly five years ago, and just after Mr. Wakley had made almost the whole profession his anti-mesmeric adherents, too much praise cannot be given to Mr. White.

As she lay in bed delirious, I mesmerised her for half an hour by downward passes before her face, with *no apparent effect*. During the process, she had some slight fits, commencing sometimes with contortions of the face, particularly of the mouth, sometimes with loud grinding of the teeth, and after a minute or two they would suddenly cease, and the whole body become stiff, the limbs extended, the arms fixed closely to the sides, the hands clenched, and the thumbs bent across the palm, the eyes wide open and fixed, the pupils, however, contracting during the whole fit, just as they sometimes will in hysteria, epilepsy, catalepsy, and even in amaurosis. After lying thus for a short time, she would rise rather suddenly into the sitting posture, though still rigid throughout, and, after sitting a little, force her head as forward as possible, and generally turning her eyes upwards towards the ceiling. She would then close her eyes and fall

back in a deep coma, her trunk and extremities all relaxed, but her jaw closed, and her lower lip drawn between her teeth. These the family called her "stiff fits." Sometimes, instead of all this, the contortions of the face or grinding of the teeth were followed by screaming, howling or barking exactly like a dog, general convulsions took place, the body bent backwards or to one side, and the mouth foamed, the face and neck swelling and growing very red, the hands and fingers working rapidly and catching at anything; and then the fit of rigidity just described came on, and on ceasing left a deep coma for two or three minutes, at the end of which she awoke with three or four deep sighs, sometimes amounting to groans, into her previous delirious condition. The Okeys always came from their artificial mesmeric coma, whether long or short, with a sigh.

Feb. 2nd. I mesmerised her half an hour, still with *no apparent effect*.

3rd. *Sleepy* towards the end of the half hour, and might have gone to sleep but for the occurrence of a fit which completely aroused her. This was the first result; but there was a second, for she was much more quiet afterwards all night.

4th. At the end of three quarters of an hour fell *asleep* for a few moments. A fit took place, from which she went into her previous delirium. At night she was still more quiet between the fits than the preceding night; so that the two results increased.

5th. The two results greatly augmented, for I mesmerised her into *a profound snoring sleep* much before half an hour had elapsed. After I had addressed her repeatedly, she answered me, but only to her Christian name; her eyes, however, remained closed and she continued snoring. I attempted to draw up her arms and head by tractive movements; but failed. But I discovered that if I said aloud they would move, they did. On being asked why she raised her arms, she replied she did not know, but could not prevent their rising, and that she heard me say they would rise up. If I desired her to raise her arms or move her head, no effect followed: but, if I said the thing would take place, it did. It was so with other voluntary actions, if they can so be termed, during the whole of her subsequent illness. There was no attempt at trick in this. She frankly allowed that she heard me say the thing would take place; and I believe she was compelled to do it: though why a command or request had no such effect is remarkable. But her's was an anomalous cerebral condition.

She was now in the mesmeric sleep-waking state, and in

it not at all delirious. But there were higher results; for she possessed an accurate foreknowledge of most events of her disease. On being asked whether she would awake from this sleep in her senses, she replied, "No," but that *she should come to her senses on the next Sunday, the 10th inst.*, and would not be delirious again for a short time, but be subject to fits a few months, and that I should cure her. She said she should now sleep for half an hour. This might have been the natural duration of her mesmeric state, or the length which her impression would have made it. But in two minutes a fit, of which she certainly had shewn no foreknowledge, occurred, which broke it up; and after this she was no longer in the sleep-waking, but delirious as before I had mesmerised her to sleep. The fit had dissipated the mesmeric state. I mesmerised her to sleep again, and could not wait to allow its natural termination, and ascertain how far she might appear to have predicted correctly, but woke her by blowing in her face. Had I known as much of mesmerism as I do at present, I should not have awakened her whenever my engagements compelled me to leave the house; because there was no attachment manifested to me her mesmeriser, and she bore my absence and the presence and contact of others with indifference. The longer she had remained asleep, the greater restoration would her system have experienced. Before waking her, I enquired what medicine she ought to have, and the reply was "*None but sleep.*" and I prevailed upon her to take a bun and a glass of wine, for she had taken scarcely any nourishment at all.

6th. Mr. Wood found her playing the piano in her usual delirious state, recognizing nobody. He placed himself behind her, and made downward passes. In ten minutes she began to yawn, and said to herself, as she played, that she felt very funny. The passes were then made before her face, and in a quarter of an hour she fell into sleepwaking, and, on being questioned, repeated the prediction that she should come to her senses on the 10th; and moreover *at midnight*. On being asked to play a tune upon the piano, she enquired where it was, not being aware of what she had done or known in her delirium. The chair which had been removed was placed opposite the instrument, and her hands were raised for her to the level of the keys; for she at first was very feeble in her sleep-waking condition. She immediately remarked, "This is not my piano." On enquiry, it appeared that during her delirium, as she seemed pleased with music, a piano had been placed in her bed-room, but, her own being too large, a smaller one had been hired. At first she could

not go through a tune correctly, and several times said she could not play; but at last she succeeded very well, and correctly played three or four tunes which she had learnt when well, snoring and her head nodding forwards and from side to side most amusingly all the time. She was awakened at the end of an hour by blowing in her face.

7th. Mesmerised to sleep, or rather sleep-waking, in twenty minutes. Fits occurred in the sleep-waking, and did not, as hitherto, dissipate the sleep-waking, and end in delirium; but the sleep-waking remained when each fit was over.

I drew up her hands and arms by tractive movements, when not only her eyes were closed, but kept firmly closed by a person's fingers, so that ordinary vision was impossible. I did not succeed for some time; and, when the effect came, it was at first slight, the hand rising a short distance only, and dropping again; precisely as happened at first with the Okeys and so many others of my patients. I then made no tractive movement, but merely said that "her right arm would go up;" and it almost immediately began to move, and ascended slowly. Whatever movement I said would occur of any part, it did occur. I asked her how all this happened; and she replied in the gentle voice which had always characterized her mesmeric sleep-waking, that "she did not know,—that she heard what was said, and that she knew her arm went up, but could not tell why,—that she did not try to lift it up,—she could not help it,—and when it was up she could not put it down again; but when I said it would go down, it did." I then said aloud that she would sit up in bed and sing a song called the Scarlet Flower, which I was told was one of her favourites when well. She at once slowly rose in bed, and began to sing, snoring and nodding, as if overpowered with sleep; sometimes so asleep that she was silent; and then reviving and resuming the song. I said she would whistle, and she forthwith attempted. I then said she would sing a song which I learnt she did not know. She took no notice, and presently fell into a very deep sleep. This sudden depth of coma, in which the patient notices nothing, I witnessed in the Okeys, and have witnessed since times innumerable when sleep-wakers were urged to do something impossible or told something disagreeable. I caused her to sing several songs; and once, when about to begin, she was prevented from singing by a fit, on coming out of which she seemed to have lost the impression made upon her before the fit by my saying she would sing, and made no further attempt. I removed her sleep-waking by blowing in her face, and she returned to her delirious state.

When the limbs were made to move by words or tractive movements, they always became rigid.

8th. Similar results to all the former were obtained. She repeated her prediction of coming to her senses on the 10th, at 12 p.m.; but added that she would continue in them two days only, would then be delirious a day, and be both delirious and in her senses two days: that the fits would be very severe on the 10th, and continue severe for a month, and then diminish gradually. When I had caused her arms to ascend, I found I could cause them to descend by darting my hands towards them, just as hundreds of persons saw was the case with the rigidly-extended limbs of Elizabeth Okey, whom, as well as mesmerism, she had never seen. Indeed she saw but a momentary experiment, till the month in which I am writing, December, 1843; and all she saw on this occasion was a person already in a quiet sleep. While I now said her arm would ascend, I begged Mr. Wood to say it would not; and it did not for a few minutes, but at length it did, though slowly, and threatening every now and then to descend,—my influence being opposed, but proving ultimately victorious. As soon as Mr. Wood said with me that it would ascend, it ascended immediately and freely. In another experiment, I said the arm would ascend, and by tractive movements endeavoured at the same time to draw it down. The arm presently began to ascend, but did not rise much for some time; and, when it was elevated, the hand and fingers turned down in the direction of my hand.

The female function took place to-day; and continued perfectly regular ever afterwards. Before the mesmerism, she had taken all sorts of medicine and used hip and steam baths in vain to excite it.

9th. She had become susceptible of influence before being actually mesmerised; just as some persons, once rendered susceptible, may have their limbs drawn and fixed in any position by the mesmeriser, when in their natural and waking state.* For, before I mesmerised her to-day, I *drew* up her arms by tractive movements *in her delirium*. She saw them rising, and could not prevent them. After they had descended, I *said* the left would rise and it did; and, when she was asked where her left arm was, she put her right hand to the left side and said, "By my side to be sure," and was greatly surprised when, being told to look, she found it in the air. She could not put it down again; but it descended by my darting my hand down towards it. I then said her right arm would go over to her left side, and at the same time endeavoured to

* See above, p. 109.

draw it by tractive passes to the right: it went over to the left. In her fits of rigidity, I could now cause her arms to move in any direction by saying that they would. Once when I had caused her arms to move, and thus rendered them rigid, and did nothing more, she, having no power over them, declared she had no arms; and such was I have no doubt her feeling. I now mesmerised her.

In her sleep-waking, she was always perfectly rational as when in health, and I ventured to-day to present her father, mother, &c., to her as she lay; and she recognized them all with perfect calmness, and for the first time since Christmas. They could scarcely believe the evidence of their senses, any more than the family of Mr. Salmon, when Master Salmon rose from his bed and walked after me. As soon as the mesmeric state was over, and she was in her delirium, she never recognized any body, but addressed all those around her by some nickname by which she distinguished each, having formed her acquaintance with them all as strangers during her delirium.

In her sleep-waking she knew nothing of the events of her delirium, only of her sleep-waking and her natural state: in her delirium she knew nothing of either of those states: and in her subsequent natural state she has never to this moment known anything of her sleep-waking or delirious state.

10th. In her sleep-waking, she said that, though the fits would be very severe to-night before the delirium ceased, their severity would be lessened if she were sent into a mesmeric sleep at half-past ten, and allowed to remain in it till her senses returned at twelve: that on their returning she should be very weak as long as she remained in her senses, and it would be better for her on this account to remain delirious. I now awakened her by blowing in her face; and asked her to eat some bread and butter.

She refused to take the bread and butter, notwithstanding all my entreaties, declaring she did not want it, till I said, "Now she will take the bread and butter out of my hand and eat it." Then, while still declaring she would not take it, and begging me not to be so tiresome, she slowly extended her hand, took the bread and butter, and at the very moment of raising it to her mouth, evidently against her will, again declaring she would not take it, and I now begging her not to eat it, but in the same breath saying, "I am sure she will," she put it into her mouth, and continued eating it in spite of herself till it was all gone.

Half-past ten, p. m. The fits had been very severe and fre-

quent since yesterday. I readily sent her into sleep-waking. She told me that when she came to her senses she should be very weak and must have some food. I enquired if she ought to have wine; and she replied, "No; it goes up to my head and increases the pain there." She also said that she should have fits for three months: very severely the first month; after which they would decline gradually.

Twelve o'clock struck, and, Mr. Symes suggesting that perhaps she ought to be awakened, I asked her the question, and she answered, "Yes." I accordingly blew in her face two or three times, and she began stretching herself as if about to awake; but an attack came on, she ground her teeth and had a fit of rigidity, then her mouth was convulsed, she next barked, and ultimately a violent convulsive fit took place, ending in coma, from which she soon awoke, but no longer delirious; for, turning her head and seeing her sister, whom she had not recognized for six weeks, always calling her "Poll Mortimer," said, "Oh, Catherine," and recognized all her family, addressing them by their own designations as they were presented to her in succession, and was perfectly in her senses. She said, "Oh, father was so angry, because they made such a noise." I learnt that when she was last in her senses in Christmas week, her father had been very angry at a board being allowed to fall down in the room above her. This noise, as I have already said, instantly had produced the delirium which had continued up to this very moment. Thus her existence between the commencement and termination of the delirium was a blank to her; and the last previous and first subsequent moments were continuous to her mind. She supposed herself in Christmas week. Being asked what she would like to drink, she said, "Wine and water,"—the very thing which in her sleep-waking she had forbidden us at present to give her. The Okeys and others would in their sleep-waking forbid what they much liked, and prescribe what was very painful or disagreeable in their waking state; and in their waking state, when possessed of only their ordinary judgment, would ask for the former, or entreat me with tears not to insist on the latter. She ate bread and butter, and I sent her into sleep-waking again, in which she said she might be allowed to continue till the afternoon, when she must be awakened, and would be then found still in her senses. I therefore left her asleep.

11th. She still continues asleep, and has had numerous and severe convulsive fits. She told me that she should have another fit in ten minutes, and should be quite cured of both fits and delirium this day twelve weeks, and be afterwards

better than ever: that next month the fits would be worse than ever, and then gradually decline in frequency, and during this month she would be in her senses at intervals only.

Exactly as the ten minutes expired, the predicted fit occurred. After it was over, and she was in her calm sleep-waking again, I enquired whether she suffered during the fits, and she stated that there was no suffering in the rigid fits, but in the screaming convulsive fits very severe pain at the back portion of the left side of her head.

I awoke her and she was in her natural state: and I then sent her to sleep again.

12th. Asleep ever since yesterday. The fits were more numerous and severe till 1 a. m.

I learnt that when a rigid fit is followed by howling before the convulsive fit begins, this is far more severe, and in addition she pants, with her tongue out, like a dog. The convulsive fits end with a little sighing and moaning, as the stiff ones end when occurring alone.

Last night, after the screaming fit, she did not immediately return to her sleep-waking, but sighed and moaned once or twice, her lips were again convulsed, her fingers continued working, and her arms extended to right angles with the body, the convulsions returned, the tongue protruded and was bitten severely, she was bent back with her head towards her heels, then bent in an arch to one side, and laughed and howled by turns in the most horrible manner.

In her sleep-waking she requested to be taken out of bed and washed in this state; and her request was complied with, of course without at all waking her.

While asleep this morning before my arrival, she said that a sister, whose birthday it was, had received a present of a religious book with a letter in it from a Mr. B., who had been there that morning, but had not brought it himself: she also said that, Mr. White had been below and had just gone out again. All this was correct; and her sisters and nurse declared that, when she told it them, they did not know it themselves, and no person but themselves had gone into the room between the arrival of the book and her telling it them. She herself also assured me of this, but could not explain how she knew the circumstances. Except the predictions regarding her own disorder, this was the only instance like clairvoyance which was noticed in her: and I only relate it as I heard it. She said she must now be awakened, and sent to sleep again at six p. m., and be awakened at twelve, when she would wake delirious, after having had fifteen fits before that hour; and must then have a sandwich and some wine and water.

On my waking her by blowing in her face, she was fully in her senses, but so weak as to be unable to raise her head from the pillow, though in her sleep-waking no such great debility existed.

This is very common, and almost incredible when witnessed for the first time by any person.

She still complained of severe pain at the back part of the left side of the head. Both arms remained rigidly extended at her sides, without the least power on her part to move them; and when forcibly raised they instantly went down again. Before waking she had directed that some gold, or "other strong metal," should be put into her hand for ten minutes, "to draw out the numbness." I placed a piece of nickel in her left hand, and presently the fingers began to move about, then she could move the hands, then the arms, and at the expiration of ten minutes she was able to raise her hands to her head. The left leg, which was also stiff, recovered by the same means. I effected the same results with the right arm and leg by means of gold. She said the nickel had felt warm.

When I had left the room, she begged that her right arm might be rubbed as it had grown stiff again. It was rubbed and gold put into it, but it recovered very slowly. When nickel was substituted, she said it felt "so warm," and almost immediately she moved the arm as freely as the left.

While in her senses and so weak, she was very desirous to be mesmerised, as otherwise, she said, she should get no sleep. She supposed this was Dec. 28th, her birth-day.

When sent to sleep she again predicted that she would have fifteen convulsive fits before midnight, at which time she must be awakened, and would wake delirious.

Twelve o'clock p.m.—Had fifteen severe fits since six o'clock. She was awakened soon after midnight, and proved delirious, very noisy and merry, as she frequently was.

13th. Still delirious; and the fits as usual. While I was mesmerising her, a convulsive fit began, but I persevered, and it went off; and she fell into sleep-waking. The fit returned, and I again mesmerised her, and, though it went through all its stages, it was *far less severe and furious than when left to itself.*

She said she must be awakened at midnight, and would be delirious, and must be left so till I sent her to sleep the next day. I represented to her that it was very inconvenient for me to go there at night, and asked if it would not do as well to leave her asleep now till I went the next day. She replied that I might wake her now and Mr. White might

send her to sleep at eight in the evening, and leave her asleep till my visit the next day. All this was done.

14th. Still asleep. Twenty convulsive fits between six and twelve p.m. yesterday. None from twelve p.m. to three a.m. Then had ten before noon. Says she shall have another at four p.m., and on being awakened will be found in her senses, and continue herself for fifteen minutes, when she will have another fit, from which she will return into her delirium. That she must be sent to sleep at eight p.m., and left so till my usual visit the next afternoon.

I now blew in her face, and, after stretching about a little, she opened her eyes, looked about in her perfect senses, and asked for her mother. In twelve and a half minutes she had another fit, from which she returned into her delirium.

She did, as usual, all things I said she would, both in her sleep-waking and her delirium, though often declaring at the very time, in the most positive manner, she "*will* not," and extremely angry at finding herself doing them.

She could always answer me whether I touched her or not. Others she sometimes heard when not touched; and sometimes not till they touched her,—whether this aroused her, or gratified a whim of not appearing to hear them unless touched, or there was an accidental coincidence of her hearing them and their at length touching her, for the brain is in these cases subject to extreme fluctuations of activity, there may be various opinions. I suppose that the second explanation was generally the truth.

She said she would have *fifteen* convulsive fits before twelve at night.

15th. Still asleep. Had *fifteen* convulsive fits before half-past eleven last night: then none till three, a. m.: from that time to seven, a. m., *ten*: from that time to half-past eleven, none: from that time to one, had *five*: from that time till my visit at four, none. She had said she should have one at four, and as the clock struck it took place.

In my Physiology, a few years ago, while asserting the power of sleep-wakers to predict changes in their own disorders, which is the only fulfilled prediction I have ever witnessed, I professed not to know whether there was an occult intuitive knowledge, or whether the fulfilment was the involuntary effect of the imagination after the preconceived idea had entered the head.* Of the power of imagination in the mesmeric state, and in similar diseased states independent of mesmerism, even medical men, I am certain, have in general no idea. I have proved its power, when, having heard from a

* p. 1163—1170.

patient a prediction of some wonderful phenomenon in the mesmeric state for a certain day, I have entreated that the time might be changed, as I could not then be present to witness it. This has been done; and the prediction been verified, the phenomenon occurring at the time requested: and yet the phenomenon has been genuine and unquestionable. You may not be able to prevail upon the patient to agree to what you wish; but, if you can, you will generally be sure of a successful issue.

We ought always to remember that, besides genuine mesmeric phenomena, much occurs in these cases, without the least deception or even exaggeration on the part of patients, entirely through an impression upon the mind. The proneness to various fancies in different mesmeric cases is great; and in the present case it was very great, and the influence of it as great.

The sleep-waking and the awakening were truly mesmeric; the phenomena were all real: but a large number of the realities which I produced in this case, were, I feel satisfied, the result of an impression only that they would occur. Thus metals had various effects, just as I led her to expect them. A glass of water would send her to sleep for hours, if she said it would, provided it was mesmerised, when I did not mesmerise it at all: and yet the sleep was, I fully satisfied myself, perfectly real.

I could almost believe that the stigmata on the hands and feet and around the heads of certain Roman Catholic sleep-waking females might not be artificial, but the result of a strong imagination in the patients that they would have these marks. See above, p. 313.

The inability of some mesmeric patients to hear no voice but that of their mesmeriser, I am satisfied is the result solely of the patient being strongly and involuntarily impelled to listen to no other person; for I have seen them just as deaf to any knocking or other such noise made by another, while they knew this to be the case, but hearing it as soon if they were deceived into a belief that it came from the mesmeriser. And yet I am convinced that they attempted no deception, and were conscious of no deception; but were acting quite involuntarily and with such rapidity that they were ignorant of the whole matter.

Mr. White could never wake this patient, though he readily sent her to sleep every night for me. Neither her sisters nor any other of the family could even send her to sleep.

We insisted that she should devise some method for Mr.

White to awaken her; but she to the last maintained that no body could ever awaken her but myself. Nor could any one else wake her from this time forward. For all this she declared that she could give no reason. A fancy might operate upon her, I feel certain, without her knowing it: just as, in natural sleep, a desire operates upon the brain, without our knowledge, to wake at an hour we fixed upon before we went to sleep, and causes us to wake at that very hour.

She predicted that the fits would continue unabated for a month from the last Monday, and that nothing would lessen them before that time. Mr. Wood said that he was sure they would not be so bad the next week, and, after considering some time, she said they would not.

I now arrived, and she told me that if I liked I might leave her asleep till to-morrow, but that, if I woke her now, she would be in her senses for ten minutes, then have a fit, and awake in her delirium; and that as soon as I woke her, she must have a slice of thin bread and butter and a little water. I blew in her face, she awoke in her senses, took the bread and butter and water, had the fit in ten minutes, and awoke from it delirious.

Feb. 16th. Continues in the delirium which came as she had predicted. Between 6 p.m. and 11½ p.m. last night had fifteen fits: from 11½ till 2 a.m., none: from 2 a.m. till 5 a.m., five fits: from 5 a.m. till 8½ a.m., none, but slept: from 8½ a.m. till 1½ p.m., had ten fits: and from 1½ p.m. till 3½ p.m., she had none, but slept. I now arrived, and sent her to sleep, during which she said she must be left asleep till this time to-morrow, and should require no food before then, when on my awaking her she would be delirious. She added, that she should have fifteen fits before midnight. She had eaten two or three sandwiches during the morning.

In her sleep-waking, she never spoke unless spoken to; and her family and attendants never spoke to her; rarely any one but myself. All experiments succeeded equally in her sleep-waking and delirium.

17th. Still asleep. Fifteen fits between 5 p.m. and midnight: none till 5 a.m.: five between 5 a.m. and 6 a.m.: none between 6 a.m. and 8 a.m.: ten between 8 a.m. and 11 a.m.: none from that time till my arrival at 4 p.m. I blew in her face and she awoke in her delirium.

She directed that she should be sent to sleep again at 8 p.m., and left till my arrival on the morrow.

Having held my gold watch for a short time in my own hand, I put it into her's without any effect. On doing the same with a half-crown, she began to grind her teeth, became

rigid, and apparently insensible, and her lips were convulsed as before a fit. I removed the silver and substituted nickel, when the convulsions instantly ceased, and after two or three sighs she was conscious again, though delirious as before. A sovereign had the same effects as the half-crown, and the nickel equally removed them. I now tried the watch again, and it acted as the sovereign had done; and so did pieces of mesmerised ivory and glass, and the nickel at once removed these effects. I left her in the delirium.

18th. Still in the sleep which Mr. White induced at 8 p.m. last evening. Between 6 p.m. and midnight, she had fifteen fits: before 3 a.m., none: before 6 a.m., five: before 8 a.m., none: before 1 p.m., ten: before 4 p.m., none. Said that when I awoke her, she would be in her senses but one minute; would speak to her father and mother, then have a fit, and then be delirious. She wished to be sent to sleep as usual at 8 p.m., and left till my visit to-morrow afternoon.

I now blew in her face; and she awoke in her senses, spoke to her father and mother, and at the end of a minute had a fit, from which she returned into the delirium.

19th. Was sent to sleep by Mr. White at 10 p.m. Between 10 and midnight had ten fits: till 4 a.m., none: before 5 a.m., five: before 7 a.m., none: before noon, ten: and none afterwards up to my arrival at 4 p.m.

This morning she got out of bed in her sleep-waking, took her hair brush from the table, sat on the floor and brushed her hair, replaced the brush and went to bed again, without uttering a word; nor was she spoken to. When in bed again, she was asked why she had got out of bed; but she denied it, and appeared to know nothing about it. She might speak the truth; and this might be a distinct cerebral state in the midst of the mesmeric sleep-waking; as common somnambulism is in ordinary sleep, and we know that it is completely forgotten. In other patients I have since witnessed a temporary fresh sleep-waking in the midst of another; which sometimes was not remembered in another state, any more than the mesmeric sleep-waking in which it occurred was remembered in another state than itself.

The fits have been less numerous and less severe. She says they will not diminish any more this week, and during it she will have twenty-five every day: but that next week they will be five less numerous, and decrease five week by week afterwards.

I put mesmerised zinc into her left hand, and mesmerised iron into her right. Both arms, particularly the right, be-

came rigid: she began to grind her teeth and appeared about to have a fit; but all these symptoms ceased on the removal of the metals. She could not tell us what metals had been used to the respective hands. An angular piece of rough mesmerised nickel acted like the other metals; but on another piece of round, smooth nickel of different shape being substituted the effects soon ceased. The first she said felt cold, the second warm and comfortable. I have no doubt that the effect of all the metals was chiefly dependent upon her imagination, as in many other cases: though I have made abundant experiments to prove the reality of their power in many instances independent of all imagination. Their effect thus stands in the same predicament as every other effect in mesmerised patients.

She says she shall be delirious when I wake her, and must be left so till my visit the next afternoon.

In her delirium she had for some time said much about an apparition which constantly haunted her, and which she called Martha Herbert: but latterly she had spoken much less of it.

Being asked if any body now could awake her, she replied, none of her family; but any medical gentleman. This was of course fun, see p. 442. Three gentlemen, of whom one was medical, tried in vain. She gave as the reason that her sleep was too deep, and advised that I should awake her. I succeeded by blowing in her face, and she awoke delirious. While asleep she had said she must have some bread and butter and a little water, and on waking be left delirious till the next day. She now refused the bread and butter which she had ordered in her sleep. But I said repeatedly, "She will eat it," and she did, till by my continuing to say so, it was all gone.

Whatever ways I drew any parts of her by tractive movements, she replied, "They will go," to our laughing at her for their following my hand.

20th. The delirium continues. From 4 p.m. yesterday till 10 p.m., no fit: from 10 p.m. to 12 p.m., ten: till 2½ a.m., none, and she continued delirious: till 6 a.m., five. She slept from 8 a.m. till 11½ a.m., awakened at intervals by the fits, but falling asleep again instantly they were over: between 8 a.m. and 1½ p.m., she had altogether ten fits, some while asleep, some while deliriously awake. By some mistake I forgot to send her to sleep at 4 p.m., and she remained delirious till evening.

21st. Sent to sleep last night at 10 p.m. Between 10½ p.m. and 12 p.m. ten fits: between 5 a.m. and 6 a.m., five fits:

between 8 a.m. and noon, ten. Before I awakened her, she said she might be awakened at 4 p.m., and sent to sleep at 10 p.m. I awoke her, and she was delirious, and ate a slice of bread and butter. *Her delirium has become much less irrational, and her health greatly improved.* She had required no pocket handkerchief during her illness, but her nose has latterly discharged freely. Her delirium was more violent yesterday afternoon than usual, no doubt from my having forgotten to send her to sleep. When I had sent her to sleep, she denied that she saw me yesterday: and this of necessity, for she was now asleep, and yesterday I saw her in her delirium only, having forgotten to send her to sleep. I awoke her in her delirium.

22nd. Sent to sleep by Mr. White at 10 p.m. last night. Between 10 p.m. and midnight, ten fits: between 5 a.m. and 6 a.m., five: and between 10 a.m. and noon, ten.

From my having mentioned the extraordinary changes of ordinary words as employed by the Okeys, she had a propensity to mispronounce in her delirium,—not in her mesmeric sleep-waking state nor in her natural state. But whereas those were involuntary, unconscious, and from a disease of the faculty of language, and consequently followed rules, and were never random during the whole of the long period that I observed them, her's being from a mere propensity, though involuntary and morbid, to do the same for notoriety, and from no disease in the faculty of language, proved an utter failure.

I awoke her by blowing in her face, but she had previously said she must be sent to sleep again at 10 p.m.

23rd. Sent to sleep as usual by Mr. W. last night. Between 10 p.m. and midnight, ten fits: between 5 a.m. and 8 a.m., five: between 8½ a.m. and noon, ten. I awoke her according to her directions; and by blowing in her face.

25th. Sent to sleep last night. Wished to be awakened and sent to sleep in the evening at 9½, before the commencement of the fits; for last night she had two fits before she was put to sleep, and they were consequently more severe. Between ten p.m. and midnight had ten fits; between 5 a.m. and 7 a.m. five; and between 9½ p.m. and noon, ten. Says she shall not wake in her senses, and that she is much better when delirious. Directed me to give her bread and butter and water, when awakened. I awoke her by blowing in her face.

26th. Sent to sleep last night as usual. Between 10 p.m. and midnight, had eight fits; between 5 a.m. and 6½ a.m., four; and between 8½ a.m. and 11 a.m., eight. Directed to be sent to sleep in the evening as usual. The fits, according

to her prediction, were thus reduced to *twenty;* but they are more severe, and the contortions of the trunk terrific.

27th. Sent to sleep at the usual time last night. Between 10 a.m. and 11½ p.m., had eight fits; between 3½ p.m. and 6 a.m., four; and between 8 a.m. and noon, eight fits. Said her head ached very badly; and its heat and the foulness of tongue and her manner left no doubt of this. Before I woke her, I enquired if she could not have one or two fits while I was there, instead of having them all near together. She replied, that, if I put some silver into her hand, she should have a fit immediately, and one in the night. This, however, was not done, as she wished to be awakened directly and have a bun and some water; but I first made her promise to have only eighteen fits instead of twenty, before my arrival the next day, so that two might occur in my presence. She desired to be sent to sleep in the evening.

28th. Sent to sleep last night, as usual, by Mr. White. Between 10 p.m. and midnight, eight fits; between 7½ a.m. and 8 a.m. eight fits; between 10 and noon, two fits; so that she had reserved two of the twenty for my presence at 4 p.m., and they then actually occurred. This was a remarkable proof of the immense power of her imagination or will over the real and involuntary occurrences of her disease.

March 1st. Between 10 p.m. and noon to-day, had her twenty fits.

2nd. Between 5 and 6 p.m. yesterday, while awake in her delirium, she suddenly heard her father call aloud to one of the children, and, fancying he was going to beat it, she screamed, exclaiming, "Oh, there's the devil;" and immediately had an unusually severe fit, followed by a rapid succession, and a stupor between them. Mr. White failed to send her to sleep, and the fits went on. He attempted in vain again at 9 p.m. and they were unabated till midnight, when they ceased for two hours, but were afterwards violent and incessant.

3rd. About 11 a.m. I was sent for, and she really appeared sinking; the pulse was rapid and scarcely perceptible; she was quite pale, and could not raise her head in the least. The fits continued, all the stages being as it were in miniature, and without noise. After I had mesmerised her a considerable time without effect, a perfect and unusually strong fit took place; and, as soon as it was over, she actually had strength to sit up in bed, and she smiled as usual, and then suddenly fell back comatose, and in a minute or two awoke in the delirium. I made passes again for a few minutes and she went to sleep. I now asked what should be done, and she desired

to be left asleep till 8 p.m.; then to be awakened, have bread and butter and two aperient pills, and be sent to sleep again. I enquired if it would not be better for me to wake her now and give her the bread and butter and pills and then send her to sleep. She assented, and it was done.

She declared that in consequence of this fright she should be delirious longer, and be altogether thrown back;—have twenty-five fits daily for a week from this day, and twenty daily another week; though they would not be so severe.

She advised a blister below her left ear, to relieve the pain.

I awoke her, gave her the food and pills and sent her to sleep again.

3rd. She had *twenty-five* fits; the first ten very severe. Said in her sleep that the blister had greatly relieved her, and she must now have one behind the other ear. Was to be awakened now and have bread and butter, and be sent to sleep in the evening. I blew in her face, and she awoke in the delirium, and ate the bread and butter.

4th. Monday. Sent to sleep last evening by Mr. White. Has had twenty-five fits. Has had severe neuralgic pains about the heart and stomach. Desires another blister to-morrow behind the right ear, as the skin will be sufficiently healed. I awoke her in delirium, and Mr. White sent her to sleep in the evening.

5th. Has had severe "spasms at the heart," and says that the twenty-five fits will not be reduced to twenty till Saturday the 9th. Has had twenty-five fits. She desired to be awakened now, sent to sleep at 9½ p.m., and awakened by me at 4 p.m. to-morrow. I told her I must call at 1 p.m. instead, and awake her. She replied that this would do, but that then she must not be awakened in the evening, but left asleep till 4 p.m. the following day, and would be the better for it; and that while asleep she would drink but not eat, and might have jelly at intervals. I tried in vain to awake her by outward passes on the eyebrows, but she instantly awoke delirious by blowing in her face.

6th. Has had twenty-five fits; a blister applied at her desire behind the left ear. I found her asleep at 1 p.m., and, instead of waking her, left her to sleep till the next day, by her own direction.

7th. 5 p.m. Has been asleep since the 5th, at 9½ p.m. Has had twenty-five fits. Says she must be awakened, and left awake till to-morrow afternoon. I blew in her face and she awoke delirious.

8th. Last night she went to sleep spontaneously a little before 10, and at 10 got out of bed, and, one of her sisters

taking her hand to prevent her going down stairs, she was excited; and still more at finding the door locked. At length she was allowed to have her own way, and she proceeded down stairs to the drawing-room floor, to look at the clock, in the dark; for she could not bear the light, and the candles had been put out. She seated herself at the piano, and seemed pleased to find her own again; played several tunes, and shut it up, and went quietly to bed, and was instantly seized with her fits, and by 4 p.m. to-day had her twenty-five.

She awoke delirious. I sent her to sleep; and she desired to be awakened at 8 p.m., have two pills, and again be sent to sleep till to-morrow afternoon. I proposed waking her and giving her the pills now, and she consented. I therefore awoke her and gave her the pills, and sent her to sleep again. She said, she slept "so much better" when I sent her to sleep than when Mr. White did. I usually sent her to sleep in a minute or two, Mr. Wood in longer time, and Mr. White in not less than half an hour.

9th. At 10 last night the somnambulism occurred exactly as the night before; followed by the fits as soon as she returned to bed. She had her twenty-five fits between 10½ p.m. yesterday and 4 p.m. to-day. At her desire I awoke her into her delirium, by blowing in her face; and Mr. White sent her to sleep in the evening.

10th. After being sent to sleep, she went, at 10 p.m., through all the acts of her somnambulism again, playing for half an hour on the piano in the dark, and had the fits as soon as she returned to bed. Has had *twenty* fits.* Desired to be awakened now, and sent to sleep in the evening.

11th. Monday. Every thing has occurred as before. She has had but twenty fits.

12th. Has had twenty fits after being sent to sleep last night; the somnambulism again took place. I awoke her by blowing; and, as Mr. White could not attend in the evening, I resolved to visit her myself, send her to sleep, and watch the occurrence of her spontaneous somnambulism. Accordingly at 9½ p.m., I sent her to sleep, and, having left the room that they might put some clothes on her, I returned. When the clock struck 10, she left her bed, put on her shoes, went to a closet in the next room and put on a flannel gown, proceeded to the drawing room, went to the clock, took music off the table, opened the piano, and sat down and played. The room was now perfectly dark, so that we could not see one another. She appeared to play from music, but knew it by heart. If I held my hands between the music and her

* My visits were usually between 4 and 5 p.m.

eyes, or turned the music upside down, or substituted other music, she played just as well; so that, though perhaps in true somnambulism, she was evidently pretending to possess the power of seeing in the dark; and this, I doubt not, through a morbid ungovernable propensity, of which she knew nothing when in her natural state. I have seen in other patients genuine somnambulism, in which very great deception was attempted, through diseased and ungovernable propensities. As soon as the clock struck 10½, she left off, put the music away, muttered some thing in displeasure about confusion, for she might have heard us derange her music, knocked against every thing in her way, and as soon as she reached the stairs darted up them rapidly, took off and locked up her dressing gown, knelt and said her prayers at the bed-side, got into bed, covered her head with the clothes, and after fetching some deep sighs was able to answer questions, as when in the mesmeric sleep. In a few minutes the fits began, and were longer and more terrific than I had ever seen them, and several additional actions took place between the convulsive fits, at the end of the fits of rigidity, after she had sat up and pushed her head forwards. One of the new actions consisted in looking upwards with heavenly smiles, and clasping her hands together, as if praying; another was crossing her hands upon her bosom, and looking upwards as if in holy hope and submission; another was the expression of attentive and delighted listening.

From that time forward, this addition to the fits of rigidity took place thirty or forty times a day; for the fits of rigidity were constantly occurring, and thought nothing of, on account of the horrible nature of the convulsive fits. These beautiful ecstatic fits began with her arms suddenly extending and her hands becoming closed: then she rose into a sitting position in her bed; then pushed her head forward, stared, and protruded her lips; and, as soon as this, the "stiff fit" had gone so far, instead of its terminating as usual, she assumed all the attitudes of holy rapture: her hands clasped, or on her bosom, or pointing to the skies; her head and shoulders inclined first in this direction, then in that; and her eyes looking upwards in the successive directions with a beauty of expression unsurpassed by the paintings of Raphael and all other Italian masters. Her countenance became exquisitely beautiful on these occasions. After going through a series of those attitudes and expressions in silence, for two or three minutes, she always sunk back senseless, and then went into her sleep-waking or delirium, whichever was present when the fit began.

These fits of ecstasy were so beautiful, that I took hundreds of persons to witness them, through the kind permission of the parents. The Duke of Marlborough requested me to allow him to take Mr. Shiel, who could not comprehend the phenomena of the Okeys, never having seen anything of the kind before: but he allowed that the state was real, and assured me that "not an iota of scepticism now remained in his mind." No one will ever forget her appearance.

Instead of copying my daily report, I will now summarily state that everything continued in this way. I awoke her daily into delirium in the afternoon, and Mr. White sent her to sleep-waking in the evening. The terrific convulsive fits and their howlings *declined in the exact manner she had predicted.* She walked in her sleep for half an hour every night; and, besides playing the piano, &c., would go all over the house rapidly, from the garrets to the cellars. We repeated the experiment of changing the music while she was playing, and proved again that she only appeared to play from the book: and, on talking to her about it in the mesmeric sleep-waking, she said that she had found the music all out of place, that Mr. Symes had done it (which was very true), that part of one song was put within another, and that, when I held my hand before her eyes, she was playing from memory.

We once altered the striking clock, and she rose from her bed and returned according to it, and not to the real time. However, the clocks were ever after prevented from striking, and yet she always rose exactly at ten.

On the 18th, I was sent for, at 11 a.m., as she appeared dying. Her pulse could scarcely be felt, and she was senseless, pale, and cold. I really feared she was dying. Her mouth was open, the jaw rigid, her tongue doubled upon itself. I placed a finger on each side of the jaw and each side of the tongue, and restored them: she fetched a few sighs, her head fell still more to one side, and she appeared now in her usual mesmeric sleep, and answered me. She said that she had come to her senses spontaneously about midnight while asleep, and from that time had felt exhausted. Besides this, the two fits which usually occur between 3 and 4 a.m., took place before midnight, so that she had no time to recover from one before the other seized her. She wished me to make her delirious, by putting silver and quicksilver in her hands; and I did. She at once began to feel stronger.

She fell into the same exhaustion early in the morning of March 22nd.

On the 19th, she wished me to bring her to her senses by

putting iron and nickel into her hands, and then blowing in her face. This succeeded,—of course from fancy; and she recognized all her family, but felt exhausted. We noticed about March 24th that the convulsive fits changed, so that she howled, barked and laughed in the same fit; whereas previously she never laughed in the fits in which she made those noises.

The exquisitely beautiful expressions of holy rapture after the stiff fits became less earnest and vivid: and this kind of fit was now evidently fading away more and more. The convulsive fits were less severe, and the delirium less incoherent; and in it she began to recognize her family for a few moments at a time, and ceased to talk of the apparition, and denied having ever seen or spoken of such a thing; and in her delirium would go down to tea with her mother, whom, however, except for a few moments together, she still did not recognize, but called Mrs. Smith.

On April the 1st, she was frightened again, and predicted that the diminution of the fits would be thrown back a week, and their cessation retarded a week; and this proved true.

At one time, her left arm and hand continued twitching for a week or two: at another, the barking and laughing ceased, again to occur together, and took place always alternately.

On the 9th of April, on account of great uneasiness of her left half, from the shoulder to the foot, she directed me to send her to sleep, and leave her asleep, undisturbed, for a *whole week*, half a tea-spoonful of jelly being given her every half-hour; and this was done. *No* call of nature disturbed her for the first five days,—not till the sixth; when she seemed in pain, but could not be awakened, and nature relieved her in her comatose state. The uneasiness for which I sent her to sleep had entirely ceased.

When the fits were reduced to five, they continued to come in this number daily.

She had no fits of any kind after May the 17th. Her recovery on the 18th was amazing. *She had predicted that her last fit would occur at midnight on the 17th*, and she should then come to her senses in an hour or two.

The family were all up and prepared: but, as she went into a quiet sleep after the midnight fit, her parents went to bed; two of her sisters and her two nurses sat up, but, being very tired, they all went to sleep. About 4 a.m. one of them awoke and saw her standing in the room, looking at them all in surprise and laughing to see them asleep. She had put

on some of the clothes of one of her sisters in mistake that lay on a chair. She ate the breakfast prepared for her, having walked down stairs alone; though the day before when in her senses she was too weak to feed herself; played the piano half an hour, and slept from 1 p.m. to 2 p.m..

She walked every night at midnight exactly for an hour, talking to her sister, playing the piano, and singing if her sister wished it, during a twelvemonth,—till the following 18th of May, 1839. Then irregularly, two or three times a week, but at the same hour and for an hour, and was violent if resisted, and sometimes if not resisted. She sang four songs only in her somnambulism after the fits had ceased; and never has been able to remember them in her natural state, though repeatedly requested by a sister to whom she is greatly attached: and where she learnt them nobody can imagine, or where they are to be found. She was taken to reside at a short distance from town in May, 1841, and then always walked out into the garden with nothing but her bed-clothes—not even slippers, and never caught cold. At length she walked in her sleep on Saturdays only. In order to arrest this, I went to see her, sent her to sleep, and enquired how I could cure her somnambulism. She instructed me to send her to sleep for five minutes in the afternoon for three Saturdays, and declared she should then walk no more. I did so, and on the third Saturday night she did not rise till five minutes before two, walked but twice across the room, returned to bed, became senseless for a short time, as was invariably the case in all her sleep-wakings, and, on recovering from fainting, was asleep, and *has never walked in her sleep since.*

She has had no return of her complaint, but has sometimes had a pain of the left side of the head, requiring blisters behind the ears, and ending with a violent fit of sneezing and a sudden profuse discharge from the left nostril for half an hour, generally amounting to half a pint, and once last summer to a pint, with a discharge for the same time from the left ear.

She is as susceptible as ever; and, if she is poorly at any time, I mesmerise her and allow her to sleep a longer or shorter time with the best effect.

This case, though so remarkable, was calculated to lead an inexperienced mesmerist into great error. After a short time it puzzled me completely. I saw certain mesmeric phenomena, such as I had witnessed in others, truly genuine: I saw that the terrific fits, the beautiful ecstatic expression of holy rapture, the delirium, the foul and swollen tongue, the rapid pulse and hot head, and the distinct states of sleep-waking,

delirium, and natural condition, were real. But I saw a strong propensity to excite wonder and admiration, and an astonishing influence from fancy which might perhaps explain all her predictions, with clear attempts at deception,—all no doubt the result of disease, sometimes perhaps operating almost without her knowledge, at any rate irresistible and insane phenomena, of which in her natural state she has been up to this moment perfectly ignorant. But still they took place, and confounded the case, and were likely to lead into great error the convinced mesmerist on the one hand and the sceptic on the other. The former might fancy mesmerism and truth where there were none, and the latter reject both altogether. The influence of mesmerism in procuring repose and thus controlling the disease, and the power which it gave me over her imagination, were an incalculable advantage, and led to a speedy termination what might have continued in some degree for years.

IV. *Extraordinary Fits of Jumping and Clapping of Hands, for several weeks, every spring and autumn.*

In March, 1839, while visiting the patient whose case I have just described, I one day met a lady, who informed me that a poor woman in the neighbourhood had been severely afflicted with very strange fits for many years, and I offered to go and see her.

On going to No. 3, Swinton-street, Gray's-inn-road, I found a truly respectable family named Grimes, who had formerly lived at Yeovil, in Somersetshire. The daughter, Mary, was a plain old-fashioned person, unmarried, and thirty years old.

When she was 19, her father, a quiet inoffensive man, was cheated by his partner, and ruined. This daughter, the eldest of eight children, took it so to heart, that, for five months, she could hardly sleep, but used to get out of bed and go to the window and say, "There goes the rogue that took a false oath against father;" and could not bear to be left alone. She then grew very languid, indisposed to move, and sighed greatly for a week; next began to feel every evening a pressure in the throat; then came also an inability to speak,—"a spasm of the tongue;" and she began to move her arms up and down, and breathed fast, and her jaw chattered. She always went to the window at the time, possibly from the idea of the man out of doors haunting her. In a few minutes she would be calm, and be able to speak, and the spasms gradually declined in the manner they had gradually come on: and

then they would begin again, and so on for a considerable time.

This was in January, 1828; and the attacks lasted six hours every night for 10 days.

In October they returned with increased violence, and again in March; and had returned at those two seasons ever since, beginning earlier and earlier and ending later and later, taking place with increasing violence, and lasting at length about six weeks. But they continued last autumn later than ever before, and have now been on her four weeks, and are in full violence and length.

Their long-established course was this. She began to gape and yawn about three or four o'clock, and turn her head and body about, and sigh, and feel very languid, cross, and miserable, unwilling to talk and be with others. As the evening proceeded, she began to writhe more and breathe more quickly, and become silent, and throw her arms not only up and down as at first, but all round herself, and throw her legs about. She was worse at six, and about nine the symptoms became intense. She would begin to pant violently, throw her arms from side to side and up and down violently, jump violently, stamp violently, clap her hands violently, swaying her body from side to side, and turning round to one side and the other, and making a sort of loud, hoarse, grunting, hollow expirations, reminding me of the noise made by paviors in dropping their wooden rammer on a stone. She drew her breath through her teeth and grinned, She always involuntarily made towards a chair, and, if she could not, would fall on the ground; and she regularly came upon the chair as she descended from her jumping, and the bumping caused her to be very black and blue, swollen and tender, before the season of her attack was over. The violence was such that, though the wooden chair placed for her was boarded below in all ways to strengthen it, she in time had broken four to pieces; and broke the floor of the room into the rafters in two different houses, and one day, being suddenly seized in an upper room, the ceiling of the room below was shaken down. Therefore in the afternoon she always went into the ground-floor to have the fit.

The clapping of the hands was such, that they bled, and she was obliged to put on two pairs of thick gloves, when the violence was beginning. If the ceiling was low, she would strike it with her hands, as she threw them up as well as about. An attempt to hold her made her worse, and sent the blood to the head and caused great suffering; "the more vent, the better she felt." This may suggest the propriety of

not restraining people in convulsions, but allowing the nervous excitement to expend itself without aggravation, and only taking care that they do not hurt themselves. If she lay down, a sense of choking compelled her to rise. Sometimes she struck the floor with her hands; and she would turn about, and quite round and back again. They always placed a thick well-wadded piece of carpet before the chair for her to jump upon. In order to keep her at such a distance from the wall that she could not hurt herself, they always put something around her waist, with a long loop, by which they could hold, and some of the family, in the violent stage of the paroxysm, stood near her thus to steady her; and she felt this "a great help."

The violence continued till 11 p.m., and then the attack gradually declined, and she at length gaped and sighed, and was able to go to bed at half-past twelve.

I went in the evening to witness the attack, and its strangeness and violence surpassed all my expectations. She seemed to suffer greatly before it was at all violent; but, at the height, the sight was awful.

She jumped forty or fifty times, clapping, twisting, stamping, &c., and panting; and looking wild and agonized: then she was quiet for a few minutes, not however speaking, and began again. Two years ago, she jumped but three times in each division of the fit; then nine; then twenty-four; and at last, this season, fifty times. Originally, too, before the fit began, she was delirious, and ran about the house for a short time.

She was always conscious of everything. She could not bear the weight of a bonnet on her head at any time.

The parents had been at a very great expense. She was at first attended in vain by Mr. Timpkins, and afterwards also by Dr. Pinkfield of Yeovil. They then came to London, and she was under Dr. Watson in the Middlesex Hospital, and discharged incurable; under Dr. Stroud at the North London Dispensary for three or four years; and under others, who all pronounced her incurable. She was seen by upwards of forty different practitioners.

Dr. Watson *shaved her head* and *electrified* her. Under the others she was *bled in the arm* TWENTY-FIVE *times; cupped* SEVENTEEN *times*, had TWO *setons*, THREE *issues*, *leeches* and *blisters* WITHOUT NUMBER, and physic WITHOUT END. She was in bed for SEVENTEEN days in a state of *salivation*. One practitioner attended her for a year and gave her carbonate of iron largely, and made her wear bags of steel filings on her back and feet, and silk stockings and gloves: but the filings increased her sufferings when she jumped.

The female function once ceased for six years, while she was bled and cupped: but its return did her no good.

All attempts at remedy had been given up. I told them that I could not say whether mesmerism would cure her; but I should be happy to try.

I requested Mr. Wood to mesmerise her: but the period for the fits to decline was now arriving, and great evidence of benefit could hardly be expected. However, if she was mesmerised in an attack, it presently became less violent. Eliz. Okey, who was a small feeble girl, mesmerised her once in the attack, and the mitigation was very great during the process. Mr. Wood and myself mesmerised her on April 11th, in the evening, in the violence of the attack; and she suffered less in it, and it lasted two hours less than usual, so that she was able to go to bed at eleven, and she slept better in the night. She was mesmerised for half an hour daily, early in the afternoon, for three weeks, when the fits as usual ceased in April.

In October, 1839, as soon as the attacks began, mesmerism was practised for half an hour daily, early in the afternoon.

Instead of increasing, as they had done up to the first day of mesmerisation, *the fits went off in a fortnight*, and she was mesmerised for a month longer. She never once jumped in the fits after the mesmerism was begun for the season.

In March, 1840, when the warnings of the attack began, she was mesmerised daily for half an hour. *The fits, instead of increasing, went off.* She was mesmerised daily for fourteen days, with one exception, feeling the worse for that omission; and then every other day for a month, and was so much better that she did not miss the mesmerism on the blank days.

October 1840. The fits hardly came on. She was mesmerised seven times during a month.

She has to this hour (Dec. 28, 1843), *never had the least return.* Not a particle of medicine was given.

The only sensible effects were great sleepiness, and an inability or strong disinclination to move or speak, although she was conscious of every thing. She was sleepy two hours afterwards also; and then felt perfectly well. Indeed, mesmerism always "strengthened and composed" her, even after all signs of the attacks had ceased,—it made her "so easy and comfortable." Formerly she was so nervous that she was confined at home most days in the winter; but now goes out fearlessly in all weathers; and I saw her to-day in perfect health.

This case bears a relation to what has been called the leaping ague; and solitary instances of a similar kind may

be found in the 5th and 7th volumes of the Transactions of the Royal Medical and Chirurgical Society of London. The disease is no doubt an inordinate and irresistible spontaneous excitement of the portions of the nervous system that produce the respective kinds of movement witnessed: just as murderous or thievish monomania is an inordinate and irresistible spontaneous excitement of the cerebral organs of the disposition to violence and of the love of property.

V. *Hysterical Epilepsy.*

In December, 1839, I was requested by Mr. Hallion, of Warren Street, to see a young lady, named Spong, residing at 31, High-street, Camden Town.

She was sixteen years old, and lying on her back upon a machine, on account of a curvature of her spine, and had severe epileptic fits, with some symptoms of Hysteria.

She had enjoyed good health till her thirteenth year, when, in the spring of 1836, she frequently fainted, and had a pain in the left side, and her spine became curved. In November of the same year, the faintings changed to epileptic fits. She was placed upon her back on an apparatus, under the care of Mr. Thornber. But the epileptic fits were so violent that the cure was prevented, and Mr. Thornber wished to give up the case. She required five people to hold her, and in spite of them all would turn round on her face. Mr. Carter, now of Reading, and then Mr. Hallion, mesmerised her twice a week for six months.

Her fits continued as frequent as before, but were less violent, so that she did not require holding, and was not exhausted, as previously, on coming out of them. She fell asleep when mesmerised for a quarter of an hour.

I mesmerised her in December, 1839, and she went to sleep the first time. I spoke to her and she answered me, and proved to be in the deeper sleep-waking, for she knew me and knew she was asleep.

I asked whether I should be able to cure her.

"Yes."

I enquired when.

"In four months."

Her attacks were numerous and in rapid succession when they came upon her. Originally they came every other day for six months; then once a week, and for six months on a Tuesday, at the same hour; then once a fortnight for the last two years. She had taken medicine all along, but in vain. Her face was always so swollen and red the next day that she could not be seen.

She predicted to me not only the period of their cessation, but the day and *hour* of each attack. She said the next would be on the Thursday, and the mother could scarcely believe her senses when she saw them come on that day. They returned about once a fortnight, on no regular day or hour; but *always as she foretold* to me in the mesmeric sleep-waking.

She opened her eyes at my bidding; but no attempt at tractive or other experiments succeeded; and no other powers were developed.

I mesmerised her twice a week for a month; and then only once a fortnight,—when the attack was expected, during the attack, and after it was over. Mr. Hallion also, however, mesmerised her always twice a week.

She had nine fits every attack, except the last, and then she had only one, exactly as she had predicted.

Trusting to her prediction, I discontinued the mesmerism when the four months were expired, and *the disease has never returned.*

I received the following note from Mr. Hallion at the beginning of this year:—

"My dear Sir,—

"I feel confident you will derive great pleasure in seeing an old patient of our's from Camden Town, Miss Spong, who you may recollect was perfectly cured of epilepsy by mesmerism. Her spinal complaint is now perfectly well also. I send her to you *merely* to shew herself, as another proof of the efficacy of an agent which has been so much calumniated.

"I hope you are quite well; and remain ever,

"My dear Sir,

"Yours faithfully,

64, Warren St., Fitzroy Sq., Feb. 14th, 1843. "JOHN H. HALLION."

I saw her to day (Dec. 23) in perfect health.

I must bestow the same praise upon Mr. Hallion and Mr. Carter that I did upon Mr. White.

She was always much stronger after mesmerisation: and, when I did it, she went to sleep sooner, and was quiet in the fits, the convulsions working only and not moving any part of her from its situation.

She lay on her back for the spinal complaint no longer than the following September.

Her gratitude, like that of nearly all the patients who have been cured, knows no bounds.

VI. *Epilepsy.*

A friend in Upper Harley Street requested me to see the nephew of her housekeeper, as he was troubled with fits;

and the youth, William Hodges, aged 19, a tailor, of 10 South Molton-street, came to me May 19th, 1841.

Three months previously he fell upon his left side on the ice, and, though his head was not struck, it was so shaken that he does not know how he got home, remembering nothing between the fall and his finding himself at home. As soon as he found himself at home, he had repeated fits, decidedly epileptic, so that many men could scarcely restrain him; and in four hours he was bled, and had no more fits for a day or two. But afterwards the least noise startled him, and caused a fit, even the sudden cough of a child. They were very frequent, and each left him weak for an hour.

That I might judge of their present frequency, I enquired how many had occurred this month, and found that there had been one on the 2nd, the 8th, the 14th, and two on the 15th.

I requested Mr. Wood to mesmerise him for me, and he was mesmerised for half an hour daily, *except on Sundays.*

He had no fit for a fortnight after the mesmerism was begun. He then was frightened by a person behind him saying he would be run over, felt ill,—"felt the fits in him," but had no fit till evening, when, going up stairs in the dark, a cat jumped out and he was instantly seized with a paroxysm. It was very severe—stronger and longer than usual, and he tried to bite in it; and felt ill and stupid all night, and did not sleep.

He had no fit again till the *second Sunday* after this; and had another on the *following Sunday.* As they probably occurred from the omission of the mesmerism on Sundays, he was afterwards mesmerised every day till the middle of August, and *he has never had a return to this hour, though very often frightened enough to occasion them had any predisposition been left.* He got married in August, 1842, and I saw him in good health to-day (December 24th).

The only sensible effect was an occasional drowsiness during the process, and invariably after it. Mr. Symes mesmerised him for Mr. Wood during a fortnight in the middle of the time, and he felt always very much more drowsy when Mr. Symes mesmerised him.

I prefixed to this article an 'elegant extract' from Dr. James Johnson. I close it with the following letter.

"S——. S——. Dec. 15th, 1843.

"Sir,—

"Will you excuse the liberty I take as a stranger in thus trespassing on your time.

"I have resided in this town as a general practitioner for the last three and twenty years, and have been a doubter as to the truth of phrenology

and totally incredulous as to mesmerism; entertaining such opinions, I have considered it waste of time to devote any of that (to me) precious article, in gaining information which I ought to have obtained before I came to such a conclusion, which I now much regret; but which is not to be wondered at when I say that I have read Dr. Johnson's Review for many years, in which the subject is not only treated with ridicule but denounced as unworthy the notice of a cultivated mind. The last week has made a strange revolution in my feelings, having witnessed some most extraordinary phenomena elicited on persons by a Mr. Brown, (of whom I know nothing,) in which he appears to excite the phrenological organs into action after having placed the person into apparently an unconscious state. But as this is done on a young woman who travels with him, it is liable to the greatest suspicion, and many persons openly state it to be an imposture. But having seen some very *wonderful* cases in my *own* house and on my *own* servants, where there could not possibly be any collusion, and having produced similar results by my own influence, I am anxious to understand the matter better, but feel myself like a ship at sea without a rudder. May I then beg the favour (and to apologize for the liberty I take) to request an answer to this communication, giving me *your advice* as to the best means of acquiring information on the subject, both as to the phrenology and mesmerism, either in your works or those of any other author. And I am particularly anxious to know your opinion as to mesmerism as a curative means, and also on phreno-mesmerism.

"Your answer (at your perfect convenience)
"Will confer a great favour on, Sir,
"Your very obedient servant,
"W—. B—. S—.

"To Dr. Elliotson."

I every week receive similar letters from all parts of the united kingdom. But I trust the journalists will stand out a little longer for our amusement.

JOHN ELLIOTSON.

37, Conduit Street, Hanover Square,
December 26th, 1843.

VIII. *Mr. Tubbs's Cases of Cures of various Diseases by Mesmerism.*

TO THE EDITOR OF THE ZOIST.

Sir,—Being in London a short time since with a young gentleman to consult Dr. Elliotson respecting the mesmeric treatment of Epileptic fits, which he had been subject to for five years, I mentioned a few cases which had come under my observation, proving the reality and efficacy of mesmerism in the treatment of many diseases. The Doctor thinking them worthy of insertion in some mesmeric publication, I beg to forward the enclosed notes of the cases for an early insertion in *The Zoist*, and shall be happy to furnish any other interesting ones that I may meet with during my practice.

I remain, yours respectfully,

W. J. TUBBS.

Upwell Isle, Cambridgshire,
September 12th, 1843.

I. *Delirium from grief cured in a few hours by Mesmerism.* Abraham Pearson, a shoemaker, aged 47, residing in the parish of Outwell, left his home at 5 o'clock a.m. on the 20th of June, 1843, to go for his daughter, a distance of eight miles, to assist her mother in making mourning, having just lost two children with scarlet fever. The poor man, who was doatingly fond of his children, had not slept during the previous night, and his grief prevented him from taking breakfast. On his return with his daughter, the day being exceedingly warm, he felt exhausted and stopped at a public house, at Lod Bridge, drank off a pint of beer, and immediately proceeded on his journey. When within three or four miles of his home, he suddenly fell down complaining of violent pain in his back. A cart was procured and two men had the greatest difficulty to keep him quiet. He was brought to my surgery at about 5 o'clock p.m. in a state of delirium. His pulse was full and rapid, his breathing hurried, and he was unable to articulate or swallow. Considering this a good case for mesmerism, I requested that he might be taken home, and promised to attend upon him as soon as I could leave the patients then waiting to consult me. At 8 o'clock I accordingly visited Pearson at his own house. On my entering his chamber, there were three men holding him in bed. His countenance was flushed; there was a general tremor of the body, a fixed eye, and still a bounding pulse. I requested that only one person (his son) might be present; took my place on the side of the bed, and commenced mesmerising him by the thumbs, and afterwards making passes from the vertex downwards. I had made but very few passes, when the patient suddenly fell backwards with his eyelids closed. I remained magnetizing him for a few minutes, and then left him, requesting the son to bring me intelligence of his father at 10 o'clock.

At 10 o'clock the son came, and stated that his father had not moved since I left him, and was still asleep. At 12 o'clock I went down and found him asleep, and he remained so until 9 o'clock the following morning, when he was awakened by some one entering his bed-room. I called at about 11 o'clock a.m.: found him rational, and as cheerful as one could expect under the circumstances: the only uncomfortable feeling remaining was a stiffness in his neck and limbs, which I soon removed by transverse passes and blowing on the parts.

II. *Muscular pain removed in a few minutes by Mesmerism.* Widow Sharp, aged 56, a shopkeeper at Outwell, went

to the river for a pail of water on the 20th of July, 1843, and on raising the pail sprained her back. She complained of much pain down the left leg in the evening, and the following day was unable to leave her bed.

July 23rd. Pain much the same; managed to sit up, but was unable to walk without excruciating pain in the loins and leg, and great numbness was felt in those parts.

When I called, the patient was in the recumbent posture, and had not been able to make her bed for three days. My patient was perfectly ignorant of mesmerism. Standing behind her, I commenced operating by making passes down the spine; when she instantly called out, "Oh! what are you doing?" I then made passes down the leg, when she said the pain was then in the leg. Transverse passes were now made, and she said *all pain was gone.* She instantly got up, walked to the door, and a few hours after called upon several neighbours who had visited her in the morning. She is quite well, and has never felt any pain since.

III. *Chronic Rheumatism cured in three hours by Mesmerism.*

George Fisher, about 35 years of age, labourer, living in a small alley, in Outwell, had been the subject of rheumatism for the last seven weeks, from entering a newly-built cottage. He applied to me on the 3rd of August, 1843, to be mesmerised. When he called, three gentlemen were taking their wine with me. I was leaving the room for the purpose of operating, when my friends urged me to allow the man to be mesmerised in their presence. The poor man soon made his appearance in the dining-room, moving slowly, bearing on two crutches, and his countenance manifesting much pain.

I had never mesmerised him before, but immediately commenced in the presence of my friends, one of whom was a surgeon, and all three sceptics, by applying the ends of my thumbs to those of the patient, and looking steadily in his eyes. It was twenty minutes before he fell into the mesmeric state. I attracted his legs some distance from the ground, then by pointing to the pit of the stomach attracted him from his chair, and he followed me round the room.

I next tried to excite the phrenological organs. The first I touched was Combativeness; when he sprung from his chair and commenced fighting. I asked him what he was thinking about? (remember, I suggested nothing). He replied, "He deserves it, and I would give him it." Tune and Language being excited, he sang. Wit, Imitation, and Self-esteem were all elicited in the most satisfactory manner possible.

While I was shewing the attractive power, I stepped backwards, and made a few darting movements towards my patient, and threw him backwards into one of the gentlemen's arms, and then again attracted him. I also stiffened the arms and legs at the wish of any present, and by blowing on the rigid limb instantly restored it to its natural state. My friends now being perfectly convinced of the reality of mesmerism, resumed their seats, while I allowed my patient to remain in the unconscious state.

At the expiration of two hours, I demesmerised him. He got up, rubbed his eyes, and walked up and down the room without assistance. On the gentlemen present conversing with him, he was ignorant of what had passed. All that he remembered was, that he came into the room with crutches, and that now he could walk without them. He left one crutch in my surgery, and the other he whirled in his hand in triumph on his way home. He has remained perfectly well ever since.

I have tried to operate on him three times since, but have failed to produce any mesmeric effects. Mr. H. Brooks being in the neighbourhood lecturing, he tried, but could not affect him.

For the accuracy of the above statement, I beg you to refer to the three gentlemen who were present at this interesting case:—Mr. JOHN PECK, Farmer; Mr. DANFORD, Surgeon; both of Pason Drove, near Wisbech: and Mr. STANTON, Grove Academy, Wisbech, St. Mary's, Tolomon's Drove.

We have been favoured with some other interesting cases treated by Mr. Tubbs, which want of space will prevent us from inserting at length.

In one young woman he states that he established community of taste and feeling, &c., during the mesmeric sleep-waking.

In a case of paralysis of the nerves of sensation and of motion in a man about *seven feet* high and weighing about 17½ *stone*, he succeeded in restoring *sensation* in the legs by means of mesmerism, after cupping, moxas, blisters, strychnine, &c. &c., had failed; but he had not yet succeeded in restoring *motion*.

A boy, W. Strickell, aged 8 years, of Outwell, Norfolk, was seized, on the 8th of November, with head-ache, fever, &c., from getting his feet wet. On the 17th of November he was attacked with total loss of power and sensation, accompanied by coldness of the lower extremities, and contrac-

tion of the ham-strings. "He is like a babe," said his mother, "the use of his legs is quite gone." After being mesmerised for forty minutes he could walk, though with a tottering motion. The following day he was operated upon for half an hour; and on the day after refused to be mesmerised again, as he was *quite well*. He has never had any relapse.

Mr. T. says, "I have at this time two cases of wry-neck; one of which is gradually getting well after seven weeks mesmeric treatment. In the other case I have not yet done any good. I cured one case in two sittings; the rigid sterno-cleido-mastoid muscle becoming so relaxed during the mesmeric sleep, that I could bring the head down to the opposite shoulder: and it remained permanently cured after the second operation. . . . . I beg to add, that I have had *most unequivocal evidence* of the truth of the phrenological organs being acted upon; particulars of which I will give you at some future time.."

The following extract is taken from a Stamford paper:—

"At the request of many families resident at Wisbech, St. Mary's, and the neighbourhood, a lecture was delivered here on Thursday evening, the 10th inst., on Mesmerism and Phreno-Magnetism, by W. T. Tubbs, Esq., Surgeon, of Upwell. The proofs submitted were satisfactory and conclusive. The lecturer succeeded with two subjects in acting upon the organs without contact, and readily brought to an unconscious state several individuals present who were anxious to test the operator's powers. Repeated rounds of applause were elicited from a respectable and crowded audience; and the most sceptical were compelled to admit the important claims of a science which quackery and prejudice have too often succeeded in rendering ridiculous.—*(A new correspondent.)*"

IX. *Mr. Brindley's Cures of various Diseases and Case of apparent Clairvoyance.*

TO THE EDITOR OF THE ZOIST.

Stourbridge, Nov. 11th, 1843.

Sir,—Having been led to believe by Dr. Elliotson and Mr. Townshend that the following cases, attested as they are by respectable parties, will be acceptable to you, I have great

pleasure in sending them to you for insertion in *The Zoist*, if you deem them worthy a place in its valuable pages.

I have the honour to be, Sir,
Your very obedient servant,
T. B. Brindley.

I. *Cure of Affection of the Heart of seven years standing.*

Henrietta Price, Windmill Street, Stourbridge, aged 22, has suffered from affection of the heart for seven years. She has been under the medical treatment of one or other of the following gentlemen during that period, none of whom could effect her cure:—Dr. Badley, Dudley; Dr. Blackinstone, Birmingham; Dr. Horton, Bromsgrove; Dr. Baker, Birmingham; Dr. Dudley, and most of the medical gentlemen of Stourbridge. At length by the kindness of James Foster, Esq., of Stourton Castle, she was admitted into the Birmingham Hospital, where she remained *eleven weeks*, at the expiration of which period she was pronounced *incurable*. She left the hospital, and for two years has been unable to work, and had remained up to the 8th of September, 1843, in the same afflicted condition. Her disease was pronounced to be an enlargement of the heart. On the day before mentioned, I visited her for the first time. I found her suffering intense pain, and could discern through her dress the violent palpitations of her heart. On placing my hand to her left side, I discovered a large swelling, which I imagine was occasioned by the great pain she suffered. I was informed by the girl's mother, that if she walked but a very little distance, the palpitations became so violent that she was ready to fall to the earth with exhaustion. Some one always accompanied her up stairs for the same reason. The girl being quite anxious to see what mesmerism would do for her, I magnetized her on my first visit, viz., the 8th of September. She was sent into the coma in three minutes. While in this state —after demagnetizing Hearing and exciting Language—I said to her, "Henrietta, how do you feel?" To which she replied, "Very bad." "Where are you bad?" "My heart, Sir." "Indeed, I'm very sorry for that." "Are you?" "Yes, indeed I am." "You are very kind." "What do you think I had better do at your heart?" "Please to pass your hand over it." This was exactly what I had intended to do, it being recommended by Teste and others. Judge my surprise therefore to hear this method recommended, when I had said nothing to her beforehand about the matter. I passed my hand over her side and manipulated upon it for

about five minutes, when the palpitations subsided, and her heart beat calmly. I then placed my hand to her side, and the pain passed away. When I restored her she was quite free from pain and palpitation. I continued to mesmerise her nearly every day till the 17th of September, when the swelling was quite gone and has not since returned. On that day she walked to Bellbroughton and back, a distance of ten miles, without feeling any ill effects from the journey. I have mesmerised her every day since, till the middle of October, and she is now free from pain, palpitation, and swelling at her side, and is quite well in every respect. This case has excited great interest about mesmerism in Stourbridge, as the girl is known by half the inhabitants to have been a great sufferer for many years.

II. *Cure of Affection of the Nervous System and General Debility, of twelve months standing, at Clent, near Stourbridge.*

"I hereby certify that Mr. T. B. Brindley, of Stourbridge, author of "The Omnipotence of the Deity," "The Evening Walk," "Leisure Hours," &c. &c., has in the course of one fortnight, cured me by mesmerism alone of a diseased brain, and general debility, of twelve months standing. During which time several medical men have attended me, and failed to cure or benefit me, though among them was one of the first physicians in Liverpool. A fortnight ago my pains were so excruciating, that my limbs were drawn in all directions, and I could not leave the house: now I am free from pain and weakness, and walk any distance I choose with pleasure, and can eat, drink, and sleep well. My pains were sometimes of so dreadful a nature as to make me groan so loud that my voice was heard to a very considerable distance, and I could not keep a limb still, so violently did I tremble and shake. But the first morning Mr. Brindley came to see me, he instantly arrested the pain and the violent movements of my limbs, by passing his hand across my body, and breathing upon me. At this, of course, I was astonished, and very willingly consented to be mesmerised, though I expected it would be a very painful operation, having never seen a person magnetized. Having submitted to the operation, I was delighted to find it so easy and simple, and now being quite well, have to thank God I ever heard of it; the doctors having given me up as incurable. The case is the more astonishing when it is remembered that I am an old man, my age being 68 years.

"I feel it my duty to Mr. Brindley and the public, to make my case known through the medium of your pages.

"(Signed) Thomas Hall.

"Attested by my wife, Margaret Hall, John Brooks, William Brinton, James Griffiths, Edward Partridge, John Harris, William Pearshouse, Richard Thomas, J. Cooper, Thomas Deeley, William Deeley, John Lewis, and Richard Lewis, all of Clent."

III. Serena Price, Stourbridge, cured by mesmerism alone, in one fortnight, of hysteric fits.

IV. John Braund, Stourbridge, cured in three days by mesmerism, of a violent pain in his left side, with which he had been troubled for twenty-one consecutive days, and general weakness.

V. Mr. Wm. Webb, Stourbridge, cured by passing and manipulating, of violent rheumatic pains.

VI. Mr. T. Brindley, Stourbridge, cured by passing and manipulating, of a rheumatic pain in his head and face, of one fortnight's standing.

VII. Miss Thomas, Clent, near Stourbridge, cured by manipulations and passes, of a violent rheumatic pain in her head and face. &c. &c. &c. &c.

These cases of cure I think, and I am fearful you will think, are more than enough. But I could give you many others, yea, scores of them if required. At first I met with great opposition from the doctors in our neighbourhood, but I am happy to inform you, that I have converted two physicians and three surgeons of the neighbourhood, besides hundreds of persons residing in the town, by these cures, and by some cases of *clairvoyance*. The two first cases I have sent you, have already appeared in one of our local papers, and have caused a great sensation in this neighbourhood. The following cases of *clairvoyance* shall conclude the present letter.

On the 5th of October, 1843, I magnetized Henrietta Price, of Stourbridge, in the presence of Dr. Dudley, R. L. Freer, Esq., Surgeon, and several others. While in the mesmeric sleep, I stated to Dr. Dudley that she was then in the clairvoyant state. He immediately said, "To test her then, send her to my house; and if she tells me what furniture there is in a certain room, I'll believe that mesmerism is not what I now believe it to be,—a gross imposture." Accordingly, having before satisfied myself by former experiments that she was really clairvoyant, I said to her, "Henrietta, go

to Dr. Dudley's house." "I do not like," said she. "Oh, but Dr. Dudley wishes you to go." "Well, I'll go then." "Are you there?" "Yes." "Go into the middle room up stairs, facing the New Road." "Well, I'm there." "What room is it, a sitting-room or a drawing-room?" "Why, neither; it's a bed-room." "How do you know?" "Why, I can see the bed in it, to be sure." "What else can you see?" "A swing glass." "Is it a large one?" "No; a middling size." "Has it a drawer in it?" "Yes." "Well, open it and see what is in it." "Why, some razors and a small brush with a bone handle." "What else can you see in the room?" "Why, some chairs, but they are not in their right places; the room looks all about; and the carpet is actually turned up all the way at the sides." "Are there curtains to the windows?" "No, I only see a blind." "How many windows are there in the room?" "One, two; only two." "What sort of bedsteads are they?" "French polished." "Are they very thick ones?" "Middling; I have seen thicker." "Do they touch the ceiling?" "Nearly." "Well, that will do. Now come back again from Dr. Dudley's to our dining-room." "Very well." "Are you there?" "Stop a bit." "Well?" "Yes, I am there now." "Look into that closet, and tell me who is in there." "Why, Dr. Dudley." "What is he doing?" "Tell him to go to market; there is a market-basket by the side of him." "I know that. But tell me what he has in his hand?" "Why its coming winter certainly, and he'll want it." "Well, but what is it?" "Tell him to go and ask Miss ——— what it is." "Oh, nonsense; tell him what it is yourself." "Why you put gledes in it." "What is the name of it?" "Well, if you are so dull, and must have it, it's a warming-pan." In every individual instance she was perfectly correct, never failing once to tell all we asked her.

I then demagnetized her, and mesmerised her sister, Serena Price, who had just entered the room, and who had heard nothing that her sister had said. She also is a clairvoyant subject: so I sent her (mentally) when magnetized to Dr. Dudley's house. When she was there she said, "Well, here I am; but I do not intend to stand here all night; how am I to get in?" "Why open the door and go in." "Well I am in; which room shall I go into?" "Go up stairs." "Which room shall I go into?" "How many are there facing the New Road?" "Three." "Yes, that's right; go into the middle one." She then accurately described the room, and said the carpet was put down straight, and everything neat and in its place. "Is there any one in the room then?"

"Yes." "Who?" "A young woman." "How is she dressed?" "Why like a servant should be, to be sure." "Oh, she is a servant?" "Yes." "And what is she doing?" "Why standing at the table, looking at herself in the glass." "What is she doing now?" "Pulling her cap forward on the head." "And now?" "La'! why viewing herself above a trifle." "What is she doing now?" "She's gone into the other room, and is moving some clothes off a chair." "And now?" "Just gone down stairs." "Where is she?" "In the kitchen?" "What is she doing?" "Sitting by the fire." I then demagnetized her, and Dr. Dudley instantly went home to discover whether all was correct that Serena had told us. Next morning I saw him, and before several gentlemen in a public room, he had the kindness and manliness to inform me that it was perfectly correct in every point, and that he was now a firm believer in the science.

BOOKS RECEIVED.

Le Magnétisme Animal, considéré comme moyen Thérapeutique; son application au Traitement de deux cas remarquables de Neuropathie. Par Charles de Résimont, Docteur en Médecine de la Faculté de Paris. Paris, 1843.

The Phreno-Magnet, for December. By Spencer Hall.

The Magnet, for July, August, and September. By La Roy Sunderland. New York.

The American Phrenological Journal and Miscellany, for July and Aug.

The Proper Sphere of Government. By Herbert Spencer.

Theory of Heat and of the Vital Principle. By Arthur Trevelyan.

Four Tracts, by Cosmopolite.

NOTICES TO CORRESPONDENTS.

H. P. T. of Hinckley, is perfectly right. The phenomena of mesmerism are physical facts, and to be observed and judged like all other physical facts.

Mr. Philip Dowe, Isle of Man. We are satisfied of the existence of matter, because we cannot help it. We cannot refine away the evidence of our senses. Mr. Dowe surely believes he has written to us on a *material* called paper, with *materials* called pen and ink. As a believer in the divine character of the Scriptures, Mr. Dowe must allow that the Almighty assumes throughout that he has supplied man with sufficient evidence of the reality of matter: or the Bible would not speak of earth and water, and the bodies of men and brutes, without first assuring us there are such things. Bishop Berkeley once knocked violently at Dean Swift's door in a pelting shower of rain. The Dean enquired the name of his visitor. "Berkeley," was the reply. "Come in," cried the Dean. "I can't," vociferated the Bishop, "you must open the door." "Never mind the door," said the Dean, "come in, come in, there is no such thing as matter, Berkeley."

We rejoice that such a man as Mr. Dowe considers us "*sincere and ardent lovers of truth.*"

V.I.V.E.—We rejoice that V.I.V.E. thinks *The Zoist* worthy to be called a "*glorious periodical.*" The word Zoist is not synonymous with the word *Zoologist*, because we who coined the word gave it a different meaning. Identity of etymology does not imply identity of meaning. The origin of the words *society* and *association*, and of *physic* and *physics*, is the same; but each is arbitrarily appropriated to a distinct object. The word *Biologist*, which he proposes, or at least *Biology*, is already in use as synonymous with Physiology, and substituted by several writers for the latter. Treviranus has entitled his work *Biology*, and Comte's section on Physiology is styled *Biology* in his Philosophie Positive. Besides, we could not now change our name, since we have a *good name*; and we hope always to have V.I.V.E.'S good will.

Dr. Atkinson, of Wakefield.—The mental powers of man and other animals are a matter of observation only, precisely like the vital functions of plants, and the phenomena of earth, air and water, and the starry frame; and are to be learnt by natural, not supernatural, means. When the Scriptures were appealed to on points of the natural sciences of astronomy and geology, those sciences were impeded and filled with error. The same holds as to the mental functions. Supernatural information can be intended only for supernatural matters: as Locke says, "Things beyond the discovery of our natural faculties and above reason, are, when revealed, the proper object of faith. Thus that part of the angels rebelled against God, and that the dead shall rise again, being beyond the discovery of reason, are purely matters of faith." (*Essay*, b. iv., ch. 18.) Bacon writes with all his strength against mingling religion with enquiries into nature. He calls it an *illegitimate, inauspicious connection, more injurious to science than open hostility*, excluding novelty and improvement, and admitting only what is orthodox. (*Nov. Organ.*, l. i., 89, and *Cogitata et Visa.*) Mr. Dodwell we dare say was very good and very learned, but his lucubrations are as childish as the Anti-Newtonian views of the pious Pope, and the Anti-Geological views of a pious methodist. Let us learn from Scripture to do justice, love mercy, and walk humbly; to visit the fatherless and widow, and the prisoner, and do to others as we would they should do to us.

Mr. Coster.—If sufficient particulars of the case have now been carefully observed to furnish a history of it, we shall be happy to receive it.

Dr. Collyer.—We are happy to find that this gentleman regards *The Zoist* as "just what was required." We do not see that Dr. Collyer's letter on his claims to the discovery of the mesmeric excitement of the distinct cerebral organs contains more than was stated in Dr. Elliotson's opening address to the Phrenological Association, published in No. III. Dr. Collyer, after accidentally making the discovery, at first scarcely noticed it, and afterwards *most positively* denied last summer "that the organs were ever excited by the transmission of any force from the fingers." See above, p. 232.

Nonwist.—We intended publishing his first letter and requesting him to write us a paper according to the suggestions of his second. We now make the request; and, as perhaps the matter of the first letter would be embodied in such a paper, we defer publishing the first letter till we have heard again from a correspondent from whom we cannot hear too often.

Mr. Enderson, Truro, is disappointed at our not publishing instructions for mesmerising: while *M. A.*, on the other hand, writes us the following good letter upon the imprudence of persons mesmerising from printed instructions.

"I observe in the last number of *The Zoist*, that you purpose publishing directions how to mesmerise: it is very desirable, that the practice of experienced magnetizers should be made known, and the application to particular diseases. I think, however, that it is very imprudent for any one to practice mesmerism, by printed instructions, without learning from some person of experience, how to act when those embarrassing symptoms present themselves, which do occur sometimes with susceptible patients, and which occasion danger, if the mesmeriser is alarmed, or does not know what to do

in cases of emergency, particularly when too much force has been exerted on persons whose temperament is not understood. I have practised magnetism on a great number of persons, and though always acting with great caution, have had fainting and nervous attacks, but I have always retained my presence of mind, and succeeded in calming my patients and ultimately benefiting their health. I once saw a case of great danger at Caen, during the time that Mr. La Fontaine was there. Eugéne, his subject, who shewed insensibility during the mesmeric trance in so remarkable a manner, had become extremely susceptible from continual action. I one day came into the court-yard of the hotel where he resided, and found Eugéne with his back against the wall in magnetic sleep. He had been put into that state by one of the stable boys making a few passes before his face. Madame La Fontaine had Eugéne conveyed to an arbour in the garden, and placed on the ground, and attempted to recover him: but he rolled about in convulsions. Monsieur La Fontaine was sent for, and was much alarmed: he exerted all his force for a length of time ineffectually. The poor lad was utterly insensible, his jaw sunk, he was black under the eyes, and had the appearance of death: at last he burst into tears, but the organs of speech were paralyzed, and he could utter no sound: he was carried to bed, had symptoms of paralysis and alienation of mind, and was not thoroughly recovered till the end of a week.

"Now the works on mesmerism are generally deficient in pointing out the mode of action, when untoward symptoms present themselves. Mons. Charpignon says, the magnetizer is always competent to remove any bad effect he may have occasioned, if he retains command of himself, and acts boldly without alarm. The most effective modes of proceeding are to make horizontal passes; if there are spasms, to press the articulations; if there is pain in the stomach, to press the pit of the stomach with the points of the fingers, drawing them away horizontally, and to make rapid passes from head to foot with the palm of the hands (not the points of the fingers) at a little distance from the person; if there is pain in the head, to pass the fingers rapidly across the forehead with a slight pressure: magnetized water also may be given with good effect. By persevering in these modes, patients may be recovered from a state which would be dangerous, if the magnetizer did not act with decision and judgment.

"The danger of mesmerism in inexperienced hands, is strongly pointed out by Dr. Rostan, in the 'Dictionnaire des Connaissances Médicales.' He mentions obstinate head-aches, and partial paralysis, so produced, and he adds, that he has no doubt, death might ensue, if a magnetizer should be so imprudent as to venture to attempt to paralyze the organs of respiration. It would be so lamentable, that the progress of mesmerism should be arrested by any unfortunate case of rash inexperienced application, that I am induced to hope you may admit this letter of warning.

"Your humble servant, "M. A."

"I forward you an extract from a French journal:—

"Mons. Ricard, the able magnetizer of Paris, has lately undergone much persecution. The judges of a provincial tribunal, as entirely ignorant of the subject, as some of the lights of the medical world of London, decided that animal magnetism was a preposterous imposture. The court of Cassation has absolved Monsieur Ricard from the condemnation pronounced on him."

We agree so far with M. A., that we have declined giving formal instructions hitherto, lest we should not give all the information which would qualify a person for beginning to practice: and we have thought we were fulfilling our promise of giving practical instruction, by regularly publishing Dr. Elliotson's cases, which are in fact a sort of clinical lectures, such as, when good, are always highly prized in medical education, and enable the learner to comprehend the matter more fully and practically than a dry string of rules.

Fletcher Mawdly.—We shall be happy to receive a full account of the case. We have heard of a similar fact.

Enquirer.—The meetings of the Phrenological Society are held in the Theatre of the Marylebone Literary and Scientific Institution, 17, Edwards Street, Portman Square, on the first and third Wednesdays of the month, at eight o'clock in the evening. But in order not to clash with Christmas festivities, the President announced at the last meeting of the Society that there will be none on the 3rd of January. The meetings will be resumed on Wednesday, January 17th, when a paper is to be read by Mr. Deseret, of Edinburgh, on the Organ of Wonder.

Veritas Veritatis.—Dr. Verity withheld a legacy bequeathed by Dr. Roberton to the Phrenological Society of Edinburgh, as alluded to in our first number, p. 41. We give the following summary from the *Gazette des Tribunaux*, of the 4th and 5th inst.:—"About two years since, a Dr. Roberton died at Paris, where he had resided above twenty years, bequeathing a considerable sum to the Geological Society of France, and the remainder of his fortune, which was estimated at £16,000, to the Phrenological Society of Edinburgh; constituting Dr. Verity his sole executor. Upon the ground, however, that the Phrenological Society of Edinburgh had no legal existence, Dr. V. absolutely refused to pay the amount of the legacy to the claimants; and, having realized the various securities, paid over two-thirds to the heiresses-at-law, and quietly put the remaining third into his own pocket. It seems, however, that no account of the actual amount of the proceeds could be obtained from him. 'But,' said the senior Judge, Seguier, to Dr. Verity's counsel, 'you have your pockets full of the bequeathed money; why do you not give an account of it?' 'Doubtless,' replied the counsel, 'we have our pockets full, but we do not want to empty them into the pockets of those who have no right to it,—who are only a being of the imagination, and do not fulfil the first of all conditions—that of existing, &c.' The Society, having instituted proceedings against Dr. V., prayed that an inventory of the securities on the monies arising from the sale of them might be paid into Court. Dr. V. resisted this in every way, raising all kinds of technical objections; and action after action was brought by the Society in the different French Courts. 'What,' exclaimed the senior Judge again to Dr. V.'s counsel, 'you make an appeal upon such contemptible grounds as these? Why you want the whole of the legacy to be swallowed up in law expenses!' These remarks of the Judge clearly shew his view of Dr. V.'s conduct, upon which we need offer no remark. By the last judgment of the Court of Appeal, it has been awarded that Dr. V. shall pay into the Court, within three days of the verdict, the value of the securities, or the proceeds arising from their sale; in default of which, he is condemned immediately to pay into Court the sum of £1200, on account of the same, and £2 a day until the above sum be paid.

DEPTFORD CASE.

We have every reason to believe that the case of the boy at Deptford was a genuine and beautiful case, though, simply from not having witnessed it, we will not take upon us to assert there was clairvoyance: and we have heard from Dr. Elliotson, that he did not see it, but only gave instructions upon a case laid before him. The boy never was in any danger. We have seen a letter from Mr. Smith, jun., who mesmerised him, to Dr. Elliotson, written the day after Christmas-day, in which it is stated not only that the boy is perfectly well, but "much improved in health, and is exceedingly cheerful. Mesmerism has done wonders for him." Mr. Smith adds, "We have had the boy mesmerised twice by Mr. Vernon in the presence of the medical men of the neighbourhood. Mr. Hope (the surgeon who ventured to publish in the papers that the whole thing was a hoax) made an arrangement to meet them to-day (26th inst.,) and coward like was afraid to come and stand the test."

END OF THE FIRST VOLUME.

WALTON AND MITCHELL, PRINTERS, WARDOUR ST., OXFORD ST.