THE ZOIST.

No. VII.

OCTOBER, 1844.

I. *The Punishment of Death.*

GREAT and important have been the changes in our criminal law during the past thirty years. But how numerous the struggles ere humane and enlightened principles obtained an ascendancy! Till the year 1812 a law existed, constituting it a capital offence for soldiers and sailors to be found begging in the streets. Ten years were occupied by Sir S. Romilly in attempts to abolish capital punishment for the crime of shop-lifting, notwithstanding he brought forward the fact that in the year 1785 there were ninety-seven executions for this offence in London alone. There was a time when the common pickpocket—the man who filched from his neighbour's pocket property to the amount of five shillings—was hanged; and this law was not repealed till the year 1808, when Sir S. Romilly brought forward his first motion for the reform of the criminal laws. Again and again, year after year, did this humane statesman, prompted and assisted by that great and good man, Mr. B. Montagu, introduce measures for the purpose of blotting from the statute book those bloody and inhuman laws which had so long disgraced it. He met with constant opposition. Lords Eldon, Liverpool, and Ellenborough were the peers who most strenuously resisted all attempts to improve the system of criminal legislation. They opposed his efforts because they introduced "an innovating spirit into the criminal legislation." On one occasion,* in the year 1811, when four bills were introduced for the abolition of capital punishment for stealing to the value of five shillings in shops,—for stealing to the value of

* Porter's *Progress of the Nation*, volume for 1843.

forty shillings in a dwelling house, or on navigable rivers,—and for stealing from bleaching grounds: Lord Ellenborough said, "These bills went to alter laws, which a century had proved necessary, and which were now to be overturned by speculation and modern philosophy;" and again, "He trusted that laws, which a century had proved to be beneficial, would not be changed for the illusory opinions of speculatists." Lord Eldon said, "Hang them! hang them! for it is so nominated in the bond." The Christian bishops supported the same views. These bills were consequently lost.

Even in the year 1819, when Sir J. Mackintosh, after the death of his friend, Sir S. Romilly, moved the appointment of a committee "to consider so much of the criminal law as related to capital punishments, and to report their observations and opinions to the house,"—the motion was only carried by a majority of 19 in a house of 275 members! On the report of this committee similar bills to those just now referred to were introduced, but they were lost; and it was not till several years after, that the punishment of death was abolished in these cases. At this period petitions were pouring in from all parts of the country, praying that consideration might be given to the subject,—public feeling was loudly expressed,—and juries seemed determined to resist by their verdicts the severe enactments of the laws. Influenced by the pressure from without, and by Sir J. Mackintosh and his friends from within, Sir R. Peel in 1823 introduced several bills for the purpose of abolishing capital punishments in fifteen distinct offences. This statesman has received considerable praise for his exertions in this direction, but it should be remembered that his efforts were not original—they were not the result of a philanthropic impulse, but like all the other measures he has brought forward during his senatorial career, they were forced upon him by others, and he merely caught the "spirit of the age," and lent his little aid towards the embodiment of the wishes of the million. For with regard to those bills how stood the fact? Behold the humanity of Sir R. Peel! Behold a specimen of high, lofty, and benevolent statesmanship! The punishment of death was to be abolished in fifteen offences,—but the offences were obsolete, or of so unfrequent occurrence that these bills did not tend much to ameliorate the severity of the criminal code. For two years preceding the passing of these bills there were only four convictions under their enactments! What a boon then was this! In the *three* years preceding this legislative effort there had been 153 executions, and in the *three* years following this legislative effort there were 223 executions.

At this period, 1826 and the two following years, Sir R. Peel carried several important bills. So that there were 223 human beings hanged according to law in the interval between the first and second attempt of Sir R. Peel to ameliorate our criminal code. From the year 1820 to 1830, there were between 7 and 800 executions; and yet about the year 1828, Sir R. Peel "made it a matter of boast *that he did not constitute any new capital felonies,* and pointed out an instance in which he had abated the capital punishment by increasing the sum constituting it a capital offence to steal in a dwelling house, from forty shillings to five pounds, and *by widening the technical description of a dwelling!*" Let it be remembered that this was said in the British House of Commons, *eighteen* years after the speeches and efforts of Sir S. Romilly in the same place; between *twenty and thirty* years after the first glorious and memorable exertions of Mr. Montagu; and *five* years after Sir J. Mackintosh proposed, in a series of resolutions, that it was expedient to abolish the punishment of death in cases of larceny from shops, from dwelling houses,—for horse, sheep, and cattle stealing,—for forgery, &c.; all of which proposals Sir R. Peel *opposed,* and in contradistinction brought in his bills *referring to obsolete offences!* Let not the men of expediency be classified with the great, the good, and the wise. Let not the upholders of a bloody penal code be confounded with the men who advocated through a long life the adoption of measures prompted by benevolence and justice. Let not history place Sir R. Peel by the side of Montagu, Romilly, Mackintosh, Wilberforce, &c. Let him not be considered the "great improver of our criminal code"—but rather to a limited extent the expounder of other men's opinions and benevolent aspirations—in fact, a labourer in the vineyard which other men had planted, and which, but for his opposition, *they* would have brought to perfection.*

* And yet Sir Robert Peel estimates his own labours so highly, that he says—

"I think I may claim some credit to myself for having done more towards the great and important object of improving and consolidating the criminal statutes of this country, than any other individual who has gone before me." *Criminal Law Consolidation Bill,* February 22, 1827.

In 1823, he introduced several bills for the purpose of abolishing the punishment of death in *fifteen* obsolete offences!

In the previous year, 1822, he declared that our criminal law "*was the most perfect in the world.*" "The fact that the system of this country is the most perfect system of jurisprudence in the world, imposes upon us the necessity of observing great caution in approaching it for the purpose of making any change." March 27, 1822.

In the following year, 1823, *the Criminal Law is not perfect.* "I am ready to allow that the Criminal Law is not perfect." May 21, 1823.

In 1830, Sir R. Peel brought in his Forgery Bill. Again that horrid word "death" occupied a prominent position. In the *three* preceding years there were no less than *fifteen* persons executed for this offence. Again did the friend of humanity, Sir J. Mackintosh, move that the capital punishments be struck out of the bill. *Sir R. Peel opposed the motion.*

In 1832, Mr. Ewart carried a bill abolishing the punishment of death in cases of horse-stealing, sheep and cattle-stealing, and larceny in a dwelling house. *Sir R. Peel opposed the bill.* And yet in the *three* years preceding the passage of this bill, there were executed for—

Horse-stealing	22	persons.
Sheep-stealing	9	„
Larceny in a dwelling house	6	„

In 1833 and 1834 other bills were passed abolishing capital punishment, and soon after this Lord John Russell introduced bills which placed our criminal law on a much more humane basis; so that the crime of murder is now almost the only crime for which the death-punishment is awarded. Mr. Redgrave says: "The magnitude of the recent changes in the criminal law will be strongly exemplified when it is stated, that had the offences tried in 1841 been tried under the laws of 1831, the eighty capital sentences passed would have been increased to 2,172."

The number of persons executed in England and Wales only, from the year 1805 to the year 1841, was 2,190,—and of this number only 384 were executed for murder. So that in thirty-seven years there were 1,806 persons executed for offences, for which we now imprison for a few months, or transport to the penal colonies for a few years.

On a former occasion we directed attention to the irrational course pursued by the criminal jurists of the present day. We are again anxious to refer to the subject, because it is only by constantly enforcing the consideration and application of correct principles that we can hope for the ultimate removal of this blot from our criminal code. During the last twelve months several criminal cases have occurred, and several judicial murders have been perpetrated; and in accordance with our previous declaration we shall select one or two cases for the purpose of illustrating the practical importance of our science—its civilizing and humanizing ten-

In 1826, he said a man was not to be hanged if he stole forty shillings from a dwelling house,—but he was to be hanged if he stole five pounds; and he lessened the number of executions by "widening the technical description of a dwelling." Original and humane lawgiver!

dencies. Year after year rolls on, and each succeeding year adds fresh victims to our catalogue of executions. Judges and juries assemble at stated intervals, and pass through the usual monotonous routine, commencing their proceedings with prayer and thanksgiving, and terminating them by hanging one or more of their brethren. Senators and moralists sanction the course pursued, and the people still rush in thousands to witness the display of legalized destructiveness, with as much, if not more, avidity, than they formerly manifested to behold a bull-fight, or the struggles of the boxing-ring.* In the middle of the nineteenth century, after the promulgation for 1844 years of a moral code, which forbids the practice of retaliation, we perceive the recognized and paid expounders of this code sanctioning the existence of a law directly at variance with their own doctrines. Say

* "The crowd at the execution was immense; it was wonderful to see what countless thousands were packed on the pavement, as far as the eye could reach, nothing but the heads of men and women could be seen. Occasionally a cry was made that a man, woman, or child was fainting, or being crushed to death, and if the individual was fortunate enough to have strength left, he or she was lifted up and allowed to walk to the extremities of the crowd on the shoulders of the people. At a very early hour, before five o'clock, persons began to take up a position in front of the drop, and before seven the crushing became excessive. *It was grievous to hear the language used by the spectators* and to observe the little effect the awful spectacle had on their minds. Many hats were thrown about the heads of the mob, which were destroyed, and great numbers had their clothes stripped off and were left almost naked. *The coarsest language was freely used, the ribald jest, followed by brutal language and rude laughter, might be heard on every side during the whole of the morning.* Soon after the criminal had dropped, the immense crowd burst in the middle. The greater portion having been standing for hours packed like herrings in a barrel, they were anxious to escape from their uncomfortable position, for the purpose of obtaining fresh air, and a great rush was made from the centre, opposite the drop; like a gun heavily charged and closely rammed, the explosion was tremendous and deadly. The greater portion of the doors of the houses were closed, and those who were crushed by the flow of the immense tide of human beings had no means of escape. The effect of the crush was the most fatal near Malin Hill, down which hundreds were hurled one on the top of the other. The consequence of this was that *twelve* human beings were killed and more than *one hundred* received serious injuries." *A scene at an execution at Nottingham, August*, 1844.—*The Yorkshireman.*

Mark Sherwood was executed at Newcastle-on-Tyne, on the 23rd day of August, 1844. "On arriving at the drop, he for a moment looked down on the mass that were assembled, there being upwards of 20,000 persons present."

At the execution of three men at Derby, a short time ago, there were 35,000 or 40,000 persons present. "We were exceedingly sorry to observe placards in various parts of the town, announcing *that the theatre would be opened at two o'clock*, to accommodate the country people."—*Derby Mercury.*

At the execution of Crouch, a few months since, for the murder of his wife, we are informed by an eye-witness, that the game of pitch and toss was very general in the outskirts of the crowd. When the poor wretch appeared on the scaffold, a voice exclaimed, "Keep up your pluck, my kiddy!"

what we will, it is the principle of revenge which prompts men to take the life of a criminal. It is doing that which they profess not to do,—returning evil for evil. "Let not the sun go down upon thy wrath." "Have mercy and not sacrifice." "Forgive one another." These precepts are uttered day after day by ten thousand priests throughout civilized England, and re-echoed by the millions who with their lip-service lisp what they are told, without for one moment considering that the moral precept is broken, and that at every execution for murder, a second murder is committed.

Some say, "We deplore the necessity, but the effect is good,—offended justice calls for the sacrifice, &c." But how stands the fact? At the execution of Blakesley the following disgraceful proceedings occurred. We quote from the *Morning Chronicle*. "The windows and leads of the houses fronting Newgate were crowded, as usual, with those willing and able to pay for such accommodation. The mob, which consisted principally of *the very lowest order*, and which evidently regarded the whole affair in the light of *an amusing spectacle*, was noisy, and inclined to be unruly to a considerable degree. *Jests and gibes, and sometimes more tangible matters*, were as usual bandied about among the crowd; and when the executioner appeared to make the usual preparations, he was assailed by a torrent of hootings and hisses; less, however, it appeared from any antipathy to his person or office, *than from the fact that he furnished a conspicuous object for the crowd to amuse themselves by hooting at.*" The appearance of the prisoner on the scaffold is thus described: "*A storm of hooting and yelling* saluted his appearance on the scaffold, but he seemed perfectly unmoved, and took his station on the drop with the most perfect coolness."

What portend the groans, the yellings and hootings, which unite with the toll of the prison bell, and usher the poor wretch to his doom? Are these fiendish sounds the natural manifestations of wounded Benevolence and Conscientiousness? Are they the expressions which should emanate from beings impressed with the thought that the scene they behold is intended for their benefit, and to warn them of the termination of a vicious and depraved course of conduct? Far more like the sounds which we may suppose emanated from the inhabitants of uncivilized Rome, and accompanied the exhibition of the down-turned thumb, which proclaimed to the vanquished gladiator that he was to die. They indicate a thirst for blood,—they are the promptings of excited Destructiveness, and are analogous

to the war-whoop of the Indian, or the roar of the wild beasts of the forest before they rush on their prey. But the example! Can it be supposed that the destruction of a fellow creature will produce any moral effect upon those who could witness such a sight? Mr. Ewart, in the House of Commons, stated that out of 167 persons who had been executed, 164 had been present at executions; and the ordinaries of Newgate affirm, that it is very rarely that any one suffers at the Old Bailey who has not previously been a witness at a similar scene. With these facts before us then, how can it be said that the punishment of death carries terror to those who witness it? It is clear that we should draw exactly the reverse conclusion. The punishment of death we have before declared is an immoral and unjust proceeding, and should be forthwith abolished. Of course the execution of a criminal is a sure way to prevent further trouble,—it relieves a community of a rebellious and dangerous member; but whilst it does this, it proclaims the deep ignorance pervading men concerning their own nature, and displays the recklessness with which they continue to persevere in a certain line of conduct, after its irrationality and its cruelty have been fully and convincingly proven.

The case which we are about to relate is perhaps one of the most instructive on record. We have a criminal of the worst class—defended by a gentleman on the most enlightened principles,—and condemned by a judge, who propounded to the jury the most absurd and irrational doctrines.

John Knatchbull was tried at the Surrey assizes for being concerned in the robbery of a gentleman at Vauxhall Gardens. He was found guilty, and sentenced to be transported for fourteen years. At a very early age, he evinced a temper of extreme violence; at times almost beyond the power of control. When very young he entered the navy. Under Lord Cochrane he served in the Spanish Main; his promotion was very rapid, and he soon obtained the command of a ship. In this responsible situation his violent temper became very conspicuous, and his conduct was marked by so much tyranny, that he was brought to a court-martial, cashiered, and declared henceforward incompetent to hold any commission in His Majesty's service. Thus disgraced he became the associate of the most profligate of the day, and the frequenter of the hells of the metropolis. At this period the daughter of a wealthy merchant of Old Broad Street, City, met his path, she became his victim, and was married to him by a pretended clergyman. She afterwards died the inmate of a lunatic asylum. He had previously made similar victims at Bermuda,

Halifax, and New York. Closely following this event, he committed the act for which he was transported to the penal settlements. In August 1824, he was on board the Leviathan hulk in Portsmouth harbour, and employed in the gangs working in the dock-yard. In this capacity he was recognized by many seamen who had felt his tyranny. To such an extent was the feeling against him carried, that the authorities were compelled to confine him to the hulk. He had so little shame that he did not scruple to hail his former messmates. He was removed to the Asia for passage to New South Wales, and whilst on board this ship a man died, and his death was attributed to the improper treatment he had received from Knatchbull. In April, 1825, he arrived at Sydney, and soon obtained a ticket of leave, having apprehended several runaways, who from information subsequently received were no doubt instigated to the crime by himself. In 1831, he was apprehended on a charge of forgery, and which was not the first offence of the kind, tried and convicted, and sentence of death was recorded against him, which was afterwards commuted to transportation to Norfolk Island for seven years. Here again in a short time his good fortune served him. He was, through the instrumentality of Capt. Lambert, of H.M.S. Crocodile, admitted approver in a case of mutiny, no doubt concocted by himself. Having served a portion of his time of banishment he returned to Sydney, where he had resided up to the committal of the offence for which he forfeited his life. He was indicted for the wilful murder of one Ellen Jamieson, by striking her on the head with a tomahawk.

"The facts were that the prisoner was seen lurking about the door of deceased's house, at the corner of Kent Street and Margaret Place, for upwards of an hour and a half, by Mr. Shalles, the builder, and was finally seen by the same party to enter the house, when, suspecting the evil nature of his intentions, Mr. Shalles ran up to the door and listened—hearing no sound except a noise like that of some one breaking a cocoa-nut with a hammer, he suspected foul play, and procured the assistance of a Mr. Jaques and others, by whom the house was forcibly entered and the prisoner secured. On entering the house, the deceased was found lying insensible, with her head dreadfully cut, but the instrument with which these injuries had been inflicted was not discovered until the next day, when Mrs. Jaques, who was attending the deceased, found a tomahawk spotted with blood concealed between the mattress and battens under the bed whereon Mrs. Jamieson was then lying, which tomahawk was proved afterwards to be the property of one Charles Hollowell, with whom the prisoner was then lodging, and in whose yard it had been openly lying for several years past, so that it might easily have been

removed by the prisoner. The prisoner was also seen by two of the witnesses while up-stairs, and was observed to push aside the blind and look out upon them when the alarm had been given. On getting the prisoner to the watch-house, and searching him, a woman's pocket was found upon him, containing ten shillings and eighteen sixpences, and apparently torn by force from her person; they also found a bag containing £4 2*s.* 8*d.* in silver, £1 1*s.* also in silver, six £1 notes, and one £5, the whole of which money had been concealed on various parts of his person. Besides this money they found six bank bills, three of which were filled up for £50 each, signed by the prisoner, and addressed to Sir Edward Knatchbull, and the other left blank as far as the amount and signature were concerned, but addressed to the same party. Upon examining the prisoner's trousers, they were found to be spotted with blood, and they were accordingly taken from him for production at the trial. The trousers were accordingly produced and sworn to, and the tomahawk and pocket were also produced, but neither of them could be proved by the police to be the identical ones procured in the manner above stated. The tomahawk, however, was sworn to by Mr. and Mrs. Jaques as the one which was found on the premises, and Inspector Molloy, although he could not swear positively that the pocket produced was the one which was found upon the prisoner, stated he believed that it was so, inasmuch as it every way resembled that article. The pocket was likewise sworn to by a Mrs. Brown as having belonged to the deceased. To prove that the deceased had lost her life from the injuries she had received, Mr. Jones, of Jamison Street, the surgeon who had been first called to the unfortunate woman, was examined, and after describing the nature of the wounds, and the probability of their having been inflicted by such an instrument as the tomahawk produced, gave it as his decided opinion that her death had been produced by those wounds.

"After the case for the crown had been closed,

"Mr. Lowe rose to address the jury on behalf of the prisoner. After the shocking details which had been laid before them by the witnesses called on behalf of the crown, it must (he said) be a relief to their minds to know that it was not his intention to shock their feelings by a recapitulation of those harrowing circumstances. To lay that evidence impartially before them, and to comment upon its various bearings, was constitutionally the duty of the judge, and he should leave that evidence, accompanied by the prisoner's denial of guilt, in the hands of his Honor, confident that, in addressing them upon it, he would not fail to lay the case before them in as merciful a light towards the unfortunate prisoner at the bar as consistently with his duty he could do. His Honor would tell them that if the slightest doubt should arise in their minds as to the prisoner's guilt, they would be bound to throw all the benefit of that doubt into the scale of mercy. But as he had before said, it was not his intention to enter into a circumstantial detail, for the duty which devolved upon him that day was of a very different kind; and he should endeavour to show that, even supposing for the sake of argument

the statements of all the preceding witnesses had been true, the prisoner was *still one of those persons for whom laws had not been made, and who, although for the peace and welfare of society he ought to be placed under the most severe restraint, ought not to be held responsible for his actions.* It was not for the good of society that the life of any man who could not be held legally responsible for his actions should be taken; and he must most earnestly impress it upon the minds of the jury that *they did not sit there merely as the avengers of blood.* It was not because a murder had been committed, with the terrible particulars of which the evidence for the crown had rendered them so familiar, that they necessarily were called upon to avenge that murder by delivering a verdict which should deprive another fellow creature of life: for if any circumstances should have arisen which might reasonably lead them to the conclusion that the prisoner, provided he committed the crime at all, had laboured at the time under a condition of mind which rendered him unable to control his own actions—had acted under an invincible and unavoidable necessity—they would be doing justice to their country by at once acquitting him, upon that ground, of the crime laid to his charge. He would briefly state his own views as to the state of the prisoner's mind, and would leave it to the jury to determine whether, being so circumstanced, he ought to be held accountable for his actions. The human mind was so divided in its various faculties that it was not necessary, to constitute insanity, for the person labouring under that misfortune to betray a loss of all his intellect; for one faculty might become impaired, vitiated, or, indeed, totally destroyed, without affecting the strength of the others, and it was very common to find that a person who was perfectly insane in some points, was in most others fully possessed of his mental powers. Insanity was generally accompanied with a delusion of some kind or another, but there was still a species of insanity which was unaccompanied by such a delusion. Thus an insanity affecting the intellect of the patient was invariably attended by the frenzied delusions which the disordered state of the intellect could not fail to produce, while an insanity of the will—the other grand division of the human mind, might be unattended by any such outward symptoms of frenzy, and yet might urge on the unhappy person labouring under its influence, with an irresistible and overwhelming influence to the commission of crimes which in themselves were of the most atrocious nature, but which, under such circumstances, could not be said to entail any actual guilt upon the unfortunate perpetrator. It had been the declared opinion of the most competent enquirers into the nature of the human mind that the mind could only be affected by the existence of disease in the brain, and if disease existed in that portion of the brain wherein the human will held its seat, while the other portion of the brain in which the intellect of the patient was contained was free from any such disease, it naturally followed that the person so circumstanced might, with a full knowledge of what he was doing, feel compelled—irresistibly compelled, to crimes which if a perfectly free agent he would be the last to commit.

Such was the unhappy state of the prisoner at the bar, and if he had succeeded in obtaining the postponement of trial for which he had applied in an earlier period of the day, he was not without a hope that he should have been enabled to procure evidence showing from the annals of the noble family with which the prisoner was unfortunately connected, that the existence of this disease had been already their bane. They were doubtless well informed as to the past history of the unfortunate man then upon his trial, and he trusted he should have the indulgence of the court on referring to that history in support of his argument. The prisoner was of a noble family, and began life with such fair prospects that he was promoted to a high station, to the rank of a Commander in the British Navy, for his gallantry in the service of his country, and it could hardly be credited that with these fair prospects, with the high parliamentary interest which the prisoner undoubtedly possessed, with every motive in short to induce a continuance and probity of action, he should be plunged into such self-created vicissitudes, unless labouring under some mental infirmity which paralysed his better nature. The impulse under which the prisoner had acted, if really guilty of the crime laid to his charge, might be almost designated as one of a childish nature, for no man in possession of his faculties would have perpetrated such an offence as this, with almost a certainty of immediate detection; which certainty, it was clear from the nature of the evidence adduced on behalf of the crown, the prisoner must have been fully conscious of. *It was clear that a man who had acted so must have been under the influence of an uncontrollable desire to do the deed alluded to,* for it was easy to conceive that if any determined and more experienced ruffian had been bent upon the crime, he would have taken much better care to secure himself from detection. He might state, although it had not come out in evidence, that the prisoner was about to be married on the following morning; and it would be for the jury to determine, whether, under all these peculiar circumstances, the act he had been alleged to have committed was such as might have been expected from a sane or reasonable person. Whether this was the way of preparing to clasp the hand of his bride at the altar, by embruing his own in the blood of another female; and whether if a want of money was supposed to be the motive which actuated him, he had not a much readier mode of supplying that want by discounting some of the bills upon Sir Edward Knatchbull which, they had it in evidence, were found upon his person. The subject of mental delusion had been of late much canvassed in England, and particularly in the cases of M'Naughten, Oxford, and Francis. In the case of M'Naughten, particularly, no doubt whatever existed that he had committed the crime laid to his charge, but upon evidence being produced of his insanity, the judges did not hesitate to direct the jury to return a verdict of acquittal in his favour. He regretted that he was not, as in the case of M'Naughten, in a position to call any witnesses to prove the state of the prisoner's mind to be as he had described it, but he must leave it to the jury to give the prisoner the benefit of their

own construction of his conduct, and of the inferences to be gathered from it. It was no great boon which he asked in this, for even if acquitted upon the ground of insanity he must be confined for life in a lunatic asylum, to avoid his being again let loose upon society with so dangerous a disposition. He was aware of the narrow imaginations of our forefathers, which would confine the attention of a jury to the simple fact of whether a person charged did or did not commit the crime of which he was accused; but he could only hope for the dawning of a brighter day, when their attention might be extended also to a full enquiry into the motives which had led to that crime. In conclusion, he might tell them that, while holding in their hands two of the attributes of God—the power of giving life or awarding death, they should take upon themselves two others of those heavenly attributes—justice and mercy; and tempering the one with the other, should determine whether, after a careful consideration, *they could believe that a man with the great advantages originally possessed by the prisoner, could have fallen, step by step, into the lowest depths of disgrace, unless urged on by some resistless demon of insanity—by whom, if guilty of the crime now laid to his charge, he had been incited to its perpetration. The existence of this internal impulse to evil, although dangerous in its operation to society at large, should not subject the possessor of it to the most dreadful punishment of all, for a crime which he could hardly be held answerable for, and it could not be contended that the ends of justice would be more answered by allowing a person of this description to expiate his offence on the scaffold, than by the public execution of any savage animal which had done an act of cruelty with similar want of a controlling power over its actions.* He would with these remarks leave the case in the hands of the jury, confident that they would divest themselves of any impressions which they might have received out of doors, and would return a fair and impartial verdict. If they found the prisoner guilty of the fact, and yet believed him to be impelled to the crime he had committed by an irresistible impulse of the mind, they would be running counter to the decisions of the juries in England in similar cases if they did not give him the benefit of that opinion. He trusted, however, that a jury of the colony would be fully capable of coming to an impartial judgment upon the intention of a person so circumstanced as the prisoner, and would not award to him that severe punishment which the law still retained for persons who had committed crime in full knowledge of its nature, and not from impulse or necessity.

"After the evidence of two witnesses had been received for the defence, Mr. Justice Burton addressed the jury. He told them that they would have to determine, in the first instance, whether the deceased actually came to her end by the injuries described in the information; secondly—whether the prisoner at the bar was the person who had inflicted those injuries; and thirdly—whether, if such was the case, he was at the time of committing the act in such a state of mind as to be accountable to the law for his actions.

As this last question was beyond doubt the most material one in the present case, he should feel it his duty to offer a few observations upon that point. It had been suggested in the prisoner's defence, that he was of a character likely to commit crime through the influence of an overpowering internal impulse, and that on this ground he was not to be held accountable for his actions, but it was the first time he (the judge) had ever heard a doctrine of this kind broached in a Court of Justice. It was indeed a material ingredient to constitute a crime in the eye of the law, that the person who committed that crime should be in possession of his mental faculties, for if he had no mind he was without responsibility. To place a person in this position, however, it was not merely necessary that he should be a lunatic, but that he should have been a lunatic at the time he committed the crime, for even if he was without his senses at times, and had committed the crime of which he stood charged during a lucid interval, he would be liable to such punishment as that crime might be deemed to merit. The protection however, which the law thus extended to lunatics, or persons who were not in possession of their powers of reasoning between right and wrong, did not extend itself to those whose will was so depraved as to lead them to the commission of crimes for which no other excuse than that depraved will could be found. The only excuse for crime was that of an actually unsound mind at the time of its perpetration; *and whatever attention so abstruse a question as the formation of the human mind might have created among the philosophers of Europe, he apprehended that a simple question of facts propounded to twelve reasonable men might be very easily determined upon without resorting to any such abstract reasoning.* The fact for them to determine was, whether the prisoner, if he committed the murder, was, at the time he did so, of sound mind, and if the slightest doubt upon this subject existed they would of course lean to the side of mercy, and give the prisoner the benefit of that doubt. They must however be careful to throw far from their consideration any question of justification on the ground that the prisoner was impelled to the commission of the crime by the existence of an innate desire, or as it was argued, a necessity for so doing, for if it was held that this was to be a palliation for crimes of the most dreadful nature, that all men who suffered themselves to be led away by the temptations of the evil one were to find an excuse in the fact of their having yielded to those temptations—a man would only have to be bad enough to listen to every evil suggestion thus prompted, to commit offences of the most grave nature with perfect impunity. *The very terms of the information which they had heard read was, that the prisoner "not having the fear of God before his eyes, but being moved and seduced by the instigation of the devil," had committed the crime laid to his charge, and it could not, therefore, be contended that the offender was to be exonerated from the consequences of his offence by the very reasons which were alleged to have actuated him in committing* it. It had been urged that the prisoner must have been impelled by insanity to commit the fatal act, or he would not have done so with

the certainty of detection from the watch which had been kept upon his movements; but it must not be forgotten that there was no evidence of the prisoner having been conscious that he was watched by Mr. Shalles, or that but for the watchfulness and promptitude of that person he would have been detected at all, unless by some of those mysterious occurrences by which Providence usually brought about the detection of the most grave and apparently secret offences. Whatever place the argument which had been adduced in defence of the prisoner *might have in the theories of philosophers, it had no place in the law of England, nor (he was bound to add) had it a place either in common sense or morality, and he was sorry, therefore to hear it urged for the first time in a court of justice.* He could scarcely suppose, however, that the jury would suffer themselves to be led away by a doctrine like that, so monstrously injurious in its tendency; and the only question for them to determine, in the event of their believing the prisoner guilty of the attack upon the deceased, being, whether he was or was not insane, in the true sense of the term, at the time he did so, they would have to draw their conclusions upon this point from the facts stated in the evidence. The fact of the money found on the prisoner's person would, if they believed that money to have been taken from the house and person of the deceased, furnish them with a probable motive for his conduct; and, with the view of determining whether that motive was the true one, they would have to look at his conduct in the locking of the door, and other particulars. If the plea of insanity was intended to be relied on, and witnesses were by any means obtainable in support of that plea, that fact could have been stated upon affidavit, and the trial, if sufficient grounds were made out, would have been postponed for that purpose; but at present there was no evidence in support of the argument, and the jury must determine upon that which had been laid before them during the present trial. His Honor then read over his notes of the evidence, and commented briefly upon the leading points in the testimony of each witness.

"The jury without leaving the box returned a verdict of Guilty; and the Attorney-General having prayed the judgment of the Court in the usual way, the prisoner was asked if he had anything to say why such judgment should not be passed upon him:—

"The prisoner said, that if the witness Tattersal, for the purpose of procuring whom he had applied for a postponement, had been there to give evidence, he should have been able to contradict a great portion of Mr. Shalles's statement, by proving a complete alibi up to eleven or twelve o'clock at night, and having satisfied the Court upon that point, he had no doubt he should have been able to prove his innocence in other respects. It was true, however, that he had been found guilty by a jury of his countrymen, and as they had acted to the best of their judgment upon the evidence produced, he could not complain. He appealed however to the Court, whether it was probable that a man like him, educated in the lap of affluence, and brought up to an honorable profession—one who had been in twenty-two general engagements, and had received eleven

wounds in the services of his country, would be guilty of so base—so vile, and so disgraceful an action, as to murder a defenceless woman?—the heart of a British seaman was always mild and averse to any such disgraceful conduct. He submitted also, that he had not had sufficient time to prepare himself properly for his trial, as he had only had three clear day's notice of its approach, and expressed a hope that his Honor would deal as leniently with him as was consistent with his duty.

"After a short pause the proclamation of silence was made by order of the judge in the usual manner.

"His Honor proceeded in a most solemn and impressive manner to pronounce sentence of death upon the prisoner, and in addressing him previous to passing such sentence, remarked, that from the prisoner's innate knowledge of his own guilt, he must, from the very first, have contemplated the probability of receiving this sentence as a well-merited reward for so heinous an offence as that which he had committed. He must own he was somewhat astonished at hearing an application to postpone the trial on the ground that a witness was absent who could prove an alibi, for it must be quite plain to all who had heard the evidence which had been given that day, that there could be no such witness, and that the guilt of the prisoner had been established beyond a doubt, even of the slightest nature, as to its truth. The counsel for the defence, in his zeal for the cause he had undertaken, endeavoured to secure the prisoner from the consequences of his crime upon the ground that he had been at the time labouring under an impulse so powerful as to leave him no resource but to follow its vicious dictates; but let it not be imagined that any such excuse as this, could be admissible. *It was indeed a direct impeachment upon the wisdom and goodness of Providence, by declaring that the Almighty power had created beings whom He exposed wilfully to temptations without giving them power of self control. If wickedly disposed men would yield step by step to the approaches of the evil one, they must expect to be led at last by the tempter to that precipice down which it was his desire to cast them, but in order to avoid this they must resist the temptation in its infancy, and they would resist it successfully.* Like one of the witnesses, it had been his (the judge's) lot to know the prisoner at Norfolk Island, at which time he was applying for permission to occupy a solitary cell, in order to guard himself from the resentment of the others prisoners on the island, who accused him of betraying a conspiracy in which they said he had previously joined. He was sent there upon a charge of forgery, an offence at that time capital; but since then he had been brought to Sydney under the operation of some of the local acts, and had received indulgencies. The time was probably not very far distant when he might have been pardoned altogether, when he might have spent the remainder of his days in freedom and comfort; but by his adherence to his evil courses, and his total disregard of all the warnings he had received, he had cut himself off from all hope, and brought dishonour upon an illustrious name. The prisoner complained that he had not had sufficient time

allowed him to prepare for his earthly trial, but, with the full knowledge of what he was about, he had given the unfortunate deceased far less time to prepare for the more awful arraignment before the bar of her Maker: and he must make a good use of the time still left him, as his days were now numbered. It was not for him to stop the source of mercy, but he could see no possible reason for extending it to so aggravated a case as that of the prisoner. His Honor then proceeded to pass upon the prisoner the final sentence of the court.

"The demeanour of the prisoner throughout the trial was very firm, and although evidently affected, particularly at its conclusion, he exhibited but little symptoms of agitation, except in the tremulous tones of his voice while addressing the court, previous to the passing of the sentence. He left the court with a firm step."—*From the Sydney Morning Herald.*

There are three points for consideration in this case. The history and treatment of the prisoner; the speech of the counsel and defence of the prisoner; and the charge and sentence of the judge.

It appears that the prisoner, from his earliest years, was remarkable for the manifestation of the usual signs of a large animal region to his brain, and the various acts of tyranny with which we have become acquainted, and which he exhibited while an officer in the navy, united with his innumerable immoral acts during his future career, proclaim that his brain must have been of a very inferior type.* If men were acquainted with the laws governing their actions,—if parents knew that their children when possessing brains of an inferior character were not fitted for a profession where the comfort and happiness, it may be the lives, of hundreds were subject to their control,—if men in authority would use the means science has placed at their disposal, and not appoint to situations of trust individuals physically, and therefore morally, inefficient,—in a word, if the truths of cerebral physiology were recognized and practically enforced, there would be an end of cases of the distressing character we are now considering. In the present unsatisfactory state of society, the naval authorities could not have done more than remove him from his responsible situation, and render him unfit for further employment. After his discharge from the navy the civil law could not be appealed to, because he had not committed an act which this law would recognize as a proof of insanity. His family, as is too often the case when one of its members is disgraced, disregarded him; and

* A cast of the head was taken, but a copy has not yet reached England. We shall give a lithograph drawing in one of our future numbers.

society had thrown upon it an individual much more fitted for the seclusion and treatment of a moral infirmary, than formed to struggle with the temptations and facilities for the commission of crime, which surrounded him. The tragical result we are now familiar with. From bad to worse—from crime to crime, he rushed recklessly and blindly on. From the hells and sinks of the metropolis to the common gaol—the hulks and the penal settlements, the course was rapid and certain. Arrived there, he soon obtained his liberty, by acting the part of a spy,—inducing others to do what he would not do himself and then giving information; thus securing their conviction, and after a time his own release from bondage.

But how could such a brain keep its possessor free? Liberty should have been the last thing thought of. We have no hesitation in saying that the government is responsible for this man's crimes. His past career proved that he was an unfortunate being—the victim of an organism so unfairly balanced that the ordinary temptations of life could not be withstood; nay more, the victim of an organism which prompted him to shed blood, if more than ordinary difficulty presented to prevent him from gaining his ends. Is it then a mark of enlightenment and civilization to destroy such a being,—a being not only neglected, but absolutely placed by authority in a position where his animal impulses could run riot? Is it just to take away life for an offence committed through the carelessness and ignorance of those in authority? Is it right to take revenge upon a being who, under certain circumstances, has acted in accordance with the promptings of his organism, over the formation of which organism he exercised no control, and of the due regulation of which the community, from the beginning to the end of his course, was perfectly regardless? Yes, it is declared to be so. "Hang them! Hang them!" is still the cry of the nineteenth, as it was of the eighteenth century. Blood! Blood! it is this and this only that can wash away the injury the poor wretch has committed—it is this only that can appease the excitement of a *Christianized and civilized people!*

We felt great pleasure while perusing the speech of Mr. Lowe. It is consolatory to find one voice held up on the side of mercy, in a colony where crime is so frequent, and where there is a constant arrival of the worst characters from the mother country. Mr. Lowe did not attempt to deny the guilt of the prisoner, or ingeniously explain away what was clear and self-evident. He met the case boldly, and with a courage which cannot be too much admired, dared in

a court of justice to speak what he conceived to be truth, regardless of all minor considerations.

"Sincerity will not yield to expediency, if we calculate correctly. The best mode of attacking error is by speaking truth; or, at least, what appears to us after sufficiently careful examination, to be truth: but whatever may be the convictions at which we may arrive, and whatever may be the opinion of society with respect to such convictions, we are bound to state them when called upon. Without forcing them upon society unseasonably and uncalled for, they must not be dissembled or concealed; otherwise the interests of truth, and consequently the cause of human improvement and happiness, must suffer."

It was these considerations which prompted Mr. Lowe; and although the newspaper report is very much condensed, we nevertheless possess enough to prove that the arguments were drawn from our science; and that he no doubt laid down the doctrine of philosophical necessity with clearness and precision. He could not have chosen a more fitting opportunity; and we heartily wish that the same truths may soon be advanced before all the judicial benches of our own country.

Our judges are perfectly ignorant of the causes which produce crime. They are uninformed, and we are sorry to add unreflecting. They act upon the assumption that a man can be a moral or immoral character just as he pleases. This doctrine is an offshoot of the religion of the day. The laws are founded on these views, and the clergy declare that the views are correct. Fatal error. Fatal to the rapid advancement of humanity, and fatal to the progressive amelioration of the evils we are deploring. This fundamental error must be removed, because it strikes at the root of all the rational means to be used for the improvement of the race. Before, however, this is accomplished, there is a great deal to be done to overcome bigotry and prejudice. Such views as we are here advancing are considered injurious in their consequences, and men are afraid to entertain them.

> "Men grow pale,
> Lest their own judgments should become too bright,
> And their free thoughts be crimes, and earth have too much light."

The irrational opinions generally embraced regarding the freedom of the will, are advanced and supported by the religious teachers of the people. They tell their pupils that they are free agents, and that by "*faith*" and "*the grace of God*" they can lead a virtuous life. They denounce crime

and immorality, but declare that punishment must visit the offender, because by his own *wilfulness* he has arrived at his present state. How can such doctrines improve a people? How widely different the doctrines of philosophy? Philosophy clearly proves that the character of every being is a compound product—the result of a peculiar cerebral organism and of the innumerable circumstances which have acted, and are still acting upon it. We therefore say, that the actions of a man necessarily result from his organic constitution, and the circumstances which surround him at any stated period. This is a law, and it is not in the power of man to resist. The conduct of Knatchbull was inevitable, and we have no doubt might have been predicted. An inferior organism, throughout life under unfavourable circumstances, was certain to produce a vicious course of conduct. There are beings, and the daily press teems with accounts of their misdeeds, whose propensities are so energetic, and so little under the control of their feeble intellectual and moral faculties, that their lives are one continued scene of profligacy. They carry their mark with them, and yet society will not take heed;—they proclaim by their daily actions that they require confinement and benevolent care, and yet we leave them till that catastrophe occurs which *could* have been foreseen and *ought* to have been prevented, and then as a climax to our insane proceedings, we hang them to prevent further trouble, and for the purpose of warning future evil-doers.* How well Mr. Lowe placed this before the jury. He said,

* The female to whom Knatchbull was to have been married the day after he committed the murder, attended his execution dressed in widow's attire! And as another specimen of the *good effect* of an execution on those who witness it, we give the following on the authority of an eye-witness and a friend, and one on whom we can place the greatest reliance. This scene occurred in one of our penal colonies not long ago:

When the body of the criminal was cut down and brought within the precincts of the gaol, the governor said to the hangman, "You have not done your duty, sir."

Hangman.—"I am sorry for that, sir; I always try to do so. What did I do wrong?"

Governor.—"You did nothing right; the noose instead of being under the ear was quite at the back of the neck; moreover, the rope was not tight enough."

Hangman.—"Why, sir, the rope was so tight that I saw his face choking,—as red as fire; and as for the knot (appealing to a gentleman, a bystander), don't you see, sir, that its the drop as makes it almost impossible to *hit it fine;* it will slip back in the best hands, when there is a long drop. I've been here twelve years, and it's a hard case that I can't after all give satisfaction."

Governor.—"I shall send you a week to the cells."

Hangman.—"I hope not, sir."

Governor.—"Where is the rope?"

Hangman.—"I've sold it to a gentleman for a guinea."

"The prisoner is one of those persons for whom laws had not been made; and who, although for the peace and welfare of society, he ought to be placed under the most severe restraint, ought not to be held responsible for his actions." And again: "Could they believe that a man with the great advantages originally possessed by the prisoner could have fallen, step by step, into the lowest depths of disgrace, unless urged on by some resistless demon of insanity?—by whom, if guilty of the crime now laid to his charge, he had been incited to its perpetration. The existence of this internal impulse to evil, although dangerous in its operation to society at large, should not subject the possessor of it to the most dreadful punishment of all, for a crime which he could hardly be held answerable for, and it could not be contended that the ends of justice would be more answered by allowing a person of this description to expiate his offence on the scaffold, than by the public execution of any savage animal, which had done an act of cruelty with similar want of controlling power over its actions."

We fully agree with this; but what said the judge? Can any one suppose that he had ever reflected on the causes of crime—on the means of preventing it—on the nature of his own constitution, and of the beings surrounding him? Had he ever reflected on the responsibility attached to his office? He was not sitting in judgment, as Mr. Lowe told him, "merely as the avenger of blood." How little such subjects had troubled him we may gather from the following portion of his charge. "The only excuse for crime was that of an actually unsound mind at the time of its perpetration; and whatever attention so abstruse a question as the formation of the human mind might have created among the philosophers of Europe, he apprehended that a simple question of facts, propounded to twelve reasonable men, might be very easily determined upon without resorting to any such abstract reasoning." A simple question of facts presented to twelve men would most probably enable them to ascertain whether the prisoner on trial was, or was not, guilty of murder; but surely something more than this is required. Surely humanity demands something more than the ascertainment of the fact, to be succeeded by the common-place proceeding of demanding punishment and passing sentence. Surely, the destruction of a fellow-creature is a matter of some weight and consideration; and, to take the lowest ground, should not follow the committal of a crime, without an inquiry into the cause producing it. Such barbarism is a reflection on the age; but, alas! when will it be removed? Our judges

it is clear are not the men to move, for they declare the punishment of death to be "well-merited,"—our senators, with a few exceptions, entertain destructive views,—and the people, as a mass, are not yet sufficiently enlightened with regard to their own structure, and the formation of their own character, to entertain rational and benevolent views concerning one who has offended them. It is left then for the few to struggle for the many,—for the rational to instruct the irrational,—for the humane to soften and enlighten the inhuman, and on all occasions to enforce the views our science teaches, and thus hasten the period when our system of criminal jurisprudence shall be in accordance with the dictates of reason and justice.

But we are told that these views have no place "in the law of England, common sense, or morality." We have looked in vain for common sense or morality in the charge of Judge Burton. It is a perfect piece of absurdity—full of twaddle—and contains statements which no rational being can receive.

"If wickedly-disposed men will yield step by step to the approaches of the evil one, they must expect to be led at last by the tempter to that precipice, down which it was his desire to cast them!

"The very term of the information was, that the prisoner 'not having the fear of God before his eyes, but being moved and seduced by the instigations of the devil,' had committed the crime laid to his charge; and it could not therefore be contended that the offender was to be exonerated from the consequences of his offence, by the very reasons which were alleged to have actuated him in committing it."

What an appeal to reason! What logic! Now, we confess that we should draw a different conclusion. It appears to us, that if a being is seduced by a power which he did not call into existence, and over which he has no control, then there is a very urgent reason presented, why he should be exonerated from the consequences of his offence. By Judge Burton's own shewing—by his own doctrine—it is clear that the prisoner could not avoid acting as he did. Little children are sometimes frightened by fanatical teachers, who tell them that the devil moves about "like a roaring lion, seeking whom he may devour;"—but that an educated man, and that man a judge sixty years of age, should deliberately advance such an insane dogma, and tell a poor wretch he is about to sentence to death, that he brought himself to his present state, because he *would* yield to the approaches of the "evil one," and that he *ought* to have resisted the advance

of the "tempter," is really almost past belief. When the judicial bench is made the rostrum from which is promulgated such ignorant and superstitious views, it is melancholy to contemplate the injury which must be inflicted.

We had prepared some remarks on the two recent cases of murder committed by Crouch and Dalmas, but we must defer them till our next number.

L.E.G.E.

II. *A Theory concerning the Organ of Wonder.*

By Herbert Spencer.

By way of apology for opposing a received phrenological doctrine, it may be urged that considering the comparatively short time that has elapsed since the discovery of a true system of mental philosophy, it is extremely improbable that the details of that system should be all of them, or nearly all of them, correct. No science has at once attained to the fulness of truth; and as in the earlier days of chemistry, many of the simple bodies were unknown and many of the compound ones were believed to be simple; so in the present stage of phrenology, there are doubtless some of the primary faculties yet unrevealed, and some of their combinations that are taken to be elementary. We may, moreover, conclude that each of the several mental powers will be ultimately found—simple in quality,—easily comprehensible,—and capable of exact definition.

If, admitting these positions, we find attributed to a certain portion of brain, a function of confused indefinite character,—a function explicable only by a circuitous description presenting to the mind no distinct idea, but serving rather to exhibit the clue to something than the thing itself, we have reason to doubt the fundamental nature of the implied power, and may prudently enquire whether the true duty of the organ has been determined. Perhaps we have in the case of Wonder, otherwise styled Marvellousness, and Faith, the strongest reasons for such scepticism. The existence of a difference of opinion respecting the name properly assignable to the sentiment, is a sufficient cause for suspecting that its true character has not yet been discovered; and the fact that its several names seem to indicate the collateral results of a mental power, rather than the power itself presents further stimulus to examination.

Proceeding systematically, however, the definite objections that may be raised against the existing theory are these.

1. Observation has shewn that a large development of Wonder is accompanied by a liability to mental illusions. The seer of visions and apparitions is said to owe his peculiarities to its agency; and the spectral appearances by which men are annoyed or alarmed during certain unhealthy states of body, have been traced to its diseased excitement. These phenomena imply that the organ is capable, under certain circumstances, of *producing* illusive images. But how does this consist with the currently received doctrine? A love of the marvellous and a tendency to believe, both indicate a faculty that bears as it were a passive relation to the doings of the rest of the mind—a something playing the part of a spectator that is gratified when the intellect presents to it anything new or strange. How then can it be supposed to take upon itself the active function of creating mental spectra? If we assume that the organ originating the love of the marvellous is in itself capable of producing marvellous appearances, we may with equal propriety consider Causality as a love of reasoning, and thence conclude that it is capable of perceiving the relation between cause and effect!

2. The fact that the organ is large in men of genius, does not satisfactorily accord with the existing notions of its function. Considered either as faith or as a love of the wonderful, we find it more strongly manifested by shallow and ignorant minds than by profound and enlightened ones. A bigoted belief, a ready credulity, and a delight in the incomprehensible and mysterious are characteristics exhibited by man in his lowest rather than in his highest phases of cultivation. Nay, such sentiments are from their very nature connected with an unintellectual, inactive state of mind. The love of the marvellous derives its gratification from the contemplation of something which the reflective faculties cannot fathom. Place before the intellect the rationale of that something and the sentiment ceases in a great measure to exist. Hence it is that those endowed with a superabundance of the feeling, not only never seek explanations of mysterious phenomena, but are actually annoyed by having reduced to the level of their comprehension things which they had looked upon as supernatural. Such a state of mind is anything but characteristic of the genius.

3. Faith may be shown to proceed in great measure from Veneration. Confidence in the instruction or guidance of some other being, either human or divine, cannot exist unless that being be venerated. Without respect, faith can have no foundation. Its very nature implies dependence,

and dependence necessarily presupposes reverence for a power believed to possess higher attributes. It may be observed too that the artificial excitement of Veneration will induce faith. The grandeur of a cathedral and the solemnities of its service are frequently productive of an emotion clearly evincing the connexion between these two sentiments, as the writer can himself testify. Into so credulous a state is the mind betrayed by its reverential feelings when subject to such influences, that for the time it seems scarcely possible to believe state-churchism and its ceremonies, other than just what they should be, although the whole system may in calmer moments meet with unqualified condemnation. Similarly also it might be shown that magnificent temples, processions, and sacrifices, have in past time been potent agents in the hands of heathen priests, for sustaining the faith of the people, and that this end has been secured by working upon their Veneration. The doctrine that faith emanates solely from the organ of Wonder is contradicted too by the fact, that there exist nations (the Nomadic tribes of central and northern Asia for example) having but a very moderate development of that organ, who nevertheless possess as much faith as we do—probably more; seeing that they who believe in a religion, that it is wholly discountenanced by reason, must have greater faith than they who require a creed more in accordance with it. Hence also might be drawn the general inference that all idol worshippers must have a greater tendency to believe than ourselves,—or, if the common theory be true, must have larger organs of Wonder. We do not find, however, that they are so distinguished.

4. In like manner, the love of the marvellous may be traced mainly to the sentiment of Veneration. Mysteries and incomprehensible occurrences naturally suggest the agency of a higher power. It is chiefly the strong evidence which they afford of the existence and activity of such power that gives rise to the feeling with which they are regarded; and in proportion to the amount of Veneration possessed will be the pleasure taken in contemplating what are conceived to be supernatural phenomena,—that is, phenomena bearing the impress of something superhuman.*

These considerations may not of themselves appear sufficiently forcible to warrant the reader in the rejection of the

* These arguments must not be considered as equivalent to the assertion that the organ of Wonder has *no* agency in producing the sentiments attributed to it. It is only maintained that it is of itself insufficient for such purpose. In what manner it probably aids in their production will be pointed out hereafter.

existing theory. If, however, it can be shown that the production of faith and marvellousness is more satisfactorily explicable upon another hypothesis open to none of these objections,—an hypothesis too that affords a more distinct explanation of other mental operations, the evidence will perhaps be considered conclusive.

The theory is this; that the organ at present entitled Wonder, has for its ultimate function the revival of all intellectual impressions,—that it is the chief agent of imagination,—and that it is the basis of memory.

As a first step in the argument, it may perhaps be necessary to prove the existence of such a power as the one assumed; seeing that phrenologists have not hitherto recognized it as an independent faculty. It appears to have been commonly understood, that the perceptive faculties alone are competent to recall ideas, and that the act of recollection is completed by them without the intervention of any other agency. Were this assumption true, however, we should have to relinquish the principle that one organ can perform but one function. The primary duty of the perceptive faculties is to receive impressions; the revival of those impressions is an entirely distinct action, in no way related to that of reception; and it is inconsistent to suppose it effected without the aid of some special mechanism. It cannot be said that the impressions require no recalling, for this would imply that all images that have been received into the mind exist visibly before it, and our daily experience proves that this is not the case; we know that our perceptions become dormant,—that they are capable of being separately called up, and hence we must infer the existence of a power for their revival. The fact that different persons recall impressions with such different degrees of vividness countenances this conclusion. Place any object before a Landseer, and he will be able to make a representation of it after it has been removed with nearly as much precision as if it were before him; whilst another individual with equally large observing faculties will scarcely be able to make a tolerable outline of it. Persons are now and then met with who will repeat verbatim, after a single perusal, a long document which the generality of men could barely remember with a score readings. Such extreme differences are hardly ascribable to variations in the vividness of perception. We may fairly assume that objects are seen by both parties with nearly equal distinctness, or in other words that the perceptive faculties receive similar impressions; and if so the cause of the discrepancy must be sought for in the different degrees of efficiency in the recalling power.

The will may perhaps be pointed out as the agent of which we are in search. Philosophically speaking, however, the will is nothing more than the preponderance of any one impulse, or set of impulses over any other or others; and being merely the expression of desire, it may not be considered as a positive independent faculty, and cannot therefore be supposed to perform the function in question. Moreover, did it really perform such function, the power of recalling impressions would be proportionate to the intensity of the desire, and this we know to be contrary to experience. Lastly, the fact that scenes are often vividly pictured to the mind, in direct opposition to the will, as must have been observed by every one who knows what it is to have a sleepless night, may in itself be considered as sufficient proof that the revival of ideas is due to some other agency than that of mere volition.

What name is most applicable to the supposed faculty it is not easy to determine. "Imagination" is objectionable, because involving as it does the rearrangement of impressions: it requires the aid of Constructiveness. Neither will "Memory" do, for it likewise implies the assistance of other faculties. Perhaps the term *Reviviscence* is the most descriptive; it is an awkward title but may serve the purpose until a better can be found.

Granting then the existence of the assumed agency, the supposition that it is situated in what is at present considered as the organ of Wonder, will, it is believed, afford an explanation of the phenomena accompanying the development of that portion of the brain.

The reader will at once see that the liability to be deceived by spectral appearances, must, other things being the same, vary as the power of the proposed faculty. The more efficient the instrument, for the revivification of impressions, the more nearly will the images produced approach in appearance to realities. Celebrated painters have possessed the power of calling up objects so distinctly before the mind's eye as to render the process of depicting them little more than copying from nature. One such now living, has been already alluded to. If, then, the faculty be capable of effecting so much under the influence of its ordinary stimulus, we may reasonably assume that its unnatural activity will be accompanied by a difficulty in distinguishing revived impressions from real perceptions. We have in works on psychology numerous cases of mental illusions resulting from a slightly disordered state of the brain, which might be quoted as so many examples of an unhealthy excitement of the reviving agent;

and a case has come under the writer's own observation where from injudicious application a cerebral disorder was produced, characterized by this same exaltation in the activity of the imagination, accompanied by *pain* in the organs in question.

Similarly may be explained the mental action that gives rise to the seeing of ghosts and apparitions. During the gloom of night, and under the influence of appropriate feeling, every dimly-distinguished object calls up in the mind some pre-existing impression to which it may chance to bear a faint resemblance, and amid the excitement resulting from extreme fear, the mental image is rendered so vivid as to be mistaken for the thing seen. Persons will of course be subject to such illusions in the ratio of their endowment of the faculty of Reviviscence.

The love of the marvellous although proceeding fundamentally from Veneration, may nevertheless be augmented by the presence of large Reviviscence. From the common phrenological principle, that organs are prone to action in proportion to their size, it may be inferred that a powerful agent for the reproduction of impressions will be accompanied by unusual pleasure in the creation of mental imagery; if conjoined with this there be a full development of Veneration, the objects contemplated will be of such character as to minister to its gratification; and hence will arise the love of ghost stories, and tales of witchcraft, which at the same time that they afford abundant scope for the imagination, excite likewise feelings of astonishment and awe. Where, on the other hand, a deficiency of the supposed faculty exists, there cannot be that same delight in mentally portraying the scenes described; and although Veneration may as before solicit gratification from such narrations, the other power concerned will be either adverse or indifferent, and consequently the incentive to listen will be less.

In like manner, may the sentiment of Faith be in a considerable degree exalted by a similar combination. Things are believed partly in proportion to the distinctness with which they are perceived. We never doubt the existence of an object seen and felt; and the strength of our belief is proportionate to the vividness of our perception. Hence it may be reasonably assumed that with things unseen,—ideas conveyed to the mind by spoken or written testimony, the amount of faith will, *cæteris paribus*, depend upon the distinctness with which such ideas are realized. As, however, belief in the information directly received by the senses is mainly produced by our confidence in their trustworthiness; so, in the case of facts and doctrines dependent upon testi-

mony, our faith is *chiefly* determined by the degree of reverence entertained for the authority bearing witness to them; and therefore as previously observed, the tendency to believe will accompany the tendency to venerate. Nevertheless belief will increase, the more perfectly the thing described or asserted can be imagined, and where the mind is unable to picture to itself new and strange ideas there may perhaps be a leaning towards scepticism, despite the influence of Veneration.

It will be seen, therefore, that the several peculiarities commonly accompanying a large development of Wonder are explicable upon the new hypothesis.

The harmony existing between the theory now proposed, and that some time since set forth respecting the functions of Imitation and Benevolence* may be pointed out as an evidence of the truth of both. It was maintained that it is the primary office of the organ entitled Imitation, to excite in the mind of one being the feelings exhibited by another; and it is the aim of the present essay to show that the true duty of the adjoining organ, hitherto called Wonder, is the revival of intellectual perceptions. The two faculties then, are nearly related. It is the object of both to bring certain other faculties into activity. By the one, *feelings* are recalled; by the other, *impressions*. The first acts independently of the will; the second in conjunction with it. Whilst, therefore, the two functions have such distinctness as to demand separate agents for their performance, they have that degree of analogy which renders the juxta-position of their organs natural.

There is, moreover, an important end secured by the adjacency of these organs. Were the arrangement other than it is, the spectator, who, being sympathetically affected by the sufferings of a fellow-being, desired to rid himself of the pain thereby produced, would at once be able to do so by getting out of sight and hearing, so as to render the natural language by which his sympathy had been aroused, inoperative; and thus the end for which the sentiment had been implanted would be defeated. But, assuming the faculty for the revival of impressions to be situated as here supposed, and bearing in mind the influence of communicated action, it will be seen that this difficulty is provided against. Under such circumstances as those above detailed awakened Sympathy stimulates its neighbour Reviviscence to unusual activity; but this faculty, when strongly excited, continues to act independently of the will, and reproduces images contrary to its dictates; hence the spectator, who has a full endowment

* See *The Zoist*, No. IV., for January, 1844.

of it, cannot escape from his own uncomfortable sensations by turning away from the object of his commiseration, because the scene by which he has been affected will be perpetually presented to him, and his feelings will continue to be wrought upon, despite his endeavour to direct his thoughts into other channels. Thus it appears that the juxta-position of Reviviscence and Sympathy is not only requisite on the ground of analogy, but that it is sometimes essential to the completion of benevolent actions.

Before bringing forward the illustrations that may be quoted in support of the proposed theory, it will be well to advert to one or two objections that may be raised against it. It will possibly be said that in assigning to the organ of Reviviscence so important a part in the production of imagination we are verging upon the province of Ideality. It may be asked in reply, what is Ideality? If it be considered simply as a sense of the beautiful, there is no foundation for the objection; but if, as appears to be the case, it is likewise partially identified with the power of producing ideal images, the discrepancy is chargeable not to the theory now set forth, but to the inconsistency of giving two functions to one organ. The sense of the beautiful, and the power of imagining, are utterly distinct from each other, and have no claim whatever to be considered as arising from modified actions of the same agent. Ideality may indeed for its own gratification direct the imaginative faculty to the contemplation of the pure and the elegant; but that faculty has *of itself* no tendency in that direction, and is ready to realize the most prosaic as well as the most poetical ideas. The new theory then, serves rather to define and simplify our notions of Ideality; and in the contiguity of Ideality and Reviviscence suggests the reason why our imaginations commonly partake of the beautiful.

To the doctrine that the supposed faculty performs a part so essential to the existence of memory, it may be objected that observations prove Individuality and Eventuality to be the especial agents of that attribute. It is answered that the admission of the proposed theory does not involve the denial of their instrumentality. Memory implies three actions: 1. The reception of impressions. 2. The revival of them; and 3. The association of those that require connecting, such as names with things and persons, objects with places, events with times, and so on. The first action is compassed by the perceptive organs generally; the second by the supposed faculty, Reviviscence; and the third, by Individuality and Eventuality. Each of the three being a party to distinct

recollection, it follows that if the efficiency of any one be increased, an enhanced power of remembrance will be the result, and hence other things being the same, the existence of large Individuality and Eventuality will be indicative of memory. That the development of these two organs is *alone* the measure of memory will scarcely be asserted by those who have paid much attention to the matter. Lord Bacon appears to have had but an ordinary endowment of them, and yet how few have possessed so capacious a memory.

We come now to the illustrations. It has been maintained that Reviviscence is the parent of Imagination,—that Imagination is but a revival and a putting together of impressions previously received by the perceptive faculties, and that upon the efficiency of the reviving agent must mainly depend the vividness of ideal images. Poets therefore who are in great measure distinguished by their powers of imagination may be naturally expected to possess a large endowment of Reviviscence. That such is the fact may be seen by reference to the heads of Milton, Shakspeare, Spenser, Dryden, Beaumont and Fletcher (dramatists), Drummond, G. Buchanan, Otway, Malherbe, Tasso, Young, Bunyan,* Cowper, Darwin, Scott, Byron, Wordsworth, and Hogg. In all of them the organ is large; in some very large. The names of other poets might doubtless have been added to the list had likenesses of them been attainable.

In proof that strength of memory results from a large development of the same organ, it will be sufficient to quote the cases of Milton, Shakspeare, Tasso, Scott, Swedenborg, Lord Bacon, Melancthon, R. Sanderson, R. Hooker, Raleigh, W. Tyndale, G. Buchanan, Gibbon, Sterne, Wesley, and Dr. Parr; all of whom bear witness, either by the amount of their erudition or by the anecdotes related of them, or by both, to the truth of the theory.†

Further evidence is deducible from the fact, that so many men of powerful memory, or brilliant imagination have been subject to mental illusions. Tasso held conversation with a spirit gliding on a sunbeam. Malebranch heard the voice of God distinctly within him. Pascal often started from his chair at the appearance of a fiery gulf opening by his side. Luther conversed with demons. Descartes was followed by an invisible person calling on him to pursue the search of truth. Swedenborg describes heaven and hell. Benevenuto

* Bunyan was a true poet, philosophically speaking, though not conventionally recognized as such.

† If the writer had had access to likenesses of Pascal, Crichton, Dr. Wallis, and other such men, he believes that still more numerous examples might have been given.

Cellini was accustomed to behold a resplendent light hovering over his own shadow. Dante talked with spirits. And Cowper was haunted with spiritual sounds. Inasmuch as these cases favour the conclusion, that the power of reviving impressions, either as manifested in memory or imagination, frequently coexists with the liability to spectral illusions, they gave collateral support to the proposed theory; for they show that these several traits emanate from the same peculiarity of organization.

A summary of the preceding matter may help the reader to a decision. It is argued in bar of the present theory—

1. That an organ, whose function is to produce a love of the marvellous, cannot be reasonably supposed capable of creating mental spectra.

2. That men of genius are neither noted for faith nor marvellousness, although they usually possess a more than ordinary development of the organ of Wonder.

3. That Veneration is the chief agent in the production of these sentiments, as may be seen by their analysis.

4. That some nations having but a very moderate endowment of Wonder, nevertheless possess abundant faith.

It is argued in favour of the proposed theory—

1. That it avoids these objections.

2. That it affords a tangible explanation of mental illusions, either when due to disordered states of the brain, or to unusual excitement.

3. That it indicates the mode in which Veneration may be aided by the supposed faculty in the production of both faith and marvellousness.

4. That it is in perfect harmony with the theory of Sympathy, as regards the juxta-position of the organs, and by pointing out their associated action affords a still clearer view of the philosophy of Benevolence.

5. That it gives greater definiteness to Ideality, by relieving it of a superabundance of function.

6. That it does not conflict with the doctrine that Individuality and Eventuality are indicative of memory, but implies that they are not the only essentials.

7. That it receives strong confirmation from its agreement with so great a number of observable facts.

Derby, August, 1844.

III. *Phrenological Analysis of Daniel Strauss, D.D., (the author of the celebrated* Life of Jesus, *which has gone through so many editions, and caused such a sensation throughout Germany), with general Phrenological and Philosophical Observations.* By M. Castle, M.D, of Milan.*

The school of Gall is evidently divided into two great sections; the first composed of those who admit not only the fundamental principles of phrenology, but also its practical application by means of cranioscopy; the second section of those who either do not admit, or do not refer to the divisions of the brain and the location of the organs, but who accept phrenology as the best system of mental philosophy yet known, and the one most adapted to explain the moral and the intellectual nature of man.

Hence it follows, that it is by no means necessary to contemplate phrenology in a cranioscopical and practical point of view in order to profit by the light it throws upon human nature. The recognition of the various primitive qualities detailed in phrenology, and of their combinations in producing general feelings, is all-sufficient to give the philosophical thinker the explanation of his own, as well as the mental phenomena of others. The philosophers of the schools, from Aristotle to Brown, (although the latter author was the clearest and most minute of all metaphysical writers) have not succeeded in doing this. The greater part of philosophers have generalized the faculties of the mind into two great classes, Understanding and Will; or those who have appeared to be more special, have still laid down nothing but generalities,—such as Perception, Attention, Comparison, Judgment, Desire, &c.

It is upon comparing the specialities of phrenology with these generalities of metaphysics, that the philosophical reader perceives the superior merit of the former system, and recognises it alone as capable of explaining the various moral and intellectual peculiarities of men.

It was the observation of the inefficiency of such general classifications of mental phenomena for the explanation of the diverse feelings and intellectual capacities of man, that,

* Dr. Castle is a native of Canada, but has resided a long while in Italy; and writes and speaks English a little imperfectly. He was introduced to Dr. Strauss at a supper given to the pianist, Listz, at Heilbrun, and made an examination of the doctor's head, which gave such satisfaction that he was afterwards induced to write the notes. He states that at the time he made the examination he was ignorant of Dr. Strauss's religious opinions.

more than any other consideration, made Gall confident of the necessity of a more detailed, or rather a more special division of the faculties.

It is true that Gall mistook, in many cases, the modification of faculties, or their morbid manifestations for pure primitive impulses; but this was the error of judgment and of observation, not of the principle which directed his research, viz., that feelings and faculties, which are essentially different from one another, must be considered as primitive. It was upon this principle, that he triumphed in shewing that the general classifications above alluded to,—such as Desire, Perception, Judgment, &c.,—were only *qualities* of primitive faculties, not primitive faculties themselves.

The preceding observations upon the superiority of phrenology, as a theory of mental philosophy, over the metaphysics of the schools, will surely be admitted by the majority of readers. It is to such then, as well as to phrenologists, properly so called, that the following analysis of Dr. Strauss is submitted. By the one I require it to be judged only in its philosophical bearing (without considering its merits or demerits as a practical result); by the other I wish it to be considered as an illustration of *my theory* and study of mental associations.

To those who cannot readily conceive the possibility of the minute analysis of character, such as I profess to make, I have but to pray them to reflect upon the notes appended to the present analysis, and to study my theory of mental associations and practical application;* and it is more than probable that they will find that such knowledge is all-sufficient to guarantee a result, which at first sight may appear so marvellous, and to many so improbable.

Organography of Dr. David Strauss, æt. 35. Temperament, nervous-sanguine. Head, rather large.

Amativeness . . . . . a little more than moderate.
Philoprogenitiveness. . . . large.
Concentrativeness. . . . . rather large
Adhesiveness . . . . . rather large
Combativeness . . . . . more than large
Destructiveness . . . . . full, or rather large
Secretiveness . . . . . full, or rather large
Acquisitiveness . . . . . full, or rather large
Constructiveness . . . . . a little more than moderate
Self-esteem . . . . . large
Approbativeness . . . . . rather large, or large

* A work now diligently preparing for publication, and edited by Mr. Krabbe, at Stuttgard.

Cautiousness..... full, or rather large
Benevolence ..... large
Veneration ..... rather large
Firmness ..... large
Conscientiousness..... large
Hope ..... rather large
Marvellousness..... rather large
Ideality ..... large
Imitation..... large
Wit ..... large
Individuality ..... rather large
Form ..... moderate
Size ..... rather large
Weight..... full, or rather large
Colour ..... moderate
Calculation ..... full, or rather large
Tune..... large
Time..... full, or rather large
Order ..... rather large
Locality ..... large
Eventuality ..... large
Language..... large
Comparison ..... large
Causality..... more than large

The preceding organography presents some difficulty, not only in the development of the details of the character, but even in finding a point of departure. (1) This difficulty depends upon the regularity or harmony which exists among the different regions of the head; regions corresponding with the three great divisions of the mind, viz.: 1st. The animal region* (least developed). 2nd. The moral region (more fully developed); and 3rdly. The intellectual region (greatly predominating over the preceding). From a superficial view of the degrees of development presented in the organography, this regularity may not be very evident: the following classification however, cannot fail to render it so.

I.

1. *Philoprogenitiveness* .....large
2. *Adhesiveness*.....rather large
(and in some degree)
Concentrativeness .....rather large

} Give a strong tendency to enjoy friendly and affectionate intercourse. They immediately produce the desire of domestic life.

II.

Veneration .....rather large
Conscientiousness .....large
Hope .....rather large
Marvellousness .....rather large
Ideality .....large

} Produce a natural sentiment of respect for things of a superior nature,—a particularly strong sentiment of justice,—a sentiment of hope,—and a love of, and a longing for, the sublime.

* See my work on Dr. Kerner.

III.
Benevolence .....large } Which gives a philanthropic feeling for all mankind, and adds a certain feeling of kindness to the other affections.

IV.
Self-esteem.....large
Approbativeness..rather large, or large } Give to this character a certain degree of (but not predominating) ambition, and a good deal of confidence in self.

V.
Causality .....very large
Comparison .....large } Giving besides a strong general tendency to reflection, a peculiar talent and love for analytical reasoning.

VI.
Eventuality .....large } Giving a great appreciation of events and facts.

VII.
Language .....large } Giving a memory of words—richness of language.

The preceding classification brings us to the simple and evident conclusion, that this organization, when fulfilling its destination, must necessarily produce a predominancy of intellect over feeling, and of moral sentiment over instincts, rendering, if I may so speak, intellectual life much greater than instinctive, (2) and thus producing the independent, just, unprejudiced, and calm reasoner. (3)

The period of boyhood is not that to which we should look for the predominancy of intelligence over the instinctive part of the mind; even when, as in the present case, the intellectual region of the brain is so greatly predominant over the others—the intellect, more than the feelings, requires the hand of time to awaken it into activity. The exceptions to this rule are, however, numerous; and not only do we find intellect developed simultaneously with the feelings, but sometimes even anteriorly to them, presenting to us the wonderful phenomenon of native intelligence outvying others,—all aided as they may have been by time, experience, and education. It is difficult for the phrenologist (nor can he pretend to do so from any rule of science) to recognize the *degree* of intelligence, not only in the very young, but also in the old. All that he can hope to do from the *rules* of his system, is to discover the *nature* or *quality* of the intelligence with an approximative idea of its quantity and vigour. Whatever is advanced beyond this is hazarded and hypothetic, and rests only upon the personal sagacity or perception of the phrenologist himself.

Wishing to keep myself entirely within the bounds of what I believe to be *certain* and positive induction, I shall in

this analysis offer no conclusion which might be attributable to the intuition which long and diversified experience invariably affords. Confining myself within these rigid limits, I still have every right to declare that the *ensemble* of this organography presents *indices,* not particularly of any individual precocious talent having existed, but of precocity of general intelligence; or in other words, that Dr. Strauss, while still very young, must have manifested the commencement of a profound, vigorous, and reflective mind. His memory was good, and he understood and learnt with facility. (4) He expressed himself clearly and precisely upon the subjects of his early studies; and above all, was characterized by a certain confidence in his own powers, not so much evident in his manners, as conscious to himself. (5) His moral character was strongly developed; he felt the influence of moral instruction, and had an equal susceptibility of proving *religious* impressions.* His affections were strong, and he became attached in proportion as his intimacy with a person continued.† A word of kindness was a talisman by which one could mould his will according to pleasure;‡ while severity excited his anger and roused one of his strongest instincts, viz., that of Resistance. He was capable of retaining anger, however, only as long as he was opposed; opposition ended,—his anger passed. (6)

The preceding brief analysis of the infantile character of Dr. Strauss, may be accepted as the faithful type of that which is peculiar to him at his present age. The only influence that I conceive time and ordinary circumstances to have had upon his native character, is to have rendered his feelings still more calm than they were in his earlier years, and to have concentrated the great part of his nervous energy upon his intelligence.

Precise View of what I conceive to be the Moral and Intellectual nature of Dr. Strauss, at his present age. (7)

Domestic and social tendencies are strong in Dr. Strauss; in the hours not devoted to reflection he feels a great need of affectionate and friendly intercourse. His affections are not quickly awakened nor easily excited to enthusiasm, but are gradually developed and are constant. (8) In domestic life

* Benevolence, Conscientiousness, and Veneration.

† Adhesiveness; Conscientiousness (the latter sentiment producing gratitude for the affection of another), and Concentrativeness.

‡ Predominancy of the affections over the selfish feelings.

it is easy to live with him in harmony, peace, and love.* He greatly appreciates affection and kindness bestowed upon him; and he pays it in return, not under the form of *passion*, but under that of sweetness of temper and tenderness of manner,† which, if it express not a turbulent and excited sentiment, is the truest interpretation of affections securely rooted and durable.

He possesses greatly what is called firm will; but it is a power of which he avails himself only on greater or important occasions; in things of trifling import he is contented to yield, rather than to dispute. It is this peculiarity, the result of the gentleness and nobleness of his disposition, which renders him greatly capable of living happily in domestic life. Not only his predominating love of tranquillity, but also his predominating feelings of delicacy would be shocked at those trifling, mean, and selfish disputes, which throw a cloud upon many a fireside.

Predominating as is in him thought over feeling, (9) he is by no means inclined to seek out that society, ycleped *savante;* for, on the contrary, he is pleased with a cheerful and friendly intercourse. Rarely gay, at least in his manners, he takes pleasure in, and tacitly enjoys, the gaiety of others. Music forms his delight, whilst the dance and even the social board, though not desired by him, are not avoided.

In conversation he is simple, and never intrudes upon others the subjects of his studies and researches; and even in discourses of the latter nature, one can never recognize in him the pedantry of learning. (10) This peculiarity must render his manners not reserved and retiring, but simple, gentle, and particularly suited for the ordinary intercourse of society.

Children generally interest him; had he any of his own, his paternal love would be very great; indeed, greater than his affections either of love or friendship. (11)

Moral Sentiments.

All feelings classed by the phrenologists as moral, and recognized as such by philosophers in general, are strongly active in Dr. Strauss. Those feelings are, 1st. The sentiment of duty from man towards man; or, the feelings of

* Benevolence and Conscientiousness,—giving the feelings of kindness and a sense of the rights of others; and Self-esteem and a superior intelligence rendering him indifferent about *trifles*.

† This manner is to be attributed in part to the general calmness of his disposition and to Benevolence.

conscience and of justice. 2nd. The sentiment of respect for what is conceived to be of a superior nature. 3rd. Religious sentiment comprised in the feeling of confidence and trust in the providence and justice of God.

As coincident with the preceding, there is an absence of all ignorant bigotry and ungenerous intolerance, as also of the grovelling feelings of jealousy and envy. (12)

From his predominating sentiment of truth he unhesitatingly condemns error, wherever he believes he perceives it; and from the same invincible principle he accords the expression of his admiration for whatever he recognizes as superior. In both these cases no consideration, whether of friendship or enmity, for another, or his own personal interest, would modify his judgment, lessen his praise, or embitter his censure. His actions rest upon the threefold solid base of superior intelligence, sentiment of justice, and of personal dignity.

Add to the preceding qualities a high degree of benevolent feeling, which makes him abhor all acts of violence and cruelty,—makes him recognize the natural law of independence as the birth-right of all men,—which makes him compassionate the sufferings of others, and gives him a general sentiment of philanthropy for his fellow-creatures,— and lastly, disposes him greatly to that cosmopolitan sentiment, which removes entirely all prejudice with regard to birth, station, country, &c.

Ambition to please—if the word be taken in its general sense—is by no means characteristic of him; he manifests the desire only for those who are united to him in intimate affection and friendship; praise and flattering attention coming from those he loves, awake in him a vivid pleasure; but with regard to the world in general, he is but little susceptible of either the pleasure or the pain that its approbation or its blame might be presumed to give rise: (13) its blame might indeed have the effect of irritating and rousing him to attack, were his anger not neutralized by his indifference. (14)

Ambition, however, is not wanting in Dr. Strauss; but it is a feeling which can with difficulty be recognized in its whole extent even by its possessor himself. It would become more evident were it seriously frustrated, for it consists in the desire of owning no superior, and of being alone and independent in a chosen career. (15) This feeling is based not upon the wish to control or to lead others, but upon a sentiment of personal dignity or pride. It is for this reason that Dr. Strauss can rarely occupy himself with trifles; he feels a pleasure in undertaking things that are not only of

an important nature, but which require also both courage and perseverance to vanquish. (16)

He is by no means communicative of his intentions;* but, upon the other hand, he is careless of hiding them. If he were watched in the prosecution of an enterprise, he would work calmly on, indifferent whether he were observed or not.†

After what has been said, it is almost superfluous to add, that the tendency to falsehood and to make inventions of any kind (tendencies peculiar almost to all men) enter for little in his character. Under ordinary circumstances he is *veridical* without being particularly frank;‡ but in affairs of importance, when he is *vis-à-vis* with the public, he knows no restraint—no reserve.§

Intellectual Endowments.

The three grand divisions of the intellect: 1st. The reflective: 2nd. The perceptive: and, 3rdly. The imaginative faculties, are well developed in Dr. Strauss; the reflective faculties being greatly predominating over the other two. The three regions taken together present indices of the existence of a profound and sound understanding, by which is understood deep thought and superior judgment. There is in this intellect neither an absolute scepticism nor absolute credulity. (16a) The natural tendency to the latter (which is somewhat predominant), is corrected by the master-influence of the reasoning faculties; the which always require that the understanding be satisfied before belief be established. This produces not so much *doubt*, as the desire of *proof* and *conviction*.

Dr. Strauss is by no means to be classed among the *soi-disant* positivists; severe in his analysis and difficult of perfect conviction, he by no means has the tendency to reject as absurd a new proposition, because its proofs are not sufficient to convince him of its correctness. On the contrary, he is ever ready to conceive the possibility of most things, and indeed must take interest in certain questions of the day,

* A sufficiently developed Secretiveness, aided by the common sense of a good intelligence.

† Not sufficient Secretiveness to give a *great* tendency to secrecy; and the feeling of independence derived from Self-esteem and Courage.

‡ The same explanation as at *, and the influence of Self-esteem and Conscientiousness in producing personal dignity and moral integrity, for the words—"*he is veridical.*"

§ Self-esteem, Combativeness, and Destructiveness giving courage, energy, and independence; and the intelligence giving the predominating love of scientific truth, and thus rendering the mind indifferent to inferior things.

which by many are stigmatized as Utopian,—as transcendental or absurd. (16b)

The great pivot of a mind such as I am examining, must necessarily be analysis, (and if you will, also synthesis); (17) for they both depend upon the same power—a power which must have predominated in this intellect from very early youth. We may then recognize in Dr. Strauss a predominating tendency and taste for all exact reasonings,—that reasoning where the order of causation is clearly evident; hence his decided talent in philosophical research. (18) A necessary conclusion from the preceding observations is, that whatever the subject that occupies the attention of Dr. Strauss, whether it be of general or political science, or a question of social or religious interest, it must wear the profound impression of his investigation. His mind is eminently adapted for criticism; but he is never guilty of animadversion or unjust censure. (19) As a writer, Dr. Strauss must be equally concise and eloquent,* as he is profound in thought. His talent for demonstration predominates over that of illustration; the latter power in him, however, must be conspicuous: in fact the two powers must unite together harmoniously, rendering their possessor profound in his analysis, without being abstruse or metaphysical. (20)

If Dr. Strauss were to abandon himself to literary writings (whether this be the case I am ignorant), it is then that his talent of illustration would most develope itself, and one would find such illustration characterized by great brilliancy, and even by the sallies of Wit.†

The imagination of Dr. Strauss is extremely active; and I conceive that it is only the counteracting influence of his philosophical tendency, which could prevent the full development of a poetical mind. In any case, that which is understood by the sublime and beautiful—such as the higher works of poetry, the beauties of nature, &c.—have a strong and agreeable effect upon his mind.

Dr. Strauss possesses more *talent* for satirical writing than the *desire* to employ it. (21) This talent, however, must become evident from time to time under the form of a pithy and bitter satire, when he is irritated in polemical writing or in excited discussion. In his ordinary writings and conversations, however, irony and satire can be little evident.

Notwithstanding Dr. Strauss' general peaceful disposition he must feel a decided pleasure in polemics; in which, under the mask of calmness, he must display a good deal of energy

* Concentrativeness, Causality, Comparison, Eventuality, and Language.
† Ideality, Imitation, Comparison, Eventuality, Wit, and Language.

of feeling and activity of intellect. It must be observed also that he possesses the most decided advantages for controversy of any kind; in the first place, he never decidedly maintains the truth of a subject which he has not calmly and closely investigated: secondly, he is never governed by prejudice, nor *esprit de partie;* the only influence that his feelings exercise upon his intellect, is to give a certain energy derived from a sentiment and consciousness of personal force. Hence his intellect is left, unfettered by the feelings, to work its reasoning in a calm and passionless manner. Add to this, a particular easy use of words,—an exquisite perception or penetration into the ideas of others, with a very faithful memory, and you have an *ensemble* of intellectual powers that will render eloquent almost any subject.

I will not dwell here upon the influence of the other faculties in producing minor talents, such as for painting, the study of languages, &c.,* the object of this paper being to give the most striking traits alone of the character analysed.

General View.

Devoid of great passions, with the exception of the compound one of independence of thought and love of truth,—generally peaceful and of calm disposition,—rarely irritable, but still capable of showing a firm will and energetic resistance, but never obstinate. (22) Firm in his own opinion; but neither proud, haughty, nor vain. (23)

Eminently adapted for social and domestic life; being calm, and unchangeable in his affection. He is endowed with strong moral feeling; strong natural tendency to religion; possessing feelings, which awaken in him the desire of peace, the conception of consummate justice and love. He possesses no sentiment which corresponds with the idea of an angry and revengeful Deity. Added to this state of feeling is an intelligence, in which a curiosity for knowing exact truths,—the causes of effects and the *modus operandi* of things, is the strong and predominating feature. This fact renders clearly evident that faith (unreasoning credulity) must, notwithstanding his religious tendencies, exert but little influence in constituting his religious belief. Whatever may be the opinions of Dr. Strauss upon religious doctrines, without doubt religious sentiment, however modified by thought, is active in him.

* See note first—"Eighth group of organs," &c.

Energy and independence, derived from sentiment and strong love of truth, with passion for research, derived from superior intelligence, harmoniously, or in due proportion, united in one person, is an extremely rare case. Such I believe, however, that the individuality of Dr. Strauss presents.

It is difficult to choose the qualitive term for this intelligence; it is both inventive and practical,—it possesses the elements of talent, and apparently that *degree of power* which is called genius. Whatever may be its exact merited title, one thing is certain that it must be considered as very superior. (24)

General Phrenological and Philosophical Notes, explanatory of the preceding Analysis.

(1) "*But even in finding a point of departure.*" It frequently happens from a great uniformity existing in the conformation of the head, or from the want of predominancy of some organ or organs, that the phrenologist cannot decide upon any characteristic of the individuals. The rule generally followed by phrenologists, under such circumstances, is to regard the character of the individual as vacillating, according to the circumstances which may act upon it. While it is true that this rule is applicable to *some very uniform* cerebral confirmations; it is also easily misapplied, in cases where the *mental uniformity* is more *apparent* than *real*, it being destroyed by that natural affinity which certain faculties have for each other; affinity, which causes many faculties to associate in activity and thus produce strong tendencies, feelings, and passions, which could not be suspected to exist in the individual from the *sole* consideration of his cerebral organs in their isolated condition. In order to remedy this difficulty, and to give some assistance by which, in doubtful cases, the general bearing or tendencies of the character might be recognised, I have proposed to those who have studied with me, the division of the organography, 1st,—Into two grand classes; and, lastly, into ten sub-classes. The first corresponding with those faculties whose action renders the character of man *expansive*, or open and candid, and those which render it *reserved* and selfish. The division of these faculties is into the *expansive* and *retentive*, and in proportion as the faculties of one or other of these classes predominate in an individual, can be inferred the *general* nature of his character. It must be observed that the talented and experienced phrenologist will rarely find it necessary to have recourse to these rules; the young investigator, however, will do well to study and apply them, as (though it is true he cannot by their means penetrate into the *nuances* of character) they are methodic and to a great extent sure, and will permit him to determine, what might be called, the general physiognomy of the character analysed.

Preliminary Study.

Division of the organography into two great classes; *first*, the *Expansive* faculties: *second*, the *Retentive*.

The first class of expansive faculties in the first degree, or those whose action embraces the greatest number of external objects, are, *Sentiments**—

Hope	rather large.
Benevolence	large.
Love of Approbation	rather large, or large.
Veneration	rather large.
Conscientiousness	large.

Second group, or the expansive faculties in the second degree; or those, which are in a more limited relation with external objects than the preceding, *Affective Faculties, or Instincts*,†—

Amativeness	a little more than moderate.
Philoprogenitiveness	large.
Adhesiveness	rather large.

Third group, or auxiliary faculties, which according to circumstances augment the degree of activity of the expansive faculties in general‡—

Combativeness	more than large.
Destructiveness	full, or rather large.

Second class,—first group of retentive faculties in the first degree§—

Secretiveness	full, or rather large.
Cautiousness	full, or rather large.

Second group of faculties, or those retentive in the second degree‖—

Concentrativeness	rather large.
Love of Life (?)	
Acquisitiveness	full, or rather large.
Self-esteem	large.

* Hope is the most expansive feeling of all, being limited only by thought. Benevolence comes next; it being a feeling which brings man in relation with all his fellow-creatures, and even with the inferior animals. Veneration comes next, as uniting man to man by the feeling of respect. Love of Approbation unites man to his fellow-creatures in the desire he has of their praise; and lastly, Conscientiousness is expansive, at least in an auxiliary manner, from its influence in drawing man's attention to the rights of his fellow-creatures.

† Amativeness unites in sympathy only to one half of humanity, viz., to the opposite sex. Philoprogenitiveness unites man only to children. Adhesiveness unites only to individuals, but is expansive, inasmuch as it gives birth to the desire of associating with others.

‡ Combativeness and Destructiveness are expansive inasmuch that their immediate manifestation is energy, which they infuse into other faculties associating with them.

§ Secretiveness is retentive in the highest degree; its immediate essence being to hide from others. Cautiousness is greatly so, inasmuch as its immediate influence is to restrain the expansion of the other faculties.

‖ Concentrativeness may act in an auxiliary manner upon the retentive faculties generally. Love of Life from its influence in concentrating thought upon self, and Acquisitiveness and Self-esteem are upon the same principle retentive.

Single faculty, which appears neither expansive nor retentive, but which acts as auxiliary to both classes according to circumstances*—

Firmness ..... large.

First class, or expansive faculties in the intellectual region†—

Ideality ..... large.
Marvellousness ..... rather large.
Imitation ..... large.
Wit ..... large.
Language ..... large.

Second group, or those expansive in the second degree‡—

Individuality ..... rather large.
Form ..... moderate.
Locality ..... large.
Eventuality ..... large.
&c., &c.

Third class, or those which under certain circumstances add to the expansion of the feelings§—

Time ..... full, or rather large.
Tune ..... large.

Reflective faculty,—expansive‖—

Comparison ..... large.

Chief reflective faculty,—retentive,—

Causality ..... very large.

In the preceding classification we find the predominance of development to be in the expansive faculties. Among the retentive faculties we have but Self-esteem large (retentive in the second degree) and Causality very large (retentive-intellectual.)

The general conclusion to be drawn, then, is, that this character is more expansive than retentive, or, in other words, it is peculiar, more for generosity, sociability and energy, than for reserve and selfishness.

After having thus determined the first *trait* of this character, by means of the preceding classifications, we can advance the analysis more in detail by the aid of the following classifications, the result

* Firmness is expansive when it gives perseverance to the expansive faculties, and retentive, when it gives perseverance to the retentive.

† Ideality and Marvellousness are expansive, as elements of the imagination, particularly the second, from its influence in opposing Doubt. Imitation is expansive from its great relation to all exterior objects and interior sensations. Wit, in the sense that it gives mirth, is expansive. (Perhaps for this reason it should be classified with the affective faculties). Language is expansive, at least in an auxiliary manner, from the facility which it affords to the other faculties to interpret their feeling in words.

‡ These are expansive from their relation to external objects and actions. They constitute the observing and memorative powers.

§ Music has the power, from association, to excite the feelings,—to recall past ideas,—and stimulate the imagination. The faculty of Time, in aiding the memory of the past, may also be considered as expansive-intellectual.

‖ Comparison is expansive from its office in searching for analogies and differences among things of every kind. It draws the attention to generalities, not to abstractions.—Causality on the contrary is the essence of abstraction.

of which will give us ten of the principal peculiarities of the character analysed.

First group of organs, relative to those affections which produce general, family, and social habits. *Instinctive or Affective Region*—

Inhabitiveness (?)	
Amativeness	a little more than moderate.
Philoprogenitiveness	large.
Adhesiveness	rather large.
Approbativeness	rather large or large.
Benevolence	large.

Second group of organs, which relate to those feelings that produce passions, such as ambition, love of fame, and interest—

Approbativeness	rather large, or large
Self-esteem	large.
Acquisitiveness	moderate, or rather large.
Hope	rather large.
Imitation	large.

Third group of organs, which produce animal or physical energy—

Combativeness	more than large.
Destructiveness	full, or rather large.

Fourth group of organs (neither directly expansive nor retentive), which aid the perseverance of the other faculties, and give rise to moral courage and force of character—

Firmness	large.
Concentrativeness	rather large
Conscientiousness	large.

Fifth group of organs, (retentive *par excellence*)—

Cautiousness	full, or rather large
Secretiveness	full, or rather large

Sixth group of organs, relative to the superior sentiments, producing moral integrity and religious sentiment—

Benevolence	large.
Conscientiousness	large
Veneration	rather large
Hope	rather large
Ideality	large
Marvellousness	rather large
(*Imitation*, auxiliary faculty).....	large

Seventh group of organs, corresponding to facultics which are intermediate between the instinctive, moral and intellectual; being elements of the imagination, exercising, on the one hand, their influence on the feelings generally, and on the other hand influencing the intellectual faculties.

Ideality	large.
Marvellousness	rather large.
Imitation	large.*

* The part that Ideality takes in producing imagination is but little known; its influence, however, in producing that faculty is evident from the fact, that all persons greatly endowed with imagination possess also the portion of the brain, corresponding with Ideality, greatly developed. Thus we find the conception of musical sounds becomes musical imagination if Tune and Ideality are well developed. When Colour and Ideality are

First division of the eighth group of organs, in the intellectual region, corresponding to the perceptive faculties—

Individuality ..... rather large
Configuration ..... moderate.
Size ..... rather large
Colour ..... moderate.
Weight ..... full, or rather large
Order ..... rather large

Second division of the eighth group, or organs which correspond to the memorative faculties *par excellence*—

Eventuality ..... large
Locality ..... large
Number ..... full, or rather large
Time ..... full, or rather large

Third division of the seventh group of organs, corresponding to faculties which give manual excellence in the arts—

Constructiveness ..... a little more than moderate.
Weight ..... full, or rather large.
Size ..... rather large.

Ninth group of organs corresponding with the faculties which give reflection, judgment, and reason—source of scientific knowledge—

Causality ..... very large.
Comparison ..... large.
(*Order*, auxiliary to the reflective in giving the spirit of classification and distribution.*)

Tenth group of organs corresponding with faculties eminently auxiliary to the general intelligence,—faculties for the communication and transmission of ideas and knowledge—

Language ..... large, (interpretative *par excellence*).
Imitation ..... large, auxiliary to natural language.

In order to render complete, in a psychological point of view, the present classification of faculties, it is necessary to introduce those faculties whose cerebral organs are still considered as doubtful, instituted for the growth, perfecting, and conservation of the human frame—

Alimentiveness .....
Love of Life .....

largely developed, there is greater imagination for colours than is found when colour exists alone. Ideality appears to have the same effect upon the feelings, that it has upon the intellectual faculties, viz., to vivify them, or to extend their action.

With regard to Marvellousness and Imitation, though perhaps less important than Ideality in producing imagination, their influence is the more complete in proportion, as it is accompanied with a perfect belief in the reality of what is imagined, or in other words, in proportion as illusion is profound. Imitation from its influence in exaggerating the natural language of the faculties would appear to influence the imagination, by rendering more complete the images conceived. Gall observed the part of the brain corresponding with the three organs in question, largely developed in many who saw spirits, ghosts, &c.

* The power of association or the affinity of Order with the reflective faculties is not well ascertained. There are reasons for believing that Order can be associated only with the faculties which perceive physical existences.

The immediate auxiliaries to these faculties are Destructiveness, Combativeness, Cautiousness, and Acquisitiveness.

Simple inductions embracing the results of the preceding Groups of Organs.

First group.—Moderate sexual desire; great love of children; attachment in friendship and general affection; desire to please and to oblige others; love of family and of social life.

Second group.—Confidence in self; confidence of success in enterprises; ambition. (The *ensemble* of this group is less powerful than the preceding.)

Third group.—Courage; spirit of resistance; energy in action.

Fourth group.—Firmness, perseverance; sense of justice.

Fifth group.—Moderate caution; prudence and reserve.

Sixth group.—Moral integrity; marked religious tendency; confidence in God and in the future.

Seventh group,—Essential elements of the imagination, giving strong presumptive evidence of its existence.

Eighth group.—Part I., giving a moderate memory of physical objects, a sense of symmetry and moderate judgment of colours.

Part II., good memory of events and localities, moderately good memory for chronology.

Part III., moderate mechanical ability.

Ninth group.—Philosophical spirit; strong analytic powers; spirit of research.

Tenth group.—Great facility in the use of words; talent for literary composition.

I must repeat, that the preceding classifications do not give the entire character of the individual analysed, but only *its general bearing;* to enter into all the details of character, it would be necessary to combine the preceding groups together, in order to arrive at their compound results, the theory of which proceeding is too long and too complicated to be given here. I refer the reader for this theory, to my large work now in the press.

(2) "*Intellectual life much greater than Instinctive.*" I presume no reasonable objection will be found against the expressions of intellectual and instinctive life, which correspond so well to the striking phenomena presented in those minds where intellect predominates greatly over instinct.

The generality of men possess a comparative equilibrium between the instinctive and intellectual faculties (except under certain circumstances where the former are transiently strongly excited), from which they may be said neither to be the slaves of their feelings, nor entirely subjected to the guidance of their reflections.

Two other classes of men may be found among those: 1st—who *feel* little, but *think* greatly: and, 2nd—they who *feel* profoundly and *think* moderately. Among the greater philosophers we find men of the first class, and among the greater poets, men of the second.

In fact in many studies of pure intellectual nature the feelings enter for nothing; hence their activity could not avoid being injurious to the intelligence, upon the principle that in proportion as the feelings are active, they partake of the nervous influence that otherwise would be enjoyed by the intellect alone.

In poets, on the contrary, whose office it is to develop new and brilliant imaginings adapted to excite the feelings by sympathy more than by understanding, and make the reader retire within himself, in the concentration of new awakened emotions, the intellect must necessarily play but an inferior part; and in fact, in such poets where it does the contrary, we have more philosophy in rhyme than poetry.

The question now naturally presents itself, whether the happier endowment be that of the intellectual or the instinctive life. There is no doubt that the preference must be given to the former, and where, as in the case in question, the activity is gradual from the lower to the higher feelings, up to the intellectual faculties, the greatest energy and power resting in the intellect itself, you have the type of the clearest, profoundest, and most impartial thinkers. The intellectual has this great advantage over instinctive life, viz., it *knows or understands* its own powers, whereas the second is the subject of unknown and inexplicable impulses. It may be observed that instinct is the immediate voice of nature and hence does not deceive, whereas intelligence, mixed as it is with acquired knowledge, is ever liable to error. This preference for instinct is just only when the two principles are regarded in their *isolated nature.* The *unreasoning instinct* of animals never deceives, but serves them to the utmost degree of their wants; but in man the case is different, his instincts being modified by the influence of his intellectual faculties and that of external circumstances. In man then they are no longer pure, hence cannot be regarded as giving impulses that do not deceive. In man as in animals, his instincts tend to happiness, but his intelligence must work upon them in order to ensure this effect. The wants of the lower animals are few, but those of man are ever increasing, and this from the reason that his higher faculties have the power to modify his instincts—thus to the instinct of self-preservation, a single feeling in animals, is added in man a thousand desires which, as soon as satisfied, give rise to others.—Animals are apparently perfect in the sphere in which they are destined to act, not so man. *Progress* is ever with him and before him, and to this does his intelligence correspond.

The highest and most sublime part of the mind then is the *Intellect,* also it will develop itself to its highest action, when stimulated, or if I may so speak, when *warmed* by the feelings, without being guided by them.

(3) "*The independent, just, and calm reasoner.*" This induction, as is evident in the text, is principally drawn from the predominance of the intellectual faculties over the feelings, but still Self-esteem, Conscientiousness, and Combativeness all exercise their influence in producing the effect in question. There are two kinds of indepen-

dence, even as there are two kinds of patience: the one may be called active, the other passive,—for the reason, that the first is an evident contempt of opposition, while the second is an indifference to it;—it is thus, that the greatly proud man is frequently independent of the opinion of the world, because he returns censure for censure, contempt for contempt; whereas the greatly modest man does not suffer from neglect, because he neither desires nor believes himself to merit attention. The first of these modifications of the same feeling is greatly active in Dr. Strauss—his Self-esteem gives him a sufficient opinion of, and confidence in his own powers; this confidence is sustained by more than a sufficient degree of courage to oppose difficulties;—while his passion for *intellectual and scientific* truth (depending upon the great predominance of his intellectual faculties, and the full development of his Conscientiousness) makes him regard as secondary everything which is not in relation to it.

(4) "*His memory was good, &c.*" The word memory is here employed in its general sense, viz., the memory of things observed, and the memory of ideas; the first memory depends upon the observing faculties generally, Eventuality, Individuality, &c.; the second upon the reflective faculties, Causality and Comparison. Many children and adults possess all the memorative faculties well developed, without a proportionate degree of memory. This defect is not to be attributed to any want of activity in the memorative faculties themselves, but to a want of a sufficient degree of Attention and Concentration in order to impress subjects and objects upon the faculties of memory. This depends in a great measure upon a want of Concentrativeness, producing a vacillating mind and ever-changing and restless thought. In Dr. Strauss the general memory was and is enforced by the auxiliary aid of Concentrativeness. Children generally learn with facility the tasks suitable to their age, in proportion to the development of the observing faculties. Language greatly adds to this effect, in facilitating the verbal interpretation of ideas; and in the study of the arts, Imitation is powerfully auxiliary. It is needless to mention, that where the reflective faculties are well developed, they greatly add to the general comprehension.

(5) "*Was characterized by a certain confidence in his own powers, not so much evident from his manners as conscious to himself.*" There exists the most decided difference between the consciousness and the sentiment of superiority. The first may exist without the aid of Self-esteem, it being an intellectual valuation of one's own mental and even moral superiority.

The most modest man, who from the pure influence of his intellect advances greatly the march of science, must necessarily have the consciousness that he has *done* more than others. For this reason the word vanity is inapplicable to the good opinion entertained of self when that opinion is merited.

The sentiment of Superiority, or Self-esteem, is a feeling possessing no reasoned consciousness, and frequently deceives the intellect into the belief of the possession of personal acquirements and superiority, which really do not exist. It is this state of things

which may be called real vanity, and where Conscientiousness and Benevolence are weak it is accompanied with insolence and haughtiness.

In Dr. Strauss both the sentiment and consciousness of superiority are greatly active—the latter having increased with the power the intellect has acquired from education. The reason why this good opinion of himself is not accompanied with arrogance, is, 1st—that the consciousness of intellectual superiority is *shown* only in the operations of the intellect, giving a certain independence of the opinions of others; and, 2ndly—that the sentiment of Superiority, or Self-esteem, is restrained in its manifestation by the united influence of Love of Approbation, Veneration, Conscientiousness, and Benevolence.

Love of Approbation (which is more active in boyhood) opposes Self-esteem by the desire of pleasing; Veneration is the direct antithesis of Self-esteem, in producing that respect for others which Self-esteem causes for self; Conscientiousness gives the instinctive tendency to consider the merits of others, and, lastly, the kindness of Benevolence opposes the selfishness of Self-esteem. A marked difference between the consciousness of superior power arising from superior intelligence and a sentiment of superiority springing from Self-esteem, is, that the former is limited to the intellectual appreciation of the difference of one's own intellect and that of others; whereas the latter is the feeling of superiority without the slightest idea of the possibility of rivalry.

The two sources of self-opinion, combined as they are in Dr. Strauss, give the most desirable kind of self-opinion,* viz., confidence in one's own powers, and independence of thought, but not contempt of the merits of others, nor arrogance of manners.

(6) "*He was capable of retaining anger,*" &c. Anger is not a primitive feeling, but the compound result of some unpleasantly excited feeling and Destructiveness. Where Benevolence is active anger can be but of short duration, as the instigation of that feeling is to tranquillize all ungenerous emotions. In the case in question, where the generous feelings predominate greatly over the more selfish, it is evident that anger ends with opposition.

(7) Gall observes, in some parts of his works, something to this effect, that the character of the child is always the type of that which is destined to be developed in the adult. This observation must undoubtedly be attributed to Gall's habit of founding

* The most perfect sentiment of Superiority reposes less upon the idea of personal merit than upon the dignity acquired from increased knowledge. It is thus, that a superior intellectual man is independent alike of the opinions of his predecessors and of his contemporaries, while he is humble when he compares his own powers with the vast truths yet to be acquired. A real independence of intelligence consists in being entirely free from prejudices, and having the courage to contemplate a given subject by the light of one's own investigations, and judging for oneself without being biassed *pro* or *con* by the opinions of others. Just the contrary of this kind of spirit is the most predominating among men; hence in many arts and sciences, and particularly in moral science, a misplaced veneration for the past prevents the idea of the possibility of ameliorating *what is.*

his judgments of character upon cases of extreme development alone; hence, generally in the history of his cases, he could trace great talents, vices, &c. to a very early age of the individuals who were thus characterized.

The invariable continuance, however, of the primitive manifestation of character, can never be received as the *rule* of the order of mental development. Character may change entirely, even several times during a life. We may have the child wanting the ordinary intelligence usual at his age; at twenty years, his imagination taking the lead of his intellectual faculties, he may become a poet; and at forty years, the passions which formerly stimulated his imagination, being calmed, his tardy reflective facultics develop themselves with a vigour proportioned to their long inactivity.

Nothing is more common than cruelty in boyhood, followed by the most compassionate disposition in the adult. Also, the spendthrift becomes a miser; the religious man becomes irreligious, and the irreligious religious. These changes are easily explained when the laws of the consecutive development of the faculties, and the influence of external circumstances upon them are understood.

Children are cruel because the energy of Destructiveness must necessarily manifest itself; and in them Benevolence (which is the natural antagonist of cruelty) does not awaken pity, because their intellect does not recognize the pain inflicted.

Religious boys frequently prove irreligious men, from the influence of passions which become energetic only at adult age; or from the efforts of reasoning, which make them deny many articles of their primitive faith.

Time, accompanied by various incidents, such as moral misfortune, &c., may also act in restraining and enfeebling primitive passions, thus removing a counterbalancing influence to the manifestation of moral and religious feeling. In this manner may be explained all the unexpected changes which take place in the human character from infancy to old age.

Gall's observation, however, is to be rejected only in its general application, for there are frequent cases where it is strictly applicable, as for instance in the character of Dr. Strauss. His *general* tranquillity, moral tendency, and superior intelligence are but the continuation of those characteristics which were peculiar to his younger years. This permanence of the same character in Dr. Strauss may be attributed to the stronger harmony which exists between his instincts, moral feelings, and intellectual faculties.

(8) "*His affections not easily awakened,*" &c. In adult age there is no feeling manifested in an isolated action (at least such is the general rule), and no one of them is more influenced by the exigencies of the other faculties than Adhesiveness.

It is for this reason, that in a mental constitution like that of Dr. Strauss, where sympathy for an individual requires always something superior in intelligence and morality—the organ of affection may be strongly developed without enjoying an equal facility of being excited. That general good feeling which Dr. Strauss,

with all benevolent persons, shows men generally, must not be mistaken for the manifestation of Adhesiveness. The great difference between the affection springing from Benevolence and that which is derived from Adhesiveness, is that the first gives and requires no return, and is active as well for persons never seen as for them who are present. Adhesiveness on the contrary is exigent, requiring affection for affection, and is active only for the few.

Constancy in affection depends 1st, upon the degree of development of Adhesiveness; 2ndly, upon the activity of other faculties associated with it; and, lastly, (at least in some degree) upon Concentrativeness.

Enthusiasm in affection requires a predominancy of Adhesiveness, Veneration, Love of Approbation, and the imaginative faculties over Self-esteem and the intellectual faculties. The organography of Dr. Strauss presents the opposite case.

From the preceding it must not be inferred that superior intellectual or very proud men cannot become enthusiasts in affection, but only that that degree of feeling is rare in them.*

(9) "*Predominating as is in him thought over feeling,*" &c. This induction is founded upon the principle, that an active and powerful intellect is contented with its own resources; and glad, after the fatigue of study is over, of an hour of relaxation. In Dr. Strauss there are also other faculties, besides the intellectual, which are ever ready to enter into activity, viz., his sense of music and of poetry; an animated jovial conversation also would call in requisition his faculty of Wit; and lastly, as before said, he is socially disposed.

(10) The pedantry of learning characterizes for the most part those whose knowledge exists more in the memory of words than in the sense of things. Pedantry and genius I have never met with together.

(11) "*His paternal love would be very great,*" &c. The love of offspring in men more easily draws tribute from the other faculties than it does in women. It is true that women, equally with men, are proud of the qualities of their children, feeling for them that vanity which before they felt for themselves; still every feeling, in them, associated with maternal love, is secondary to the love of offspring itself; with few exceptions, even when the *organ* of love of children is equally developed in the father as in the mother,—the feeling accompanying it is less powerful in the former; and it is only when the child advances in age that strong paternal love exists.

* The following extract from Dr. Kerner's *Examination* will illustrate the subject in question: "Later affections are more difficult to be excited than earlier, but have more time to take deep and firm root; they are also stronger because they are more complicated. One's affection at thirty years of age is rarely the immediate impulse of Adhesiveness, or of Adhesiveness and Amativeness alone. Many other feelings and faculties join their influence with Adhesiveness. In the ambitious man his pride and vanity must be satisfied with his love. He is probably not aware that other feelings than that of love is active, when he is miserable, or overjoyed with the object of his passion. The religious man must find sympathy for his devotional feelings; the poet for his high imaginings."

The reason of this in part is, that in men there are a greater number of feelings active than in women—particularly love of gain, ambition, intellectual pursuits, &c.; also they have various amusements for which women have no tendency, and which are greatly active in counterbalancing strong affections, but particularly one of so tender a nature as the love of offspring. Hence the later interest which the father feels for his child may be attributed to the association of ulterior views with Philoprogenitiveness itself. The rich man regards his son as the inheritor of his name and fortune,—his daughter he loves from the association with the affection he bears for the mother; and both his children interest in some degree his Adhesiveness.

Another reason why the love of offspring is greater in women than in men, is, that the woman, almost from the first month of gestation, feels that she is a mother,—this feeling becomes stronger as her time advances, and when her child is at length born, he is not for her as for the father—a stranger. Moreover, the mother feels that it is her life that has given being to her infant,—that it is her cares alone that must watch over its feebleness,—and even the memory of the pains she has endured adds vigour to her love.

It must not be forgotten also, that the organ of love of children is generally less developed in men than in women.

In Dr. Strauss, from a certain association of feelings with Philoprogenitiveness, there is reason to infer that love of children would be one of the most active feelings in him.

In the first place, the organ is larger than either Amativeness or Adhesiveness, and is greatly sustained by Benevolence, Conscientiousness, and Self-esteem—the first supporting the natural tenderness of love of children; the 2nd giving a sense of duty towards so feeble and entirely dependant being as is a child,—the 3rd associating the strong feeling of personality in the sentiment or idea, that the child is an emanation from self.

(12) "*There is an absence of all ignorant bigotry,*" &c. Bigotry is a blind adhesion to some belief, without an effort of the intellect to judge of the real merits of the thing venerated or worshipped. Intolerance may be joined with bigotry, and may exist without it.

The first is principally the result of great Veneration and Marvellousness, unsustained by well-developed intellectual faculties,—the second is the immediate result of Self-esteem, the selfishness of which is uncorrected by Benevolence, and generally is accompanied by an unenlightened intelligence. One must be religious in order to be bigoted; not so in order to be intolerant; intolerance being the sentiment of party spirit and hatred against what is not maintained by, or what does not belong to self. The well-developed intelligence, Benevolence, and Conscientiousness of Dr. Strauss are guarantees against either bigotry or intolerance, even as they are against jealousy and envy.

In order to be of a jealous disposition, (I do not speak of the well-founded jealousy of betrayed affections, &c.,) Love of Approbation must predominate over Self-Esteem; to be of an envious dis-

position, Love of Approbation with or without Self-Esteem must predominate over Benevolence and Conscientiousness.

(13) "*Praise and flattering attention coming from them he loves,*" &c. This depends upon a natural association between Adhesiveness and Love of Approbation. His little susceptibility of being excited by the opinion of the world depends upon the predominancy of his intellectual powers, his Self-Esteem and Conscientiousness; the combined action of the two latter produces not only a sense of personal superiority, but also the consciousness of meriting one's proper approbation, while the intellect tends to appreciate the exact value of the opinion of men.

There is nothing more true than that the moral and superiorly intellectual man cannot greatly desire the praise of the world, when at each moment his ideas of honour, dignity, justice, and goodness, are shocked by vileness, selfishness, and injustice, and where, with few exceptions, his inspired truths and fatiguing researches not only do not obtain the appreciation they merit, but meet with ignorance and presumption. A superior-minded man has absolutely no alternative but to work, and be satisfied with the idea that his labours will be appreciated and profited by in years to come. I hold it as a maxim, that the best guarantee against the undue ambition to acquire the approbation of the world, is, the sober appreciation of what it is worth.

The real intellectual man has but one incentive to labour, viz., the *love of knowledge;* and but one *reward,* the good which that knowledge yields!

(14) "*If his anger were not neutralized by his indifference.*" In characters such as we are considering, in which kindness and gentleness predominate over other feelings, but where also there exists sources of great energy and courage, anger is with difficulty excited, but once being so, is intense.

It is very difficult in the organization under consideration to estimate the precise influence of Combativeness and Destructiveness, opposed as they are by several equally developed organs. It is almost certain, however, that the above observation is correct, viz., that Dr. Strauss is rarely angry, but when he is so, the feeling is violent. Combativeness and Destructiveness however must exert a constant influence, not upon his feelings, but upon his intellectual tastes; whilst his intellect gives the sole tendency to investigation, it is naturally influenced by Combativeness and Destructiveness to analyze the opinions of others; or in other words, the intellect always predominating and guiding, is still influenced in the choice of mental application by the pleasure derived from Combativeness and Destructiveness in overcoming difficulties or in a righteous warfare.

(15) "*Ambition however is not wanting in Dr. Strauss,*" &c. The observation in the text is based upon the principle exposed in note 13, viz., that men of superior moral and intellectual character, esteem the world in general too little to be greatly ambitious of its applause, and partly upon the natural influence of Self-Esteem,

which in proportion to its activity desires to be isolated in merit from others, or out of the reach of competition.

If Love of Approbation were predominant in this organization, I should not have inferred an indifference to the acquirement of the world's opinion. For Love of Approbation is ever desirous of praise, and fearful of not acquiring it; whereas Self-Esteem is certain of possessing it, and becomes aware of its strong desire in this respect only when it is evidently and undeniably wounded: hence the induction in question, that ambition would become more evident in Dr. Strauss were it seriously frustrated.

The following observations on ambition will illustrate the preceding.

The feeling of ambition can evidently be traced to two faculties, which, though generally combined in action are sometimes manifested distinct the one from the other. The first of these faculties is Love of Approbation, which in simple terms is the desire to be thought well of. Corresponding to this feeling we find every where those who are ambitious only to please without having any predilection with regard to the means of doing so. This is particularly the case where the faculty in question predominates over every other; it generally acts however with that which is nearest in activity with itself. Thus, if Adhesiveness be very active, Love of Approbation is associated with it, and produces the strong desire of individual approbation. Associated with Adhesiveness and Amativeness, or the latter feeling alone, Love of Approbation produces the desire to be agreeable in female society, and is the base of gallantry. Associated with one or the other of the intellectual faculties, it will give the ambition to succeed in some art or science. Associated with many faculties at once, as in the soldier, with Combativeness and Destructiveness, Hope and Veneration, it gives birth to the ambition of being recognised by his superior officers as brave and loyal.

Self-Esteem gives rise to the desire of superiority with the sole view to gratify the consciousness of self-worth. This ambition is proud, and if not corrected by the superior feelings of benevolence and conscience, is also arrogant and reserved, or inexpansive, as the other is the contrary. It is also always accompanied with a contempt of those who are in superior position, which relieves greatly the pain that otherwise the contrast with self would produce. It does not suffer from contrariety so easily as does the first, but on the other hand writhes longer under the sting of disappointment.

Love of Approbation and Self-Esteem, when greatly developed, form the base of the most powerful passion of ambition. It is immediately sustained by the feelings of courage, hope, and credulity. The first adds to it energy of action; the second and third encourages it with the belief of success. In order however that ambition exist under the form of a predominating passion, Benevolence, Conscientiousness, and Adhesiveness, must be of moderate development only. *One cannot be greatly ambitious without being greatly selfish!*

(16 *a b*) "*There is in this intellect neither an absolute scep-*

ticism nor absolute credulity. The natural tendency of the latter, which is somewhat predominant," &c. The organography of Dr. Strauss presents Marvellousness rather large, Ideality, large, Comparison, large, Causality, large. The two first faculties give a decided tendency to enjoy works of fiction, and to general credulity; the influence however of these faculties are lessened and modified by the two latter, which require *proof* before belief can exist. The mutual influence of the four faculties is to produce, *not doubt, but a desire of proof and conviction.*

The following remarks upon scepticism will illustrate the preceding.

Scepticism is the opposite to credulity; when it is a predominating characteristic of the mind, it is always a sign of moderate intellect. Great minds, while they do not admit nor believe in the existence of something without understanding it, are well on their guard before rejecting anything as impossible. Intellects endowed with limited perceptions and imagination and incapable of profound and continued reasoning, refuse to admit the probability of what they have not proved, not by reasoning but by fact; and when even they clearly see the fact, they appreciate but little its value for want of understanding the causes which have produced it.

Mr. Combe well observes, speaking of superficial intellects, "that they are blind to remote consequences; that they stigmatize as visionary all intellectual perceptions which their own minds cannot reach. They reject *principle* as vain theory."

Where Ideality and Marvellousness are predominating, there is a tendency to believe without examining the subject of belief. Where the reflective faculties greatly predominate, there is a tendency to deny everything not immediately subject to proof. Where the imaginative and reflective region harmonize in development, the intellect is neither sceptical nor credulous,—*it is neutral.**

(17) "*Analysis, Synthesis.*" Analysis is the solution of anything, whether material or mental to its first elements. Synthesis is the composition from elements already known. Causality is the immediate instrument of both processes of reasoning. The tracing *cause* from effect is the first; the tracing *effect* from cause is the second.

(18) "*We may, then, recognize in Dr. Strauss a predominating tendency and taste for all exact reasonings.*" This is by no means in contradiction with the above observation, that "*Dr. Strauss must take an interest in certain questions of the day,*" &c.

A great intelligence must necessarily arrive at a point in reasoning, where it meets with only hypotheses and probability; but because satisfactory comprehension does not accompany plausible supposi-

* It is necessary to remark, that there are persons who pretend to a scepticism which they do not feel, and this on account of the predominating influence of self-esteem over that of conscience. Such persons use their intellect only for the satisfaction of their pride. It is their principle to maintain what belongs to them or *what they belong to;* hence they condemn everything which is not within the circle of their own interests.

tion, or even indistinct conceptions, he does not believe that he has reached the end of possible research and truth. On the contrary, the obscurity which he encounters stimulates his passion for inquiry, and he believes more truth to exist behind the darkness than has yet been developed to his view.

Intelligences that are not thus characterized, are unadapted either to advance science, or even appreciate those who do.

(19) "*His mind is eminently adapted for criticism*," &c. Criticism is a result of the intellect, but Conscientiousness and Benevolence excite the feelings of generosity and of justice. Unjust censure or animadversion is the result of Combativeness, Destructiveness, and Self-esteem with the intellect, while Conscience and Benevolence are inactive.

The following observations on criticism and animadversion will illustrate the passage in the text.

By criticism is generally erroneously understood the severe and *unfavourable* analysis of the works and opinions of another. Criticism, however, is impartial. It means the exposing of the beauties as well as the errors of the subject criticised; *it is in fact the unprejudiced intellectual analysis of it.*

Warton observes, that *just criticism* demands, not only that every beauty or every blemish be minutely pointed out in its different degree and kind, but also that the reason and foundation of excellencies and faults be accurately ascertained. Criticism being *purely* an intellectual analysis, it follows that each intellect will have, to a certain degree, the capacity and the tendency to criticise any subject that it understands or believes that it understands. He who has a talent for music or for painting, &c., will naturally give his judgment upon musical compositions, paintings, &c., according as he is affected by those subjects.

Animadversion.—Some men are said to have a tendency to criticise everything which is new. The word animadversion corresponds better with this tendency; for those, who criticise with the view to find faults, or with so little generosity that they expose only what they believe to be the error of the subject, are incited to criticise more by envy than the desire to make an intellectual analysis. Such persons are more selfish than the purely sceptical, as they are influenced by party spirit. The sceptic does not attack nor do injustice, but the unjust and prejudiced critic injures either by disfiguring the real nature of the subject he analyses, or by exposing only the *less* advantageous part of it. Crabbe observes: "Animadversions are too personal to be impartial; consequently they are seldom just; they are mostly resorted to by those who want to build up one system on the ruins of another."

True criticism is always calm. When expressed in severe terms, it approaches more to what I have termed animadversion; for then the intellectual analysis is joined with a feeling of irritability and opposition. Those who have great Destructiveness, Combativeness, and Self-Esteem, with capacious intellects are generally inclined to make animadversions; if, however, they are also greatly conscientious,

while they are severe, upon errors, they make known also the merits of the subject.

(20) "*His talent for demonstration predominated over that of illustration,* &c." Demonstration is the giving of deducible evidence upon a subject; it is both analysis and synthesis, and depends immediately upon Causality; illustration is the explanation of a subject by examples and depends immediately upon comparison.

Where Causality is very large, and Comparison of very inferior development, there is a necessary tendency to penetrate into the abstract nature of things without a sufficient regard to those relations which the subject investigated bears to others. All things, alike in moral as in physical nature, are associated together, and for this reason an isolated train of reasoning must be imperfect. Causality can only penetrate into the abstract nature of things, while Comparison discovers the relations and differences between them. The activity of the one, unaccompanied by that of the other, necessarily leaves an investigation, not so much *incorrect* as imperfect. Causality is, however, the highest faculty, because its office is to discover, —to penetrate from the *known* unto the *unknown,* whereas Comparison only adapts and generalizes. It follows from the preceding that the highest evidence consists, not alone in demonstration, but in demonstration and illustration conjoined, and corresponds with what is understood by an *à priori* and an *à posteriori* reasoning conjoint; or in other words, it is a reasoning, which at the same time analyses a subject and shows its application.

It happens frequently that an author in his writings is more illustrative than demonstrative, and from this it may be inferred, that he obeys his prevailing mental tendency. This, however, is not necessarily the case. In the first place the exposition of a subject may require more illustration than demonstration, or the author may prefer this manner of exposition, though previously he may have pursued his investigation by analysis alone. Generally, however, the manner of exposition corresponds with that of the investigation.

The observation in the text is derived from the relative degree of development of the organs of Causality and Comparison. It must not be forgotten, however, that the latter is powerfully aided by Eventuality, which greatly supports illustration; for while on the one hand, Comparison generalizes the results brought to light by Causality, on the other, it associates or compares them with facts recognized by Eventuality.

(21) "*Dr. Strauss possesses more talent for satirical writing, than the desire to employ it.*" Satire is a mixture of Wit and Reasoning, and depends chiefly upon the faculties of Comparison and Wit. It frequently accompanies profound philosophical reasoning; but it is nevertheless a sign of the influence of irritated feelings, or the desire to humiliate an author or to ridicule his ideas. Irony and sarcasm are, so to speak, a more condensed expression of satire, and manifest in great evidence the influence of Destructiveness. The dignity of a polemic-critic, or any kind of reasoning, is always injured by the admission of satire, which is at best nothing else than the

attempt to place the ideas of another in an unfair light, and to *impose by words* instead of *convincing by reasoning*.*

Benevolence in its desire to avoid giving offence opposes satire, and Conscientiousness forbids it as an unfair mode of argument; it is for this reason that the strictly conscientious man should limit himself in important discussions to reasoning alone.

(22) "*But is never obstinate.*" By obstinacy is understood an unwavering firmness in an opinion or in an act without any reference to what is right or wrong.

Obstinacy results from Combativeness and Firmness, unguided by the intelligence, or unmodified by other feelings.

Adhesiveness, Love of Approbation, Veneration, Conscientiousness, Benevolence, and the intellect oppose obstinacy, because they produce the desire to yield to others and to embrace opinions which are conceived to be the most correct, or to act in a manner which is believed to be most worthy.

(23) "*Firm in his own opinion; but neither proud, haughty, nor vain.*" The first part of this sentence has already been explained. Pride and haughtiness, particularly the latter, being incompatible with a generous nature, the organography of Dr. Strauss and the following remarks upon pride and vanity will testify to the truth of the observation in the text.

Pride is the immediate and pure result of Self-Esteem. It is a word which expresses the abstract idea of self-appreciation. Vanity is a compound effect proceeding from Love of Approbation and Self-Esteem combined. The proud man is contented with himself and indifferent to the opinions of others, whereas the vain man is contented with himself, but ambitious of the constant good opinion of others.

Haughtiness is less than pride, more than vanity. The haughty man contented with himself, fears to be debased by the contact of his inferiors, and to be humbled by patronage of his superiors. Love of Approbation excites in him the desire of consideration of others, while Self-Esteem makes him feel independent of it.

For this reason it is that the haughty man disgusts and excites antipathy more than either the proud or the vain man.

The proud man reserved within himself, shocks only inasmuch as he refuses our sympathy or protection. The vain man excites

* If the reader would have an excellent specimen of this kind of argument, I refer him to the recent critique, or rather attack, upon phrenology, by Lélut. I do more for Dr. Lélut than his conscience has permitted him to do for Gall and other phrenologists,—I admit that his work has some merit as a critic; but I censure him greatly, as must do every one who really loves truth more than words, for having carefully avoided to notice whatever he may have thought favourable to phrenology, and in every case, where he felt that *argument* would be weak, to have served himself by a most undignified (it is too much to say satire) humour.

One cannot avoid laughing and being amused on reading Dr. Lélut's essay. If to produce such an effect were the object of his ambition, it would have been more generally satisfied, had he, in imitation of Kotzebue, have written a farce for the Théatre de Vaudeville; for with some exceptions, the work in question merits no other title than that of an excellent comedy.

our contempt for what we consider to be the littleness of his ambition, but the haughty man awakens our antipathy, because he will command our deference as a *right*, receive from all, and *give* to and *thank* none.

Pride and vanity may exist with Benevolence, not so haughtiness. Pride and vanity with Combativeness are, the first unyielding, the second ever ready to resent an offence; but haughtiness and Combativeness produce a fearless tyrant.

(24) "*It possesses the elements of talent, and apparently that degree of power which is called genius.*" Crabbe observes, "that *talents* are either natural or acquired, or in some measure of a mixed nature; they denote powers without specifying the source from which they proceed. A man may have a talent for music, for drawing, for mimicry, and the like; but this *talent* may be the fruit of practice, as much as of nature."

I believe that we cannot speak of an acquired talent. We say a man has acquired an ability in such or such an art; but not that he has acquired a talent for it. We speak of a talent as a peculiar and original gift, and say that habit or education develops, not produces, it. I make these observations only for the sake of perspicuity of language, for strictly talent and genius are but degrees of the development of one or more faculties of the degree of their activity. For instance, a man is endowed with sufficient imitation and perception of Form, Colour, &c., to give him the capacity of acquiring the art of drawing or painting. He practises and acquires an ability for either when another possesses the faculties which give this capacity in a greater degree of activity and power, in the manner that he paints and draws without instruction. We call this second degree of capacity talent; if the faculties are still more vigorous and are accompanied with imagination genius is said to exist.

The word talent is used generally to denote a high capacity for the imitative arts,—genius for original conceptions and creations.

We may easily recognize phrenologically the existence of talent in an individual; but with regard to genius the case is otherwise. We can do no more than presume the existence of genius, or at best we have no means of judging of the degree in which it exists.

I speak of talent when I find a certain combination of faculties, and in particular one assisted greatly or harmoniously by the rest. I presume genius to exist, when I find the same state of things existing, accompanied with extraordinary size in the organs, and a high development of temperament.

The appreciable difference then, between cerebral conformations producing genius and those which give rise to talent is only in the *size* of the organs and the activity of the brain.

For instance—a good endowment of the perceptive faculties, a large Imitation, Concentrativeness, and Secretiveness, with a moderate development of Ideality and the affective powers, form sufficient data from which to declare a talent for acting; add to these a large Ideality, Language, and affective powers, and one may deduce the existence of a genius for the dramatic art. But one dares not say

how great is that genius; whether it be that of a Talma, a Siddons, or a genius inferior to those. Genius is not to be explained in words, nor appreciated from the development of the brain.

IV. *Cures of various Diseases with Mesmerism.*
By T. B. Brindley.

TO THE EDITOR OF THE ZOIST.

Dear Sir,—I beg to forward you the following cases of cures with mesmerism, in continuation of the series, for insertion in *The Zoist*.

I am, dear Sir, truly your's,
T. B. Brindley.

Regent's Place, near Stourbridge,
April 9th, 1844.

XIII. *Cure of Epilepsy.*

Mr. ——, a gentleman residing near Stourbridge, who had been subject to epilepsy of a most violent nature for five years, from a severe blow on the head from the falling of a piece of tile, and who had tried in vain all the medical men of any eminence in the neighbourhood, applied to me on the 17th of October, 1843, to be mesmerised. He was sent into the coma in four minutes. I passed my hand over his head for several minutes, commencing at the anterior lobe, and continuing over the middle and posterior lobes, and for some short distance along the spine. I then breathed on every part of the head, and let him sleep on for a quarter of an hour. I then, at the urgent request of some of the patient's friends, but decidedly against my inclination and conviction (the latter being, that attempting to excite the brain of an epileptic patient is not unattended with unpleasant consequences, and, in some instances, with danger), proceeded to excite one or two of the cerebral organs, by contact, which instantly brought on a very severe fit. The patient struggled from his chair, and rolled about in dreadful convulsions, the foam issuing from his mouth; the whole presenting a picture of the disease in its most terrible form. Several persons attempted to hold him, while others were about to apply water to his face, and slap it with their hands, &c. I begged of them, however, to let him alone, as he was on the floor, with something beneath his head, and could not hurt himself; and standing over him I commenced passing my hand over his body, breathing hard upon him, and

willing at the same time that the fit should cease. I had scarcely done this a minute before he lay quite still; the fit having passed off, though usually his fits continued half an hour,—an hour,—and sometimes even two and three hours. When restored from his fit he still remained in the mesmeric sleep, which I permitted to continue some time longer. I then commenced demesmerising him, by transverse passes, and fanning with a handkerchief; this was tried for ten minutes without any effect. I next tried simple volition for five minutes without success. Then drawing the fingers and thumbs over the eye-lids and eye-brows outward, but still without effect. I now passed my hands upwards from the feet to the head, before the face; blew upon his eyes with my breath, and darted my fingers towards him; but he still remained as deep in the mesmeric trance as ever. Thinking it useless to try any other process of demesmerising at that time, I requested his friends to put him to bed for six or seven hours, when, if he did not wake in that time spontaneously, I promised to return and then demesmerise him, as I had done several of my patients after sleeping a considerable time. This proposal, however, they by no means relished, and strongly urged me to try some other process to awaken him. Thinking that by this time he must be in a state of somnambulism, or *clairvoyance,* if he chanced to be a somnambulist, or a *clairvoyant,* I demesmerised Hearing and excited Language, and asked him how he felt. His reply instantly was, "Very well, thank you, my dear sir." "How long shall you sleep?" "Half an hour." "What do you think of mesmerism?" "That it will cure me, as it has Miss Price." "When?" "In three weeks." "How often must I mesmerise you?" "Every day for three weeks." "Will your fits cease then?" "Not then, but ten days before." "How do you know?" "I can *see.*" I then placed at the request of some parties present, several things behind his head, all of which he named at once, saying "It's a box, (is it not?)" as if asking, but in reality naming them each time correctly. He then told us the names of every person present, the number having increased since the commencement of the operation. I then, a second time, asked my patient if he could name the persons present one after the other, as they stood behind him, which he did instantly in the most correct and unhesitating manner. He then awoke spontaneously, the half hour being up which he had indicated. He had not the slightest recollection when awake of the fit having seized him, or of anything that had transpired during his sleep-waking.

I visited him again the next day, mesmerised him as before, using the same process of passing, &c., but avoiding all contact with the head. He slept half an hour, and was demesmerised by the usual means without a fit being produced. He had only had two fits since the last mesmerisation, though he usually had from seven to twelve in the twenty-four hours.

I continued the sittings every day, and mesmerised and demesmerised without inducing any fits. In his waking hours the fits gradually decreased in number and intensity till October 28th, when he had the most severe fit I ever witnessed (which was removed as the former one), during the process of demesmerising, which occupied some three quarters of an hour. This was, however, the last attack, for though I continued the mesmerisation, for ten days longer, the fits *had entirely ceased*, and he so rapidly regained strength, that on the 8th of November, the day he had foretold in his mesmeric trance, *he was sufficiently convalescent to attend to the duties of his profession.*

XIV. *Cure of Affection of the Nervous System, &c., &c.*

Mrs. Guthridge, Halesowen, aged 50, had been subject to fits of melancholy, attended with great weakness, nervous debility, expectoration, suspension of the female function, and other symptoms incident to her peculiar age. I mesmerised her on the 5th of December, 1843, in five minutes; while in the imperfect coma, she complained of pain in the chest, &c. I placed my hand upon, and pointed my fingers towards, the places indicated, with the intention of removing the pain, when the patient fainted. I passed my hand over the chest, which seemed to give her relief; moistened her lips with water on my finger, and then demesmerised her, restoring her from her sleep and her fainting fit together.

She felt better after the operation was over, and the next day considerably better. I continued the sittings every day for a fortnight, *when she was quite well, and able to attend to her business, which is laborious enough.*

XV. *Cure of an Injured Arm.*

Mrs. Worral, a poor woman residing in the neighbourhood of Stourbridge, who obtained a livelihood by making nails, had the misfortune to injure the muscles of her right arm by working with hollow tools; in consequence of which misfortune, she was prevented working for the maintenance of herself and family of small children, who depended on her for support. After dancing attendance for some time on her

medical man, without benefit, she applied to me, when, without mesmerising her, I proceeded at once to render the arm rigid, which by a few passes and volition I accomplished. It remained extended in a horizontal position, for a considerable time, without pain to the patient. She could not put it down, and remarked with some little uneasiness, "That I had done it up, and could not get it down again; and now she should be fit for nothing but a finger-post." But I speedily reassured her; and, blowing upon it with my breath, soon caused it to descend. At this she was as much surprised as at the production of the rigidity. It is worthy of remark here, that the woman had never seen a person's arm made rigid, neither did she know what my passes were made for; which is a sufficient answer to those persons who would refer all the phenomena of mesmerism to the influence of *imagination*. The next day I saw her again, when she was much better; I again catalepsed her arm, and let it remain so, for a longer time than the day before. After the operation, the arm was quite strong, and the poor woman returned home, rejoicing that she could now get bread for herself and family.

XVI. *A Dislocated Arm restored by Attraction, &c.*

On December 6th, I mesmerised Miss Henrietta Price, in the presence of several ladies and gentlemen. While in the mesmeric sleep, the arm was catalepsed, and the rigidity of the muscles was admitted to be a real and genuine phenomenon by all present, with the exception of one person (I had nearly said gentleman, but if I had, I should have sadly misapplied the term), formerly a member of the medical profession, who, in order to display his medical sagacity, attempted to expose the imposture (as he was pleased to designate the phenomenon of mesmeric catalepsy), by taking the arm of the patient, and endeavouring to bend it by main force. He did not succeed though, and seeing the laugh was raised against him, he took hold of the arm, before I could prevent him, and by a sudden twist *dislocated* it. "There," said he, triumphantly, "Ive done it, you see." "True," I replied, "You have;" and raising the arm, that now fell useless to her side, I repeated "You have indeed done it." His face changed immediately to ashy pale, and every lady left the room in a perfect fright. Though the patient's palm was turned completely round, it being where the dorsal surface of the hand is situate, and though the elbow was decidedly dislocated, she did not seem to feel the least pain. She retained the same placid look as before, and seemed unconscious of her misfortune. From this fact, the brute (I can afford him scarcely so good a name) who

had dislocated it, when his fright was somewhat calmed, took occasion to remark that he believed she was shamming even that. "Good God!" exclaimed the gentlemen present, "how can you make such an assertion; could you turn your hand in that way, backwards, upwards, and round, and not under, downwards, and round, as you are thinking of?" "The arm also hangs completely useless, and is decidedly dislocated," exclaimed a professional gentleman who was present. The last named gentleman and myself then endeavoured to restore the arm to its natural state, but failed. After several attempts had been made, which ended in no better result than the first, I demesmerised her, and, immediately that sensibility was restored, she cried out, "Oh my God! I have hurt my arm," and at once fainted with the violence of the pain. She was carried from the parlour into the larger room, where there was a little breeze of air, which speedily revived her. When she recovered, she looked at her arm, and found it hanging by her side helpless; and was ready to faint again. I told her I could soon restore it, I hoped, if she would suffer me to catalepse it. I said this to encourage her, and because I knew that if I could render the arm rigid she would not feel the pain, while we sent for medical attendants. I succeeded in catalepsing it, and a thought suddenly struck me, that, if I could attract her arm up or down, with my fingers and with the magnet,* as I had repeatedly done, it was just possible that I might restore the arm by attracting it into its place. This was no sooner thought of than attempted. At first no motion was discernible, but in a few minutes it began to turn towards my fingers, a very little, and then a little more, and so on; as I continued the attraction with my fingers, it came round a little and little, till it was again in its proper place. At this I was not a little overjoyed; and all present congratulated me upon the successful termination of so unpleasant a circumstance. When decatalepsed the elbow remained dreadfully swollen and inflamed; this was reduced by the next evening, by repeatedly catalepsing the arm. When the arm was restored, she said she felt nothing at all of the pain till demesmerised.

XVII. *Cure of a Sprained Wrist.*

Mr. Thomas Webb, Stourbridge, whom I met accidently at his friend's house one evening that he had sprained his wrist, requested me to mesmerise him, for the sprained wrist.

* We have no doubt that the magnet had no effect as a magnet. See supra, page 203. The term catalepsy is used popularly, but not medically, to signify rigidity. See supra, page 67.—*Zoist.*

Accordingly I complied with his request, and, applying my hands to the wrist, the swelling was soon reduced and the pain speedily removed by passes.

XVIII. *Cure of Rheumatism in every part of the Body.*

On the 25th of November, 1843, I called to see Mrs. Thomas, near Stourbridge, and found her suffering from rheumatic pains in every part of her body. She was suffering excruciating agony, and was about to apply hot cloths and fomentations. I told her I believed I could cure her without; and, with her consent, immediately began to make passes over her head, breast, and stomach, to the feet; then from the back of the head to the feet. I then used the horizontal pass, and afterwards placed my fingers to the parts most affected; and, at the expiration of half an hour, *she declared herself quite free from pain,* ordered the water, &c., for the fomentation to be removed, and, rising from her chair, walked nimbly about the house, with a pleasure she had not experienced for a considerable period.

XIX. *Cure of Rheumatic Pains in the Back.*

Mrs. B——, cured of rheumatic pains in her back, to which she had been a martyr for many years, by the usual mesmeric process.

At a subsequent period (nearly twelve months after), she had an attack of sciatica, which, after bidding defiance to medicine, yielded at once to mesmerism.

XX. *Cure of Rheumatic Pains in the Head and Face.*

Attended Miss C——, a young lady residing at Clent; found her suffering acutely from rheumatic pains in her head and face; wished to mesmerise her, but she could not sit still. Placed my hands on the face and head; made the transverse passes, with longitudinal ones, and tremulous motions over the parts affected. In five minutes she was quite easy; the pains were removed, and have not since returned.

XXI.

Mr. Potter, farmer, Arely, was mesmerised for rheumatism in his left leg and side, which compelled him to use two sticks to walk with. When asleep I passed my hand over and manipulated upon the parts affected, and then restored him. When demesmerised, he rose from his chair, and throwing aside his sticks, walked twice across the kitchen without them, declaring he was free from pain, and could do now without sticks.

XXII. XXIII. XXIV. XXV. XXVI. XXVII. XXVIII. XXIX. and XXX. *Cures of Rheumatic Pains.*

Mr. Higgs, Mrs. Brookes, Mr. C. Round, Mr. T. Wilson, Miss H. Price, Mrs. Brindley, Mr. H. L. Brindley, Miss Sarah ——, and Miss Anne D——, were cured of rheumatic pains in the head and face, by manipulations and passes.

A Friend of mine, Mr. R—, (whose case will shortly be sent you, I expect, for insertion in *The Zoist*), has been mesmerised for epilepsy, by his brother; and the last time I saw him, he informed me that he had had no fits for three months, though, before he tried mesmerism, he had them three times a fortnight.

There are also several persons residing in Stourbridge and its vicinity, who have been cured with mesmerism, by amateur operators, of hysteric and epileptic fits, whose cases, I trust, will be sent you shortly for insertion in your valuable journal. I shall conclude the present letter with the following cases of phreno-mesmerism and clairvoyance.

On the 14th of September, 1843, I mesmerised Mr. Gilbert, in the presence of Mr. Charles Lester, Miss Lester, Mrs. Lester, Mr. G. Round, Mr. and Mrs. Horley, and other ladies and gentlemen of Dudley. When in the mesmeric sleep (which was induced in half a minute, though the patient was a powerfully-built man, standing upwards of 6 feet high), I proceeded to excite *Time, Tune, Veneration, Benevolence, Acquisitiveness,* and most of the other organs, with decided success. A bonnet being placed behind his head, he instantly named it, when asked what it was. A goblet, a watch, and several other things were then placed at the back of his head, all of which he named directly. Several watches were then held to the back of his head, one after the other, and the exact time by each he correctly indicated. His arms and legs were then rendered rigid, and several gentlemen tried to bend them, but in vain. The rigidity was then reduced by blowing with the breath; and the organ of *Firmness* being excited, he immediately jumped from his chair and stood upright with a look of fierce determination, firmness, and decision, not to be misunderstood; *Combativeness* was then touched, and he placed himself in a favourite pugilistic attitude; *Destructiveness* being added, he became very violent, and it required some little exertion to restrain him. I demesmerised the three organs excited, by blowing on them. The party present was not a little amused, when, *Acquisitiveness* being excited, he attempted to force a large dining table into his waistcoat pocket. Several things were then tasted, all of which he named, without hesitation. He was then demesmerised.

On the 26th of December, 1843, before 300 or 400 persons, in the magistrate's room, Halesowen, at a public lecture, I mesmerised Mr. J. Williams, of Halesowen, who was a complete stranger to me. *Tune* was the first organ excited; he began to hum a popular air, and then, breaking off suddenly, asked for his bugle. This was instantly sent for, and, when it arrived, he played in the most graceful and scientific manner, several beautiful airs, to the delight of all present. (Time had been added, I should have said). It was asserted by several persons in the company, that he could not play anything like so well in his natural state. The other organs, with one or two exceptions, were then excited, and manifestations equally successful and pleasing evolved.

On the 19th of September, 1843, I mesmerised Henrietta Price, in the presence of several friends. While she was in a state of complete isolation, I demesmerised *Hearing* and excited *Language*. I then said to her, "How do you do?" "Oh, very well thank you, sir." "Are you asleep?" "No, sir." "I thought you had been?" "Oh, no, I am not; if I were asleep, how could I see that you have my sister's bonnet on your head, and her boa on your shoulders?" "Well, I may be mistaken, but I thought you were asleep." "You certainly must have been mistaken if you thought that." This patient would never own she was asleep, neither would her sister Serena. I then excited *Benevolence*, when she immediately took off her shawl and gave it to me. I then asked her for a curl, and walking across the room, she took up the scissors to cut one off, but of course I prevented her. *Acquisitiveness* being touched, she held out her hand, and said, when asked what she did that for, "That she wanted something." "What?" "Oh, anything." "What for?" "To keep to be sure." Several things were then given her, which she snatched at eagerly, and held firmly in her hands. I then tried to wheedle and coax her out of them, and finding her in a *keeping* mood, I snatched at them, and endeavoured to take them from her per force; but she clung to them with desperate tenacity. *Benevolence* being again touched, she gave up all the articles, each one to its right owner. I then excited *Wit*, when she laughed immoderately. When questioned about the cause of her mirth, she replied, "I am laughing at Serena" (her sister). "Why what is she doing?" "Cannot you see?" "No; tell me, will you?" "Making a fool of herself." "As how?" "Why singing that foolish song she heard at the theatre, and cutting her capers to it; ha! ha! ha! how ridiculous it is." I then excited Com-

bativeness, when she got into a towering passion, and ordered me to leave the house, or she would put me out if her brother would not. Putting my fingers on Amativeness, and placing my hand in her right hand, she pressed it affectionately, observing at the same time, "I do like you." But when I placed my hand in her left hand she instantly repelled it, and said, shuddering as she spoke, "Oh, do not touch me; I cannot bear you." "Why, Henrietta, a minute ago you said you liked me." "I never did; for I always hated you, you horrid wretch." Again placing my hand in her right hand, I said to her, "So you hate me, do you?" "No, I like you." "Why, a moment since, you said that I was a horrid wretch, and that you hated me." Bursting into tears she exclaimed, "Oh, I never could have said so, at least I hope not; for I have indeed reason to like you, for you have cured my heart. This experiment (made in the first instance by Dr. Elliotson) I tried repeatedly with precisely the same results. I then placed my left hand in her left hand, and held my right hand behind me, for a person to prick it with a pin or pinch it; immediately I felt the pin her left arm twitched violently, and she cried out, "Oh, some one is running pins into my hand." But when I pricked her own hand, she was perfectly insensible of the pain. I then placed my right hand in her right hand, and tasted several kinds of liquors, food, &c., all which she named correctly, commenting on their flavour, &c. Her arms were then catalepsed. This could be effected whether she was sleeping or waking. When they were decatalepsed, several pieces of money were produced, one of which was mesmerised, and marked, and then mixed amongst the others. She was then asked to pick out the mesmerised coin, which she did instantly. This was successfully repeated many times. A mesmerised shilling was then held near her forehead, which attracted her from her chair, and all over the room. She then picked out of several glasses of water the one that was mesmerised. Her face was then covered with a large bandage folded into four thicknesses (which no person present could see through), and a book held before her, which she was asked to remark. "Well, I see it," said she; "it is a book." She was then placed opposite a wall three feet thick, and asked if she could tell what the persons were doing on the other side? She immediately answered, "Yes, they are Miss —— and Miss ——; they have their hands in a basin of water." This was quite correct. Mr. M——, a gentleman present, said, "He had a complaint upon him, for which he was taking a course of medicine, and if she could see through a

wall, surely she could see his inside. He should be glad therefore, if she would tell him where the disease lay." I at once consented for her to try, believing that she was able to discover it. Mr. M—— was then placed *en rapport* with the patient, who at once examined the liver and pronounced it to be diseased. Mr. M—— then said she was perfectly right, for he was treated for a liver complaint by his medical attendant. She was then demesmerised.

On the first of October, 1843, I mesmerised Serena Price (sister to the last-named patient), in our large dining room, in the presence of forty or fifty ladies and gentlemen. Mesmerised her in twenty seconds. *Benevolence* being excited produced unbounded generosity; *Acquisitiveness* a desire to hoard up and take care of every thing; *Veneration* led her to fall upon her knees in profound reverence and adoration; *Firmness* to rise from her knees and stand in a determined and expressive manner; Self-esteem to pass across the room with great dignity to the looking glass, where she appeared to view herself with great self-complacency. She then untied her hair, and it fell loosely over her shoulders; then began to twirl the ringlets round her fingers, and play with them in a coquettish manner, which she seemed to think "mighty killing," for she smiled in evident self-conceit. A question being raised, as to whether she could see herself in the glass, something was placed before her eyes, but she continued curling and playing with her hair as before, exclaiming, "Beautiful indeed! very beautiful!" This trial not being deemed satisfactory by several persons, in order to prove that she could *perceive* her figure in the glass, with her eyes closed, I requested several persons to look over her shoulder into the glass, one at a time. They accordingly did so, and she named the figures as they appeared in the glass without hesitation. This was quite decisive. Conscientiousness excited, led to questions about herself. Did I think she had done wrong in feeling proud, and in coveting riches, &c.? Love of Approbation led her to ask, "Whether I thought Miss —— pretty?" And on my answering "Yes," she pouted her lip and said, she "pitied my taste." "She is very much older than I am," she resumed. "Is she?" "Yes; and rather stouter." "Oh." "She is very short, too." "Yes." "And dreadful dark." "Rather." "She is very pale, too." "Well?" "And has not long hair." "Well?" "Well?" said she, mocking me, and losing all patience at having fished for compliments in vain, "Well? Is that all you can say to a pretty girl, you stupid creature; is there no one good looking

but that odious blackamoor?" "Oh, I beg your pardon; of course I never thought of comparing her with such an angel as yourself." This instantly restored her good humour; and I proceeded to excite Alimentiveness, and taste several kinds of food, wine, spice, fruit, &c., all which she named correctly. Adhesiveness being excited, she clasped my hand, and told me I should not leave her. She imagined me to be a very different person (one standing in a much dearer relation to a lady than a friend) and I proceeded to act accordingly, assuming the character of a lover for the nonce. I told her that I must leave her, as I had an intention of visiting the continent, where a fair lady had won my heart, to whom I was about to be united on my arrival. To this she replied, by (woman's most powerful argument) a passionate burst of tears and sobs, which shook her delicate frame convulsively. This the ladies of course could not bear. "It was too bad," said one; "Oh! do not," said another; "Stop it," said a third. Their request was gladly complied with, by exciting *Wit*, which instantly produced the most hearty laughter, while the tears still sparkled on her cheek. Time being touched, she beat time perfectly, to a most difficult piece of music, played on the flute. Tune excited produced a happy, joyous song, executed with infinite grace and sweetness. Order, Colour, Size, Weight, Number, Locality, and the whole of the perceptive and reflective faculties were then excited, and equally successful and decisive manifestations evolved. Her arms were then made rigid, and she herself attracted gradually from her chair, with her arms extended. When upon her feet, she was only supported by the attraction of my hand. That being removed for a moment, she fell towards me instantly. Placing my hand before her, I attracted her over every part of the house, turning in every imaginable way to prove the reality of the influence. A question was then given me, written on paper, "If you *will* that she shall hear me when I speak to her, will she hear me, and *vice versa?*" I immediately passed to the other end of the room, and at a given signal, *willed* (without speaking) that she *should* hear the person speak. He spoke; she answered. The signal for the reverse was then made. I *willed* that she should *not* hear him. He spoke; she did not answer. The same signal repeated, I willed, and the same effects followed. These signals were repeated, and, at the volition of the operator, the same results were obtained ten times. I was then requested to ask her what I was thinking of, a subject having been supplied by a person present. She answered directly, "That I was thinking of the funeral that had just passed by." She

was quite correct. "Did you see it pass then?" "Yes." "Which way?" "From the church." Right. She was then again requested to say what I was thinking of. She gave the exact reply. This was repeated with the same success several times; persons, each time, finding me the subject of thought.

Several persons subject to different complaints were then put *en rapport* with the patient, who described the disease each person laboured under, with minute exactness, to the great surprise of the parties afflicted, who were perfect strangers to her. She prescribed for several, and those who followed her advice were greatly benefited. Several articles were then held behind her head, which she named as fast as placed there, asking with great simplicity why I asked her if she could see them. Some individuals present then went into a room below, and the patient was asked, "If she could see them, who they were, and what they were doing?" "Yes," replied she, "I can see them and I know who they are; there is Mr. H——, Mr. W——, Mr. L——, and Mr. B——; and they have got a cup passing from one to the other, and Mr. W——, has got an old shoe in his hand, looking at it quite melancholy, as if he were moralizing over it." She was perfectly right. She was then requested to tell us "Who was in Mr. H——'s parlour?" She replied, "Two ladies, Mrs. H——, and an elderly lady." "That cannot be," said Mr. H——, "For I left my wife alone." "Depend upon it, she is right," I replied, "Send and see." A person was accordingly sent, and speedily returned to *confirm* what Serena had said. Before demesmerising her, I requested her in five minutes time to get up off her chair, and blow all the candles out in the room. After restoring her, at the time specified she rose from her chair, and blew out all the candles. When asked why she did that, she said she could not tell, but that she felt unhappy till she had done it, and that the impulse was irresistible. When asked if she recollected my telling her to blow out the candles, she said "No; and thought I should not tell her anything of that sort, it made her look so foolish." Of everything else that had transpired during her sleep-waking, she was equally oblivious.

P.S. In looking over my notes, I have found the following:

Mesmerised Mrs. Are, (who was visiting at Mr. Hall's, Clent), on the 20th of November for a glandular enlargement, of some years standing; reduced it by the first operation one-half inch; repeated the operation on the 21st and 22nd of November, and reduced it one inch and a half. Unfortunately she was then obliged to return home, so I had no opportunity of repeating the operation.

V. *Cases of Surgical Operations rendered painless, and Cures of Diseases, with Mesmerism.* By W. J. Tubbs, Esq., Surgeon, Upwell Isle, Cambridgeshire.

Teeth extracted without pain.

A number of gentlemen, from Downham and its vicinity, never having seen a mesmeric case, expressed a wish through our post office for my showing them some of the phenomena. On the 25th of last March, they came, bringing with them Mr. O'Connor, of March. The doctor having examined *closely* and *minutely* several patients, I asked him to extract a firm molar tooth of the right lower jaw, from a young man about twenty-three years of age, which he did, being obliged to exert more than usual strength and bringing with it a large portion of the alveolar process, without the patient manifesting pain or muscular contraction. On Imitation being touched, and the operator spitting, he did so; the phrenological organs were elicited, without contact, by Mr. O'Connor. Suffice it to say, every facility was given to detect imposition; the following ladies and gentlemen (to the best of my recollection) were present, and remained witnessing my cases for four hours:

Mr. and Mrs. Reed, of Grovemore Hall, near March.
Mr. Reed, Solicitor, Downham; also his brother
Mr. ———, Downham.
Mr. Samuel Smith, Merchant, March.
Mr. Hodson, Manca Fen.
Mrs. O'Connor, March.
The Misses Whatby, Upwell.
Miss Dew, Upwell.
Mrs. and the Misses Palmer, Upwell.

At a meeting held at Chatteris, on the 12th instant, where I was very disrespectfully treated by the medical faculty, one of the surgeons present threw a boy into the mesmeric state. Before he was demesmerised, the chairman (Mr. Wright, surgeon, of that place) extracted one of his teeth; he being during the operation most clearly unconscious of what was done. It happened, however, that, in course of demesmerising him, he became nearly choaked with blood. Apprehensions being then awakened for the boy's safety, the medical gentlemen present assisted me in resorting to means for his restoration, and, that having been accomplished, instead of ascribing the credit of extracting the tooth without the boy's consciousness to mesmeric influence, some of them attributed it to an epileptic fit.

Seton put into the Nape of the Neck of William Flowerdy, by Mr. Culledge.

Having occasion to put a seton into the nape of the neck, I invited Mr. Culledge to be present, also Mr. Frier, jun., of Chatteris. They reached my house on the 15th of May, and witnessed the phenomena in ten cases which I submitted for their examination. Amongst that number five were in the proper state for any painful operation to be performed. Now came in Flowerdy, who had no knowledge that the seton was to be put in until next week, which I told him as a blind. I requested Mr. C. not to hurry, as I wished to convince him the boy was quite unconscious to all feeling during the operations. Mr. Culledge, having pushed the needle in a short way, stopped. I now irritated the compressor narium and levator labii and anguli oris, and he snuffed and laughed; then Mr. C. passed another inch, and I acted upon one of the organs; he was then asked if he felt any pain? "No." Mr. C. then completed the operation, through two inches of integument, which was accurately measured by *a rule taken from the pocket* of one of the *sons* of *Daniel Frier, Esq., magistrate of Chatteris.* His other son stood by me in front, watching with an eagle's eye the countenance, which betrayed not the least sign of suffering. Four minutes and a half were occupied in passing the needle through the two inches of integument. On the third day, while in the sleep, a gentleman drew the silk, which was not felt, but caused much pain after the sleep.

Withered Arm from Rheumatic Pains in the Shoulder, of Two Year's standing, cured by Mesmerism.

In the month of September, 1842, Sarah Means, aged twelve, of sanguineous temperament, a pretty interesting little girl, daughter of a very industrious little farmer, residing in the parish of Upwell, was seized suddenly with pain in the back part of the right shoulder, which caused her a restless night. The following day the pain extended down on the inner side of the arm to the elbow, and then to the wrist. The shoulder increased in size while the arm seemed diminished. She could not sleep from the heat and tingling sensations she experienced while in bed compelling her to sit up and support the arm. She always laid it out of bed to go to sleep; the only easy position was hanging the arm by her side.

Her parents fearing there might be some dislocation, or fracture, took her to Mr. Mason, of Wisbeach (professed bone-setter, not a medical man). The arm having undergone

rotatory motion some three or four times, was pronounced all right; she suffered a great deal of pain from the manipulations and was recommended to leech the part; she went again in the course of nine days when he said he could not do any more for her. On the Saturday following application was made to Dr. Whitsed, who ordered a repetition of leeches, poultices, lotions, and medicine; he saw the case again that day fortnight, and requested the mother to apply more leeches. The arm had now become weaker and there was a greater want of motive and sensitive power, which was evident from the difficulty she had of raising the fore arm to the chin, and the numbness: her health was very much impaired. She now remained at home a month, and was urged by a friend to seek the advice of Mr. Smith, of Diss in Norfolk, who attends every month at the Rose and Crown Inn, Wisbeach, and professes to have a specific for scrofulous diseases. An embrocation was recommended to be applied twice a day and restoratives given internally, for which a demand of twenty-three shillings was paid. The medicine lasted a month, but no improvement having taken place in the skeleton arm, her parents gave up going to consult Mr. Smith. All hopes were now lost of the poor girl's arm being restored, and she remained at home some length of time, until another persuasion from a patient of mine, who had derived such marked benefit from my operations, brought her to me on the 29th of June, 1844. I was requested to operate privately, and by no means to let her father know of it, being so opposed to mesmerism. Having read Mr. Braid's excellent little work on hypnotism, I considered this a fair case to try his method of operating. This was her present state. On examining the part, the affected shoulder was tilted and drawn forwards by the rigid state of the pectoral muscle; the muscles about the shoulder flattened and those of the arm wasted and flabby. The measurement round the sound arm was 7¼ inches, that of the withered one 5 inches; this was taken round the insertion of the deltoid muscle.

It gave great pain to raise the fore-arm, which seemed to be spasmodically fixed to the side. The limb was semi-paralysed, though there was power of the extensors and flexors; if she grasped anything long, it gave her so much pain in the elbow and up the arm as to cause her to drop it. She was able to touch her chin with her fingers, and nothing relieved the pain when it came on but holding her elbow close to her side. Her general health was bad, and from her restless nights she looked haggard. I operated upon her in the presence of my brother and the person who accompanied her, and found

her very susceptible, and in a few minutes she was in the state of somnolency with her head forwards on her chest. As the main object (according to Mr. Braid's theory, of Manchester) was to increase the *force* of the circulation and *sensibility* in the affected part, I left *that limber*, and raised the arm and lower extremities, and left her to attend to two other patients waiting for medicine in the surgery. On my return, in the course of twenty minutes, I found the arm rigid,—the legs I had rested on a chair. I now suddenly awoke her, when she seemed alarmed and began rubbing her eyes and the limber arm. Before she left the room she felt more power of motion and could raise it higher.

30th.—Operated.

July 2nd—Operated. Slept all night; much tingling during the day, brushed her hair with that hand.

5th.—Operated; slept four hours.

9th.— „ „ half an hour.

10th.— „ „ an hour.

11th.— „ „ five minutes.

13th.— „ can raise the arm over her head; been washing the things up; shoulder reduced in size; always feels heat and tingling in the centre of the arm as soon as out of the sleep, until she rubs it.

14th.—Operated; slept 10 minutes; the sleep deeper; does not answer questions, and has no recollection of anything out of the sleep.

19th.—Operated; the muscles have lost their flaccid appearance, and there is great improvement in her looks; eats and sleeps well.

20th.—Gone to work pulling peas for Mr. Goodman, of Upwell.

21st.—Arm weak from yesterday's work.

August 3rd.—Operated; surprised to see the improved state of the arm.

5th.—Operated; quite well.

10th.—Saw her at her father's house; been reaping wheat the last two days; has perfect use of the arm. Every time I operated as I did the first time, by letting the affected arm hang down. There had always been some degree of motion, allowing her to raise the fore-arm, and by depressing the chin she had been enabled to feed herself, but *not to raise* the upper arm from the side.

22nd.—The girl came up this morning, and I took the following measurement of both arms:—sound arm 7½ inches, withered arm 6½ inches round the insertion of the deltoid muscle.

A female applied to me three or four months since to be mesmerised, with pain in the knee and great weakness, causing her to walk lame; had been so the last two years, it first commenced in the hip, and I considered it a chronic case of sciatica. After inducing the sleep, she felt the knee stronger, had less pain and walked home much better; she daily attended (walking from Nordelph, joining the parish of Denver, near Downham, to my house, 3½ miles,) and on the fifth day went home cured and has remained so ever since; I saw her a short time since at my house with a couple of ducks as a present to me for curing her. Her name is Mrs. Otty, aged about 36, of Nordelph.

VI. *Cure of Tic Douloureux with Mesmerism.* By D. Brainerd Ryland, Esq., Surgeon, Ryde, Isle of Wight, Aug. 6th, 1844. Communicated by Dr. Elliotson.

In May last, Miss ——, a lady whom I had previously mesmerised for a very distressing disease,* was attacked with violent tic douloureux in the hip, from which she suffered excruciating pain night and day.

She could not remain in bed for any length of time, finding the pain increased by the recumbent posture, and was only able occasionally, when exhausted by pain, to doze for a few minutes in a large easy chair.

Medicine she had taken with very little effect. Colchicum was the most beneficial, but the relief afforded by that remedy was very slight.

She wished to try mesmerism. I therefore mesmerised her several times, and invariably found that the pain was much abated after each sitting; so much so, that she was able to lie down, and get some hours rest free from pain, which was no slight comfort to her, and could walk about the room, without leaning on the chairs and tables for support,

* Menorrhagia,—from which she had suffered, *most severely*, for nearly four years, and was, as she assures me, completely cured *by mesmerism alone*, after having been given up by her medical attendants. A more astonishing cure I never met with. The particulars of the case are most interesting, but, unfortunately, I am unable to supply them, as the lady, previously to her residing in my neighbourhood, was for some months under the care of another mesmeriser, and my operations merely put the finishing stroke to the disease, which his persevering efforts had almost eradicated. I shall, however, request him to draw up a statement for future publication, as a more striking proof of the efficacy of mesmerism, as a remedial agent, could not be adduced.

as previously she had been compelled to do if she had occasion to cross the apartment.

After three or four sittings, she was able to pass the night comfortably in bed, sleeping soundly for six or eight hours, and during the day the pain was much less intense.

The malady, however, though checked, was not entirely subdued. One evening I found the whole of the hip excessively painful, and so tender as to cause Miss —— to shrink from the slightest touch. I for some time therefore avoided contact, and confined myself to making passes, from just above the hip-joint to the knee. But, thinking it probable that more effectual relief might be afforded by contact (having found it to be the case in other instances), I considered it advisable to make the attempt. I accordingly placed the ends of my fingers on the hip joint, using considerable pressure, which produced the most excruciating pain, and caused first faintness and then slight hysteria. I however continued the pressure with one hand, and with the other made calming passes from the head downwards. But finding the pain become insupportable, for she absolutely writhed with agony, I thought it necessary to desist, and was about to withdraw my fingers, when suddenly she became quiet. I enquired how she felt, and to my unbounded astonishment and delight she said that *all pain had ceased. In one instant she had become entirely free from pain!* The most astonishing circumstance, however, remains to be told, viz., *no tenderness remained in any part of the hip.* I could scarcely bring myself to believe that the morbid sensibility, as well as the neuralgic pain, had vanished, (seeing that, but a minute before, the part was excessively sensitive,) and I took no slight pains to test the fact. But my efforts were unavailing,—no tender spot could I discover. A perfect cure was effected!

I mesmerised her two or three times afterwards, in order to prevent a relapse, and she has had no return of the disorder. It is perhaps as well to mention that sleep was not induced.

Miss —— was similarly affected nine or ten years ago, and after taking an endless variety of the most powerful medicines and trying (by the advice of her medical man) leeches, blisters, sinapisms, hot fomentations, vapour baths, &c., &c., without effect; she applied to the late Mr. Abernethy, thinking the neuralgic pains she suffered might have been occasioned by a blow on the hip she had received when a child, which had produced slight lameness but never any very serious inconvenience. Mr. Abernethy pronounced it to be "an affection of the nerve combined, perhaps, with a little rheuma-

tism," but perfectly distinct from the lameness. He prescribed for her, but without doing her much good, and the pain continued for some months afterwards, when she went to France for change of air, and then it gradually ceased of itself.

Had she at that time known of mesmerism, how many months of intense suffering would she have escaped! What an inestimable blessing would it have proved to her, as she herself has many times since declared!

She has also informed me of another cure performed on her by mesmerism before I became acquainted with her, (neuralgia in the head and face) besides having experienced a surprising increase, and renewal of general strength, after having been some years in a debilitated state. She finds likewise after mesmerisation, an immense increase of power and compass in her voice while singing.

VII.—*Cures of various Diseases with Mesmerism.*

By Thomas Chandler, Esq., Rotherhithe.

TO THE EDITOR OF THE ZOIST.

Sir,—I received the first of the following letters from Mr. Chandler, whose interesting cure of Insanity with Mesmerism was published in your second number, and whose early unhesitating practice and public advocacy of mesmerism cannot be too much praised, (see p. 174, Vol. I.) I requested permission to send it you for publication, and the other letters followed.

Yours faithfully,

37, Conduit Street. John Elliotson.

58, Paradise Street, Rotherhithe,
August 14th, 1844.

My dear Sir,—I have been tolerably active with mesmerism since I last saw you, but have not communicated the cases to you, hoping always to have something to add by waiting.

The first case occurred before last Christmas, it was severe hysteria in a youth of 19, almost amounting to epilepsy as he began to become insensible; it had lasted about three months. He improved from the time he was first mesmerised, and had no further attack after about a month; the only curious symptom that occurred was that whilst in the sleep, I dared not cough in the slightest degree, as it invariably brought on a paroxysm; this ceased when he got better: no other noise disturbed him except a cinder falling from the grate, which had the same effect. Any other persons might cough as loud as they pleased.

The next case was a youth who has had epilepsy 10 years, from a blow on the head; he was most decidedly benefited but has neglected to attend for these last two months.

The next case will I think interest you very much. It was a brother of the young Mr. D——, whose case you published so fully in the 2nd number of *The Zoist*. He had attacks of precisely the same nature, though not quite so violent, being modified by constitution. He came readily under the influence and was cured in about ten days, without showing any very striking phenomena, except that he would suddenly fall asleep, and then awake and declare that he had not been affected. He afterwards, however, became convinced of the fact, though, like his brother, he does not care to talk about it. During the sleep, when he began to talk, he would sit up, and if I was near him he would always say he smelt fish, and the moment I cast a glance at him he would fall back as though he had been shot. He has been quite well now for about four months.

I have at present two cases in hand, one of epilepsy, which has existed twelve years, this of course making but slow progress. I have made the family read your case in the last *Zoist*, to give them encouragement. She goes to sleep in 25 minutes, and remains like a log for two or three hours. I always let her sleep it out and she awakes refreshed.

The other case is a very interesting one, being a case of pure Hysteria, in a girl æt. 20, extremely susceptible. The first time she went to sleep after about a dozen passes, and now, about the 14th time, I have only to look at her for a few seconds. The fifth time she raised her hands and feet at my will, and the eighth she stood up and walked after me with her eyes closed. She had a pain in her left side, also in the back; this I have drawn down gradually to the great-toe nail, where it still remains in a slight degree. It arrived there by easy stages, remaining first in the upper half of the thigh, then in the lower half, then in the knee, then in the ankle, &c. Yesterday I tried the effect of mesmerised water, and performed some very satisfactory experiments. In handing her a glass of water I merely put the point of my finger in contact with the surface of it, and she could not get any of it to pass the lips. It tickled her, she said. I then told her mother to give her a glass, which she swallowed readily. I told the mother to put water in two glasses and take them out of the room. I went out saying I would touch one of them, but did not touch either. She drank some of each. I sent some more out and went and touched both, when she found it impossible to take any from either glass.

She wakes up apparently in her proper senses, talking quite rationally: seeing, hearing, &c., but on careful examination she is found to be in a state of sleep-waking, as proved by the experiments with the water. She also follows me when I draw her, and complains of pricking if I point my finger towards her, even from the other side of the room and behind her. This has occurred in several of my cases. I hope to find her clairvoyant soon, but as I have not seen any I do not know how to produce it in the first instance.

Independent of all this her health has been greatly benefited. I fear I shall be taking up too much of your valuable time if I prolong my letter, but will write again should anything extraordinary occur. I expect to begin on a case of *tic* in a few days.

I should have told you that the case of epilepsy in hand has been pronounced incurable by the *very gentlemanly and polite* editor of the Medico-Chirurgical. I shall spare no pains to benefit it.

I remain, yours, very truly,
THOS. CHANDLER.

58, Paradise Street, Rotherhithe,
August 15th.

My dear Sir,—I can have no objection to your publishing my letter, and shall be always happy to lend my humble aid in support of the great truths of mesmerism. I think I forgot to say, that in the last case detailed, and the one of most interest, the patient is quite insensible to pain, until she gets into the sleep-waking state, which she does in about twenty or twenty-five minutes after going to sleep. I can prick her with a pin on the back of the hand or foot, tickle her with a feather up the nose, or in the ear, &c., and she does not move a muscle. This morning I have been trying community of taste, and succeeded in a great degree; when I put a bit of Spanish juice into my mouth she immediately began to smack her lips, and appeared to be sucking something, which was first observed by a bystander. She then said she tasted something nasty—coppery. This left when I had swallowed the liquorice, and occurred again afterwards when I took another piece. I put her thimble into her hand and it gave her such severe pain that I could not get her to take it again; when she took it up herself, it had not the same effect. Should anything very curious happen within the next two or three weeks I will communicate it.

Yours, very truly,
THOMAS CHANDLER.

58, Paradise Street, Rotherhithe,
September 3rd.

My dear Sir,—I hasten to add some very interesting particulars of my best case, in order that you may append them to your report. Her name is Ann Revely, and may be published if you like.

She has on every occasion since my last report shown community of taste, but cannot name the substance I am tasting. On Friday last, without any previous allusion to the subject, I began touching some of the organs. I commenced with Music; she sang part of a favourite song, the instant I put my finger on Tune. I then touched Benevolence—she immediately smiled. Then Veneration—she put her hand to her face and remained in an attitude of prayer. I then touched Philoprogenitiveness, and she began moving her knee as though she were dancing a child on it. Not having looked on a Phrenological head for some time, I could not remember any more of the organs, therefore left it until Sunday, when I again mesmerised her in the presence of two sceptics, who were rather astonished. The different organs answered to the touch almost as quickly as the notes of a piano. Besides the organs touched on Friday, I excited Firmness, Self-esteem, Combativeness, which set her wrangling, and several others, with the most marked result.

I then touched Veneration and Tune at the same time, and she immediately sang a hymn tune. After a time, repeating the experiment, the same result occurred, and on this occasion the tune was "Vital spark." On returning to it a minute or two after, she continued with the second part, "Lend, lend your wings." In addition to all these curious phenomena, she is getting rapidly well of her disease.

I remain, in haste, yours truly,

THOS. CHANDLER.

VIII. *Utility of Mesmerism in various Diseases treated by different Gentlemen.*

TO THE EDITOR OF THE ZOIST.

September, 1844.

Sir,—I beg to forward you the following communications, exemplifying the advantage of mesmerism in other diseases than those of the nervous system.

Yours faithfully,

JOHN ELLIOTSON.

In reference to the case of inflammation of the eye cured with mesmerism by Mr. Atkinson, and related by me in the

last number, pp. 239, 240, I have received the following account from that gentleman.

"In the account which you have given, in the last number of *The Zoist*, of the remarkable cure, by me, of an inflamed eye, from which most serious evil was to be apprehended; and as an illustration of the singular effect produced by Petrarch, in the case of his beloved Laura, you were not aware of a circumstance in the cure, which makes the analogy still more striking. Petrarch removed the Ophthalmia from Laura, by gazing in her eyes, with the faith that he had the power to relieve her sufferings, and he succeeded. But his own eye became affected by that which he had removed from the other. The facts of the case are clearly recorded, nor will any supposed imagination on the part of Petrarch explain so singular an effect occurring in the physical condition of two individuals, for Laura is not supposed to be aware of the intention of Petrarch, nor he of the effect which would occur on himself. In the case of the young lady in question, instead of gazing into her eye, I merely held the points of my fingers before the inflamed part for five minutes each day, without any intention of affecting her in the ordinary way of mesmerising, by throwing forth as it were a nervous force to produce sleep. My desire was not so much to convey a healthy power to the part affected, as to abstract the disease, and from experience of my power to relieve pain and inflammation in this way, I was confident that I should succeed. And just as the disease relieved by Petrarch influenced his own eye, so in like manner did I experience pain and heat passing, as it were, into my fingers, whilst I removed it from the eye of my suffering patient. When the pain was entirely removed, I experienced only a sensation of heat when mesmerising until the cure was complete. But had I used my eye or any other portion of the frame to mesmerise from, the influence would have been felt in that part; and in using the eye to influence the eye, where a greater sympathy would probably exist, I might possibly have contracted a similar inflammation. But the effect produced upon the hand, I am enabled to throw off by the most simple means, to be explained when I shall communicate my full experience, upon this curious and important point. Many find it difficult to comprehend how you can affect your hand, at one time to throw forth an influence to produce sleep, and at another only to draw forth pain or inflammation. It may be best illustrated perhaps in the intention to receive or draw forth heat from a warm body, and on the other hand to impart warmth to a cold one.

"When I mesmerise with a strong will to influence the patient, by subduing their vital condition, I receive no influence from them; but if I am passive, or willing to receive, and lay my hand on any part where there is pain, I am immediately influenced and the patient is relieved. And thus I have often detected pain existing, when the patient, from a wish to conceal, has positively declared that there was none, and I can say with certainty where the pain is, when it begins to be lessened in the patient, and the moment it is all removed. But I shall enlarge upon this singular power at some future occasion. But it is important to add, what you know to be the case, that after the lapse of more than two months, on the occasion of a considerable increase of inflammation of the lung in the patient whose case you have given, the eye became again affected in a precisely similar manner, accompanied by considerable pain and irritation, and was again relieved by the same simple means, though much more rapidly than before. On the second day every symptom and appearance of disease was removed, the cure commencing from the moment of applying my hand to the part. It is impossible, therefore, to suppose that any lucky accident could account for this second cure—though ignorance is ever inclined to attribute that to chance, which it cannot or will not comprehend."

"P.S. I have written this with the intention of your sending it to *The Zoist*, if you think proper: there is not the least objection to the young lady's name being mentioned."

In all diseases, acute and chronic, mesmerism may powerfully assist in procuring repose.

A lady, to whom we are all indebted for the amputation of the leg by Mr. Ward, in the mesmeric state, in Nottinghamshire, and who nobly mesmerises the poor in her neighbourhood with great benefit, has proved the utility of mesmerism in fever. She first tried it on a child, seven years old, labouring under low fever, unable to sleep, delirious, and constantly tossing about in a bed on the floor, scarcely quiet for a minute. She mesmerised it to sleep in a few minutes, and it passed an excellent night, and the same result was obtained every day, and it soon got well. She found the mother, who had been complaining for a few days, ill in bed with the same disease the second morning. She mesmerised her also to sleep in a few minutes, and repeated the process daily, and from that day the mother, equally with

the child, steadily recovered; so that the mother's case never was severe. Neither saw any medical man from the day they were mesmerised, or if they did it was only once.

In another case of fever, the patient, a woman, was much more severely ill than either of those two, and was at a more advanced stage of the disease, and delirious. Refreshing sleep was procured by mesmerism in it, and under a daily repetition of the process the poor woman recovered, though not so rapidly, and has frequently said since that "being put to sleep did her more good than all the medicine she had taken."

I attended my friend Mr. Wilkinson, surgeon, of Store Street, Bedford Square, a few years ago, under scarlatina. He was in a dangerous state of exhaustion when I first saw him, and had not slept for many nights. The ordinary suitable treatment was carefully adopted, and he recovered; but in addition, another friend, Mr. Decimus Hands, of Thayer Street, Manchester Square, who, like Mr. Wilkinson, was as convinced of the truth of mesmerism as myself, and has steadily and boldly advocated and practised it for six years, mesmerised him. The following is Mr. Hands's account:

"The following, to the best of my recollection, are the facts which occurred in the case of my friend Mr. Wilkinson, surgeon, of 13, Store Street, Bedford Square, and formerly my fellow-student.

"In the latter end of March, 1838, I was requested by his brother to see Mr. W. I found him labouring under scarlet fever. The symptoms were unusually violent, and required more active measures than are resorted to in ordinary cases. Restlessness and sleeplessness were among the most distressing features of the disease. Soporifics were as largely and repeatedly administered as we deemed prudent, but with no satisfactory result. Seven nights passed over without anything like composure supervening. During this time I conversed with my patient on various subjects. Among other things we spoke of mesmerism, and the very curious change it produced in the appearance as well as the condition of Elizabeth Okey, upon whom we had seen Baron Dupotet operate in the theatre of the North London Hospital. What we had seen in this case had induced us both to try it ourselves on some of our own patients, and this with good effect.

"Mr. W. therefore proposed that I should mesmerise him. I readily complied, and commenced making vertical

passes. In a few minutes, say five, he began to be affected; I never have witnessed a precisely similar case. He began by taking in a very long and deep inspiration, which was expired heavily, and followed by a considerable interval of from twenty to thirty seconds; then another inspiration resembling the former, but not quite so deep or heavy, and the pause was not quite so marked. This sort of breathing gradually shortened, became quicker and quicker until the chest seemed quite to flutter, succeeded altogether by a profound pause, and all this was repeated two or three times, after which he fell into a beautifully tranquil sleep, which lasted for about the space of an hour. When he woke up I sent him off again, and continued the employment of mesmerism during the remainder of his illness. So great was the benefit derived and enjoyment experienced, that in my absence he requested another person, whom he had formerly mesmerised, to pursue the treatment."

I have just received the following letter from the reverend author of *Mesmerism and its Opponents,* and whose daughter, I am allowed to say, was the patient cured of ophthalmia by Mr. Atkinson :—

"Flixton, September 9th, 1844.

"My dear Dr. Elliotson,

"I mentioned to you, some little time back, the striking mesmeric benefit that I had produced with one of my parishioners; since then, a second, and perhaps still more remarkable case, has occurred: and as they both refute, in an unequivocal way, the anti-mesmeric theory of Imagination, I should like to place them on paper for your consideration.

"Harriet Barnard, aged 20 years, the daughter of a labourer in Flixton, was obliged to return from service last year on account of ill health, and early this spring was attacked with rheumatic inflammation and swelling in one of the knee-joints. She is of a scrofulous habit, and the family are constitutionally subject to rheumatism. Her sufferings were intense, and the inflammation and the pain encreased almost daily. The usual remedies, leeches, cupping, blisters, were in vain applied. Opiates were administered, but with no effect. I often went to read and pray with her; and in my whole ministerial experience have never seen a human being enduring such frightful and continued agony. The neighbours in the adjoining cottage were unable to sleep at night from the screams and cries of the poor girl. When she was moved in bed, her shrieks were as if she were stretched on the rack. Her miseries had now lasted for three or four

weeks: she slept neither night nor day: and at last the able and kind surgeon who attended her began to think that amputation of the limb would be inevitable, to lessen the torture and save her life.

"One morning in April, I went to pay her my usual visit. As I drew near the garden gate I heard the fearful cries of the poor sufferer most audibly. A lodger, who lived next door, said to me as I was walking in, "Sir, this has been going on all night, and we have not been able to close our eyes." I walked up stairs to the bedside, and what a sight was before me! The miserable creature was writhing about under the intolerable agony,—screaming, and almost shrieking out,—her face frightfully flushed by fever and distorted by the pain; and this, the mother said, had continued for several hours. Her daughter, she said, had not slept for a week; and the paroxysms of pain had been often as excruciating as what I was then witnessing. I attempted to address and comfort her, but of course fruitlessly. She was in too excruciating agony to heed what was said. I sat down by the bed-side in silent horror. The spectacle was oppressive. Here was a fellow-creature in a helpless extremity of torture, and not a prospect of alleviation!

"Suddenly the thought struck me that I would try mesmerism. I had never attempted it as yet beyond the walls of my own house, partly from having no great faith in my own power, partly from an unwillingness to perplex my parishioners with an unpopular novelty; but as I had known some cases of great success in its alleviation of severe pain, I thought that I would make a quiet experiment. I said nothing, therefore, to the mother or the sufferer on the subject, (they had never even heard of such a thing before;) but standing up by the bedside, and addressing and comforting the afflicted parent *all the time,* I moved my right-hand gently before the patient's face. I continued to speak to Mrs. Barnard during the process, for this reason, that as I had no great hopes of success, my wish was, that if I failed, they should not remark the action, but simply think that I was a little more emphatic and earnest than usual. This is *the* noticeable point in the story; because the parties have both stated since, that when I began they were quite unconscious of anything uncommon in what I was doing.

"At the end of about four minutes I was almost certain that there was an effect. The writhing on the bed seemed less violent,—the cries had settled into groans, and there was somewhat more of composure in the face. I left off speaking, —begged the mother to be still,—and pointed the fingers of

both hands steadily before the face. In less than ten minutes from the time that I first commenced, the poor suffering girl was in a deep sleep!

"Here, then, was a sudden change from the late horrible exhibition! Here was, indeed, a present mercy for which we had to bless God! The room was now silent; the groans had ceased, only an occasional moan being slightly heard; the limbs so lately tossed to and fro in anguish lay perfectly still; the face was gradually becoming less flushed and looking more tranquil; and the distracted mother, who had been wiping her tears and wringing her hands, stood looking at me speechless and amazed. I was thunderstruck at my own success. Much as I had known, and seen, and read of the healing virtues of mesmerism, here was an actual living fact which appeared to equal them all.

"Where was imagination here? The poor ignorant mother and daughter, in their humble cottage, had never heard of mesmerism. It was in consequence of a sudden thought that I commenced the manipulations; and while I was proceeding with them, they did not even know what I was doing, or, in fact, that I was doing anything; and in less than four minutes there was a decided effect.

"I continued the passes for about an hour. She now and then started, and cried out from a sudden pain, but she did not awake; the face had gradually become tranquil; the whole frame seemed comfortable, and I left her asleep. In about a quarter of an hour after my departure she awoke; and though the pain soon became again extremely severe and the fever high; yet there was a decided mitigation of suffering as compared to what it had been, she no longer screamed out from the agony; her night was better, and she had a little sleep.

"The next day I put her into a deep sleep in five minutes: in less than a week, by the surgeon's own admission, she went to sleep in two minutes and a half; for he occasionally attended with me to watch the process (of which he had hitherto seen and known nothing); the severity of the pains also greatly abated, and she began to enjoy a refreshing night's rest. In fact, from the time of the first mesmeric visit, there commenced a gradual, though slow, amelioration; after each *séance* she was the stronger and better, and the idea of amputation was abandoned; but inasmuch as medical treatment was going on cotemporaneously, I must not attribute the whole benefit to the magnetic power. But this fact is undeniable, that as I was often called from home at that period, at each interval of my absence the poor girl relapsed,

and gave me great additional labour on my return. However, be the present far happier state of the patient owing to what it may, my medical friend most candidly admits, that a great amount of suffering has been spared to her by this sleep,—that mesmerism was so far an auxiliary to him, and that probably the improvement in her health has been greatly *accelerated* by its means. This is taking very low and inadequate ground; but even with this admission, what a blessing has mesmerism proved to the unhappy sufferer!

"Though her general health has since very greatly advanced, and she is able to walk about on crutches, it is doubtful if she will ever recover the complete use of the limb, for it is feared that anchylosis, or a union of the upper and lower surfaces of the bones forming the knee-joint, may have supervened.

"One point in the treatment is deserving of notice. She was generally mesmerised for half an hour, and would then continue to sleep about an hour longer. Occasionally, however, my time would be so limited, that I was only able to put her into the sleep and continue the passes for a short period, and she then always awoke in about ten minutes after my departure. One might infer from this, that the merely putting into a deep sleep in the first instance was not enough —that the battery required to be well charged—and that without a sufficient amount of power communicated, the effect would be but transitory. If this fact be observed in other cases, it would go far to confirm the theory of a fluid.

"I shall not weary you with the phenomena that were manifested in the case,—such as the touch of gold causing a strong rigidity in the arms; the application of a sovereign on either side of the knee acting, like a galvanic battery, by moving the limb, and relaxing apparently the sinews and muscles: all these results are familiar to you. The important point in this case is, the *utter absence of all aid from the imagination*, as the party was not only in an extremity of agony, but absolutely unaware that any process was going on.

"And now, what do you suppose that our would-be philosophers reply to these facts? What is the class of objections with which the Suffolk sceptics meet this plain statement? They say that the patient is a woman! A poor nervous hysterical woman! And instead of praising Providence for placing within the reach of the sufferer such a merciful gift, they magisterially pronounce, that 'These girls are always up to such tricks, that there is no trusting them;' and then dismiss the subject as unworthy of enquiry! Come we, therefore, to the other sex; and let us learn how the ever-

lasting 'hysteria' of the opponents is to explain the following fact:

"It was on Monday, the 26th of last August, that I rode to enquire after the health of an old couple, whom I had missed the day before at their accustomed place in church. This is merely mentioned to show that what occurred afterwards happened without design. On reaching the cottage I found the old people well, but one of their sons was very ill in bed, and had been suffering dreadfully for more than a week. I proceeded at once to the bed-side.

"James Page, the patient, is a strong stout man, of the age of thirty-three, partly a fisherman and partly a farm labourer, and as little likely to be a subject for the imagination to play with, as a president of the College of Surgeons himself. About twenty years ago, he had a sharp attack of rheumatic fever, which lasted more than four weeks and confined him to his bed still longer. About thirteen years back he had a second attack of similar duration; but his health since that period has been robust and vigorous, and he is a good specimen of a hardy English peasant. He was engaged in the mackarel fishery in the summer, and had returned to his village for the harvest; but during the first days of reaping had caught cold from the heavy rains that set in, and had returned to his father's cottage seriously ill.

"The poor fellow was now stretched on his pallet in a severe state of suffering. It was an attack of his old complaint—acute rheumatic fever with a swelling of the joints. Large drops of perspiration were standing upon his face. He was evidently enduring great agony, hardly bearing the bedclothes to touch him; and though he did his utmost to suppress what he suffered, the enemy was too strong for him, and he groaned out occasionally from the intolerable anguish. His mother said, that all the sleep that he had had for the last week put together, scarcely amounted to an hour's length. He himself said, that the sleeping draughts that he had taken had done him more harm than good; for if he went to sleep for ten minutes from the effect, he awoke up afterwards feeling worse than before. It was a distressing scene; and had I not made a successful trial of my mesmeric powers with the other patient, I should have taken leave of poor Page after the usual conversation was over.

"As it was, I determined to make another experiment; and saying nothing whatever to the patient, I held my hand before his face, and in less than five minutes he was fast asleep! You shall not be wearied with an account of the mother's astonishment, or of my own gratification. Here

was a sturdy unimaginative labourer, who a few minutes back had been in too great agony to converse, cast into a deep composing slumber, through the simple agency of our vituperated art! As the poet so beautifully expresses it, 'that sweet sleep which medicines all pain,' had steeped his senses in forgetfulness of this world's miseries. He was, comparatively speaking, in Elysium,—and all the work of a few minutes. I continued to make passes down his limbs for half an hour. Once he woke up suddenly, from pain; but instantly fell off to sleep again. After I left him, he slept the greater part of the afternoon, waking at times from a sudden pain, and then again dropping off. And he had the best night since his attack.

"When I called to see him the next day, he told me that though he was still very full of pain, the violent intolerable agony had quite subsided since that first sleep; and it may be as well to mention, that it has never returned since. He has had a good deal of suffering, of course, but different altogether in degree. In fact, the *acute* anguish of the rheumatic fever seemed to be *cut short* at once. I asked him now how he felt as I was beginning. He said, 'It fared (seemed) as if something *cold* was walking over his brain.' He has described the same sensation several times in almost the same words. I then put him to sleep in three minutes; and when I pressed his forehead with my fingers, he *snored out*. I have since generally put him to sleep in a minute and a half; the last time he went off in half a minute. He says that when I begin, 'he cannot possibly keep awake.' It is unnecessary to add, that he never heard of mesmerism.

"The touch of gold or silver seemed to give him pain, and he instantly awoke. The movement of my fingers near his hand would set his own fingers in a slight magnetic movement, causing a sort of twitching.

"As medical treatment has been going on at the same time, I do not place the whole abatement of the fever to mesmerism. Page was greatly benefitted by bleeding. But the surgeon, hitherto an unbeliever, in spite of what he had witnessed with our former patient, was astonished at the result, and admits that the way in which sleep was induced and pain overpowered, is something quite beyond the customary means of the Esculapean art. To which of the two systems, the mesmeric or the medical, the main improvement be owing, I do not decide, though I have my opinion. I rather wish mesmerism to be regarded, not as an isolated panacea, that holds no communion with other remedies,—but an adjunct, an auxiliary; one out of many means, only simpler and less

injurious than the usual narcotics. But *the* point in this case, as in that of Harriet Barnard, is this, that imagination could have no part in the matter: the patients were both ignorant of what was taking place, and their faith or their fancy gave no assistance whatsoever.

"How the learned of your profession will explain the above, I pretend not to guess. They must find some other theory than that of imagination. They have ridden that horse to death, and it will carry them no longer. Neither does the system of Mr. Braid meet the difficulty. The patients did not stare at me. They did not fix their eyes stedfastly at my fingers, and so drop off to sleep: they did not even look at me,—or know that anything was going on. I therefore send these two cases up to you, not as proofs of the curative influence of mesmerism, (for of that there is already abundant evidence,) but as an unequivocal, undeniable illustration of the wondrous *sympathy that exists between man and man.* They prove that a sympathetic union does exist,—be the connecting chain either a fluid, or electricity, or any other undiscovered agent: and again I call upon our antagonists in your profession to enter upon the subject in a calm, philosophic tone. Let them discard their vulgar jokes, and their affected silence, and meet the question openly like men. It is really sad to see the shifts and the interpretations that they employ; to see the rapture with which they pounce on a failure, and the smooth plausibility with which they forget a fact. It is melancholy to see this, and remember, that the enquiry is not about some unreal point in abstract science,—but whether there be a provision in Nature's storehouse,—the soothing gift of a merciful Creator,—by which a vast amount of human suffering may be spared, and even the duration of human life occasionally prolonged.

"In my little work on mesmerism, with which you are familiar, I have examined all the popular explanations on the subject, and refuted them in detail one by one. To this refutation I have as yet seen no attempt at a reply; and as a lover of truth, I am anxious to learn how it can be met. One theory, however, I left untouched; it is a theory, that we must admit, is an important one; and if it can once be proved, will tear up the reality of mesmerism root and branch. It is the only theory that enters into the marrow of the question; and as such we must presume it is the real foundation of the medical scepticism that is afloat. The theory, I mean, is one mentioned in George Borrow's incomparable work, 'The Bible in Spain:' it is a gipsy theory, and as a curiosity shall be quoted for your instruction. "Long

since,' says Antonio, 'I knew an old Caloro; he was old, very old, upwards of a hundred years; and I heard him once say, that all we thought we saw was a lie; that there was no world, no men nor women, no horses nor mules, no olive trees.' Startling as this theory is, it must be confessed, that it is a decisive one. If true, there is an end of the argument. The Medical and Chirurgical Society must then be in the ascendant. An unreal magnetiser cannot act on an unreal patient. Mesmerism is a phantom. For, as the gipsy says, there is no such a thing as pain,—no amputation of a thigh,—no inflammation of the knee,—no rheumatic fever,—no sleep; all is 'a lie;' the disease and the cure are alike imaginary:

Solventur risu tabulæ,

and the question is finished.

"I really see no other solution, but this of the Spanish gipsy, by which our unnumbered facts can at all be answered.

"You know, my dear friend, how much I owe to mesmerism,—and how grateful I am and ought to be for its discovery. To see the sufferings of two beloved relatives so greatly lessened by its power, is enough to create an enthusiast out of a stoic. And how deeply I am indebted to our mutual and invaluable friend, you, from your long and unwearied attendance at my house, alone are competent to judge. You know that I have not become a neophyte in the science on light and insufficient grounds. And it is peculiarly gratifying to feel, that having benefitted so largely in my own family by its power, I have been enabled to extend its blessings to other homes, to those of my own parish, who have so strong a claim on my assistance. And what a proud day it is for you to see this flood of facts pouring in on every side! What a still prouder day for your friends to observe the accuracy of your physiological researches tested so surely by experiments without end! Your almost instinctive power in the detection of disease,—your command of nature's multiplied resources,—your success in treatment,—all this, and more, were, by common consent, admitted. But there was one thing, it was said, which neutralized everything: one thing which weakened the value of your opinion, and raised a prejudice that was detrimental to your otherwise high name. You were smitten with mesmerism. In an evil hour, you had been caught by that unreal, delusive fancy. Your rivals triumphed, and a cloud passed over. But, in the course of time, the day is again your own. The one thing wanting is found to be there. The unreal is proved to be true. Your

hasty opinion is now seen to have been cautious investigation. Mesmerism is established. Fact upon fact confirms its efficacy and its use. Your name is rising higher every day. And the opponents are reeling and staggering under the blow, waiting the end in silent uneasiness, or betraying their malice in disappointed anger.

"You are at full liberty to make what use you wish of my facts and opinions. In the meantime, permit me to subscribe myself,

"My dear Dr. Elliotson,

"Your grateful and much obliged friend,

"GEORGE SANDBY, Jun.

"To John Elliotson, Esq., M.D."

IX. *Operations without Pain in the Mesmeric State.*

TO THE EDITOR OF THE ZOIST.

SIR,—I send you some more examples of operations without pain in the mesmeric state. In a communication sent me for you by Mr. Tubbs, of Upwell, whose honesty and fearless zeal in advocating and practising mesmerism in the midst of great professional opposition in Cambridgeshire are most meritorious, I see there are two instances of painless extraction of teeth, and one of the painless introduction of a seton; but those I presume you will publish with the rest of his cases.

The patient from whom the stump of a double tooth was extracted by Mr. Nicholles, recorded by me in your last number at pp. 247-8, suffered lately from the stump of another decayed large double tooth. I took her to Mr. Nicholles, who so kindly extracted the other for her. The readers of *The Zoist* will remember that in her mesmeric state, though insensible throughout her surface below the head and face, these preserved their sensibility, and the interior of the mouth also. Before the former stump was extracted, I previously to the operation greatly reduced the sensibility of the gums by longitudinal passes down the cheeks; but as we were all in a hurry, I had not time to deaden it completely, but enough for the extraction of three tight fangs to be removed separately with no more pain than a sense of pressure for which she cared nothing. On this second occasion, however, we had all time, and I resolved to prevent all suffering. I threw her into mesmeric sleep-waking by one or two passes. On touching her cheek and gums, I found them perfectly sen-

sible. Then I made perhaps thirty passes with contact on her cheek, and found the part scarcely sensible, but her gums as sensible as ever. I made about thirty more upon the cheek, and it was now perfectly insensible, but the gum still sensible in some degree. I repeated about thirty more, and then the gum became insensible, so that the edge of my nail produced no sensation in it. The operation was now commenced and three tight fangs removed, each separately, and with some trouble; but *without the slightest pain.* Her hands lay completely relaxed before her, and her pulse did not rise a beat, for she had no fear of feeling any pain. The case is very instructive, as shewing how sensibility may be sometimes removed in a part at pleasure: and the fact of the gradual diminution of sensibility from without inwards as the passes were continued upon the cheek is as important as it is interesting.

I have received the following letter and document from a gentleman not known to me:—

"*Dr. M. Arnott to Dr. Elliotson.*

"25, South Castle Street, Edinburgh,
"28th June, 1844.

"Dear Sir,—Having been for several years engaged in mesmeric experiments, I have established to my own satisfaction, and that of many friends here as well as elsewhere, the truth and value of mesmerism as a science. I have on several occasions proved its efficacy as a pain-alleviating and curative agent, in cases where, until lately, no hope for such results existed, and where none in all likelihood could have been entertained, but for the active and disinterested manner you investigated and advocated this great truth, and which in a medical point of view, whether by animal magnetism or other name known, I gratefully esteem as a principle among the many of heaven's inestimable gifts to man.

"The boy, aged 14 years, referred to in the enclosed case, is of nervous sanguine temperament and strumous habit. His parents have been both dead six or seven years. He had been always listless and ailing up to the time of my first seeing him: when I left, 27th May, his aunt told me that she considered his general health better now than she had ever known it; and his altered look bore evidence to the fact.

"I send you the original, not having time to make a copy. Make what use you please of it. Should it not prove too late for the forthcoming number of *The Zoist,* by sending it to that excellent publication, you will much oblige,

"Dear Sir,
"Most respectfully yours,
"J. Montgomery Arnott, M.D."

Mrs. Nesbit, of Clayport Street, Alnwick, applied to Dr. M. Arnott, on the 9th of May, 1844, on behalf of her nephew Thomas James Call, who had been deaf for seven years from having got wet and not being changed in time. He had abscess in one ear, and often severe pain in both ears and also in the jaws. He was mesmerised morning and evening by Dr. M. Arnott, from the 9th until the 27th of May, except from the 14th till the 20th, during which time he was mesmerised each morning by Dr. Bow. He heard so badly when he came to Dr. M. Arnott, that one in the street might have heard him bawled out to. He was much better after the first sitting, and is now perfectly cured; hears while spoken to in a faint whisper; the stupid look so common to deaf people is quite gone, and his general health greatly improved. Dr. M. Arnott drew one of his teeth while he was in the mesmeric state, on the morning of the 27th of May; it was a large buck or eye-tooth, projecting from the dental circle, and he did not evince the slightest appearance of pain. He awoke of himself, in less than five minutes after the operation, and could not at first be convinced that he had lost his tooth, and was only assured of the fact on seeing the tooth and the blood, when he declared that he had not felt it in the least, and all in the room could not see a muscle move although watching closely. Present—Mr. and Mrs. Thomas Robertson, Mr. Wm. Thew, and Mrs. Nesbit.

Signatures of those who witnessed the tooth-drawing and the cure:

William Smith.
Richardson Nesbit.
Matthew Williamson.
J. Lambert.
B. Selby.
M. Wilson.
John Nairn.
George Snowdon.
Thomas Robertson.
William Thew.
Margaret Nesbit.
Margaret Robertson.
D. F. Bow (witness as to the cure of deafness).
Henry B. Carr (witness as to the cure of deafness).

But the following account is really glorious,—a second amputation of a lower extremity without pain in the mesmeric state! It was forwarded to me with the following letter to you:—

TO THE EDITOR OF THE ZOIST.

Hinckley, 2nd Sept. 1844.

Sir,—I have forwarded, per this day's post, to the address

of Dr. Elliotson, the *Leicestershire Mercury* of August 31st, containing (fol. iii. col. 3) an account of the amputation of one of the lower extremities, by Mr. Tosswill, surgeon, of Leicester. The case is interesting, and well worthy your notice, in as far as there is much uphill work yet to be done by the advocates of mesmerism, to neutralize the secret and open opposition which this grand science is destined, and its advocates too, to meet with.

The young woman operated on, has an aunt, living in this town, to whom she wrote a letter a day or two after the limb was amputated. I have made application for this letter with the view of forwarding it for your notice, but the old lady is not willing to part with it.

I beg to remain, Sir,
Your obedient servant,
H. P. T.

"The wonders of mesmerism are not altogether unknown to the people of Leicester, but a case has occurred this week which has eclipsed all previous facts, either here or at a distance. We allude to that of the amputation of a limb on Thursday last. The patient is a young woman of the name of Mary Ann Lakin, 16, Fleet Street, in this town, who had been afflicted with a disease of the knee-joint for four years. The precise nature of the disease we do not know, but it was attended with enormous swelling of the limb, and with such excruciating pain as to prevent anything like consecutive rest for a long period. By these pains and want of sleep she had become reduced to a mere skeleton, and there was every probability that her life must be sacrificed or the limb amputated. In this critical state of the case, about a month ago, it was suggested that mesmerism should be tried on the patient, and it was found that its influence was of the most beneficial and soothing nature. Under its influence pain would cease, and the patient would sink into perfect and refreshing repose. As amputation of the deceased's joint was deemed essential by her medical attendant, it was decided that the operation should be performed while in the mesmeric state. Accordingly twelve o'clock on Thursday morning was fixed upon for the operation to take place. Mr. Hollings was the mesmeriser, and Mr. Tosswill, the operator, besides whom there were present, Dr. Shaw, and Messrs. Paget, Seddon, jun., Downing, &c. Mr. Hollings having mesmerised the patient, which was accomplished in about nine minutes, Mr. Tosswill proceeded to perform the operation. The limb was taken off within about five inches of the hip joint, the spot measuring thirty-three inches in circumference where the amputation took place, and which was effected in two minutes and a half. During the operation an all but inaudible moaning was heard, and a slight movement of the body was perceptible, but as far as could be judged there was an entire absence of pain. This was evinced by the countenance preserving throughout the greatest pla-

cidity, not a single motion of a muscle indicating such sensation. On being demesmerised, the patient was not aware what had taken place, till informed by those in attendance. In the afternoon great pains were felt in the loins, attended with considerable writhing of the body from the contraction of the muscles, but on resorting to the mesmeric influence these gradually ceased, the patient falling into a calm sleep which lasted an hour and forty minutes, and when aroused all pain had entirely left her, and has not been felt since. When facts like these have occurred at a distance, some degree of discredit has been attached to them from a suspicion that they were not well authenticated. In this case, we do not pretend to decide anything about the nature of mesmerism, but the proceedings are altogether so astonishing, and at the same time so well attested by the presence of several distinguished members of the medical profession, that no reasonable mind can reject them. One thing seems established by this case, that whatever the mesmeric state may arise from, it is capable of being made available for important medical and surgical purposes.

(Further particulars, as received by us, from Mrs. Lakin, the mother of the patient).—The knee of her daughter Mary Ann, who is now twenty-two years of age, was first affected with stiffness in September, 1840, and which continued to get worse, and increase in size until the commencement of the year 1841, when she was taken to the infirmary. Here she underwent a series of operations, the affected part being repeatedly cupped, and blistered on alternate days not fewer than seven times; the last blister being kept open for three weeks. At the end of thirteen weeks she was discharged from the Infirmary, nothing relieved by the treatment received in that institution. At intervals, and particularly during windy weather and atmospheric changes, she experienced the most excrutiating pain, which may easily be conceived, when the frightful enlargement of the knee is considered, it measuring at one time *little less than a yard round.* The poor girl was almost literally reduced to a skeleton, the bones of her limbs and various parts of the body protruding through the skin, and her suffering from this source had to be assuaged by plastering. Such was the racking nature of the complaint, that during twelve months before application of magnetism, she had not had half an hour's continuous sleep;—but under the mesmeric influence, the effect produced was most astonishing. From the first experiment all pain was *entirely removed,* and at night she slept soundly,—falling asleep at the time commanded by her magnetiser, and awaking at the hour he directed. From this time an entire change was observable in her general health; the cough and the violent perspirations with which she had been afflicted, forsook her at the will of the operator;—she recovered her flesh, and was getting fat, so that the amputation which at one time was considered necessary should take place within seven days, was, after the commencement of the mesmeric experiments deferred for a month.

The appearance of the young woman we are informed, while

under the operation, was that of a person in a troubled sleep, but there were no indications of suffering,—not the slightest compression of the lips or distortion of the features;—and after being removed to her bed, and restored to consciousness, she said she had an indistinct recollection of dreaming that something was being tied round her leg. It may, perhaps, help to remove from the minds of the sceptical, any doubts they may entertain of the young woman's honesty, under the trying circumstances through which she has passed, to state that we have been favoured with the testimony of a gentleman of the highest respectability occupying an important situation in the town, as to her artlessness and integrity, he having had repeated opportunities, since the application of the mesmeric agency in her case, of noting her character and manners, which he describes as modest and intelligent,—and considers her a person whom it would be impossible to suspect of simulation under the circumstances."

I was going to comment at length upon this great fact; but I will not. The Royal Medical and Chirurgical Society of London, Sir Benjamin Brodie, Dr. Marshall Hall, Dr. Copland, the professors of University College, London, and the lecturers of all the medical schools, the physicians and surgeons of all the hospitals, the fashionable physicians and the unknown, but worldly-wise, practitioners who go their daily rounds gossiping their ignorant nonsense against mesmerism, together with Mr. Wakley and his poor imitator and successor Dr. Forbes, will comment upon it for themselves, and will feel their own humiliating position.

I remain,

Yours faithfully,

Sept. 1844. JOHN ELLIOTSON.

X. *Dr. Forbes and Alexis.*

IN our last number we criticised the conduct of Dr. Forbes during the preceding five years. In our present number we shall review some portion of his conduct during the last few weeks. On a former occasion we did not hesitate to affirm that the course he had pursued was unscientific—nay, dishonest, and we gave our reasons, not be it remembered founded on the opinions of others, but on the written opinions of Dr. Forbes himself. Recent events have not caused us to alter our views. We are sorry that Dr. Forbes did not follow the advice we honestly tendered. How different would have been his position! Perfectly reckless, and profoundly ignorant of the science, he has rushed to witness a display of mesmeric

wonders, and without a knowledge of the facts connected with mesmeric sympathy—without preparing beforehand the course which he intended to pursue—for he in the most barefaced manner explained away the success of his own experiments,—without seeking the advice of those who could have given him information on the subject, he associated himself with men who were opposed most violently to the reception of mesmerism, men like himself, who were committed by writing against what they had not investigated. The whole party went not for the purpose of learning, but for the purpose of finding fault—not with the scientific object of investigating a difficult and perplexing subject, but for the purpose of pronouncing a patient an impostor,* if he failed; when any one at all conversant with mesmeric research could have told them *that for days together patients will fail, and that the cause of such failure may be by no means apparent.*

In our previous article we hailed Dr. Forbes as "*Wakley secundus*"—little did we think that he would so soon furnish us with evidence to again prove how correct we were in our designation. One short month, and lo! he presents his compliments to his prototype and requests the insertion of his discoveries in the *Lancet!*

"Dr. Forbes presents his compliments to the editor of the *Lancet* and will be obliged by his giving a place in his journal to the accompanying paper.—Old Burlington Street, July 27th, 1844."

The editor of a quarterly journal himself, he could not wait to insert in his own pages the great discovery that Alexis was an impostor, but axious to blazon to the world his exertions, he solicited the assistance of a weekly journal, and thus proclaimed the result of his experiments. The daily press contained advertisements announcing the stupendous fact, that the next number of the *Lancet* would contain a second complete and fatal explosion against mesmerism, by Dr. Forbes. The *Medical Gazette* published the same announcement, and thus a powerful machinery was put into motion, in our opinion, to prove that Dr. Forbes had again committed himself, not only by denouncing what he did not understand, but by unfairly reporting experiments which he himself originated. The *Medical Gazette,* in a leading article, said "Dr. Forbes has the honour upon this occasion of having

* "That, consequently, this exhibition not only affords not one tittle of evidence in favour of the existence of this faculty in the man Alexis, but presents extremely strong grounds for believing that the *pretended* power in him is *feigned*, and that he is consequently AN IMPOSTOR." *Dr. Forbes' Letter to the Medical Gazette.*

stripped off the flimsy veil of imposition, under cover of which these mountebanks attempted to deceive the public. There never was exhibition so pitiful—never exposure so luminous—never defeat so complete, as that to which the notes of a second exhibition published in this day's *Gazette* refer." To us who have seen Alexis and thoroughly investigated the case, who have cases of our own, and who have so frequently witnessed the extraordinary results obtained by fellow-labourers, such language raises a smile, and causes us to pity the men who are led away by the opinions expressed in the medical journals, and who, thinking that the writers have the best possible means of acquiring information, retail the absurdities in all directions.

A friend of ours after perusing the papers by Dr. Forbes, immediately said, "I have derived from these letters a most profound conviction that Dr. F. believes in the power, the evidence of which he so much racks his ingenuity to disprove;" and in corroboration of the justness of our friend's conclusion, we may mention that from information which has reached us we know that Dr. Forbes believes that there is "something" in mesmerism; but we ask any one who has read his two reports, whether they could *by his admission*, ascertain this fact? We know that on several occasions he has admitted that there must be a good deal of truth in the science—why then, we ask, has he not stated the same publicly? If he had done so in his note to the editor of the *Lancet*, it is clear that *the exposure of Alexis* would not have found admission in that quarter, and thus one of the avenues by which he was

> "To climb the steep ascent that leads to fame's proud temple,"

would have been closed.

He says: "I require no other proofs of its existence than are deemed essential in every other department of natural science; but while these are denied me, it is no fault of mine that I remain a sceptic." Who denies him the proofs? Is not nature free to him? Can he not work out a course of experiments for himself? Why go to see the cases of other men? Why not obtain a case for himself? Such conduct is disgraceful. Apply his argument to the common affairs of life—to a discovery in his own profession, for instance. A medical man in India discovers that a certain medicine given in a certain manner, and in a peculiar combination, produces beneficial and extraordinary effects in a peculiar disease;—Dr. Forbes does not try it; he does not investigate the matter. Oh! no, he exclaims, "If he will not come home from

India and show me how to use it, *it is no fault of mine that I remain a sceptic!*" In the course he has thought proper to follow we discover the proceedings of the professional trickster, and not the endeavours of a scentific man to enlighten his own profession. We see a manifestation of secretiveness, an impulse which the members of a liberal profession should endeavour to suppress when engaged in the investigation of a subject *said to be*, and which we say *is*, of the greatest importance.

We are advocates for the adoption of great prudence before a man gives his opinion regarding a disputed point, and Dr. Forbes may consider that he has been particularly "*canny*," but we warn him, for we have no hesitation in saying that he will live to regret the use of the language in regard to Alexis, and if he has the feelings of a gentleman he will be too glad to retract it.

But how is it that Dr. Forbes should be the only one to detect the legerdemain of Alexis? How is it that amongst the hundreds that have seen him, the convicted "false prophet" should be the only man who could detect such glaring deception? How is it that the physician who, in 1839, declared that the whole affair was nonsense,—"that from the first dawn of these diverting but degrading scenes to the last," he had expressed "his hearty, entire, and unconcealed disbelief" of the phenomena,—how is it, we say, that *five* years after, this self-same physician should stealthily creep out and attend one of these "*diverting but degrading scenes?*" What can have been the motive power that caused *this* "dreaming physician" to move? What? We could give a guess, and we could depict the motive by the use of a very expressive word, but we will merely suggest a query. Can fees have anything to do with it? The editor of the *Lancet* told the thousand sons of Esculapius in Modern Babylon not to meet Dr. Elliotson in consultation, and the poor things obeyed the orders of their master. Dr. Forbes "presents his compliments" to the same authority, tells him he has proved Alexis to be an impostor, and thus insinuates in the most quiet manner that the editor of the *Lancet* will perhaps tell the medical men to reward him for the labour bestowed, and the acumen! displayed on the late memorable occasion. A physician to royalty allied with the coroner for Middlesex, for the express purpose of retarding the reception of a great truth, is a subject to which we cannot do justice, without condescending to use language with which we should be sorry to blot the pages of our journal.

But Dr. Forbes shall speak for himself, and so shall M. Marcillet. We wish our readers to understand that the letter

of the latter gentleman in the *Medical Times* has never been answered!

Dr. Forbes says:

"A gentleman (I believe Colonel Gurwood) presented to him something very loosely wrapped in paper. He felt it, and said it was a box *(boite)*. He then himself removed the paper, and laid the apparent box (a small octagonal body, with gilt top) down on the table. He was then asked what it contained, he said, "Some characters in writing." While he was saying this (or previously, I don't now recollect which), he had *perfect opportunity*, as the object lay before him, and was touched by him, and was constantly looked at by him—I say, he had a perfect opportunity of *opening the book* (for such it was), so that he *might* see the characters within it. I cannot say positively that he *did* open it; but anybody, not a juggler, *might* have done so unobserved. He then announced that it was some writing in characters he did not understand. The book proved to be a copy of the Koran, in Arabic. This experiment was clearly a failure; first, because, *while covered*, he declared the *book* to be a *box;* and, second, when the paper was removed, there was—to say the least—no *impossibility* of seeing the contents in the natural way."

To this M. Marcillet returns the following answer:

"The only question of great importance here, is, whether there was this 'perfect opportunity.' Alexis was watched by several persons. Dr. Forbes, with his eyes, his spectacles, and his prejudices, was watching: the book, or box, was obvious: the youth was under every one's eyes: how then could there have been a '*perfect opportunity?*' And if there could have been a 'perfect opportunity'—how could it have been made use of without observation? And if made use of, how happens it that neither Dr. Forbes, nor anybody present, witnessed it? These are plain, common sense questions; and, if not answered satisfactorily, it follows that Dr. Forbes is so '*philosophic*' in his judgment about clairvoyance, that he asks people to give up their common sense (he can't give up his own) rather than believe it. But, Sir, the statement is not wholly true, as Colonel Gurwood (no worse in judgment, surely, than the Doctor) will prove. The MS., in truth, from the peculiarity of its covering, might strictly be said to be in a box; and Alexis, in the eyes of all, and without any opening (a thing obvious enough if done), declared that it was a curious kind of book—not in English or French, but 'ARABIC—*and in gold letters;*' and Colonel Gurwood, an old soldier, of no mean literary ability or shrewdness, declared that the description was correct to the letter. The book, he added, had just been presented him by the Duke of Wellington."

Again, Dr. Forbes reports the following experiment:

"A lady (evidently a strong believer, and very friendly to Alexis) put herself in *rapport* with him, and produced a large box, like an overgrown book, card-case, or a case for holding a small prayer-

book, (opening like a card-case in the middle.) He took it in his hands and felt it, and turned it about. He was asked what it contained; he said, after a brief pause, something *gilded* (doré), and then said, a watch (montre), and added, that, 'what was curious, the glass was broken.' The lady was surprised at this, and said it was *not* broken when she gave it him. On opening the box by drawing off the top, sure enough there was a watch on one side, *with the glass next the outside,* and the glass was broken! Nothing could be clearer than that he *might* have broken the glass through the yielding case, or felt the broken glass, or heard or felt the watch *tick,* and thus come at once to know that it was a watch, and a watch with a broken glass! I believe this was the fact, but, at any rate, it must be admitted that such a clear-seeing as this *might* have been accomplished by anybody, and therefore the experiment goes for nothing."

But now for his honesty and his great discrimination. M. Marcillet says:

"Now, first, as Dr. Forbes elsewhere insinuates that this lady with others formed a band of confederates, I may briefly say, that she was an English lady of title, and that another lady, declared by Dr. Forbes to be a French lady, and insinuated to be another confederate, was equally a native of England, and perfectly a stranger to me. The Countess, for such she was, presented a stout case, like a large octavo volume, and the watch was *exceedingly* small—*was not going,* and was covered with cards. It was under these circumstances, that first, it was declared to be gold—then a watch, and then to have its glass slightly cracked *(fêlé),* not broken. To the surprise of the lady, on closely examining the watch that had been so carefully hidden, an almost imperceptible crack or scratch could be discovered. And this, says this clairvoyant doctor, was 'the clear-seeing that might have been accomplished by anybody.'"

We must give one more of Dr. Forbes' experiments:

"At length, after many attempts, I succeeded in getting a lady (a friend of Alexis, and favoured by him) to take one of my *boxes,* and put him to the test in my own way. She was put *en rapport* with him, but he would not attempt to read the word written within upon finding that *she* did not know what it was. She then went to one side of the room to examine the word, and I just arrived near her in time to see her take from the box the word, and look at it, *surrounded by many of the company. This was done openly,* and though I at once felt that this circumstance was sufficient to vitiate the experiment, as it was *quite possible,* and indeed, extremely probable, that some of Alexis's *friends* might see it wholly or partially, and make him acquainted with it. However, I begged the lady to allow me to replace the word in such a manner that it could not easily be seen, even if the top of the box (a small paper wafer-box) were removed. Well, she returned to Alexis, and gave him the box. He looked at it long, and at last said inquisitively, "*Un mot*

de cinq *lettres!*" then seven, then eight, and at last *five* again, adding, "I am now sure it is five." I begged her not to tell, and partly succeeded, though it was obvious she was desirous of *helping* him all she could. At last he said that the word ends with the letters *ion*, and tried hard to get the lady to help him out with the rest. If I had not constantly interfered, I saw clearly that he would have bothered or bamboozled her out of them. He then wrote on a paper *ion*, then tried several prefixes to suit, and at last seemed to settle on *motion*, or some word like this, but one certainly ending in *tion*. Two o'clock having now arrived, I was obliged to depart before the box was opened, but I was thoroughly satisfied that some one of his *friends* had had a glimpse of my word (it was in *large print*), and had told this to him. It was, however, a word not of five, or six, or eight letters, but one of *ten*, viz., '*Discussion*.'"

And now for the answer. M. Marcillet says:

"The facts of the case are these. Feeling that there was a want of sympathy between Alexis and the doctor—a natural repulsiveness, which no practical mesmerist has not often met with—it was agreed, on both sides, that the English Countess should be placed *en rapport* with Alexis. If the doctor be not a greater fool than he thinks himself, no communication could, by any means, have been made to Alexis, and he certainly watched his cherished box with no little vigilance; yet the youth fixed the four last letters *(sion*—not *ion)* of the word enclosed in the box—no very ordinary feat, surely. He was then going on to name the other letters, when the doctor, having had too much of it, retreated behind the front bench of spectators; *u*, *s*, followed, and now the doctor beat his retreat; the whole word '*discussion*' was then given. Now, this was the doctor's own experiment; it was most decisive; yet he had not the courage, or good-will, to sit it out."

It is unnecessary to review the whole of the experiments, for we consider these three sufficient to prove the *great care* with which Dr. Forbes chronicles facts;—the *great candour* with which he works them up for publication, and the *great value* that is to be placed on the results of his anti-mesmeric crusade. The result of his investigations is exactly what we should have predicted. When Alexis is successful, Dr. F. is constantly suggesting the possibility of his *seeing in the ordinary way*,—of his *looking sideways into books*,—of his *reading books in an ante-room, before the experiments commenced*, and so on. But the question is, did he or did he not adopt these means? It is perfectly ridiculous, after *suggesting* a series of experiments, and when some are successful, to declare them unsatisfactory. The fact is Dr. Forbes labours under a natural defect which prevents him from becoming an acute observer. *If there is any truth* in cerebral physiology, we will

hazard the assertion that Dr. Forbes experiences great difficulty in recognizing his patients, and the greatest difficulty in ascertaining by external appearances the diseases under which they are labouring. We feel convinced that he might have *twenty or thirty* sick in the wards of an hospital, and that it would be a work of very great labour for him to become acquainted with the history of each case, so as to recall it and attach it satisfactorily to the individual before him, at his daily visit. And in confirmation of our opinion, we have heard it stated that when he was secretary to the Mineralogical Society of Cornwall, he was never able to detect the different characters of minerals, and that he has frequently referred to the want of this power, as being a great peculiarity in his character.

> "They who on public stage uncalled appear,
> Must take the fortune of the theatre."

Now, surely, Dr. Forbes is not the individual we should select for the purpose of investigating a doubtful and intricate physiological question. When a man gratuitously advances his opinion, and proclaims that all who have preceded him in witnessing, and believing in, the powers of Alexis, *are enthusiasts and fools*, it surely becomes us to enquire into the power possessed by the individual to enable him to come to such a sweeping conclusion. And when we find that he is unfortunately, by nature, incapacitated from becoming an acute observer, and when to this decided want of qualification, we add the fact, that *facts* have not been recorded, we cannot refrain from stating that the two papers published by Dr. Forbes are perfectly valueless in a scientific point of view, and perfectly harmless as regards the effect they will have on intelligent and inquiring men.

But Dr. F. is a philosopher. Who will dare to say he is not after the following specimen?

"In concluding these hurried notes, I think it right to state that, even now, I only avow myself a sceptical doubter —not an utter disbeliever, as to mesmerism. I am still open to conviction when such evidence of its truth is afforded me as is deemed necessary in any other scientific inquiries. The things I have myself seen most assuredly increase very materially the doubts before entertained; still I do not regard them as sufficient to prove the utter falseness of mesmerism: they prove nothing more than their utter insufficiency to prove its truth. Even the positive truth of trickery and collusion on the part of its professors, however, would afford no sound reason for declaring it to be false. Like medicine,

or any other branch of natural science, it may be true, although it be professed and practised by charlatans, cheats, and rogues. Give me the same kind of proof of *clairvoyance* that I have of other scientific truths, and I will believe it."

Bravo! Dr. Forbes. By and bye when the tide turns, and you publish your "*jesuitical article*" recommending mesmerism to the consideration of your brethren in a future number of the *British and Foreign Review,* print in large type the above extract, proclaim with editorial trumpet that you always said there was "something" in it;—that although you said Alexis was an impostor, you were not "*an utter disbeliever,*"—that although you said Marcillet was a trickster and an abettor of collusion, you had "*no sound reason for declaring it to be false.*" To this place the date, July 11th, 1844. But do not forget to insert the following extract from another of your articles, bearing date April 1st, 1839.

"To devote an article to the consideration of animal magnetism, *now that the English practitioners are one and all ashamed of its name,* would be a work of supererogation, if the delusion, unabashed, were not yet parading itself over some parts of the continent; and if its return to these shores, and to our own hospitals and colleges, at any future period, were quite out of the question. But if we can quicken *its decline,* where it now reigns in the hearts of nervous proselytes and *dreaming physicians,* or, can assist in forming a barrier against a probable revisitation of it, we shall not think the otherwise more than due attention we have given to the wild productions which treat of it, entirely thrown away."

Exactly *five* years appear to be required to enlighten you a little bit. We will indulge in a prophecy:—you will move a little faster during the next five years Dr. Forbes.

E. W. C. N.

We subjoin the following answer to Dr. Forbes by an eye-witness, who is evidently as honest as he is sensible, and declares himself not to be a mesmeriser. It was intended for the *Lancet,* but upon second thoughts sent to the *Leicester Journal,* which had printed Dr. Forbes's rubbish, and published on the 30th of August.

I was present at the *Séance* in Mortimer-street; I followed most closely the experiments there performed, and, with most of the spectators, I came to a very different conclusion to that of Dr. Forbes. He may be more clever than we are in detecting imposture; let it be so, for the sake of hypothesis. But how is it that he is not

clever enough to convince us of our error? Because, influenced as he was by strong prejudice, and a full determination to oppose animal magnetism, against which, it will be remembered, he had previously written, he misrepresented almost every fact that took place. However, granting to Dr. Forbes honesty of purpose, in the hope that he will make the same concession to us, I proceed to my task.

Nos. 1 and 2 refer to the tetanic state of the somnambulist. Of this I shall take no particular notice, as it was not presented, *at the time*, as being of very great importance, and, consequently, no experiments were proposed to prove the insensibility of the subject.

It should, however, be observed, that this state is a most interesting one in the mesmeric sleep, as it is during its continuance that the most painful operations may be performed without the patient's knowledge; it proves, in fact, the use and merit of mesmerism.

I begin in earnest with No. 3.

"He seemed to play readily and well, winning the game," &c. Why not have said—He played readily, &c.? Because Dr. Forbes thinks there was a "possibility" (Mark this expression, if you please, which is the pivot on which the account is constantly revolving) "of sight being exercised in the ordinary way." This I beg to deny. Supposing, as he is represented to have done, that Alexis did repeatedly touch and shift the bandages, still, as the handkerchiefs decidedly remained over the eyes, he could not have seen in the ordinary way, on the OTHER side of the table. Dr. Forbes should have candidly stated *how* the eyes had been bandaged: I must rectify the omission. A piece of wash-leather was *gummed* over each eye, a handkerchief being bound across to keep it firm; besides which, the eyes were separately covered by another handkerchief transversally tied, and over them all, a fourth one was made fast; and, in spite of all these precautionary measures, Alexis played readily, and won every game. On being requested to find a given card from a pack scattered on the table, with the figures down, he repeatedly, in my presence, turned at once the required one. I have myself, several times, taken a card from a pack bought a moment before, and the card thus taken, has been instantly named, without one single failure.

No. 3 concludes by—"At any rate, the evident (to me) possibility of sight being exercised in the ordinary way, totally vitiates this card playing as an experiment."

I have proved that there was no possibility of sight when Alexis named the cards with the figures down, told those in his adversary's hands on the other side of the table, and, again, those which I myself, and others, took promiscuously from a pack just bought; and I am, therefore, entitled to say, that I have fairly dislodged Dr. Forbes from his third position. But, before I allow him to take refuge in No. 4, I must beg of him to remark, that he had assumed

this pretended strong position upon the mere *suspicion* of a possibility—not a shadow of detection is there.

In answer to No. 4, reading in a book through a certain number of pages, I call Dr. F.'s attention to the *fact* that Alexis, on that occasion, read several words through a gentleman's hand placed over the page, and that this gentleman was, to all intents and purposes, a very strong unbeliever and opponent, for his rude behaviour drew forth the hisses of the company. If I am not much mistaken, Dr. F. was close to him at the time. Why does he leave out this successful experiment, which completely confutes the notes *a. b.* appended to No. 4, in which he says that "Alexis hunted over many pages, and was satisfied if he found the word named anywhere," since, in the experiment I mention, he could not turn one single page, as he was required to read through the hand in a book placed *at once* before him.

Here, according to Dr. F. the result was inconclusive; but he does not say that it was conclusive with regard to the supposed imposture. Still no detection. Let us, then, pass to No. 5.

"The next set of experiments referred to his power of reading words wrapped in paper, placed in a box, &c."

Under letter *a,* Dr. F. says—"A gentleman, I believe Colonel Gurwood"—(It was, in fact, Colonel Gurwood who permitted me to examine the book presented to Alexis, and to unfold and refold the paper in which it was wrapped)—"presented to him something very loosely wrapped in paper. Alexis, after having at first said it was a box, declared it to be a book, containing some writing in characters he could not understand. The book proved to be a copy of the Koran in Arabic." "And," adds Dr. F., "Alexis had a perfect opportunity of opening the book, so that he might see the characters within it. I cannot say that he did open it, but," &c. &c.

Dr. Aliquis has had a perfect opportunity of killing a great number of his patients; I cannot say positively that he did kill them, but, &c.

M. Quidam, a gentleman well known for his respectability and honesty, had lately a perfect opportunity of stealing some objects of virtù of great value; I cannot say positively that he did steal them, but, &c.

Where did Dr. F. learn this kind of syllogism? Surely not in Locke's school?

M. Marcillet, who, in the *Medical Times* of July 27th, passes a few remarks, perhaps in too severe a style, on the misrepresentations contained in this account, says, with respect to this perfect opportunity.—

See this already quoted at p. 397, *supra,*—"The only question," &c.

And on the strength of this perfect opportunity, Dr. F. would condemn, or at least accuse, a man of having picked a pocket—not because any one saw him guilty of the act, but because he had a perfect opportunity of so doing!

How can you, doubters and unbelievers of mesmerism, allow your sense and understanding to be obscured by such sophistical reasoning?

No detection yet!

"*b.* A slip of folded paper was given him; he fairly said, after many attempts, he could not read what it contained."

"*c.* Another paper, (it might be the same,) &c.; he returned it to the lady that it might be unfolded," &c.

"*d.* One of these packets, (I now recollect it was the one I saw opened by the lady,)" &c.

b. c. d. evidently refer to one and the same paper, which Alexis could not read. Why the Doctor wishes to make it appear three different failures, is best known to himself. But, as it is not pretended that Alexis reads every word that is presented to him, I need not insist upon this.

"*e.* A lady (evidently a strong believer and very friendly to Alexis) produced a large box, like a case for holding a small Prayer Book. Alexis said at first that it contained something gilded, and then said it was a watch, and added, that, what was curious, the glass was broken," &c.

Dr. Forbes remarks here, that "Alexis *might* have broken the glass through the case, or felt it, or heard the watch tick, (if it was going, which he *cannot* assert.)"

I positively affirm in answer, that the watch was *not* going at the time, and that Alexis did not say that the glass was "*cassé*," broken, but only "*fêlé*," cracked. On closely examining the watch, a very small crack was observed, to the surprise of the lady herself, who was not aware of it. This lady, whom the Doctor wishes to represent as one of the confederates, was, according to the information I received, a young countess, a native of England, who then saw Alexis for the very first time. To accuse her, and so many others, of "*comperage*," is to suppose, either that M. Marcillet can dispose at will of all the riches of Peru, or that these compeers are bought at a very cheap rate indeed; for their number is increasing every day, and they are to be met with among the highest classes of society in England and France. And I pray Dr. Forbes to pay particular attention to this remark: not one of them has yet turned against the briber and declared the imposture!

No detection,—I should call this, on the contrary, a decided success.

"*f.* A gentleman came forward with his two hands closed, and requested to be informed what they contained. Alexis took the hands, turned them round, and I saw him distinctly separate them a little," &c.

At last we have something which Dr. Forbes positively saw. But to his assertion, I might answer in his own style, that as there is a *possibility* of his having been mistaken, he did mistake, and saw nothing. However, not to forget for one moment the temperate tone I have prescribed to myself in writing this letter, I shall only remark, that Alexis must have used some pretty considerable force to succeed in opening the hands, ever so little, or else, that the gentleman was another of those innumerable confederates; and if Alexis used force, how is it that the inquirer did not immediately

complain of it? But I submit, that the experiment is not fairly stated. To the best of my recollection, it proceeded thus: first, Alexis declared the colour of the object to be reddish, which it was; then, he said it might be a pocket-book, and added, that there was some printing in it, with a word of five letters above two lines in smaller characters. On this, the gentleman said that there was nothing in print or writing in the book. Alexis maintained his point, and the gentleman put the book in his pocket, expressing, at the same time, some kind of regret at the mistake. However, on some of the company requesting him to look inside, he found in it one of his visiting cards, which circumstance he had really forgotten, as appeared from his surprise at the correctness of Alexis. The card bore effectively the name of this gentleman, printed in larger letters than the address, which was underneath, and in two lines as described by Alexis. The success of this experiment elicited a burst of applause from the company. But Dr. Forbes, passing of course over this little incident, says that it was *possibly* a guess; a possibility again—a suspicion expressed about a fact acknowledged and applauded by all present.

"*g*. At length, I succeeded in getting a lady to take one of my boxes, and put him to the test in my own way," &c.—"Two o'clock having now arrived, I was obliged to depart before the box was opened; but I was thoroughly satisfied that some one of his friends had had a glimpse of my word, and had told this to him. It was, however, a word not of five, or six, or eight letters, but one of ten, viz., discussion."

I beg to borrow here the answer of M. Marcillet to the above misstatement, from the *Medical Times*, July 27.

See this quotation at p. 399, *supra*,—"The facts of the case," &c.

I know he says, that he had an engagement that obliged him to depart at two; but the engagement was not very pressing, and was certainly not kept, for elsewhere he says, "that his very long narrative was written *immediately* after the meeting." Dr. Forbes himself writing the word immediately in italics.

I have gone through every paragraph of the account, and we shall now see what are the conclusions drawn by Dr. Forbes from all these possibilities. I find them summed up in No. 7, as follows:—

"It must be admitted, that this exhibition presents extremely strong grounds for believing that the pretended power in Alexis is feigned, and that he is consequently an impostor."

Although Dr. Forbes has not been able, in one single instance, to detect the pretended imposture, and has no other "extremely strong grounds for believing that the power is feigned," than mere possibilities, yet he has the assurance to call impostors, cheats, and rogues, (as may be seen in the concluding part of his paper,) men of honour and respectability, many of whom, having in view no pecuniary reward whatever, have produced the very same phenomena in the course of their investigation of the science of animal magnetism. Well, indeed, may M. Marcillet and others feel indignant

at the ungenerous treatment they receive from such men as Dr. Forbes, and well may a writer in the *Phreno Magnet Vindicator* be excused for giving vent to his feelings in the following strain:—

"Suspicion always haunts the guilty mind. Have you ever seen a man skulking through society, imputing bad motives to every one, always suspecting others, and insinuating his whispered slanders against them, seeing every one through a dark and selfish medium, be sure that man is a rascal. Don't talk to us of his superior discernment, his knowledge of the world, his experience in character, you may be sure he is none of these; it is, that he thinks he sees in every one else the reflection of himself. You may rest assured of this, you never knew a man who had a low opinion of others, who professed to talk of the badness of human nature, but he was himself destitute of those generous impulses which give energy and beauty to character."

Dr. Forbes may there see how easy it is to return an ill compliment, and will, perhaps, after having read the above, remain well convinced, that by the very same reason that the preceding "tirade" does not prove all those who suspect others of acting a deceitful part, to be themselves guilty of the like conduct; so Dr. Forbes does not prove Mr. M., Dr. E., and so many highly respectable and talented individuals to be cheats, rogues, and impostors, on the mere possibility of their being so.

I am, Sir, yours, &c.

Such, Sir, is the letter I intended to address to the editor of the *Lancet*. I am much obliged to you for allowing me to present it, with all its imperfections, to the readers of the Journal.

Permit me to trespass a few moments longer on your time, to add a word or two respecting M. Marcillet's departure from London. It has been stated, that he left suddenly, in consequence of the failure of the experiments in Mortimer Street. In answer to this charge, I will relate the substance of a conversation which took place between us a *fortnight* before the *Séance* in Mortimer Street. On my requesting M. Marcillet to visit this town, he replied, that it was not his intention to go into the provinces this summer; that he should return to France in two or three weeks, as his business there would require his presence. However, on my pressing him to come to Leicester, he consented to make it an exception, provided I could secure an audience for him. Unfortunately, the two or three weeks fixed by him, had elapsed before my answer could be ready, and he left London at the time he had intended. The precipitate flight of M. Marcillet is then, in my opinion, only one more of the Doctor's possibilities.

The *Critic*, an able and honest literary periodical, which appears every other Saturday, and should be taken in by all friends of mesmerism on account of the talent and zeal with

which it regularly supports the science, has the following account in its number for August the 15th :—

1. Dr. Forbes first *admits* the extraordinary rigidity of the muscles. But, he adds, that anybody could do this with practice. Has he tried? If not, is it fair to meet a fact by a bare assertion?

2. He *admits* that Alexis "played an *écarté* with his eyes bandaged. He seemed to play readily and well, winning the game. He also told the cards, at times, in the partners' hands; but he also repeatedly failed, and made glaring mistakes in his guesses."

These are the doctor's very words. Would not these admissions seem to establish the facts he denies? And how does he answer them? By the shabby evasion of expressing a doubt whether he could not see under the bandages. If he thought thus, why did not Dr. Forbes, as he was in duty bound to do, examine the bandage and satisfy himself. Or why, before he thus tried to answer a fact by a conjecture, did he not tie a similar bandage over his own eyes and try if he could play cards with rapidity and win the game, and tell the cards in his adversary's hands? Then, and not till then, would Dr. Forbes have been justified in saying that *thus* the wonder was performed.

He omits altogether the fact that Alexis named the cards with equal readiness, though a book was placed as a screen between himself and his opponent, and that he played his own cards correctly as they lay upon the table with their backs upwards.

4. The next experiment was reading in a book *through* a certain number of pages. Dr. Forbes does *not* assert that this was not done by Alexis, he only says vaguely that the result was altogether inconclusive. 1st, because the words were not always immediately below the point; and, 2nd, that he turned over the leaves before the question was asked, and could have seen sideways.

Now what wretched trifling is this. Again, the best test would be a trial by Dr. Forbes himself. Let him turn twenty leaves as slowly as he pleases, and not sideways, but opened flat before him, and then let a spectator point to any spot, and we would wager fifty to one that the doctor would not name the words under that spot once in a hundred times.

5. He details various experiments referring to the power of reading words wrapped up in paper, in boxes, &c.

Colonel Gurwood produced a parcel; Alexis said it was a box. But it was a book. On being asked what it contained, he said some characters in writing. Dr. Forbes says he *may* have seen this. But here again is an attempt to answer a fact by a conjecture. That he answered rightly is certain; that he peeped is a vague assertion of a mere possibility. We ask if this be a philosophical mode of investigation.

A folded paper he did not read, and he offered to prick the dot of the *i* of one which contained no such letter. But these occasional failures give the best assurance of the reality of those which succeeded. Had there been imposture or collusion, there would have

been no such failure, for he could have accomplished these experiments as easily as the others.

The next experiment exhibits the doctor's unfairness most glaringly. A lady produced a box, and asked Alexis what it contained. He first said something gilded; then that it was a watch, with the glass broken. The lady said that could not be, for it was *not* broken when she put it in. On opening the box, the glass was found to be as Alexis had said. Dr. Forbes explains this by *conjecturing* that Alexis must have broken the glass himself!!

A gentleman then put a red morocco pocket-book between his two hands. Alexis told him it was a small thing, reddish, with white inside, that he so held. Cards were in it. The doctor admits there was some "small success" in this, but that it was "possibly a guess." Again a *possibility* set up against a fact.

Dr. Forbes then tried a box he had himself brought. He admits that Alexis told him there was in it a word that ended in *ion*; but he was unable to make out the rest. The word *was* "discussion." But before this is pronounced a failure it is necessary to know whether the word was so plainly written that a foreigner would be likely to distinguish the spelling, and it is to be remembered that, whatever the *modus operandi*, certain it is that the perceptions of objects invisible to the eye in its ordinary state are dim in proportion to the density of the media through which they are seen. Hence the hesitations and occasional mistakes of the patient.

But the doctor concludes this report with a candid remark, that "even now I only avow myself a sceptic or doubter, not an utter disbeliever—as to mesmerism." This is all that can be required of anybody. A minute report is added in the *Lancet* of a second exhibition. On this occasion, Alexis was not blind-folded. A large music-book was placed between him and his adversary at *écarté*, and this is the *doctor's report* of the results:—

"*First Game.*—Alexis made a mistake in commencing the first hand, by desiring his opponent to play a *spade*, and he stated that his opponent had *four trumps* in his hand, when he had *not one*. In the second hand, Alexis said that his opponent had *the ten*, which he had not; but he stated, also, that he had *two trumps*, which was correct; and also that he had *the seven*, which again was correct. In the third hand he was again mistaken with regard to the *trump card*, which he said was a *diamond*, when it was a *spade;* but although he was wrong in regard to the trumps, the cards afterwards fell as he had previously said they would fall. In the next hand the trump turned up he said was a *heart* when it was a *spade*. He then asked for *five* cards, when he only required *three*. In the next hand Alexis was correct in statements *four times*, but was *wrong in three*.

"*Second Game.*—In commencing the next game, Alexis was mistaken in the *trump*, and also in the *number* of cards wanted; and, on the whole hand, he was *twice correct* and *twice in error*. In the second hand the cards were played with *their faces downwards*, when Alexis was again *mistaken in the trump*. In the third hand he was mistaken in *the number of cards wanted*, and he stated he had played a *red card* when he had played a *black one*. He now threw up his hand on the supposition that his opponent had the best cards, when, in fact, he himself had the means of winning the game, having the odd trick in his own hand."

Again, we say, that no *guessing* could accomplish this. Let any

person who questions it try if by mere guess he would be as often right as Alexis was admitted to be. The mistakes are obviously those which would be made by a person who *perceived imperfectly*, not by a mere guesser at truth.

On this occasion many experiments were tried upon the alleged power of naming words in books at a point touched. Some of these failed; but others succeeded, and one of them in a remarkable manner.

On this occasion he failed also to read some papers inclosed in boxes.

But these are no proofs of a fraud. All who have seen mesmerism are aware that its powers vary vastly, not only at different seasons, but almost from moment to moment, and the perceptions are sometimes as dull as they are at other times acute. Enough of its *rationale* is not known to enable us to ascertain the conditions under which it operates, and therefore to judge it fairly. Any number of failures do not affect its truth, provided any one of its phenomena be real, and it is by what it does, and not by what it fails to do, that the science, if we may so term it, is to be tried. Dr. Forbes fairly admits this in his concluding comments.

"In several cases, both on the present and former occasions, his guesses (if such they were), even when not correct, came curiously near the truth,—as, for instance, when he named the exact number of letters in the word in the envelope. The failures and blunders, however, were so egregious, and so unaccountable, on the hypothesis of the existence of a *through-seeing* faculty, that they must stagger the most credulous when fairly examined. Still, as was observed on the former occasion, the results being only *negative*, prove nothing more than that nothing was proved. It only remains for the mesmerists to adduce one or two *positive* unequivocal proofs, to put aside all our negative ones. Such proof however, is, I believe, yet to be exhibited; and until it is exhibited unequivocally,—that is, under similar guards and precautions as the failures now recorded took place,—I, for one, must still remain a doubter at the very least."

The number of the *Lancet* containing Dr. Forbes's attack was advertized in all the papers as distinguished for this article, and the editor boldly told the world it was "a complete exposure of M. M. Marcillet and Alexis," and that their two exhibitions which it reported had put them to flight.

This was perfect untruth. The youth was overworked by M. Marcillet, and his health so impaired that he was losing his clairvoyance, and there was no chance for him unless taken back to France without delay.

If Dr. Forbes had no share in this false announcement, it would have been to his credit to tell the world as soon as he saw it, either that there was no truth in it or that he had no share in it. For his comfort, and that of his allies, we have the pleasure to inform Dr. Forbes, that Alexis will be here again in the spring.

Postscript by Dr. Elliotson to the Account of the late Amputation at Leicester, described at p. 390.

TO THE EDITOR OF THE ZOIST.

Conduit Street, Sept. 18.

Sir,—Since I sent you the account of the amputation lately performed in the mesmeric state, two of the medical eye-witnesses have endeavoured to throw doubts upon the reality of the mesmeric insensibility.

Dr. Shaw has published a letter, stating that the poor girl "exhibited strong marks of sensibility to pain during the operation; in fact," he continues, "I do not consider that it was borne with more fortitude than is frequently displayed under equally trying circumstances and without any adventitious aid. At the same time it is only justice to say, that the eyes were closed during the whole time, and the features scarcely disturbed; and we have the solemn assurance of the girl that she felt no pain during the operation—no suffering during the last half-hour."

Now as the girl said she felt nothing, I ask why is she not to be believed? Every virtue shines as strongly in the humble as in the rich. I have always found the same general amount of truth, and of integrity, and of charity, in the humble classes as in the middling and the higher. I would believe this poor afflicted young creature as implicitly as a peeress. And what object could she have to deceive? As she declared she felt nothing, she deserved and coveted no praise. If she had acknowledged suffering, but made light of it, it might have been contended that she told an untruth from vanity. But with perfect simplicity she said she had *felt nothing*. In my pamphlet,* I remarked that the poor countryman whose leg was amputated in Nottinghamshire "made *no boast* that the pain had been nothing—a very trifle to bear; but declared he had felt *no pain* at all, for he had not known that the operation was performing." (p. 18.) Yet his exposed and cut sciatic nerve had been poked with the points of a forceps; and up to the moment of the mesmeric state he had shown himself a very bad hand at bearing pain.

Dr. Shaw gives no reason for our believing that the poor girl exerted a strong resolution. When pain is felt and braved, some sign of determination must always be notic-

* Numerous Cases of Surgical Operations without Pain in the Mesmeric State. Baillière, 219, Regent Street.

able. The signs of indifference,—of insensibility, to pain are passiveness; the signs of fortitude during pain are those of an effort. I beg to quote my pamphlet again (p. 15).

"Another young surgeon, named ALCOCK, followed in the same line of argument; not thinking that the absence of pain ever admitted of evidence, and discrediting the reality of the case because he had often seen persons in an ordinary state bear severe operations without manifesting the slightest pain. Now I do not believe it. No doubt Mr. Alcock thinks he witnessed such self-command; but I do not believe he observed with sufficient minuteness. I, during a period equal to three years, while a student at the two hospitals of St. Thomas and Guy, saw a very large number of operations, as these were both great establishments and close to the river and in a very crowded district, as operations were then far more frequently resorted to than at present, and as Sir Astley Cooper was surgeon to one of them and his glory was to operate, and I do not know that I was absent from a single operation. Yet I never witnessed such a prodigy as apparent *total* indifference to pain. I recollect a sailor astonishing Sir Astley Cooper by not uttering the faintest sound while his leg was taken off: but the man folded his arms firmly together and his *lips were firmly compressed*. No one will doubt the high courage of the Marquess of Anglesey. While his leg was amputated he uttered not a sound. A bystander might have supposed that he felt no pain. But the brother officer, whose hand he held all the time, told a clergyman, a friend of mine, that he never had such a squeeze in his life. Some who have uttered no sound have held their own thigh during an amputation of the leg: but then they could give silent vent to their sufferings by squeezing the limb. Some, when under the surgeon's hand, keep their jaws or lips firmly closed, some sing, whistle, chatter, laugh, or smoke, all the time, and thus find relief. I knew an old clergyman who had senile gangrene of a toe, to which Sir Astley Cooper frequently applied nitric acid, and he told me that, not liking to cry out and not being able to swear, he always relieved himself in his agony by spouting a sentence of the Philippics,—ὦ ἄνδρες Ἀθηναῖοι, &c. Savages, criminals, and martyrs in different causes, have in all ages borne torture bravely, defying pain. But then they have laughed, prayed, sung, talked, or performed some other muscular motion: or, although silent and still, would, I have no doubt, betrayed to a good observer some sign of suffering or determination in their breathing, lips, closed jaws, or fixed look,—in acting strongly with some part of their body. If a man has held his hand in the fire, he has held it firmly. Dr. Barnes, of Tavistock Place, who was acting surgeon at Macquarie Harbour during 1826 and 1827, for nineteen months, informs me that he saw in all 17,000 lashes given in that penal settlement. The whip had a wooden handle a foot in length, and nine lashes, each composed of two layers of whip-cord about a yard and a quarter long, with nine post-boy's knots towards the end, and about two inches apart; the extreme point of each lash was made firm with waxed thread. The culprit was bound arms and legs to a post, and the number of each stroke called out by the chief constable before the lash fell, and about three per minute were given, so that a hundred lashes occupied a considerable time. Dr. Barnes assures me of what every rational man would anticipate,—that no good ever resulted from these disgusting, disgraceful barbarities. The spirit of the tortured person was broken, and he was rendered reckless for ever. As it is a point of reputation with the convicts to appear to despise the torture, and numbers of them are the most daring, determined, and courageous of men, he continually witnessed the absence of all exclamation: but in *every* instance something was noticeable which disclosed suffering or determination,—the shoulders were generally kept raised, showing the strong action of the surrounding muscles,—or perhaps a bullet in the mouth was found afterwards flattened out to the thinness of a wafer by the action of the jaw.

"In an account which Dr. Barnes has kindly written for me of some of

these cases, he remarks: 'Although those men, by a species of false pride, would endeavour to shew what they termed a manly spirit, and bear unflinchingly that most dreadful torture, without calling out or making any demonstration of bodily suffering by the writhing of the trunk, limbs, or muscles of the countenance,—yet in *every* instance when punishment was inflicted, the culprit evidently prepared himself to bear up against it, by placing himself in a particular position; for instance, the *hands grasped firmly* the halberts, the *back was curved* and the *shoulders were raised*, the *chest was emptied* and the *abdomen was drawn inwards*, the *breathing was short* and the *pulse quickened.*"

Dr. Shaw does not mention a single sign of the exertion of fortitude on the part of the patient.

If medical men would make a few experiments themselves, they would soon know that insensibility to mechanical injury is one of the most common and elementary effects of mesmerism. They know that this condition occurs in a disease under the name of anæsthesia; and those who have practised mesmerism know that this state—this anæsthesia—may be frequently induced artificially by the processes called mesmeric.

Mr. Paget, a surgeon, has also sent a letter to the same *Leicester Chronicle,* in which he affirms that "during the operation there was considerable groaning, writhing, and an approach to screaming;" and that but for her assertion that she had felt no pain, he should have concluded that she "exerted no unusual fortitude." Like Dr. Shaw, however, he gives no sign of the exertion of fortitude; and as to the groaning, &c., we happily have letters in both the *Leicester Chronicle* and the *Leicestershire Mercury* from Mr. Hollings and Mr. Tosswill which throw full light upon the truth. These I forward to you, and trust you will insert them at full length. I leave England on a tour to-morrow, and on my return will send you whatever may have been published on the case in my absence.

I am, yours faithfully,
JOHN ELLIOTSON.

"THE LATE SURGICAL OPERATION UNDER MESMERISM.

"To the Editor of the Leicestershire Mercury.

"On the 30th of July last, I was informed by my friend, Mr. Tosswill, with whom I had frequently, on previous occasions, conversed upon the subject of mesmerism, and the possibility of its beneficial application as a therapeutic agent, that he had been for some time in attendance upon a young person labouring under a malignant disease of the knee-joint, of so serious a character, as to

render an early amputation of the limb affected, the only remaining chance of preserving her life. He at the same time expressed a wish that mesmerism should in this instance be tried, with a view to mitigating, if not of wholly counteracting, the pain and apprehension necessarily attendant upon so formidable an operation. To his further request, that I would lend my assistance personally towards ensuring this desirable result, I very readily acceded. I had long been convinced, both by observation and numerous experiments, conducted privately, and under circumstances in which neither motive nor opportunity for deception could exist, that the phenomena classed under the conventional title of animal magnetism were *real;* and although I had for some time ceased to give particular attention to the subject, I felt that I could not, on this occasion, consistently with common humanity, withhold any efforts on my part which might be conducive, in whatever degree, to the relief of acute and unavoidable suffering. Accordingly, on the following day, I accompanied him to the house at which his patient, a girl of the name of Mary Anne Lakin, about 23 years of age, was, at the time, residing with her parents. I found her seated upon the sofa, from which, on account of the enormous size and weight of her diseased leg, she scarcely ever arose during the day, evidently much reduced in strength, as well as wasted in person, and with a pale and emaciated countenance, wearing the peculiar expression of distress and anxiety attendant upon severe and long-continued disease. Upon entering into conversation with her, she appeared to me of quiet and unobtrusive manners, and possessed of a degree of intelligence, which shewed that she had not been without the advantages of a somewhat better than ordinary education. She stated that she had, for the last four years, been subject to paroxysms of the most intense agony from a rapidly-increasing tumour which had, by this time, attained such a size, as to measure at least 33 inches in circumference, (the swelling extending a considerable distance both above and below the knee,) and for which she had some time since been received as a patient into the Leicester Infirmary, although without receiving any permanent benefit from the treatment pursued in her case at that institution. She had been made aware by Mr. Tosswill of the object of my visit, and, as I afterwards found, had expressed considerable unwillingness to submit to the new method of treatment proposed, since she had received, some years before, so severe a shock from a Leyden jar, at the Leicester Exhibition, as to render her hand useless for several days; and having heard only some general and indefinite accounts of animal magnetism, in which she had never witnessed a single experiment, she had conceived the idea that it would be necessary to make use of some kind of electrical or galvanic apparatus for the purpose of producing its effects. She now, however, expressed herself willing to submit to any plan that might be proposed by her medical attendant for her benefit, and her parents having, at the same time, given their full and unqualified assent, I proceeded to adopt the usual means for inducing the mesmeric coma, according to the method recommended by De Luz.

For about three quarters of an hour no effect was visible, but at the end of that time, after the usual precursive signs of quickened respiration and quivering eyelids, she seemed reduced to a state of complete insensibility. While in this condition, we found that the arms continued motionless, in whatever position they might be placed, and that they could be easily rendered rigid, or relaxed at will, by the ordinary direct and transverse passes. There was, at the same time, to all appearance, a suspension of the natural power of acknowledging or appreciating pain. The condition of insensibility was suffered to continue about twenty minutes, after which it was easily and gradually dissipated by the common method of manipulation. The patient then declared herself free from any kind of uneasiness, and stated that she had for some time been wholly unaware of what was passing around her. Encouraged by this promise of success, I now mentioned my intention of visiting her regularly, until the time of the operation, of the absolute necessity of which she was well aware, and took my leave, after making an appointment to return at the same hour on the following day.

"On my next visit, I was agreeably surprised to find that she had passed a comparatively tranquil night. She had not experienced, her mother assured me, so much relief from suffering during the last two years. Her knee was now totally without pain. The mesmeric sleep was this day induced in about twenty-five minutes, and I also ascertained, that even in a state of consciousness, either arm might be made rigidly cataleptic by longitudinal passes, after which the patient positively asserted that all feeling seemed to be lost in the stiffened and extended limb, although it was several times very severely pinched by Mr. Tosswill. At the suggestion of this gentleman, I took the opportunity of desiring her, while under the mesmeric influence, to sleep for a given time during the ensuing night. This was done simply as an experiment, from which I myself scarcely ventured to anticipate any favourable result; yet it was one which, for the space of more than four weeks, never failed of the desired effect, although the times of sleeping and waking were often varied at the request of the patient, whose business (that of a dress-maker) not unfrequently compelled her, notwithstanding her ill health, to remain employed at her needle until considerably past midnight. As the appointed hour drew near, its approach was accompanied with a feeling of somnolency, which, strengthening by degrees, became at length wholly irresistible. Nor was the slumber which ensued less remarkable for soundness than for its correspondence in duration with the exact period assigned for its continuance. For many nights successively, the subject of this singular influence slept, as far as could be judged by appearances, without once turning in her bed, although for several months previously, such troubled rest as she was able to obtain, had been so constantly interrupted by the return of pain to her knee, that her mother had removed the window curtains from her room, in order that she might derive some slight amusement and relief from the weariness and monotony attendant upon continual wakefulness, by observing the changes passing over the sky, or the gradual breaking of the morning.

"The phenomena which presented themselves to my notice on subsequent occasions, varied in no material degree from those, which I had observed before in at least a hundred different instances; or, in other words, from what might be called the normal condition of mesmerism. The eyelids of the patient, after she had been confronted with me for a few minutes, gradually appeared to become turgid, stiff, and heavy, and the eyes, as they more or less rapidly closed, evidently changing from their ordinary expression, to assume a dull and unmeaning character. Her pulse almost invariably rose as soon as she had been rendered insensible. Her respiration, for the most part tranquil, was yet from time to time, and more especially when she had previously complained of slight indisposition, interrupted by heavy sighs. The countenance was often flushed, and although generally calm and placid, not unfrequently impressed with a character of anxiety, attended with a very marked and distinct corrugation of the eyebrows. Deglutition was constantly, and, as it seemed, mechanically performed. A perfect insensibility to pain continued to be at all times manifested, notwithstanding that it was subjected to the severest tests that could be devised; among which I may particularly mention, that the diseased foot, swollen to at least twice its ordinary dimensions, and so exquisitely sensitive, that the careless approach of any person was viewed with the greatest apprehension, while the accidental fall of the most trifling article upon it produced a sense of suffering almost amounting to fainting, might now be suddenly and forcibly compressed, without producing the slightest alteration in the features or attitude of the sleeper.

"I may further state, as an additional evidence, that the mesmeric insensibility was not in this instance simulated, that the head, which continued rigidly erect during the induced slumber, a space of time often amounting to a full hour, invariably drooped and fell forward upon the chest as soon as the demesmering passes had been commenced. Mr. Tosswill also frequently pointed out to me the peculiar character of the pronation of the hand, when caused to descend slowly from its catalepsed condition, by transverse passes, as fully evincing to his mind, that the limb was in no respect under the influence of volition. But the best and most satisfactory proof that the state in question was both real and beneficial, was to be found in the rapid improvement in the patient's health, which speedily became evident to her medical attendants. The uninterrupted sleep she now experienced nightly, and the total cessation of pain in the diseased knee, over which I never failed to make frequent passes at each attendance, were followed by a return of its natural complexion to her countenance, and an improvement both in her appetite and spirits. Although she had for some weeks been subject to nightly perspirations, and harassed by a distressing cough, she was before long almost entirely relieved from these causes of uneasiness. Mr. Tosswill, indeed, expressed it as his conviction, that she had actually gained considerably in flesh, after a fortnight's mesmeric treatment. Still, however, the disease was of too formidable a nature to allow of any deviation from his original resolution of having recourse to am-

putation, as soon as such a proceeding appeared warranted by the improved condition of his patient.

"As the time which had been provisionally determined for this decisive step, approached, I expressed to Mr. Tosswill a wish, that the plan upon which it was intended to proceed, should be submitted to the approbation of Dr. Shaw and Mr. Thomas Paget, conceiving that without the sanction of additional, and high medical authority, it would be unadvisable to incur the serious responsibility of taking an almost entirely new course in the conduct of an operation, which, under the most favourable circumstances, could not be considered wholly free from hazard, and might, in the present instance, be attended with peculiar and unexpected difficulties. To this proposal he at once assented, stating that his opinion upon the subject was strictly in accordance with my own, and that I had only just anticipated him in the expression of a similar wish. I accordingly waited upon both the gentlemen above-mentioned, who, with their usual courtesy, at once acceded to our request, and in the course of a day or two visited the patient separately at her own residence. In their presence, additional means were used for ascertaining her insusceptibility of suffering while in mesmeric sleep. Mr. Tosswill, in the presence of Mr. Paget, after placing the edge of his thumb nail upon the origin of one of the finger nails of her right hand, compressed it with the full force of both hands united for the space of more than two minutes, but without exciting a movement indicative of even transient inconvenience. During the visit of Dr. Shaw, a ligature was tied round one of her forefingers, and pulled as tightly as his strength would allow, but with no difference whatever in the result. Both of these gentlemen gave it as their opinion, that mesmerism, if inefficacious, would at least be productive of no injury in the case upon which they had been consulted, and further consented to be present at the operation, which it was definitely determined should take place on Thursday, the 29th of August.

"At about one o'clock on the day in question, I met by appointment, at the house of Mr. Lakin, Mr. Tosswill, and the gentlemen who had undertaken to assist him. I had, however, previously mesmerised his patient at eight o'clock on the same morning, in the hope of increasing her susceptibility. After the usual preparations had been completed, I requested all present to leave the room, previous to the introduction of the patient, with the exception of Mr. Downey, assistant to Mr. Tosswill, and the mother of the sufferer, who remained behind for the purpose of assisting to place her on the operation table, and of adjusting the pillows laid beneath her head. The latter, after she had completed this painful task, withdrew in natural and visible emotion, and I proceeded, without further delay, to use the means I had hitherto found successful in inducing the comatose condition of mesmerism. At this time, I was in a state of much greater agitation than the individual I was endeavouring to compose to rest. A few minutes previously, she had undressed herself in the adjoining room for the operation, with an unfaltering hand, and had shown no perceptible sign of emotion,

upon being lifted on the table. Her pulse was now evenly beating at the rate of about 94 in the minute, while my own I had shortly before ascertained to be nearly 120. Nor was this to be wondered at, under the circumstances. I had never in the course of my life witnessed, nor desired to witness, a surgical operation; and the horror, felt to a greater or less degree by all who are present, for the first time, on such an occasion, was, in this instance, united with a painfully oppressive sense of my own responsibility, (since I was well aware, that had any untoward accident happened, I should have had my full share of obloquy,) blended with a natural feeling of sympathy with the sufferer, and a distressing degree of uncertainty as to the entire efficacy of the means used for the temporary suspension of her consciousness. Under these difficulties, it was nearly ten minutes before the patient's eyelids, becoming more and more rigid, were at length slowly closed, (the average time for producing this effect having for some days been about four minutes and a half,) or the usual deep inspiration gave me reason to believe that the stage of insensibility had been attained. Although she had sunk into this condition quietly, and without any signs of perturbation, I remarked, that as the mesmeric coma appeared to deepen, she seemed proportionally to sympathize with the emotion under which I was at the time labouring, a circumstance not difficult of explanation, if, as it has been often asserted, and in my opinion to a certain extent proved, the subject of mesmerism partakes, to a greater or less degree, of the sensations of the operator. Her respirations became sensibly more deep and rapid, and her fingers, when accidentally touched, closed spasmodically upon my own. The state of partial agitation I endeavoured to calm, by placing my left hand across her forehead, and having ascertained that her right arm, when extended from her body, might be rendered cataleptic, I desired the medical gentlemen who were waiting without, consisting of Dr. Shaw, Mr. Paget, Mr. Tosswill, and Mr. William Seddon (of the Leicester Infirmary) to enter. Of the operation which followed, which was performed by Mr. Tosswill, within five inches of the hip, by the circular method, I saw nothing, my eyes being, during the whole time, intently fixed upon the countenance of the patient. As it proceeded, the respirations were rendered still more frequent, and appeared to be attended with greater effort, as well as with moaning, and an occasional movement of the head from side to side. Her fingers also continued tightly to grasp my hand, but beyond this I observed no indications of suffering; nothing, in short, at any given moment, inconsistent with the character of deep, but very troubled slumber. Her eyelids, which were constantly, quivering, as had been more or less the case whenever the same condition was induced, remained, without the slightest alteration, in the same relative position as at first, and it was remarked by Dr. Shaw, that they were at no time absolutely shut, but separated by an interval of about the tenth of an inch. Her lips also continued partially open, and were *wholly uncompressed*, (this, too, was at the time noticed by Dr. Shaw as a most curious feature in the case,)

nor did a single exclamation escape them, from the commencement to the end of the operation. In no instance was there either starting, or an attempt to raise her head from the pillow on which it reclined. Further particulars will be found in the notes furnished by Dr. Shaw. It may be as well, however, to add, that while Mr. Tosswill was engaged in removing the diseased leg, Mr. Paget undertook to support the limb, and attended to the tourniquet, in addition to assisting in the after tying of the arteries. The right foot was lightly sustained by Mr. Downey, whose notes, taken four hours afterwards, I am, by the kindness of that gentleman, enabled to subjoin to those of Dr. Shaw. The left foot was held, and the dressings and bandages afterwards supplied by Mr. Wm. Seddon, while Dr. Shaw, with his watch and note-book in hand, closely observed and commented upon the proceedings. I, myself, was therefore the only person stationed constantly at the upper part of the body of the patient, and I can most unreservedly assert, that with the exception of the mere weight of my left hand upon her forehead, no force whatever was used to keep her in a recumbent position. The amputation of the limb was effected in about two minutes and a half; the tying of the arteries, and of the femoral vein, which it was also thought necessary to secure with a ligature, together with the subsequent application and adjustment of the bandages occupied nearly twenty-five minutes more. The patient was then lifted from the table by Mr. Paget and myself, and placed in her bed. After the instruments and materials used during the operation had been removed, and the room restored to its usual state of order, I poured a small quantity of wine and water from the spout of a teapot into her mouth, which she swallowed mechanically—an action considered as I believe, by physiologists, to be perfectly compatible with a state of unconsciousness. She was then, by the direction of the medical gentlemen present, awakened quietly and gradually, by passes along the eyelids, and gently blowing upon her forehead. On being questioned as to her present feelings, and what she had experienced during the last half-hour, she replied that she was exceedingly faint, and now felt pain in the left foot; but that, during the time mentioned in the inquiry, she had been conscious of *no* pain, nor suffering of any description, except that she had dreamed some one was tying a string tightly round her *right* leg.* I should

* I cannot refrain from calling particular attention to this assertion of an individual to whom the first principles of mental philosophy may, as I conceive, be very readily presumed to be unknown, as affording a curious and natural illustration of a law, long laid down by psychologists, in connection with the mysterious state of dreaming, I mean that by which the imagination supplies at once a cause almost always erroneous, and frequently extravagant for existing feelings. Thus Dugald Stewart (Philosophy of the Human Mind, chap. v. part 1)—

"Our dreams are frequently suggested to us by bodily sensations, and with these it is well known from what we experience while awake, that particular ideas are very strongly associated. I have been told by a friend, that having occasion, in consequence of an indisposition, to apply a bottle of hot water to his feet when he went to bed, he dreamed that he was

observe, however, that the latter circumstance was mentioned, not of her own accord, but in answer to a question put by myself, for the purpose of ascertaining whether she had imagined anything in particular while in the state from which she had just been aroused. She afterwards added to this account, that she had thought in her dream, that she had felt irritated with the person who was tying the string, and had given him a severe kick. On attending the same evening, by Mr. Tosswill's desire, for the purpose of ensuring her, if possible, a tranquil repose during the night, she again solemnly assured me, in answer to my renewed enquiries, that she had been perfectly unconscious of the whole operation, asserting that had she the same trial to experience on the following morning, it would not give her the least uneasiness, providing she could be certain of passing through it with as little sensibility. She had suffered more, she added, in very many dreams.

"This latter conversation occurred about six hours after the operation, when the patient appeared composed and cheerful; and was, moreover, exempt, as she affirmed, from all distressing sensations. During the afternoon, however, she had given, by her movements, as well as by her exclamations, unequivocal signs of intense anguish; the result, as it was supposed, of a spasmodic action of the muscles of the back and loins, and to which an anodyne of forty drops of the tincture of opium, administered shortly after the operation, appeared to afford no relief. Mr. Downey, who had been left in attendance with her, having sent intelligence of this state of things to Mr. Tosswill, that gentleman lost no time in returning to the patient's bedside, and having in vain attempted to mitigate her sufferings, by several times shifting her posture, was at length moved by her earnest and repeated entreaties, and the expressions indicative of excruciating suffering which were constantly escaping her, to have once more recourse to the aid of mesmerism. In a minute and a half he had succeeded in inducing the comatose state, and it was remarkable that, for the space of half an hour afterwards, the moanings of the sufferer were louder, the respirations deeper,

making a journey to Mount Ætna, and that he found the heat of the ground almost insupportable. Another person, having a blister applied to his head, dreamed that he was scalped by a party of Indians. I believe every one who is in the habit of dreaming will recollect instances in his own case of a similar nature."

A passage to much the same effect occurs in Sir Walter Scott's *Letters on Demonology and Witchcraft*—

"The phantom with the crutch was only a species of machinery, such as that with which fancy is found to supply the disorder called Ephialtes, or Nightmare; or indeed, any other external impression upon our organs in sleep, which the patient's morbid imagination may introduce into the dream preceding the swoon. In the nightmare, an oppression and suffocation is felt, and our fancy instantly conjures up a spectre to lie on our bosom. In like manner, it may be remarked, that any sudden noise which the slumberer hears without being actually awakened by it, *any casual touch of his person*, occurring in the same manner, becomes instantly adopted in his dream, and accommodated to the tenour of the current train of thought, whatever that may happen to be," &c.—Letter I.

and the clutching of her hands much more violent, than during any period of the late operation. By degrees, however, all these appearances of agitation subsided, and were succeeded by a sound slumber of two hour's duration, from which she awoke naturally, and entirely relieved from the torturing pain she had recently felt. Since that time the stump of the amputated limb has given her no annoyance. Her rest has, each succeeding night, been sound and uninterrupted, although it has not yet been thought advisable to discontinue the usual mesmeric sleep daily. She has suffered neither from thirst nor fever, has been allowed a generous diet, and is, I trust, rapidly progressing to a perfect recovery; about four-fifths of the incipient cicatrix of the stump being already formed by the first intention. By Mr. Tosswill's express wish, I was present for the purpose of inducing mesmeric insensibility during the first dressing. On this occasion, in consequence of Mr. Paget's letter, which had just appeared in the *Journal*, I was most particularly attentive to all that was passing, and I unhesitatingly affirm, that while the bandages and dressings, necessarily stiff, and requiring no slight force for their removal, were being withdrawn from the wound, the amputated thigh being at the same time not unfrequently handled,—not a single muscle of the face or body of the patient, with the exception of those concerned in respiration, varied to the extent of the eighth of an inch; while the left hand, which lay within a short distance of the mutilated limb, in what I conceived to be a very cramped and constrained position, continued from beginning to end of the painful process in question, absolutely motionless.

"These are the principal circumstances, so far as they have come under my own observation, of a case which I cannot but consider as one not only deserving, but demanding, in no ordinary degree, the most serious and unprejudiced attention. I regret to find that, in some respects, the impressions made upon my own mind, appear to have been altogether different from those conveyed to that of a gentleman whose friendship I very highly value, and to whose sound judgment I am most willing, on all points connected, however remotely, with the honourable profession he follows, unreservedly to submit my own. Yet, on deliberately revising my statement, I see nothing which I can conscientiously alter,—a circumstance which I the less lament, as I am well aware that the ancient dogma of the schools, 'that all things are received according to the quality of the recipient,' is as true of appeals to the senses, as of those made more directly to the understanding; and that of any number of witnesses to a remarkable event, each according to his peculiar temperament, or previously existing opinions, will, although in perfect good faith, and without the slightest intention to misrepresent or mislead, give an account more or less different of the whole transaction. Under these circumstances, if the majority of those present is rejected as inconclusive, I am contented to rest the merits of the case, so far as the operation is concerned, upon the notes of Dr. Shaw, taken during its continuance, and to the correctness of which all parties fully assented before quitting the room in which it had been performed.

"Without dwelling further, however, upon the question as to how far my own claims to be received as a witness are admissible,—a point on which my convictions are certainly not altogether in accordance with those of Mr. Paget, for I may safely assert that I was only too painfully alive to every sound and motion presented to my cognizance,—I pass on to call attention to one or two general propositions, contained either directly or by implication, in his letter, against which I must be allowed most respectfully, but most unreservedly to protest. The first is the assumption that an opinion unfavourable to the reality of the mesmeric state is fairly warranted by the circumstance, that for the space of six thousand years its characteristic phenomena have continued unnoticed, and, by consequence, unexamined. The very basis on which such an argument is advanced is, as I conceive,—and I ground my belief on the testimony of more than one ancient authority,—liable to be most seriously assailed; but, allowing the premises from which the objection is deduced to be in themselves correct, what, I would ask, without reference to the comparatively recent existence of experimental science in general, is on this showing to be said of the whole modern school of physiology? For six thousand years the hearts of men have been pulsating, and the nerves performing their mysterious office in subserviency to sensation and volition. Long before the days of Celsus and Aristotle laborious anatomists were found in multitudes, intent upon their investigations, not only of the dead, but what is more, of the *living* subject; with a scientific zeal, and, as it would appear, an indifference to every torture they might inflict, which left but little room for improvement even in the days of Cooper and Majendie. One might have imagined that, in such cases, the design and purpose of the circulatory system, with its exquisitely constructed series of valves and reservoirs, would at once have become palpable to observers, skilled, as we have now every reason to believe, in the most recondite laws and principles of hydraulics; and that the cessation of feeling or motion following the division, whether intentional or accidental, of various nervous chords, would have been as little likely to escape their notice: yet how long is it since the nerves were gravely maintained to be mere hollow channels for the conveyance of the animal spirits, the chief seat of which was supposed to be in the ventricles of the brain,* and the circulation of the blood syllogistically proved to be impossible, in half the universities of Europe?

The readiness assumed in Mr. Paget's letter, to exist on the part of the medical profession, as a body, to appreciate the real worth of new agents in the healing art, and to catch at any chance of adding to their means of curing or relieving, is also a position which I fear will hardly be thought tenable, after a moment's reference to existing testimony. Would indeed that it were so! The well-known and distinguished professional career of the author of the statement, and the witness of those who have benefited by his

* Lord Bacon. *Historia Vitæ et Mortis.* Canon IV.

skill, will, I know be readily received as a proof that he at least is not to be cited as illustrating a rule to which there are numerous and most honourable exceptions; but, alas! what are the records of medical science for the last hundred years, but melancholy comments upon the limited existence of that very feeling of which he has inferred the universal prevalence! From the days of Jenner, when vaccination was forced into general adoption, not by a rescript of the College of Physicians, but by express authority of act of parliament, to those of Laennec, the discovery of a new remedial agent has encountered nearly the same kind of treatment; and the most strictly impirical of all sciences has incurred, wherever professed, the disgrace of being at the same time most fiercely, and obstinately opposed to every kind of innovation. With respect to this very mesmerism holding out, (with what degree of probability it is not now necessary for the merits of the question to consider,) a prospect of affording relief from suffering and terror, to an extent which we might presume would induce men to err rather on the side of too great credulity, than of immoderate scepticism, in their judgment of its merits, who have been at all times the most forward and prejudiced opponents of its claims to public notice? Before what medical tribunal has it obtained an impartial hearing, or, indeed, a hearing of any description whatever? How great has been the number of those who have condescended to inquire before they have assumed the confidence to condemn? It is but a few years ago that Dr. Elliotson, an eminent physiologist, and a man of undoubted integrity of purpose, was, simply in consequence of his public investigations upon the subject, driven from an institution of which he was a distinguished ornament. Not two years from the present time, an account of an operation performed without the consciousness of the patient, presented by Mr. W. Squires Ward, the operating surgeon, and a member of their own body, to the Medico-Chirurgical Society of London, was received with derision and insult—one of the auditors declaring in the true spirit of philosophical candour "*that he would not believe the particulars stated in the paper, if he had seen them with his own eyes*;" while another enquired whether the parties concerned in the transaction had been duly sworn before a magistrate! Lastly, it is not quite fourteen days since,—

——— "So to compare
Great things with small,"—

a resolution was moved and seconded in the Medical Society of Leicester, by which the facts narrated in the present letter were characterised as "the late disgraceful and disreputable proceedings of mesmerism,—a compliment, for which, whether intended to bear upon the common sense, or veracity, or both, of the parties implicated in its censure, I, as an humble individual of the number, willingly take this opportunity of presenting that learned body with my best acknowledgments. The realities, however, of Animal Magnetism (a term which I use simply for want of a better) are, at this time, by far too numerous, and too well attested, to be put down by con-

tumely, or even by indifference; nor do I doubt that, to the number of authentic instances of its applicability to the alleviation of disease, or suspension of pain, others will continue to be added, until an amount of evidence shall have accumulated sufficient to shake the unbelief of the most inveterately sceptical. It is a consolation to those engaged in the investigation of truth, in whatever form, to remember, that the illustrations of its principles are never insulated, and that, however one manifestation of its presence may be kept from receiving general acceptance by the efforts of prejudice for its suppression, others will continue to present themselves with a constancy which shall at length make their distinctive character as incontrovertible as their real existence. As in the case of the mystical tree of the poet—

——————— "uno avulso, non deficit alter
Aureus et simili frondescit virga metallo."

"I have only, in conclusion, to add, by way of reply to the indirect and not ungentle censure, conveyed in Mr. Paget's letter, upon my interference with a subject, in which I am in no way professionally concerned, first, that in the present case I have been merely a subordinate agent, acting throughout under express medical direction; and secondly, that I have personally anything but a wish to stand forward as the public champion of mesmerism—far less, to obtain notoriety as a proficient in its mysteries. I fully and very readily concede, that the investigation and application of this singular agent—of the nature, extent, and tendency of which so little is at present known—should be entrusted to students in that department of science, of which it appears to form a natural province. But so long as those who ought to take the lead in the investigation, or to be the first to ascertain the truth of the assertions of others who have preceded them in observations or experiment in connection with this specific subject shall refuse to do either the one or the other, and remain content with denying, where they are under a direct responsibility to examine,—so long will more candid enquirers, however indifferently qualified for the task, endeavour to supply the place thus left unfilled;—for it is neither consistent with reason nor humanity, that the generality of mankind should look on with indifference, while propositions affecting the general welfare are received, in the place of a calm and unprejudiced investigation, with obloquy, ridicule, and contempt; or refrain from employing their own individual exertion, in the event of the inactivity of others, towards promoting the more common adoption of a sanative agency, which, in some cases, if not universally, bids fair to alleviate continual anguish, and frequently to disarm the surgeon's steel of at least one half its horrors.

"I am, Sir,
"Yours very obediently,
"James Francis Hollings."

"*To the Editor of the Leicestershire Mercury.*

"Sir,—May I request you will give insertion to the accompanying remarks, lest I be mistaken as yielding my assent to the opinions expressed either by Dr. Shaw or Mr. Paget in the public papers of last week.

"The post assigned to Dr. Shaw previous to, during and after the operation, was that of noting every incident which might occur, by committing it to writing, and this arrangement was the more satisfactory as Mr. Paget having, at my solicitation, taken charge of the tourniquet and upper part of the diseased limb, and having consequently his back to the patient, was unable to *see* what was going on. I was therefore desirous of securing the assistance of a gentleman so disinterested and strictly honourable as Dr. Shaw.

"To every circumstance mentioned in the notes taken by him I yield my willing assent, and all present *(at the time)* acknowledged their correctness. It is to these notes (taken on the spot, and during the occurrence of the facts they substantiate) that I wish reference to be made and inferences drawn, and not from any subsequent reflections. During the act of amputation I was too much occupied to mark what might be occurring elsewhere, but I distinctly assert that the diseased limb never moved or winced, but remained perfectly motionless.

"Admitting the facts mentioned by Dr. Shaw, I arrive at a different conclusion respecting the evidences in favour of mesmerism than does either that gentleman or Mr. Paget, and I do so on admitted and recognised phisiological grounds.

"The day on which the operation took place was intensely hot, and the room small and crowded; it is not therefore surprising to find it stated in notes 4, 5, 9, and 15, that the patient's countenance was flushed, and that large drops of perspiration stood on her face, circumstances which I believe were participated in by every one present, at least I can answer for myself.

"At note 13 the patient is represented as having 'moaned,' a fact which all present will allow, but this occurrence is common in diseases where effusion on the brain exists, and where—from the amount of pressure—perfect insensibility to pain is admitted. Moaning occurs, likewise, in simple congestion of that organ, as is witnessed in cases of intoxication; since then mesmerism has been represented to operate by inducing a congested state of the vessels of the brain, the moaning may be inferred as an evidence of the mesmerised condition, and not of pain.

"Secondly, note 6 represents the respirations to have been frequent and 'deep,'—'30' in the minute,—nor should this excite surprise when we remark at note 8 that the pulse was at that time beating '130' in the minute. By this rapid contractile action of the heart, the blood was sent in increased quantity and accelerated activity to the lungs, which could only relieve their congested condition by the *involuntary* act of frequent and deep inspiration.

"Thirdly,—It has been asserted that there was 'considerable

groaning, writhing, and an approach to screaming during the operation. On referring to note 6, the number of respirations under the mesmeric condition are stated to be '30 in the minute, and deep,' a number nearly double that which is usual, the reason of which I have previously explained. Now, if the notes are correct, which I do not doubt, 'groaning' was impossible, for this phenomenon can only be produced by *prolonging* the act of respiration. No, moaning should have been the expression, and moaning is the word mentioned in the 13th note, a term of very different signification from groaning, which I again assert could not have occurred with a respiration '30' in the minute. I find no mention made in Dr. Shaw's notes of 'an approach to screaming,' and in my opinion it would be as difficult to conceive as to define the exact condition inferred by the word 'approach' as applied to a sudden exclamation.

"Fourthly,—The patient is said to have 'writhed' considerably during the operation. Dr. Shaw has merely observed in note 12 that there was a 'slight movement of the sound leg and toes, leg once contracted,' and, in note 14, 'grasping of the hand tightly when *touched*, is remarked. Neither the notes nor the accompanying circumstances can reconcile the belief of any 'writhing.'

"The table on which the patient reclined during the operation was only fifteen inches wide. Her arms were elevated and loosely supported over the chest by one roll of bandage, to prevent their hanging like those of a lifeless person over the sides, so that having no support from her elbows, nor from any individual present, being neither tied down to the table nor held down, the slightest struggle must inevitably have thrown her over.

"Fifthly,—I admit the contraction of the sound leg, and clasping of the hands when '*touched*,' sensibility to the compression of the tourniquet, and frequent deglutition, mentioned in notes 11, 12, 14, and 16, but it is singular that these facts should be presented, as examples unfavourable to the veracity of the patient. Dr. Marshall Hall (perhaps the greatest living authority on the functions of the nervous system,) withdrew *his* allegiance to mesmerism on a former occasion, and for a similar operation, because such movement did *not* occur, 'Because the man's sound leg did *not* start, or contract, when the diseased one was cut.' I quote his own words; 'the case,' he said, 'proved too much, for' continues he 'even in a decapitated animal, when all volition and sensation has been destroyed, irritation applied to one leg will invariably induce contraction in the other,' a phenomenon he terms 'Reflex motion,' and which he discovered to have its seat in the *spinal column* and to be entirely independent of sensation or volition. So it was with this suffering girl. Rendered insensible to pain and incapable of voluntary effort by mesmerism, she still enacted the reflex motions of the spinal cord. The same cause which produced contraction of the sound leg under the irritation of amputation in the diseased limb, induced frequent deglutition from the presence of saliva in the pharynx and produced contraction and grasping of the hands when '*touched*,' and apparent sensibility to the compression of the tour-

niquet, the highly-excited state of the nervous system induced by previous apprehension, by an accelerated pulse and, by increased respiration (see notes 6 and 8), causing such '*touch*' to be a powerful irritant precisely as in the case of an individual suffering the agonies of hydrophobia, violent spasm of the whole body, the result of reflex action of the spinal cord, is produced by the irritation of the slightest breath of air imperceptible to others in a state of health.

"No, this poor girl who has been represented as deceiving, and as having refrained from crying out, by a voluntary effort, could also, had she been conscious, by a voluntary effort, have restrained these motions and '*proved too much*,' but being in an unconscious condition, dead to sensibility and volition, like the decapitated animal, she obeyed the laws of physiology.

"Such are my reasons for considering this operation satisfactory as regards the truth of mesmerism, and its application to the relief of suffering humanity, and certainly satisfactory as regards the patient, who, with the exception of the two hours immediately following the operation, when she suffered intense pain and gave utterance to her feelings by cries, (not being then under the influence of mesmerism,) has since undergone *no* suffering whatever, has had no fever, has slept soundly the nights through, and has hitherto progressed rapidly and favourably towards recovery, without the aid or necessity of a single dose of medicine. Most fortunate has it proved for her that the amputation was not deferred, for on a subsequent examination at the Infirmary, the tumour was found to be near the point of bursting, when certain death must have been the result, and that result probably ere this.

"I am, Sir, your obedient servant,

"J. H. Tosswill.

"Halford Street, 9th September."

"NOTES TAKEN BY DR. SHAW DURING THE OPERATION.

"Note 1.—Pulse before mesmerism, 94. Small.
"—— 2.—Mesmerised—time, nine minutes.
"—— 3.—Pulse under mesmerism, 120.
"—— 4.—Countenance flushed.
"—— 5.—Perspiration.
"—— 6.—Respiration, 30 under mesmerism, and deep.

"OPERATION.

"—— 7.—Time of half-past one, first cut; limb off two and a half minutes.
"—— 8.—Pulse under 130 small.
"—— 9.—Countenance flushed.
"—— 10.—Blood lost moderate for the great size of the tumour, though a large quantity.—Vinous.
"—— 11.—Sensible to the compression of the tourniquet.

"Note 12.—More or less appearance of sensibility, slight movement of the sound leg and toes; leg *once* contracted; movement of the limb and eyelids (quivering).

"—— 13.—Expression of pain; moaning. Eyes *closed all* the time.

"—— 14.—Grasping the hand tightly when touched. Expression of pain in the contraction of the eyebrows.

"—— 15.—Large drops of perspiration.

"—— 16.—Frequent efforts at deglutition.

"—— 17.—The patient put to bed exactly at two o'clock, apparently in profound sleep; pulse, 96, feeble; calm.

"—— 18.—Awoke out of sleep at $2\frac{1}{4}$ p.m., gradually and naturally.

"—— 19.—Says she felt no pain during the operation, no suffering during the last half-hour.

"—— 20.—*Now* feels pain in her left foot; feels faint; says she dreamt some one was tying a string round the right leg.

"—— 21.—When awoke up pulse 108; complains of faintness.

"—— 22.—Says she feels *no* pain *now* in the stump.

"The above is a correct copy of the notes taken by Dr. Shaw, with the underlinings he made at the time."

"NOTES TAKEN BY Mr. DOWNEY.

"Leicester, Sep. 10, 1844.

"Mary Ann Lakin, 24, temperament sanguineous, complexion clear, countenance sad, but cheerful when spoken to, pulse 80, and irritable. She states that she is suffering from a large tumour, on looking to which it presented the following appearances, and dimensions—It engages the knee-joint, upper fourth of the leg, and the inferior two-thirds of the thigh; measuring 33 inches in circumference, 11 inches in length anteriorly, 12 inches internally, and 9 and a half inches externally. It is irregular on its surface, but smooth, on which are a number of distended veins, colour rather paler than natural, except at the inner part below the inner condyle of the tibia which is of a dusky red colour, softer and more undulating than in other parts, as this feeling is evident in all parts of the diseased mass. This discoloured portion is about the size of the palm of the hand, and from the near fluctuation of fluid being conveyed to the fingers at this part, it was apprehended that ulceration would shortly have taken place, and give the patient but little chance from any remedial agents. There is no affection of glands in the neighbourhood, but a slight puffiness for two inches along the saphena vein is manifest.

"There is great aduna of the leg and foot, the latter does not reach the ground when she stands erect by the aid of crutches; the toes barely touch it. She complains of loss of appetite, flesh, and sleep, occasioned by pain of a dull aching character, and starting

in the tumour. She has partial night sweats, suffers from the weight of the part, and is in constant apprehension of injury, as the slightest jar causes her intense pain.

PREVIOUS HISTORY.

"About four years ago she first noticed a lump, about the size of a hazel nut, which was moveable, and situated on the outer side of the knee-joint. It was very painful when she walked; not so when it was touched; particularly painful when she put her heel to the ground, and of a darting character. It gradually increased in size.

"On the 15th September, 1842, she walked to the Leicester Infirmary, and was admitted. The part was cupped, lotions applied; and afterwards a dark-coloured ointment. She remained thirteen weeks, and left without any benefit. On the contrary, her general health suffered, and she had lost flesh considerably. Since then the tumour has increased till it attained its present size. When amputation of the thigh was recommended as the only resource to prolong her existence, tonics and occasional anodynes were made use of with slight benefit, when it was resolved to try the effect of mesmerism. She was shortly afterwards mesmerised daily; her health continued to improve. She passed good nights, free from pain, and also during the day. On the 29th of August the thigh was amputated, she being in the mesmeric coma.

"August 29, 1844,
"Half-past 4 o'clock, p.m.

"Having been present as assistant to Mr. Tosswill, at the amputation of the thigh of Mary Ann Lakin, during a mesmeric coma induced by Mr. Hollings, I noticed the following facts:—On the tourniquet of modern invention being applied, so as to stop the current of blood in the femoral artery, the patient moaned faintly and took some deep inspirations: the corrugation of the eyebrows were slightly contracted, so as to approximate them, and give to her countenance an expression of sorrow more than present pain. The eyes were closed, and the countenance remained at rest during the operation, which was proceeded with in the manner recommended by the first Mr. Hey, of Leeds. During its continuance she moaned as if in a troubled dream, but remained almost motionless, so that there was not any occasion to support her on the table, as is usual in operations. After the operation, being placed on the bed, demesmerised by Mr. Hollings, and asked what she had felt, she said she 'had been dreaming that a person had tyed something tightly round her sound leg, and that she felt angry and gave him a kick to make him desist.' Having served an apprenticeship to the late Dr. M'Dowel, one of the surgeons to the Richmond Hospital, Dublin, I had, during that time, and have since had, many opportunities of seeing surgical operations. I do not recollect any similar case wherein so little evidence of suffering was given. They were all accompanied with more expression of pain in the countenance, and the patients expressed by exclamations how acutely they felt; but Mary Ann Lakin was calm, as her features did not change from the first ex-

pression noted, and she repeatedly declared afterwards she had felt no pain. There was comparatively little motion of the body.

"I candidly state I believe and feel assured that the girl, by mesmerism, has evaded the horrors of the operation.

"P. DOWNEY,
"M. R. C. S. J.

"49, Humberstone-gate."

The Editor of the *Leicester Chronicle* makes the following gratifying remarks :—

The recent Case of Mesmerism.

"There is nothing like a little controversy sometimes in bringing out the truth. The letter of Mr. Paget, in last week's *Chronicle*, has served as a kind of filip to draw from the pen of Mr. Hollings one of the most gentlemanly, masterly, and scholar-like productions we have read for a long time; and from Mr. Tosswill a clear, skilful, and effective vindication of the recent experiment from the doubt, and something worse than doubt, that has been cast thereupon. We feel certain the great majority of the public will have their faith in the truth and efficacy of mesmerism, as an important agent in surgical operations, strengthened by the two letters, and Dr. Shaw's notes. Not a word of comment could add to the force of either or any of the communications: they deserve a careful and candid perusal from every one. Not a person breathing, who has a spark of humanity or kind feeling in his breast, can fail to feel interested in the subject.

"If any confirmation were wanting as to the beneficial operation of mesmerism in the case of Mary Ann Lakin, we could add our own humble testimony to it, from personal observation of her appearance since the loss of her limb and of the genuine character of the mesmeric sleep; and could also proffer our full conviction of the honesty of the whole proceeding. But such additional evidence is not needed, although it affords us pleasure to offer it, by way of spare subsidiary testimony."

NOTICES TO CORRESPONDENTS.

"*A Spiritualist Seceder from the Phrenological Association.*" It is really true that Dr. Engledue's Address to the Association has been translated and published in Germany.

"*James T.*" We do not believe that any such effect would arise under all the circumstances.

We have again exceeded our proper number of sheets (instead of six there are eight and a half), and regret being consequently compelled to defer certain communications.

We have a rich collection of the clairvoyant wonders of Alexis in London, which are beyond all dispute, but must defer them all till our next number.

BOOKS RECEIVED.

The Phrenological Journal, No. 27.

The Leicestershire Mercury for August 31.

The American Journal of Insanity, No. 1.