THE ZOIST.

No. III.

OCTOBER, 1843.

I. *Phrenological Association.*

In our last number we gave an account of the attempt of several individuals to prevent the meeting of the Phrenological Association. We criticized the "Declaration of Expediency," and we clearly proved the false and ridiculous position in which those who resigned had placed themselves. Messrs. Simpson and Sampson, the former dove-like carrying forth an olive branch, the latter serpent-like but without the poison fangs, used their best endeavours to prevent the meeting. But how triumphantly have they and their adherents been routed!

We attended the first meeting with some fear and trepidation, not because we were afraid that the opinions which on a former occasion had been inculcated could be overthrown, but because we suspected that the secession of so many members would operate in an injurious manner on the success of the Association. The meetings however were exceedingly well attended, and to our astonishment the secretary announced a junction of new members not only sufficient to make up the deficiency caused by the seceders, but numerically exceeding the numbers at the close of the former session! This was cheering information, and it was the more so, because it was unexpected and proclaimed this important fact,—that the fearless advocation of what is considered truth will not injure or retard any science; it may merely frighten a few timid advocates, men wedded to their own views, who have stereotyped their opinions, and who

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consequently consider them, like the laws of certain barbarous and ancient empires, unalterable.

Loud have been the cries for the last twelve months, and ridiculous the character of the denunciations. "Phrenology, cried some, has been retarded for one hundred years." To such false prophets we say, Look to the last meeting of the Association. Numerous have been the declarationists and seceders, but we triumphantly appeal to the increased list of new members. The opinions of those attending the several meetings seemed to be nearly unanimous. All agreed that Cerebral Physiology had received an impetus calculated to be of the greatest service.

Last year the exclamation was,—Suppress opinions if they are not orthodox: Shackle the promulgator of new views if they are opposed to the prejudices, the ignorance and blunders of the unthinking: Bow down, bow down, cried the party; we are the dictators. And why all this? Because "established opinions are so interwoven with the interests of individuals, that the subversion of one often threatens the ruin of the other. Hence the energy which strains every nerve in their support, and hence much of the rancour with which the slightest deviation is pursued." Men do not dare to seek truth without fear and trepidation. "What will the world say? What will be said if we advocate this opinion? How will it affect my individual welfare?" These are the questions of slaves. Men speaking and thinking thus are counterfeit men, not the men for the present day, or the present crisis. The waverers and the lookers back are the drones, and are unworthy of a seat in the temple of science. Society is to be pressed on: the masses are *to be* enlightened. The moral philosopher should scorn the opinion of the million, if he is conscious of the truth of his own. He is to be influenced by conscientiousness and benevolence, and when he discovers a new truth he is to advocate it because it is true—because it must produce good—because it will tend to increase the happiness of his race. *Truth must be favourable to virtue.*

There was another circumstance which attracted the attention of many persons. It was the difference of opinion regarding the discussion of the science of Mesmerism. When the address of 1842 was delivered, and the curious experiments on the brain during the mesmeric trance referred to, there was a loud cry raised that such a subject was foreign to the object of the Association. Nay, more, at the time, we remember hearing it stated that a deputation from the Committee of the Association waited upon the author of the

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address, the day before it was to be delivered, to ascertain whether he really intended to introduce the subject, and if so, to remonstrate with him on the impropriety.

Could anything be more absurd than such a proceeding? With all our boasted discoveries what do we know? It is our duty to make use of all the collateral assistance the sister sciences can furnish us with; and, whether we recognise by such means a new truth, or discard an old error, there is equal cause for rejoicing, because our sole study is truth, and our only aim the ascertainment of means to increase the happiness of mankind. The address of the present year was delivered by Dr. Elliotson, and we are happy it is in our power to give it to our readers entire. Dr. Elliotson occupies a very proud position. Persecuted and vilified as he has been, he has only reaped the same reward as all preceding philosophers. And is this not a sufficient reward? The promulgation of truth is his only object; the eclat of popular approval is quite a secondary consideration. However, this will come; and, if it were worth looking after, we could promise him in a short period a bountiful supply. His reception at the Association, and the attention with which every word he uttered was received, are important and significant signs. The dial of the world moves on. The subject which last year caused disorder and confusion was this year productive of unanimity and enthusiasm. We predicted that such would be the result, for we certainly were not aware that the Association had its articles of faith which were sworn to, or that the science which its members were investigating was unlike other sciences in this most important particular—progressive improvement. We were not aware that free thought was to be suppressed, or that an enquiry into the rationality of a certain doctrine was to be the signal for the immediate retreat of its members. On the contrary, we conceived that all were engaged by every means in their power to advance cerebral science to its highest state of excellence and usefulness—to assist man to obtain a knowledge of himself, and to promulgate facts and opinions for the common advantage of all. That we were not deceived, the following sketch of the proceedings at the last meeting will abundantly testify.

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The Association commenced its Sittings in the Theatre of the Marylebone Literary and Scientific Institution, Edwards Street, Portman Square, July 3rd.

Charles Augustus Tulk, Esq., F. R. S., took the Chair, and the following Report was read by the Hon. Secretary, Edmond Sheppard Symes, Esq.

"The Committee have great pleasure in opening this the 6th Session of the Phrenological Association; and they congratulate the Members upon the great progress which the science has made in public opinion since the formation of the Association, and particularly during the past year.

It will be in the recollection of the members that, at the termination of the 5th Session, a Committee of twenty-four gentlemen was appointed for the purpose of carrying out the objects of the Association, with power to add to their number, viz.:

H. G. ATKINSON, Esq. F.G.S.	W. C. ENGLEDUE, M.D.
E. BARLOW, M.D.	J. W. B. S. GARDINER, Esq.
T. H BASTARD, Esq.	J. J. HAWKINS, Esq.
F. B. BEAMISH, Esq.	WILLIAM HERING, Esq.
R. BEAMISH, Esq. F.R.S.	SIR GEO. S. M'KENZIE, Bart.
ANDREW COMBE, M.D.	R. MAUGHAN, Esq.
GEORGE COMBE, Esq.	M. B. SAMPSON, Esq.
J. CONOLLY, M.D.	JAS. SIMPSON, Esq.
ABRAM COX, M.D.	SAMUEL SOLLY, Esq., F.R.S.
ROBERT COX, Esq.	E. S. SYMES, Esq.
JOHN ELLIOTSON, M.D., F.R.S.	C. A. TULK, Esq. F.R.S,
PROFESSOR EVANSON, M.D.	T. UWINS, Esq. R.A.

And that Edmond S. Symes, Esq. was appointed Hon. Secretary.

It will also be remembered that some dissatisfaction was expressed by a few of the members at the views enunciated by Dr. Engledue in his opening address; notwithstanding the express announcement had been made, that the Association was not responsible for the individual opinions of any of its members.

Your Committee regret to add that nineteen members afterwards sent in their resignations, of whom seven had been elected members of the Committee. Subsequently, a declaration was drawn up by Mr. Simpson, circulated amongst all the members of the Association and published in the *Edinburgh Phrenological Journal*, to which were attached the signatures of seventy-one members of the Association, deprecating the course adopted by those members who had retired from the Association on the ground of their differing from opinions expressed in the opening address, and announcing their own determination not to abandon the Association on such grounds; acknowledging that the doctrine of Materialism could do Phrenology no possible harm with those who understood both subjects, and that the religious question, by dismissing a bug-bear, actually gains by the conviction that Materialism is not an irreligious doctrine, but adding that the advocacy of Materialism was calculated to excite alarm, since very few, even amongst educated persons, had thought upon the subject, and they were of opinion that its public discussion in

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the Association was the least likely way to remove prejudices against it. And upon these grounds they protested against the expediency of Dr. Engledue's expressing his "unauthorised, unexpected, and solitary convictions" upon the subject, notwithstanding the expressed desire of the Committee to preserve the utmost freedom of thought and enquiry for each member; the Association, as a body, of course not being responsible for individual opinions.

At the last session of the Association, it was understood that the following session should be held in Edinburgh. The Secretary therefore wrote to Mr. Simpson, some months ago, to that effect, requesting him to make the necessary arrangements with the Edinburgh members for that purpose; and received from Mr. Simpson a reply, stating that he had consulted with other phrenologists there, and they were all decidedly against attempting a meeting in Edinburgh or Dublin. They considered that the meetings should be held in *London only;* and that a triennial meeting would be enough even in London. And Mr. Simpson himself was of opinion that "a meeting *no where* should at present be *ventured*."

To this the Secretary replied, that in accordance with the Laws of the Association it was incumbent upon the Committee to arrange for an Annual Meeting; and that the original intention was, that the Association should meet once in three years at least in London, and in the two intermediate years, either in Edinburgh, Dublin, or some one of the large towns; again reminding Mr. Simpson of the express understanding that the next session should be held in Edinburgh, and requesting to know whom of the members in Scotland Mr. Simpson had consulted; to which Mr. Simpson replied, that the meeting in Edinburgh was by no means imperative; but that he would ascertain the opinions of every phrenologist, whether member or not, known to him in Edinburgh or Glasgow, and communicate the result to the Secretary.

In a subsequent letter Mr. Simpson stated, that he "had personally seen nine individuals in Edinburgh, all most competent judges, and Mr. Cunliffe twelve in Glasgow. One decided and unqualified opinion was expressed by *all* against *venturing* the meeting in Edinburgh;" and Mr. George Combe agreed with Mr. Simpson, that triennial meetings in London would be the expedient course.

After this, and as, from the communications previous to the last session, it was considered unadvisable to hold the meeting in the provinces, your Committee entered upon the necessary preliminaries for holding the present session in London.

At a recent meeting of the Committee for that purpose, the subject of the declaration before alluded to having been incidentally mentioned by some of the members, Mr. M. B. Sampson, of the Bank of England, proposed that this circular should be entered on the minutes; adding, however, that he had no authority from any one to make such a motion. And at a subsequent meeting of the Committee, Mr. Sampson renewed his proposition in a somewhat altered form. These motions were neither of them seconded, and consequently fell to the ground.

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It will scarcely be necessary for your Committee to remind you that, with every desire to give effect to the wishes of any of the members of the Association, they were not empowered to enter anything whatever in the books of the Association, excepting the minutes of their own proceedings,—that their duty is confined to the transacting of the private business of the Association, the various arrangements for the meetings, &c.; and that your Committee would have been altogether exceeding their powers, if they had presumed upon their own authority to enter a declaration of any number of members in the books of the Association.

Mr. Sampson, however, immediately addressed the following letter to Mr. Simpson,—"

(We do not print this, as we gave an account of it in our last number, p. 160.*)*

"The letter was printed and sent round to those members who had signed the protest, with the annexed form of resignation also printed and appended to it."

(This will be found in the same page of our last number.)

"Your Committee regret to add that no less than twenty-six signatures have been obtained to this form of resignation, complaining of the withholding of a right by the Association, which the Association have never yet had an opportunity of granting, (for be it remembered that the declaration has never yet been sent to the Association or any of its officers, as such); and upholding the propriety of "a *sincere* and *fearless* regard for the promulgation of *truth*," the parties withdrawing from the Association solely because the Committee had not consented to exceed their powers, by entering in the books of the Association a protest on the sole ground of expediency, against the expression, by an individual, of an opinion which he believed to be truth, and the truth of which they did not dispute. Amongst these were three members of the Committee, and four other gentlemen sent in written resignations; two of whom, also members of the Committee, grounded their resignations upon the same plea.

Your Committee have felt bound, in justice to themselves, to submit this short statement of facts to the Association, 1st. because your Committee are desirous of having no concealments from the general body of members, and 2ndly. to show that these hasty secessions have not been caused by any informality, or attempt to suppress opinion, on the part of your Committee.

Should any member be desirous of bringing the subject of the declaration more particularly before the Association, it is competent for him to do so at the Business General Meeting, of which due notice will be given; and then would be the proper time to discuss the propriety of recording it in the books of the Association: but your Committee cannot presume to offer any opinion upon the *expediency* of such a course.

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Your Committee added the following gentlemen to their numbers:

SIR WM. BAYNES, Bart.	R. C. KIRBY Esq.
GEORGE BIRD, Esq.	S. T. PARTRIDGE, M.D.
G. J. DAVEY, M.D.	PROFESSOR RIGONI, M.D.
M. LE DR. FOSSATI,	RICHARD ROTHWELL, Esq.
SAMUEL JOSEPH, Esq.	J. B. SEDGWICK, Esq.
S. G. HOWE, LL.D.	WILLIAM WOOD. Esq.
WILLIAM KINGDOM, Esq.	W. S. B. WOOLHOUSE, Esq., F.A.S.

And appointed Dr. DAVEY joint Secretary with Mr. SYMES.

Your Committee have the satisfaction to add that a considerable number of new members have joined the Association, so that notwithstanding the defections, the actual number of the members is now greater than at any former period.

In the published report of the Committee, at the opening of the 4th session it was stated that, at the close of the session at Glasgow the number of members amounted to 158; 84 new members had subsequently joined the Association, making the number then 242. Last year some increase had probably taken place, but the numbers were not stated; altogether there are now 88 new members. The present number is 283, showing an actual increase of 41 over the last published statement. Amongst the new members, your Committee are gratified to find the names of several ladies.

Your Committee have to acknowledge the liberality of the Phrenological Society, in placing their museum at the disposal of the Association; and your Committee have selected the casts before us as illustrations of various forms of heads. The diagrams are kindly lent us by Mr. Symes.

The cash account will be submitted to the inspection of the members at the Business Meeting, towards the close of the session; when it will be necessary to elect a new Committee, as the duties of your present Committee will terminate with the session.

In conclusion, your Committee, anxious to carry out to the fullest extent the objects of the Association, one of the most important of which is the *advancement* of the science by discussions and investigations calculated to lead to new discoveries, which can only be accomplished by preserving the utmost freedom of enquiry, beg to reiterate the announcement usual with this and other scientific bodies, that they cannot, any more than the Association at large, be responsible for the individual views or opinions of any of its members."

This report was received unanimously. Dr. Elliotson then delivered the following address:—

"Whoever is requested to deliver an opening address and accedes to the request is left uncontrolled in the selection and treatment of his subject, and is not required even to communicate its nature to the committee who have made the

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request. If the Association is not answerable for the opinions expressed in any paper which is read, still less can it be so for the matter of an opening address. To resign, therefore, on account of any thing uttered in such an address, appears to me the height of absurdity. To refuse the customary formal votes of thanks, to express *viva voce* dissent from the whole or any part of the address, to deliver a written protest against the whole or a part of it to the Association, may be perfectly reasonable; though it cannot be reasonable to expect the committee, who do the private and not the scientific and public business of the Association, to insert it in the minutes of their own committee and private business meetings, nor reasonable nor decent to expect the committee to put it upon the only other minutes and books of the Association,—those which record the proceedings, and nothing but the proceedings, of the scientific and general meetings of the society. To resign, therefore, because the committee does not put on its minutes of private business a protest on a scientific matter which has formed the business of one of the scientific meetings, and especially a very long and scientific, or perhaps unscientific, protest against what is not recorded in the minutes of the general meetings in more words than these,—"such a member delivered the opening address," the very subject of such address not being recorded, appears absolutely preposterous. Whether such results will follow the present address I know not; but I trust that no members are now left in the Association who can see a plain thing in a perverted aspect or who can act in a ridiculous manner.

Two subjects produced a commotion at our last session. The one was a defence of Materialism: the other was the assertion that distinct cerebral organs might be acted upon distinctly by Mesmeric processes. The former subject it was that caused resignations directly and indirectly;—resignations because of its defence, and resignations because a protest against the expediency of terrifying the world with what the protest styled a bug-bear, both perfectly innocent, and actually serving Christianity, was not put on the private business minutes of the committee. In advocating Materialism, the speaker was actuated, as all men know he can only be actuated, by the highest, the noblest, the most disinterested motives,—to speak what was to his view pure truth, and to his view truth leading to the most important results:—to urge, (dropping all hypothesis, and acknowledging the brain to be the organ of all mental

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phenomena, acknowledging these to be its function without uselessly attempting deeper search or any speculation),—to impress, upon mankind, on those who feel a joy and a duty in assisting to improve mankind, the absolute necessity of improving the qualities of the brain by careful selection in marriage, as the whole or any part of every animal can be improved, and by surrounding each individual with such external circumstances as of necessity tend to produce sound knowledge, sound views, and sound conduct:—it being clear that an evil tree cannot produce good fruit, and that a husbandman cannot expect other than wild grapes unless he tills the ground and plants his vineyard according to knowledge, and that, according to eternal laws, a good tree will then produce good fruit, and evil trees by judicious grafting, nay by mere rational and judicious tending, will produce successors which are an improvement upon itself, and so an evil stock at last become a good one. His object was to urge that to look to these matters is the duty of us all: not barbarously to punish those whose bad organization and bad education and bad circumstances should render them objects of pity: to do no more with evil doers than the protection of society demands: and to labour strenuously to change for the better the wretched disadvantages under which the mass of mankind are trained from their infancy and still live when they have become adults. To urge that such truths must tend, not only to this benevolent care of others, but to universal charity,—to making allowance for the evil deeds of every one, to judging not others, as we know that the worst man did not make himself, that the defects of his bad nature are to be lamented since he was born in sin and *shapen* in iniquity, and because we fully appreciate the disastrous circumstances in which he may, without any fault of his own, have been placed. While universal benevolence, activity for the welfare of all others, and forgiveness of all injury is thus promoted, no less so is humility. For whatever is good in us we must acknowledge not to be our own but an undeserved gift; and whether a man believes all goodness comes as grace vouchsafed by the "Holy Spirit," or is the result of the happy combination of the natural elements within him, it is all the same,—he can take no credit to himself: and, though we cannot be accountable for our natural bad or good dispositions, their existence, being a constituent part of us, ought to render us humble in our own conceits. In regard to the doctrine of a continuance or repetition of existence, this, being beyond all possibility of experience, must rest on totally different

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grounds than physiology,—must rest upon a revelation, and the revelation upon its own evidences. Philosophy leaves these matters untouched, being concerned with the natural and not with the supernatural, and the importance of a revelation should be heightened in the eyes of its true believers, by such matters being left to rest entirely upon it, without the aid of philosophy.

The other subject which produced a commotion in our last session was the introduction of Mesmerism: and I now introduce it again, and shall make it the subject of the present address.

The truth of mesmerism is now as extensively admitted as the truth of phrenology. The science of the physiology of the brain never made the rapid progress in society that mesmerism has made within the last two or three years. The progress of mesmerism has accelerated every month. In the last twelvemonth, since we assembled last summer, it has been rapid beyond the most sanguine expectation. Whoever at present disputes the reality of mesmerism is considered to declare himself at once entirely ignorant of it. Now no circumstance, no books of any of Gall's disciples or disciples of his disciples, no lectures, no societies, have ever given the impulse to the reception of phrenology which has been given by mesmerism. Where I formerly converted one, I have since by means of mesmerism converted a hundred, to the truth of phrenology. I have never shewn the excitation of Gall's cerebral organs by means of mesmerism without converting several persons who had up to that moment on all occasions ridiculed phrenology. Those phrenologists who scout mesmerism are therefore the most ungrateful of mankind: and, while ungrateful, they shew how little they have profited by the intellectual philosophy of the science of which they are votaries, and by the experience of man's waywardness and inclination to obey one or two of his feelings uncontrolled, rather than his intellect and his duty to establish a harmony of action among his organs and his feelings. True cerebral physiology teaches us that we know nothing of the universe but by experience; that we cannot before-hand presume upon what is or what is not, without more or less experience bearing upon the points. The phrenologist urges this upon all who object to his science without having examined any of its facts, nay, without having reflected upon it: and he knows that the mass of mankind never reflect, that we have music for the million, but that we want something of infinitely more importance, in comparison of which music, pleasant as it

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is, is trifling and waste of time,—*thinking for the million*—and that the mass of mankind hold a *mass* of opinions upon which their knowledge does not qualify them to hold *any* opinions at all. Yet will he act towards mesmerism in precisely the way which he condemns in the case of phrenology and any other science than mesmerism,—transfer it to the limbo of vanity without having condescended to examine it. In acting thus and shewing also how little he has profited by the intellectual philosophy of his science, he also shews how little he has profited by its moral philosophy,—how little he has felt, how little he has been penetrated with, what he professes: how lost upon him has been the great lesson of cerebral physiology,—that self-esteem, that love of man's fair word, that pecuniary interest and every other selfish impulse, that firmness of purpose, are all the mere functions of certain portions of the cerebral mass, and that to be the slave of the action of any one of them or of more than one of them, while we have a noble mass in front and in the upper part of our brain, to which from its amount and its position all others should be subject, is mean indeed; that, since our brain is a complication of organs, co-operation and harmony must be indispensable to the due performance of its functions: and, above all, for intellectual faculties to be subjugated, for judgment to be perverted, for error to be blindly adopted and retained, for truth to be unperceived and to be scouted, through over action of mere impulses, which are as strong in brutes as in ourselves, is indeed a disgrace to humanity and a proof that education has been inadequate.

If, in acting thus, the intellectual and moral lessons of cerebral physiology are set at nought, it is also forgotten that Gall did not consider mesmerism foreign to his subject, even above thirty years before the idea of exciting individual cerebral organs by its means had been suggested. In his great work he treats of mesmerism, because it is alleged to produce remarkable phenomena in the nervous system. He found it impossible in describing the functions of the brain and nerves to pass by the phenomena said to be induced by mesmerism, even though he himself had seen no evidence of the higher description of them and therefore rejected these. He admitted that, on such authority as that of Professor Walther and Professor Reil and a host of others, they demanded his attention in common with all the ordinary phenomena of the nervous functions. Nothing, it is true, was witnessed by him which satisfied him that one nerve could perform the functions of another—that any other part than the eye could be an organ of vision, than the nose an or-

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gan of smell; nor that vision could be exercised through perfectly opaque bodies or in reference to absent persons and distant places; that foreknowledge could occur, and knowledge of languages and things that had never been acquired. He rejected both the statements and the spiritual explanation of them. Professor Walther had given as a reason for them, that "all the nervous system is an identity and a totality—a pure transparency without cloud, an infinite expansion without bounds or obstacles—such is universal sense:"—"as in the waking state the soul is more closely and intimately united with the body" and "natural sleep is a more intimate communication of our soul with the universal soul of the world, so in magnetic sleep our soul is united in the most intimate manner with the soul of the world and with the body, and with the latter not by means of the nervous system only, but immediately in all its parts and members, so that life is no longer a particularity but an original life." To this Gall replies, "If any one is convinced of these marvellous fancies, and especially if he comprehends them, he is justified in asserting that such a doctrine exercises the most important influence upon the whole of nature." After remarking that the human mind always turns in the same circle—that Plato and Socrates had taught that our souls knew every thing originally, were in intimate communication with the universal soul of the world, and that their connection with the body did but impede the free use of their knowledge, he answers, with the playful satire which was so delightful in him, that, "if, in mesmeric sleep, our soul becomes intimately united with the soul of the world, none of the incredible tales of mesmerism can be doubted:" "all wonders are explicable by the intimate connection with the universal soul of the world." "We will not ask how the soul can be intimately united with the body and with the soul of this world at the same time: how it can be confined in its narrow prison and at the same moment detached from all its ties: how the soul of the magnetiser and the magnetised can be mingled and afterwards separated again." But, though Gall rejected the phenomena of clairvoyance, as no patient whom he examined exhibited them, and I understood that he saw nothing of the kind that ought to have satisfied any person, and saw the quackery of mesmerism that still abounds as it does in all parts of medicine, he admitted the reality of mesmerism, and details his own personal experience. "How often," he says, "in intoxication, hysterical and hypochondrial attacks, convulsions, fever, insanity, under violent emotions, after long fasting, through the effects of such poisons

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as opium, hemlock, belladonna, are we not, in some measure, transformed into perfectly different beings, for instance, into poets, actors, &c. Just as in dreaming, the thoughts frequently have more delicacy, and the sensations are more acute and we can hear and answer; just as in ordinary somnambulism, we can rise, walk, see with our eyes open, touch with our hands, &c.: so we allow that similar phenomena may take place in artificial somnambulism, and even in a higher degree."

He recounts his own susceptibility. Having, while in contemplation, placed his hand upon his forehead, and walking backwards and forwards several times, with his fingers over the hairy part of the front of his head, he remarked a gentle warmth, like a vapour, between his hand and the upper part of his cranium; he felt a heat ascend towards his shoulders and cheeks, heat in his head, and chilliness in his loins. The same thing having occurred several times arrested his attention; and he repeated the experiment, and always with the same results. If he continued to move for some moments with his hand suspended, the same phenomena occurred. "The eyes become painful, the tongue no longer articulates, twitchings of the face occur, respiration grows laborious, and sighing and oppression follow; the knees tremble and totter; and some hours of repose are required to restore him perfectly. He has often, by the continued movement of the hand, produced similar phenomena in persons not previously aware of them. He has produced even deep and prolonged fainting; he has, in regard to this peculiarity, a particular affinity with persons of both sexes who have fine and rather curly hair. They act upon him in this manner, and he is able to distinguish, by this singular impression, if it is an individual of this description or not, who at a distance, in a numerous assembly, moves his hand over the superior anterior part of his cranium. On the other hand, he can act upon persons of this constitution only. The rapidity with which he loses his senses, and especially the disagreeable impression produced by an inexplicable depression, have prevented him from pushing this and obtaining further results."

Gall goes still farther: even adopting the hypothesis of a fluid. "We acknowledge a fluid which has an especial affinity with the nervous system, which can emanate from one individual, pass into another, and accumulate in virtue of particular affinities, more in certain parts than in others." "We admit the existence of a fluid, the subtraction of which lessens, and the accumulation augments, the power of the nerves; which places one part of the system in repose, and

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heightens the activity of another; which therefore may produce an artificial somnambulism."

"We should in general regard the magnetic fluid as a great exciter of the nerves, able to produce favourable or injurious effects in diseases, and like other fluids subject to certain laws, the knowledge of which must be the basis of manipulation. It must, therefore, always be a very important object to the naturalist, provided he guards against his own illusions and those of others."—*4to. work, vol.* i.

If Gall thought mesmerism sufficiently connected with the phenomena of the brain and nerves to introduce it into his great work, the members of this Association were hardly justified in opposing and censuring its mention at our meeting, where it was introduced as a mode of corroborating the truth of Gall's organology and a means of making further discoveries in the functions of the brain. Mr. Richard Beamish well remarked that it would have been as right to object to the consideration of Mr. Hawkins's callipers for taking the dimensions of the cranium on the ground that mechanics was not a branch of science or art which formed the business of the Association. Here was another sad example of the failure of Cerebral Physiology to expand the intellect and subdue wrong feeling.

I may, perhaps, be allowed to mention, incidentally, that Gall, before his death, shewed a disposition to give more credit to mesmerism than previously. Dr. Foissac states that Gall, finding his end near, requested Dr. Foissac to take a somnambulist to him for the purpose of consultation; and that the youth, though not informed of the name or disease of Gall, correctly pronounced that he had an organic disease of the heart and a great tendency to paralysis, and prescribed certain treatment, which, however, was refused.

All who have paid sufficient attention to mesmerism to be qualified to form an opinion respecting it admit its truth, just as all those who have paid sufficient attention to phrenology to be qualified to form an opinion admit *its* truth. It is an established fact, that, by means of mesmerism, complete, or more or less extensive, stupefaction or excitement of the cerebral functions may be induced: and also simultaneous stupefaction and excitement of different cerebral functions. This, however, was not considered to bear at all upon the doctrine that distinct cerebral faculties are the powers of distinct portions of the brain. Those who fancy that the whole brain performs all the cerebral functions as one homogeneous mass,—that it all works in all cerebral manifesta-

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tions, see nothing different when in sleepwaking a patient is highly facetious, or imitative, or affectionate, or violent, or musical, &c. &c., or remarkable for the elevation of more than one of these faculties and the complete inertness of others. For my part, I cannot conceive how these varieties can be explained but by the various condition of different portions of the brain. The truths discovered by Gall of the great relation between the bulk of different portions of the brain and the native strength of different faculties make it certain that these varieties of phenomena result from the various conditions of various portions of the brain. The reason of these various conditions of various portions of the brain, in the mesmeric state, had, till lately, appeared to be either individual predisposition in the various cerebral organs, or some cause of individual excitement in the common external circumstances, sympathy with the mesmeriser, or the exertion of his will. Patients exhibit their characteristic mesmeric phenomena of all descriptions without our being able to give any other reason for it than that they are actually disposed to this phenomenon or that. Some go to sleep merely; some talk; some grow rigid; some cataleptic, being moulded into any form; some may be drawn by distant movements of the hand of a bystander this way or that; some feel no mechanical injury, but feel heat and cold, &c. &c.,—from the very same treatment by the same operator, and perhaps from the identical manipulations, he mesmerising more than one person at the same moment, and perhaps not knowing what will be the result.

So it is with the respective organs of the intellectual and moral faculties. The respective phenomena which occur according to the predisposition of each patient may, when the predisposition exists, be excited in various ways. In some, particular phenomena are produced by the mere will of the operator, without any external process. It is said that he can will them to awake; will them to sleep; will an arm or leg to be paralyzed or rigid. In others, external manipulations are required. For instance, passes must be made near particular parts, as an arm or a leg, in certain directions, with or without contact; particular parts must be pointed at; steadily looked at; touched or breathed upon. That such methods can produce effects without any assistance from the will is found by strangers giving rise to phenomena, unconscious of what they are about, or, so far from willing effects, not knowing while they acted what was to take place, or absolutely, from prejudice, hoping that no effect would ensue. This is shewn in patients of such high susceptibility that they may be termed mesmerometers. The Okeys had this exqui-

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site susceptibility. Many a stranger, not knowing who they were, has caused them in their ecstatic delirium to drop senseless, from merely gesticulating near them in earnest conversation; a baby has done the same when moving its little hand in play repeatedly before their face. The same results will arise from the same means behind the backs of patients or before their faces, in sleep as well as in the waking condition. Nay, intermediately. An inanimate substance touched or breathed upon for a longer or shorter time by any one, may, when brought into contact with a person thus susceptible, produce an effect. Water, in which a stranger's hands had been plunged in washing, has rendered the Okeys rigid and senseless in their ecstactic delirium on their washing their hands in it. A piece of money, touched by another who gave it them from his own hand, in perfect ignorance of its being able to be mesmerically charged, and in perfect ignorance who they were, would stiffen their hands, then their whole body, and stupify them.

Before phrenology was known, and among those who are ignorant of it, or who are both ignorant of it and reject it, the thought could never have occurred of mesmerising distinct portions of the brain, as we are accustomed to do distinct portions of the rest of the body, an arm, a finger, an organ of sense. Neither did any phrenological mesmeriser ever think of doing this before the fact presented itself spontaneously to us. I now wonder that, in the midst of innumerable experiments, during the last five years, I never once thought of mesmerising distinct cerebral organs. But neither the possibility nor impossibility ever occurred to me. The fact presented itself to Dr. Collyer in America, to Mr. Mansfield in the University of Cambridge, and to Mr. Atkinson in London, suddenly, unlooked for, and without any one of these gentlemen knowing that it had already occurred to another.

Dr. Collyer first discovered, and quite accidentally, in November, 1839, at Pittsfield, in North America, the possibility of exciting distinct cerebral organs by contact with the corresponding portions of the surface of the head.* The evidence of this date appears sufficient. At a party, when mesmerism was the topic of conversation, he threw into the mesmeric sleep a young lady who had always refused to allow him to examine her cerebral development. He took this opportunity

* *Psychography, or the Embodiment of Thought, with an Analysis of Phreno-magnetism, Neurology, and Mental Hallucination.* By Rob. H. Collyer, M.D., Philadelphia. 1843.

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of examining it with his hands, and, to his astonishment, as he touched over the organs of Self-esteem Combativeness, Wit, &c., the respective faculties went into action. He was, however, already so excited with the occurrence of clairvoyance at this period that he confesses he paid very little attention to the circumstance. In Louisiana, during the following spring, he produced the same results; and, having become a lecturer on mesmerism at Boston, in the spring of 1841, he publicly demonstrated such facts there as early as May—above two months before any other person in America pretends to have made similar observations. However, in October, 1842, he was convinced that he had been mistaken, and declared that he had claimed priority of what he no longer held to be a reality.* He does most *positively deny*, in the pamphlet published two months ago, "that the organs *were ever excited* by the *transmission* of any force from the fingers.† This I have proved," continues he, "not to be the case in about fifty new subjects; when no knowledge whatever was known of phrenology by the recipient, no accurate result followed. Those experiments are so very delicate in their nature, that the whole host of mesmerisers have been led astray; not one but admits the truth of Phreno-mesmerism by the direct application of the fingers on the skull." A postscript to the pamphlet contains an extract from a letter of my own, in which I urge that "I affect some of my patients by *pointing* only, when their eyes are closed or bandaged, and if any stranger, unacquainted with phrenology, points, and I do not know where he is pointing, the effect is produced;" and an avowal that he has now seen this done by Captain Daniell, a friend of mine from England, and several times done it himself, but he adds that he has "attributed it to the captain's will." In a letter from Dr. Collyer, dated the 17th of last month, and received by me last week, he writes, "Since I received your communication, which says you have repeatedly effected this by pointing, I suspend my opinion; I am inclined to think I accomplished that last night again, when there was no possibility of either party being acquainted with phrenology." In America, also, the Rev. Le Roy Sunderland made experiments upon the subject after Dr. Collyer, and Dr. Buchanan produced effects in the waking state by contact with portions of the head of persons who had previously been found susceptible of mesmerism.

On the 17th of January, 1842, I informed the London Phrenological Society that I had received, in the preceding month, several newspapers from America, containing accounts

* p. 10. † p. 15.

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of cerebral organs of intellect and feeling being excited and stupefied at pleasure, like other parts of the body, with mesmerism, and that I had sent them to Mr. Prideaux of Southampton with a request that, after having read them, he would transmit them to Dr. Engledue at Portsmouth, with a request that this gentleman would read them and then forward them to Mr. Gardiner of Roche Court. When Dr. Engledue received them, he was leaving home for Mr. Case's at Fareham, where he was to meet Mr. Gardiner and Mr. Mansfield and hear the detail of some new experiments made by those two gentlemen. He put the packet into his pocket, knowing no more of its contents than that they were mesmeric matter, heard some most curious and novel details of the excitement and stupefaction of distinct cerebral organs by mesmeric processes, and then took out the packet, telling them that he understood it was something mesmeric and he would read it. On doing so, the amazement of the whole party surpassed description. They heard details from America of novelties similar to those which they had been listening to the moment before. Mr. Mansfield was a young gentleman of Hampshire, studying at Clare Hall in the University of Cambridge. In the University he met with a gentleman, eighteen years of age, highly susceptible of mesmerism, and who would lose his sense of time, declaring he had been in a room but half an hour, when he had been there two hours and upwards, and referring to events as having occurred but a few minutes before, when more than half an hour had elapsed. On Mr. Mansfield breathing upon the organ of Time, he named the period precisely. "On another occasion he was eating his dinner, and became exceedingly facetious, his conversation flowing in a strain of ludicrousness absolutely irresistible. Mr. Mansfield touched the organ of Wit, with the intention of arresting his flow of humour, instantly his countenance assumed a grave appearance; and though his conversation continued, the humour, vivacity, and drollery entirely disappeared. After a few minutes, Mr. M. blew upon the organ, and immediately the comic strain was again indulged in. The organ of Alimentiveness was paralyzed in the same manner, and again excited; and also the organ of Firmness."* Mr. Mansfield had related these things to Mr. Gardiner, who, with great enthusiasm, entered upon a course of experiments upon the subject, which he communicated that evening to his friends, and ultimately published in the *Hampshire Telegraph*.

As soon as I had made this statement to the Society, Mr. Atkinson rose, and said that he had made similar observa-

* Dr. Engledue's *Cerebral Physiology and Materialism*, &c. p. 22.

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tions. A lady thrown by him into the mesmeric state, in November, 1841, placed the points of her fingers over the various cerebral organs as they were spontaneously excited, feeling a sensation in each, and thus disproving the assertion of Mr. Lockhart, in the *Quarterly Review*, that we are never conscious of the seat of any phrenological organ in its excitement. Mr. Gardiner had noticed pain in the organ of Music when he played discords in the hearing of a mesmerised patient; and, indeed, we must all have noticed local pain in disagreeable or morbid excitement of individual organs. Mr. Atkinson, in another case, excited various cerebral faculties in rapid succession by suggesting appropriate ideas, and the patient as rapidly applied the ends of her fingers over the respective organs. He informed us that he was thus led to attempt the excitement of individual cerebral organs in the mesmeric state with the fingers, and succeeded.

How experiments have since been successfully tried all over the kingdom, I need not inform the Association.

There can be no doubt that excitement of cerebral faculties, singly and in various combination, in the mesmeric state, may be the result of mere suggestion. If the patient has an idea of the situation of an organ, such is often the excitability in the state, that the mere contact of any thing felt in that situation will irresistibly impel him, without any desire to deceive, to fancy it excited and thus cause its excitement. Nay, by misinforming a patient as to the seat of organs, Combativeness may be excited by touching over Benevolence. Further still, if an association is established in a patient's thoughts, a faculty may be excited by touching a distant part: Benevolence by touching the nose, and Combativeness by touching the chin: and combined actions and states of different organs may be produced in the same way. No wonder therefore that some fancy they have discovered two hundred new organs, and organs too for aerostation, gambling, drunkenness, insanity, felony, and I cannot tell what other absurdities.

I have a patient, an excellent little girl, who I know would not practise any deceit. Her mother, at eleven years of age, was a spontaneous somnambulist. She, at the same age, has spontaneously fallen into fits of somnambulism, and in this state I have mesmerised her. She will sometimes mimic irresistibly: have greater strength than in her natural state: be cheerful or ill-tempered: and fall into various states, ignorant generally in one of all that has occurred in the others. Now I can effect any thing in her by imagination. Without a single pass, but by merely saying, "When I touch the arm of

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my chair twice, when I lift a book off the table, (or something else similar) I wish you to fall asleep," she falls into the sleep-waking state, her eyes being just open; and by similar means I can wake her, or change her into various moods and states, there being generally no memory from one to another. I *know* there is no deception here: and yet from her being spontaneously somnambulist, spontaneously mesmeric, so to speak, imagination has this force over her.

When therefore phrenological experiments are made in the mesmeric state, there should be no contact, nor any thing which can communicate to the patient what is expected; or, if there is contact, we ought to be absolutely certain that the patient is ignorant of the nature and situation of the organs. Then, again, the power of the will of the mesmeriser probably may do much. I myself have never produced any mesmeric effect by my will. But so many persons have related experiments to me which appear satisfactory that I must admit its influence. I therefore allow that there has been extreme fallacy in the views of experimenters, and much injury to both phrenology and mesmerism: that unreal organs have been thought to be discovered, and false views taken of mesmeric influence. Still there can be no doubt of the fact of excitement and stupefaction of individual cerebral organs by mesmeric influence.

It would be strange, were this not the case. For the brain is but an organ of the body, and its separate portions like so many separate portions of other organs. A great fault has been committed by physiologists and pathologists in not viewing the brain and its functions exactly like those of all other organs. Its composition and organization are peculiar; but still it is an animal compound and organization, has blood circulating most abundantly through it, and possesses bloodless vessels and fibres, and pulpy matter; and is of necessity subject to all the general laws of structure and function with all other organs, both in health and disease. If, therefore, other parts and portions of other parts can be excited and stupefied or relaxed by true mesmeric means—by an occult influence, it would indeed be singular if this were not the case also with the brain. If phrenology is true, and if mesmerism is true, then we might presume that individual cerebral organs would in many mesmeric patients be acted upon like the individual parts of an extremity or the individual organs of sense; but not in all, because we cannot affect every other organ or every portion of every other part, at pleasure, in every patient. To be certain that the effects on the cerebral organs result from mesmeric agency, I conceive,

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1. That the subject should have no means of knowing what is intended: that not a word should be uttered or any thing done which could by the slightest possibility suggest to him the expectation of the operator. There should not even be contact over any organ, unless it is known with *absolute* certainty that he is totally unacquainted with phrenology. Thus will suggestion, association, imagination, be prevented from acting.

2. The operator should will nothing: he should, if possible, not know to what cerebral organ he is pointing, that the will may be prevented from acting.

If the subject is ignorant of the cerebral organs, or ignorant of the spots over which the influence is being exerted, and the operator does not will or know what organ he is influencing, and the established faculty is excited always, or as often as any other mesmeric effect, or a vital effect of any kind from any cause is produced, I should consider the proof complete.

Now these conditions I have seen fulfilled times innumerable.

1. In some subjects, I or any one else can mesmerise distinct cerebral organs without any contact, but by merely pointing to the organ behind the subject's back, the subject being in perfect somnambulism with the eyes closed and bandaged. If it is said that the subject can feel the temperature of the finger, I reply that this is very unlikely through the hair; that the effect ought to come at once, as when there is contact, whereas it comes slowly, not perhaps for one, two, or more minutes; and that the temperature of the finger of the operator is the same as that of the subject's head. I have breathed with my warm breath and blown upon or held very cold substances close to the head of patients, far more sensible of temperature than in the natural state, so that they felt the cold or warmth, though they had no sense of touch, but without effect; and the moment there has been contact, the organ has gone into action. Again,—some of these very patients have not believed that any thing was touching their head, while it was touched, and the effect came. Sometimes the effect lasts some time after you have ceased to point at or touch over an organ; and sometimes the effect of the manipulation comes on very slowly. If time is not taken, but the operator hurries on to manipulate another organ, the effect may continue while he is thus engaged, or may not come on till he is so engaged; and thus there will be confusion, and he may pronounce that the experiments have failed. This is common in mesmeric experiments on other parts, and was one cause of poor Mr. Wakley's blunders,

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when he presumptuously made experiments and drew conclusions in perfect ignorance of the science.

These effects have as regularly ensued, when I ascertained to a certainty that the subjects were not aware what cerebral organs were manipulated; and in other subjects in whom contact is requisite I carefully ascertained the same ignorance to exist, before I first made any experiments upon them.

2. My will has hitherto been powerless in all mesmeric experiments. I have never yet accomplished *any thing* in mesmerism by it alone. However long and strongly I have willed, I have hitherto done nothing without the eye, manipulation, contact or approximation with respect to the subject, or some substance afterwards brought into contact with or approximation to him, or by the breath or saliva, which are substances originally in contact with oneself. Nay, I have never satisfied myself that I have increased the power of other proceedings by the most intense will, or impaired the result from not willing at all. A daily proof that the will is not the great cause of mesmeric effects is, that their varieties come out in different subjects quite unexpectedly; and when persons manipulate who know so little of the matter as not to comprehend what they find themselves produce.

I have willed the excitement of distinct cerebral organs, but always in vain. I have looked intently at the situation of distinct cerebral organs, and willed powerfully, but always in vain. In mesmerising distinct cerebral organs, I have willed nothing; but talked and thought of other things and looked carelessly in other directions; and the effect has come as soon and as perfectly as when I willed to the utmost at the same time.

The inefficiency of the will was strikingly shewn in one of my cases. I had a patient, an epileptic young gentleman, in whom I could excite certain faculties by breathing on the respective organs. I had another, an epileptic young lady, in whom I could excite them by contact or pointing. Finding that result in him, I attempted to excite them by breathing on them in her; but always in vain, though I have often breathed till I was nearly spent. On the contrary, when they are excited, breathing instantly stupefies them as it does in all my other subjects excepting him.

Again; in her I touched over or pointed to the organs, expecting to find the manifestation resemble that in other subjects; but soon found that I affected the side only of the brain at which I manipulated. I could scarcely believe my eyes; but I found that if I took her hands in one of mine,

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and manipulated one organ of Pride, the corresponding hand only was forcibly withdrawn from mine; and if I manipulated one organ of Friendship, the corresponding hand only squeezed mine violently and carried it up to her bosom. To my farther astonishment I discovered that the two halves of her brain would act oppositely at the same moment:—that if I took both her hands in mine, and pointed to the organ of Pride on one side and of Friendship on the other, the one hand would be forcibly withdrawn from mine, and the other carry my hand to her bosom, at the very same moment. So far from willing all this, I was taken quite by surprise. Yet such is always the case in her.

One day I was shewing these facts to a friend and pointed to one organ of Pride. We began to converse earnestly and I to look at him and almost forget my patient. To my surprise, the hand of the side opposite to that in which lay the organ to which I had begun pointing was violently withdrawn from mine. But I presently found that, from not attending to what I was about, I had unconsciously moved my finger over the middle line of the head, and that it was actually pointing to the organ of the other side.

When Dr. Engledue was with me one day, and she in mesmeric sleep with her eyes closed in a high chair, I took her hands and sat looking at them only; he stood behind her chair, looked the other way, and pointed at random to what he guessed might be the situation of one organ of Pride. Presently, *both* her hands were violently withdrawn from mine. We looked at her head, and found that Dr. Engledue who, it turned out, had pointed with two fingers, had by a strange chance pointed exactly over the middle line, so that a point of a finger was over *each* organ of Pride.

After a number of mesmeric experiments, a patient often becomes altogether insusceptible of more of that kind; sometimes insusceptible of all mesmeric impression; so that he remains wide awake, and fatuitous and delirious for a longer or shorter time. Experiments with mesmerised metals after frequent repetition during an hour or two will often utterly fail. By waiting a little, sometimes they will act again; but if the experiments have been numerous, they may not act again during that day. Ignorance of this was another source of poor Mr. Wakley's ridiculous conclusions. Now this holds good respecting the cerebral organs. After many experiments, no more mesmeric impression may be possible. But a curious occurrence took place in my patient whose organs can be excited separately in either half of the head. I had accidentally made my experiments on one half of the head

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only, and, after complete success, I could produce no farther effect,—the organs I had acted upon ceased to be impressible. I then began with the organs of the other side, and all my experiments succeeded as beautifully as they had done on the exhausted side. This is a perfect argument against those who would explain the ultimate failure of mesmeric experiments by the fatigue of the patient's volition.

Again, persons totally ignorant of phrenology, and even of the reason of their pointing or touching, produce the effects. After the experiment with Dr. Engledue just related, he and myself put a minute piece of paper over each organ of Pride, and I desired a man-servant, who was perfectly ignorant of phrenology, to come into the room, stand behind her chair, and point with one finger over either of the pieces of paper he chose. I took both her hands in mine, and Dr. Engledue and myself looked aside, carefully avoiding to see to which organ of Pride the man was pointing. At length one of her hands withdrew forcibly from mine; we looked at her head, and found the man pointing to the organ of the same side. The experiment was repeated with the same result. The man does not to this hour know why he was desired to point. The patient, too, was as ignorant of phrenology as the man, and, perfectly ignorant of what we were doing.

Just as the point of the nose is often more susceptible than any other spot covered by skin, I have often found the point of the operator's nose act more rapidly than the points of his fingers in producing the ordinary mesmeric effects; and so have I found it in her with respect to the cerebral organs. This shews a peculiarity of influence, and yet what is done by contact of the operator's fingers over the cerebral organs can be done by contact with other things, though less vigorously. In all my cases I can excite the cerebral organs by the contact of a paper cutter or the corner of a book. Whether this could be done in subjects whose cerebral organs have not been previously excited by contact of the fingers I am ignorant. It cannot be urged that any thing is conveyed from the operator's hand through the substances held by him, because, if he moves the patient's head so that the situation of the organ shall be brought against any hard body, the effect occurs as readily as if a hard substance is brought into contact with the head. But I have never been able to produce effects by *pointing* with any thing else than the living body. Mr. Atkinson observed the effect of such contact of inanimate subjects long before I did, and ascribes it to the sympathy of the brain with the pressed surface.

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In six of my patients am I able to excite distinct cerebral organs. In *all* I can excite *Benevolence* and *Friendship*, *Pride* and *Destructiveness*. In three I can excite these four only. In one, Veneration also; in one, Veneration, Music, and Wit also; and in one, Music and Color also. In four I can excite the organs by merely pointing; and these are the three in whom I can excite Benevolence, Friendship, Pride, and Destructiveness, and the one in whom I can excite only these and Veneration.

Three of these six patients cannot speak or see in the mesmeric state, and shew the action of the Benevolence, Attachment, Pride, and Destructiveness, by silent language. Under Pride the countenance scowls, and the head rises and retires from me; under Destructiveness the look is furious, and the head is agitated, and also withdrawn from me; under Benevolence the head approaches me again, and the countenance relaxes into placidity; under Friendship there is an expression of delight, and the head comes towards me. In two cases the body is all rigid; but in the others, the hands squeeze mine ardently in Friendship, and repel them disdainfully in Pride. Under Destructiveness the violence is sometimes great. In all but one the effects are instantly arrested by breathing on the organ; and in them the state of feeling may be changed at pleasure and with rapidity, if the organ from which the finger is removed is breathed upon while the finger is removed to another. The expression of the passions in the countenance, hands, voice, and gestures, is exquisite; such as nature only, or the most finished actor, can present.

Sometimes just as persons who have been mesmerised with effect can have such local effects induced as rigidity or palsy of the extremities, without being brought into the general mesmeric state, so distinct cerebral organs of those who have been mesmerised with effect can, it appears, be excited by local mesmerisation in the natural state.

The importance of mesmerism in diseases of the brain is probably very great.

Phrenology has hitherto done little for the cure of insanity. The modern improvements in its treatment originated with the benevolent French physician, Pinel; and consist in treating the insane with all possible kindness, avoiding every thing likely to irritate them, doing every thing to make them happy, and allowing the utmost scope to the healthy action of every faculty. I am not aware of any improvement which can be fairly attributed to phrenology; though the physician who is ignorant of phrenology and treats the insane, must be like the peasant who tills the ground and

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reaps the corn without knowing the meaning of the words geology or botany. But by means of mesmerism let us hope that phrenology may do something for the insane. The general benefit resulting from mesmerism in insanity and other diseases of the brain and nervous system, I have begun to publish in the Zoist: the local benefit will ensue from the general administration, just as other local diseases, ulcerations, pains, &c. &c., are benefitted by it, and just as local diseases of various kinds are benefitted by general means,—a periodical pain by pills of quinine, or an ulcer by pills of mercury. But, since, in such experiments as have been related, we know that distinct parts of the brain may be subjected to mesmeric influence, much may be hoped from its proper administration in monomaniacal and other affections of the brain. As the present treatment of insanity is so insignificant beyond the regimen of the patient in the full sense of the word, and mesmerism is so powerful an agency, especially upon the nervous system, it is the paramount duty of all concerned with the insane to make themselves well acquainted with phrenology—the true cerebral physiology,—and with mesmerism, and diligently to avail themselves of the two. Many persons confined for insanity are really in a mesmeric state, though this is not known and would not be readily believed by their medical attendants.

Discoveries in the functions of the nervous system cannot but be made by means of mesmerism. Extraordinary states, occurring too rarely in disease for much satisfactory observation, may be produced artificially, and thus observation rendered easy. I have learnt through mesmerism the character and nature of diseases of which I before knew scarcely any thing, and of which the majority of the medical profession know nothing, and much of which from their ignorance they blusteringly or sneeringly deny. I have discovered nothing, but I hope soon to publish some remarkable facts in corroboration of discoveries made through the revelations of a patient to Mr. Atkinson.

After Dr. Elliotson's address was finished, Dr. Engledue related the following Case:—

The father of a large family was suddenly seized with a desire to kill one of his children, whilst they were all assembled at the dinner table. The desire was not completely

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ungovernable. He said that he felt "as if he should be compelled to destroy his child." He retired from his house and did not return for several hours, when the desire had almost vanished. Dr. E. stated that he had been attacked in this dreadful manner several times, always suddenly and without any apparent cause. The application of the laws as lately defined by the judges was referred to, and consequently the lamentable position in which this individual would be placed if an increase of diseased action on the brain should impel him to take the life of his child.

Dr. Davey stated, that he had met with several similar cases. A few weeks previously he had been summoned to attend a female who had been suddenly seized with the desire to kill her husband. She was a married woman, the mother of five children, of bilious lymphatic temperament, and awoke in the middle of the night about three months since, feeling dreadfully uncomfortable and irritable. She says she knew not what to do to relieve herself; but seeing her husband lying by her side, it burst into her mind that she must kill him. She tried in vain to conquer the desire,—it increased in intensity, and she found she could not resist it. Feeling dreadfully conscious of the awful deed which threatened her, she screamed out for help, and at the same moment jumped out of bed to get the poker or some other weapon with which to execute her fell purpose. The noise she made awoke her husband, and so the lives of both were most probably saved.

Two months previously she had had a similar paroxysm. This occurred very soon after her dinner. It came on as suddenly as an attack of hysterics, at the time she was weaning her infant child; and, finding herself impelled to murder her offspring, she ran screaming to her husband, who was in a garden on the premises; and had she not found him, the poor woman has said with tears in her eyes that she must have killed it. Two years ago she attempted suicide by drowning.

Second Sitting.

July 4th. Dr. ELLIOTSON in the Chair.

Mr. Atkinson read a paper, of which he has kindly furnished us with the following abstract.

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"His object was to shew the importance of mesmero-phrenology as a means of convincing the world of the truth of Gall's discoveries, and to advance the science of cerebral physiology. He desired to lead others over the ground which he had traversed with so much success,—to put them in possession of the facts by which he had been led, and to explain the course which he had pursued. He fully answered the objections which had been urged against the conclusions which he had drawn from what he had observed: shewing distinctly that there was neither mental sympathy nor suggestion in any of the cases to which he referred: that thought-reading, like clairvoyance, was an exception and not the rule, for that he had found it impossible to influence his patients by his thoughts or to lead them by suggestions. He then explained the effects which had been exhibited by Mr. Spencer Hall to arise from the action of combined forces, which would be seen to be the case when the origin of the muscular and the physico-functional powers were made known; a knowledge of which would be seen to be of the first importance, as completing the discoveries of Sir Charles Bell whilst correcting and furthering the views of Gall in some of the most essential points; and thus at once setting at rest the question which has caused so much discussion amongst physiologists in all ages,—the question of the functions of the lesser brain and the origin of the muscular and physico-functional powers, including those of motion and sensation. The answer of Gall to Magendie and Fleurens he considered to be most unsatisfactory. It was assumed that the whole cerebellum was the organ of Amativeness, and the necessity of examining it with reference to the powers of feeling and motion was almost entirely overlooked. But a mesmeric somnambulist has now led to the discovery of the true functions of the cerebellum, where observation through all other means has failed, and the greatest physiologists with their probe and knife have only continued from time to time to perplex the question the more.

"Mr. Atkinson then gave an exposition of what he conceived to be the true philosophy of action; shewing that every excitement or action arose from one mass impressing another when brought into relation: that nothing ever was or could be free to act of itself or to move by chance: that mind held the same relation to brain which every other motion or impression does to the matter of which it is the action or function, and was excited or impressed either by internal or by external causes over which it could not possibly have any control; and Mr. A. considered the clear understanding

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of this universal law to be most essential to the further progress of mental science: and that when this simple and plainest of facts was fully understood and freely acknowledged, a vast amount of folly and of misery would at once be removed from the world.

"It is the province of the moralist (he continued), as well as of the physiologist, to ascertain, as far as possible, the precise function, in health and in disease, of each portion of the organism; the relation and connection of the several parts, their modes of action and the different causes of excitement; in fact, the whole conditions under which every phenomenon throughout the system is made manifest. Now through mesmerism we are enabled to produce peculiar states of the nervous system, similar to those which occasionally occur arising from disease or other disturbing causes; and by this means more readily excite the simple action of any particular part, or of any particular combination,—arrest this and excite that, induce this or that condition, and relieve the patient at will, without any fear of injury, but during the process of the cure of disease: and thus are enabled to study all the phenomena of life, and to gain an insight into the nature of nervous action and into the special function of each part under every circumstance, and hence may arrive at the causes of disturbance and at the remedy of evil, which, as we advance in knowledge, is always found to be of the simplest nature;—for ignorance is ever forced and brutal, whilst intelligence, using every gentle means, is convincing the world by persuasion and through the promulgation of truth."

Mr. A. then came to the chief object of his paper, and announced the discovery which he had made by the assistance of mesmerism and through other means of the functions of the cerebellum; the importance of which could only be rightly appreciated by those engaged in the cure of disease and in the practice of mesmerism. But nothing could be so easily tested, for these powers may be excited in almost every instance, when the patient is quite unimpressible in every other way: and here we at once perceive the cause and the origin of a hundred phenomena in nervous disease under mesmerism, which we have never been able to account for. That portion of the cerebellum nearest the ear gives the disposition to *muscular action;* next to which, and about half way between the ear and the occiput on the top of the cerebellum, is *muscular sense,*—a power conveying the sense of resistance and the state of the muscles; beneath which is *muscular power,*—giving force and strength; and in the

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centre are what may be termed the physico-functional powers —a group of organs, giving the sense of physical pain and pleasure; temperature; and having relation to the general condition of the body, and its secretions, amativeness, &c. The part nearest the centre giving the sense of pain; the sense of temperature being nearer to the ear, and amativeness beneath. But what is generally termed amativeness will be shewn hereafter to be a combined power; all which has been proved beyond a question: and my only astonishment is that nothing of this should have been discovered before. But I shall not go further into the question until the facts have been tested by others: and, to enable them to do so, I will explain the means which I have used, and the various ways in which I have been able to prove that which I have advanced,—by seeking confirmation from cases of inward consciousness, or those having an innate knowledge of the peculiar action of any particular part and the origin of all which they feel: by exciting those parts in other mesmerised persons, and observing the effect: again, by asking the patient, in not very perfect cases, of what they had been dreaming,—I have always found the dream correspond with what I have excited. I have excited these powers in children in their ordinary sleep, and caused them to rise and perform certain movements, and then to lie down again, without waking. I can produce catalepsy by exciting one power, and remove it by touching another.

In many cases you may produce deeper sleep by exciting muscular sense, and soothe muscular irritation by holding the hand over these organs.

Fatigue will cause pain in the muscular powers of the cerebellum: in fits, pain is often experienced in these parts of the head: the action of laughing causes pain in the cerebellum.

A girl, who had her arm taken off at the elbow, and the stump moving violently up and down for eighteen months, had an intense pain in these muscular organs. When I stopped her arm by mesmerism, the pain ceased, but returned in different points, corresponding with the particular power under excitement. When any of her functions are disordered, the effect of an issue, the disease in the joints or in the bone of the stump, &c., she always has experienced an intense pain in the centre of the cerebellum, which seems to go out under Firmness, (the organ of consciousness) and behind the eyes, but when she has pain in the head from overexertion, or the stump moves, or from the action of the nerves at the end of the stump, feelings as though the fingers

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of the hand which had been removed were contracted, and then the pain is in the side of the cerebellum, and seems to affect a part beneath and between Veneration and Benevolence. And it is curious that the points, where these pains are felt, are the most sensitive to mesmeric action; the top of the eyes, between Benevolence and Veneration, at Firmness rather in front, and in the cerebellum; a fact which is very curious and important, and which I do not think has been observed before.

Again, from the situation of the cerebellum in the head, with reference to the muscular powers, and its connection by nerves with the other powers and with the spinal cord.

From observing the natural language of the muscular powers. I have seen persons pulling with one hand, and holding the back of the neck with the other.

By causing certain strained actions in the limbs, and by exciting the spinal marrow, and asking where this is felt in the head.

By exciting these powers in the brain, and asking where and in what sensation is felt, and how this alters the condition of the body, and which portion of the spinal cord is affected. And again, whilst exciting an organ by one metal, another metal would destroy the effect, whereas no will of mine, with the same metal, would do anything but increase the effect. Touching muscular action produces catalepsy; a drop of water, or breathing on the organ, reduces it instantly, giving a sensation or pain in the organ. When the patients cannot feel you touch them or press on any part of the head, and they are quite insensible, touch mucular sense, and, if susceptible, they feel the pressure on this or any other part instantly. Touch the central organ and they feel pain; remove the finger and they are again insensible; heat and cold are felt in this part.

Lastly, I have observed a multitude of cases of extraordinary muscular and functional power in children and in grown-up persons, and have found in every instance, these organs corresponding in development with the powers of the individual. And so on I could multiply the proofs of the reality of what I have advanced, and relate cases and facts, until the evidence swelled into a volume, and proof became overwhelming. It appears to me that there is nothing more clear, or that you may confirm so certainly as this, in the whole range of science. These discoveries have beautifully confirmed those of Sir Charles Bell. Here are organs for motion, and others for feeling. If I excite those for motion or for feeling, and ask which part of the spinal cord is

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affected, in the one case, it is described as a quantity of long nerves in double column, united together in front, and in the other as those in the back, corresponding with what is known to be the fact, but of which these somnambulists were quite ignorant. In conclusion, I may add, that from the first I was impressed with the importance of this enquiry as far exceeding every other. What I have done in this matter has been with the sacrifice of much time. I have laboured diligently and carefully in the cause of truth, and I trust not altogether without success, and if I can only in the end reflect, that I have been able, in some measure, to arrest the cant and the prejudice of ignorance, and to advance the knowledge of man, it will ensure me an enduring gratification which no worldly reward or position could have afforded. But there is neither merit nor demerit in what we do: we are each but working as our faculties impel us: we deserve neither reward nor punishment: nature does every thing. We are part of nature, but instruments in the hands of providence, working out the great ends of creation. But to learn wisdom, and to do good, is the highest of all delight, and to this end should every human being aspire. There is power enough, even in but one new truth to work out the mightiest revolutions over the world, and against which armies and senates, and priestly authority, can avail nothing. Truth is ever glorious and eternal. It is in vain we strive against it. Phrenology is true; mesmerism is true; mesmero-phrenology is true: and what I have now advanced is true; but I proclaim it not with the pride of discovery, but with the sense of its truth and worth, and with the confidence of knowledge; for truly, may we now exclaim with Lord Bacon,—"We have held up a light in the obscurity of philosophy, which will be seen centuries after we are dead."

After Mr. Atkinson had read his paper, Dr. Elliotson rose and said, that he had never excited the cerebellum in any of his patients, for he had been anxious to abstain from any course which might at all be considered incorrect in reference to them, but that Mr. Atkinson was quite right in having done so, having first received an intimation of the situation of these powers from the revelations of an extraordinary somnambulist having the curious power of internal vision and consciousness, and a lady of undoubted character, and that it was but just to Mr. Atkinson to state, that about ten days ago, when he had several patients sleeping, Mr. Atkinson came in, and without previous intimation or speaking, touched over some part of the cerebellum of one of the patients, and the arm immediately rose, became rigid, and the

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fingers closed, and that by simply breathing on the spot which he had touched, the arms were instantly relaxed. There could be no suggestion or sympathy in this. The patient had never manifested any other phenomenon whatever than simple mesmeric sleep, and was quite unimpressible in every other respect. Mr. Atkinson then tried another patient, and a similar result ensued, only that the arm rose, and became cataleptic, without rigidity. From that day these patients have been cataleptic. Mr. A. tried a third patient, a somnambulist, and who also exhibited some points in mesmero-phrenology, and obtained a similar result on the muscular power. In this case, there was a total insensibility to pressure, whether the pressure were on the head or the hand; but on pressing over another part of the cerebellum (muscular sense), she felt the pressure, on that or any other part, instantly; he removed his finger from the organ, and she was again insensible of pressure. Dr. Elliotson thought it right to state thus much in justice to Mr. Atkinson, and in confirmation of his views.

Dr. Engledue related a case in which he could excite muscular sense and muscular strength by touching in the region of the cerebellum.

Some objections having been raised by other members and answered, Mr. Atkinson said he hoped that no expressions in his paper had conveyed the idea that he wished to press these facts and opinions on the meeting. He merely had brought to the meeting the result of his labours. He had explained the different means which he had used, and the great number of ways in which he had tested each point which he had advanced. Let others go to nature, and enquire for themselves if he be right or not. Nature is the source of all truth, and let us enquire of her first, that our opinions or objections may have weight.

Third Sitting.

July 5th. Dr. ENGLEDUE in the Chair.

Dr. Davey read a paper on Criminal Insanity.

"The absolute value of Cerebral Physiology, as a science, must, it will be admitted, be estimated only by its good effects. All those, then, at all interested in the matter will endeavour to apply the principles of Gall's great discoveries in whatever way they can promote human welfare, and thereby lessen the present large amount of human misery. Since Cerebral Physiology explains to us the nature and peculiarities of healthy cerebration, it must necessarily reveal the indica-

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tions of insanity or abnormal cerebration, and afford a knowledge of its nature and peculiarities. It follows, then, that any conclusions which may have been at any time arrived at, concerning the question of the criminal responsibility of the insane, independently of cerebral science, cannot be entitled to the slightest respect. What is more ludicrous, I would ask, than the idea of a body of men, entirely ignorant of the healthy uses of an organ, meeting together to decide disputed points in connexion with its diseased conditions? Can anything be more absurd, more empirical, than the specification of those symptoms of a disease which shall be held amenable to the criminal law, and those which shall not: as if they were severally dependent on the free will of the patient?

My object in availing myself of the present opportunity is, to direct the attention of the members of this important Association to the consideration of the late proceedings in the House of Lords in reference to the "PLEA OF INSANITY."

The members are no doubt aware that five *questions* have been submitted to the judges, by the lords, requiring them to expound the state of the law respecting criminal lunatics, and the plea of insanity. It appears that this is only a preliminary step, for the subject is about to come under the consideration of parliament. Such being the case, I am disposed to think thatno opportunity so fitting as the present can happen, to enquire into the merits and demerits of such questions, and their respective answers; the latter, we are told, have been the result of eight days deliberation.

I cannot help thinking it would be almost criminal in us to allow the present annual meeting to pass by without giving some consideration to the subject of the responsibility of the insane. Late circumstances have so excited the attention, that almost every one of contemplative habits has become anxious concerning it.

Without further preface, I will at once proceed with the immediate object of my address—viz., the consideration of the questions mentioned, and the answers of the judges to them. It should, however, be known, that Mr. Justice Maule alone dissented, in any way, from the conclusions of his colleagues. The first question proposed runs thus—"What is the law respecting alleged crimes committed by persons afflicted with insane delusion, in repect of one or more particular subjects or persons; as, for instance, where at the time of the commission of the alleged crime, the accused knew he was acting contrary to law, but did the act complained of with a view, under the influence of insane delusion, of redressing or revenging some supposed grievance or

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injury; or of producing some supposed public benefit?" To which the annexed reply is given—"That notwithstanding the party committing a wrong act, when labouring under the idea of redressing a supposed grievance or injury, or under the impression of obtaining some public or private benefit, *he was liable to punishment.*" Now the existence of a *delusion*, in this sense, conveys the idea of *Monomania* or *partial Insanity*; and thereby infers that the existence of an insane delusion necessarily leaves the mind of the individual otherwise unaffected. If the authors of this reply were aware that very many confirmed cases of Monomania, or partial Insanity, existed without the slightest delusion; and, moreover, that a delusion is, under all circumstances where it does exist, but a mere symptom or effect of mental derangement, not only very uncertain in its existence, but invariably disproportionate to the extent of the cerebral disease: I apprehend both the question and the answer would have made their appearance in a very modified condition. The delusions of the insane express only the nature of the predominant feelings, and are in harmony with the morbid affection originating them. Insane *delusions*, then, do not in themselves constitute Insanity, but are nothing more than additional symptoms, or indications, of a disease of the brain. For instance—the organs of Self-esteem, Veneration, or Destructiveness, may severally become diseased, and their natural functions in consequence may at length so increase, that the sufferer is necessarily the mere instrument of such an unhappy physical condition. He becomes, to all intents and purposes, a mere machine. He would, but he cannot, oppose the force of his passions. He is the slave of his impulses; and, comparatively considered, is in much the same position as one exhausted by excessive bodily labour, and unable, however desirous to the contrary, to keep himself awake and stirring. The volition in both may be said to be suspended. The first symptom of disease of either of the organs above specified, is expressed by an extraordinary display of either pride, religious enthusiasm, or irritability of temper. If the abnormal action of such parts of the brain progresses, the cerebral functions enumerated will of course become more and more active; and their intensity, and duration, continuing to increase with the irritation of the individual portions of brain respectively originating them, the sufferer is at length in the position of a *Monomaniac*. If the diseased action were to remain unabated for some time, the chances are, a delusion would become superadded to the other indications of insanity, and constituting, as it were, an apology for

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either his ostentatious deportment, fanaticism, or cruelty of disposition. I have at this moment two cases of insanity under my care, which realize the precise condition here considered, and a third has just recovered. It is highly interesting and conclusive, and I will therefore mention it. A young woman, who nearly two years since attempted suicide, by throwing herself into a canal, and who was subsequently attacked with homicidal monomania, during which she nearly destroyed the life of her infant child, after two or three days indisposition, which had received no particular attention, suddenly awoke in the middle of the night, about six weeks since, in a most excited and irritable state. After a vain attempt to recover her self-possession and composure, she has told me, that, seeing her husband lying by her side, asleep, she felt irresistibly impelled to murder him. The horror of her situation immediately flashed across her, and increased with the strength of the destructive propensity. She leaped from the bed to reach some instrument whereby she could effect her awful purpose, and in doing so, created all the noise and disturbance she could, in the hope that it might awake her husband, and save them both. Happily he did awake and prevent the dreadful catastrophe which threatened. This person recovered after a few weeks: she is now just returned home. Now no one could know better than this patient that she was acting, or rather about to act, contrary to law; and, moreover, she was quite aware that she was under the influence of nothing like *delusion*, nor had she any idea of "redressing or avenging some supposed grievance or injury, or producing some supposed public benefit;" yet was she as entirely *irresponsible*, under the circumstances narrated, as I am for the erroneous opinions of the judges. It is very much to be regretted that the periodical press, as a rule, refers to the question of illusion, or delusion, as if impaired cerebral action, or insanity, was necessarily and invariably associated with it; and implies, too, that its existence in one insane, constitutes a case of partial Insanity, or Monomania. Nothing can be more absurd. Nor is this all. The *Times*, in reference to the first question of the lords, and the answer of the judges to it, writes to the effect that, inasmuch as a partial delusion implies only a partial inability "to distinguish right from wrong," the "Monomaniac *is liable to punishment*."

If either of the judges, or even the writer in the *Times*, whose lucubrations so frequently insult common sense and humanity, though, I doubt not, unknowingly; if, I say, one or more of these gentlemen had taken the pains to visit Hanwell, or Bethlem, or any other hospital for the insane, it

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would have been readily discovered that *delusion*, as before observed, is only a *symptom* of diseased cerebration; and is, therefore, as uncertain in its existence and duration as mere symptoms generally are, when regarded in connexion with disease of any part of our organism. No one can doubt that every individual portion of the brain may, *per se*, give indications of its derangement: thus, as has been above shewn, a becoming self-respect may degenerate into deplorable and absorbing egotism and pride; the mild and fascinating demeanour of the sincere Christian may be exchanged for the rancour and intolerance of fanaticism; a necessary caution and prudence may pass into a painful and uncontrollable timidity and suspicion. To realize such, it is only necessary to protract, in imagination, the temporary extravagance and excess of feeling or passion we may witness every day of our existence. In individuals under such circumstances we can trace no delusions. If, after a time, *a delusion* did take possession of the patient's imagination, it would be found in harmony with the predominant feeling, as before explained: but it by no means follows that the addition of such delusion to the other indications of insanity, deprives the individual in the slightest degree of the power of discriminating between right and wrong. Neither does it in any way affect the question of criminal responsibility. The so called *delusions* of the insane never affect their judgment, because they are, I am convinced, never believed by them, but only aid the patient, as it were, in the expression of his abnormal feelings. I may add, in the words of Lord Erskine, that in such cases "Reason is NOT driven from her seat, but *distraction* sits down upon it along with her, and holds her trembling upon it, and frightens her from her propriety." Since, then, *delusion* may exist with a partial disease of the brain, that is, may attend on an abnormal action, confined to one cerebral organ only, constituting a case of *Monomania*; and that, moreover, *delusion* may be absent in disease involving even the whole brain, and thereby perverting the moral nature of man, it must follow that the existence or not of delusion, can in no way measure either the irresponsibility or insanity of an individual. A large majority, too, of those cases which are called *Monomania*, are, in fact, instances of general insanity. An insane man may be possessed of one delusive idea, but the brain may be, and is very frequently, otherwise disordered and weakened, though the characteristic illusion is the most striking phenomenon.

It often happens that patients are received into Hanwell, whose cases are described as "*Monomania*," the real nature

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of which is, however, widely different. The man who some time since was found in the precincts of Buckingham Palace, verifies the above position. In him, delusion constitutes only a prominent symptom of cerebral disease, a mere feature of the general moral perversion of his nature. The writer in the *Times* daily paper may possibly be surprised to learn, that the same observations will equally apply to the case of Daniel M'Naughten, in connexion with whom so much ignorance and inhumanity have been manifested. It is, moreover, important to know that the delusions of the insane are commonly no less various than the different states of feeling originating them. From all these considerations, then, it follows that the importance attached to the question of *delusion*, both by the judges and the writer in the *Times* Paper, above alluded to, is a complete piece of absurdity, as opposed to truth, as it is a scandal to the present age and advanced state of Cerebral Physiology.*

I doubt whether an insane act is ever committed with the sure and certain belief, on the part of the lunatic, that he is *really* "redressing or avenging some *supposed* grievance or injury, or of producing some *supposed* public benefit." In relation to the case of Daniel M'Naughten, it was asked—Had his delusions been changed for an actual reality, would he not have then deserved the consequences of his act? As I have already replied, in my Medico-Legal Reflections on the Trial of Daniel M'Naughten, "had his delusions been exchanged for reality, there would have existed no disease of the brain, or membranes, to rob him of his moral agency."

In the judges' answer to the second query, which refers to "the proper questions to be submitted to the jury" concerning the criminal responsibility of the *Monomaniac*, are these words: "That before a plea of insanity should be allowed, undoubted evidence ought to be adduced that the accused was of diseased mind, and that AT THE TIME he committed the act he was not *conscious* of right or wrong;" and that "every person was supposed to know what the law was, and therefore nothing could justify a wrong act, except it was clearly proved the party did not *know* right from wrong." By the first quotation we are to understand that if an individual, subject to attacks of insanity, commit a crime during

* "The *Times* has endeavoured to show 'that the affirmation of the *fact* and *nature* of the insanity, or delusion, and the affirmation of its *effects* in impairing, or not, the moral faculties, are quite distinct and separate. The first is for the doctors, the second to be determined by the circumstances of the case. The person who wrote this paragraph ought to be ashamed of himself.' A *delusion* is not *insanity*, any more than a cough is inflammation of the lungs. It is, too, an *effect* only, and not a *cause*, of impaired moral faculties."

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a lucid interval, he must be held responsible for the same, and is, therefore, liable to punishment. In reference to this matter, I do not hesitate to say, that should the anticipated parliamentary enquiry into the law of insanity, confirm the judges in their opinion, it will be a disgrace to the legislature of the country. If legislators would give their attention to nature, in preference to the puerile inventions of a bygone era, we should avoid the awful consequences which threaten the unfortunate insane, and diminish the increasing tendency of the human race to so dreadful an affliction. Insanity, like many other diseases, is occasionally of an intermittent character: that is to say, it recurs in paroxysms, leaving the intermediate periods free. In such cases, it must not be supposed that because the symptoms are not continuous, the cause which produces them is only temporary, beginning and ending with its effects. Such is not the case.

The brains of those liable to intermitted insanity are diseased, and therefore such persons must be deemed irresponsible for all those acts which are dependent on such alteration of structure. However quiet and comfortable they may usually be when protected from the anxieties and irritations of life, and when subject to the kind and considerate dictations of those under whose care they are placed; they are no sooner removed from such wholesome influence, than the brain necessarily rebels with the stimuli offered to it. No individual under such circumstances can possibly be held accountable for his conduct. The infliction of punishment could never alter the pathological condition of the brain and membranes. In reference to the nature of the lucid intervals of the insane, Dr. Combe says, "In ordinary circumstances, and under ordinary excitement, his perceptions may be accurate and his judgment perfectly sound; but a degree of irritability of brain remains behind, which renders him unable to withstand any unusual emotion, any sudden provocation, or any unexpected and pressing emergency." Dr. Kay, the celebrated medical jurist, affirms that the reasons why we ought never to convict for a crime, committed during the lucid interval, are, that the criminal acts are generally the result of the momentary excitement produced by sudden provocations: that these provocations put an end to the temporary cure, by immediately reproducing that pathological condition of the brain called irritation: and that this irritation is the essential cause of mental derangement, which absolves from all the legal consequences of crime. He adds, "Burdened as the criminal law is with false principles on the subject of insanity, the time has gone by when juries will return a ver-

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dict of '*guilty*' against one who is admitted to have been insane within a short period of time before the criminal act with which he is charged." The judges moreover express their conviction, that under all circumstances, if the party accused be "CONSCIOUS of *right or wrong*," and KNOW the one from the other, he must be regarded in the light of a *sane* man, and be liable to punishment. The *Times*, too, has incurred the responsibility of supporting the same dreadful opinions. No honest man,—no one claiming the privileges of humanity and professing a correct knowledge of insanity,—no one, certainly, who is in the habit of mixing with the insane, and consequently practically acquainted with the manifestations of disease among them,—no one, I say, who has been, or is, engaged in their management, from the physician to the humblest menial in a lunatic hospital, can reflect on so much ignorance and injustice and not feel in the highest degree indignant. All those among the insane who *can* commit a crime, who have physical energy left them to employ the necessary means, KNOW *right from wrong*, as well as I do; and are no less *conscious* of every thing about them. Insanity does not, as it is usually supposed, necessarily imply an aberration of the intellectual powers. On the other hand, sometimes in the most distressing cases of violent madness, both the perceptive and reflective faculties are unusually active. This indeed is *generally* the case in the acute forms of the disease; and in those cases most prone to the commission of acts of violence, to which of course all legislative interference must apply. How absurd then it must be to speak of such patients as if they were *unconscious* and *ignorant*.

Hysterical females are commonly quite *conscious* of their involuntary attacks of nervous irregularity and excitement. It does not follow though that these are less involuntary. The pain and annoyance the remembrance oftentimes occasions, are of course much aggravated with the insane. After recoveries from the severest forms of insanity, it is common for patients to express in the kindest and most affectionate terms their gratitude for the care taken of them, and to relate with the greatest precision and accuracy all the circumstances which may have transpired during their illness, and to describe also their feelings, their hopes and anxieties, during its progress. An apt yet highly painful illustration of the nature of my position, is afforded in the condition of one suffering from hydrophobia. Though impelled to the most extraordinary and rabid conduct, the sufferer still retains a perfect *consciousness* of all he may do or say. I have observed this till within a very short period of dissolution. To shew

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the folly which characterizes the acts of the legislature in reference to the insane, it is *alone* sufficient to mention to you that it is declared—"if a man is *wholly* disabled, by mental disease or incapacity, from discerning between right and wrong, he is clearly exempt from punishment; for his execution, says Sir E. Coke, would be a miserable spectacle, both against law, and of extreme inhumanity and cruelty, and no example to others." Now, properly speaking, the insane are never in such a position. Those who are really, in the language of the daily *Times*, "wholly disabled by mental disease or incapacity from *discovering between right and wrong*," are not usually in a condition to commit a criminal act, any more than an inanimate body. Their condition is rather one of mere vegetation. Even idiots do not invariably come under such a definition; for very many of them retain some one or more of the intellectual faculties, and very commonly give indications of moral feeling; proving, therefore, that disease of the brain very rarely involves the whole organ.

Lord Erskine, in commenting on the errors of Lord Hale, who measured the responsibility of the insane by the integrity of the intellectual powers, says,—"If a total deprivation of *intellect* was intended to be taken in the literal sense of the words, then no such madness ever existed." "It is," he says, "*idiocy* alone which places a man in this helpless condition; where, from an original mal-organization, there is the human frame alone, without the human capacity." "I have found the insane," he continues, "not only possess the most perfect knowledge and recollection of all the relations they stood in towards others, and of the acts and circumstances of their lives, but to have been in general remarkable for subtlety and acuteness."

The observations already made constitute a sufficient exposure of the inconsistencies contained in the fourth question, and its answer; and which is in fact nothing more than a repetition of the first, and therefore equally expressive of the profound ignorance of insanity displayed in both, and for which, strange to say, Lord Brougham has told us, the country was under great obligations.

Nothing can call more earnestly on us to use our exertions in the cause of cerebral science, than the knowledge of the existence of so much ignorance and inattention to its principles; as displayed both in the questions of the lords and the replies of the judges. Is it not, I would ask, a lamentable thing to witness, as we all do, the rapid progress of Gall's great discoveries, and to observe at the same time the

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legislators and judges of the land neglecting to inform themselves of the only means which can help them in the great cause they have ventured to undertake? Their responsibility is indeed immense; and it must not be supposed that future ages will hold them unaccountable for their neglect and inattention. No one can doubt the desirableness of cerebral physiologists taking a part in the anticipated parliamentary enquiry into the law of insanity. As a society it has become our duty to use all our endeavours to prevent the future recognition in *law* of those several errors and inconsistencies, which it has been my humble endeavour to lay before you.

At Hanwell we frequently receive patients from the various metropolitan prisons, to which they have not unfrequently been sent, on the presumption that they are criminal. Such a circumstance is, of course, inseparable from the general ignorance which prevails on the subject of insanity. The periodical press often supplies us with similar instances of error. A very remarkable one was narrated some months since of a youth, in whom a long succession of insane extravagancies were succeeded by his conviction and imprisonment. The case occurred I think at the Oxford Assizes. It is full of interest, and well deserves a patient attention.

If the preceding observations be insufficient to prove the necessity which exists for the inculcation of more correct views on the subject of insanity, surely, the unceasing recitals of homicidal and suicidal deaths cannot be without their weight. Without the aid of Cerebral Physiology, such unhappy facts admit of no explanation; and are therefore very improperly regarded in the light of crime, instead of being viewed in connexion with an abnormal action of a portion of cerebral matter. For the sake of illustration, I would refer to the attempted suicide at Hampton, narrated a week or two since in the papers, to the late awful catastrophe at Greenwich, which was the slaughter of two or three children by their father and also his own immediate suicide. A particular feature in this case, was the circumstance of the unhappy man calling from the window into the street for help and protection. No doubt he felt that he required it. A similar case happened in the city, near the Mansion House, about a year since, and another at Hoxton. There can be no doubt that many such instances are old cases of insanity; which, as a consequence of either ignorance or inattention, perhaps both, have escaped detection, or, if detected, have been neglected and kept at home, instead of being secluded in a proper asylum. *Probably the intellectual powers have remained unaffected,* and thus prevented the recognition of the peculiar nature of the disease."

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Fourth Sitting.

July 6th. H. G. Atkinson, Esq., in the Chair.

Dr. Engledue's paper was on the same subject, "The Law of Insanity," and the same views were advanced regarding the opinion of the judges as on the preceding day. The attention of the members was directed to the great power they possessed to enlighten men on the cause of their actions, whether in a state of health or disease. The present system of appointing judges and the impropriety of selecting men to try cases of insanity, merely because they were great lawyers, was proved to be productive of considerable mischief. The character of evidence required, and the method pursued for the purpose of obtaining it, could never lead to any beneficial result. The decisions of a judge delivered two hundred years ago could be of no practical importance, if scientific men accustomed to the treatment of insanity were of a different opinion.

"Human nature is not to be controlled by legal opinions, or by Acts of Parliament, notwithstanding that twelve judges may assemble and state and insist upon certain principles being received. Human nature is controlled by natural laws, is governed by natural laws, and is to be improved only by a strict and rigid observance of these laws. What are these laws? We know but little yet. The last fifty years have produced men who have done much towards an elucidation, but how much remains to be accomplished! We, as Cerebral Physiologists, who devote a great portion of our time to the study of man and his actions, feel compelled to state that we are not prepared to announce all the laws governing him: but legal men enveloped in legal phraseology and enshrined in musty precedents, presume to advance doctrines which are totally incompatible with physiological science."

The decision of the twelve judges, continued Dr. E., is opposed to all science and the dictates of humanity. If the law, as defined by them is to be carried out.

"Clearly M'Naughten should have been hanged. He laboured under a delusion, ergo, say the judges, he ought to have been punished according to law. He laboured under a delusion say Cerebral Physiologists, and his actions like the actions of all animated beings were necessarily the result of his organic constitution and the circumstances surrounding him at the given period, ergo, he ought not to be hanged, but he ought to be consigned to the wards of a moral infirmary. Now here is the germ of the question. Until we settle this

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the fundamental principle, it will be quite useless to attempt any legislative change. No law for insanity, no law for the treatment of criminals will ever be framed on scientific or natural principles, till this fundamental and comprehensive axiom is acknowledged. It lies at the threshold of all legislation, and yet it has not been thought of by those whose peculiar province it is to legislate, nay, those who have ventured to announce this truth have been considered visionaries and enthusiasts, infidels and atheists. How strange that we are now only commencing to think of man's constitution—that we are only now labouring to place our facts in such a position, that the fruits of our labours may become useful. A great work is to be accomplished, but let us commence it on a new system. If man make himself the standard by which he is to judge of his fellows, the resulting thought must be imperfect and narrow. He must view the race and not himself—he must look on the tribe and not on an individual of the tribe—he must deal in facts and not in theories—he must throw aside preconceived notions, fanciful and metaphysical dreams, conjectural and plausible statements, and become a sincere searcher after truth for truth's sake; in one word, he must put on the garb of the philosopher, and be animated with the longings of the philanthropist. It is this feeling which should stimulate our rulers, but alas! how far distant are they from such ennobling intentions! no where do we behold a man standing forth to advocate the justice of treating his neighbours on a broad and extended principle. A low grovelling expediency, the offspring of ignorance and superstition, appears to reign paramount in the world and in the senate. Men are still under the influence of their animal doings—they still require to be taught the supremacy of the intellect and the sentiments, and in speaking of the race, we may with truth add, humanity yet requires to be humanized."

The ignorance displayed by society on the subject of insanity, was clearly seen in the public prints. The language in these organs of the popular voice was ruthless in the extreme, and with very few exceptions, they advocated the expediency of destroying the poor creature as a warning to others —they said that society could not be considered safe if he were not destroyed as an example.* The same principles apply to criminal legislation and to the trial of insane persons.

* When Bellingham shot Mr. Perceval, this destructive feeling was manifested much more energetically: then with very few exceptions, the public press called for his immediate execution, and one, *the Times*, said, "that the trial would take plae on Saturday, and the execution on the following Monday."

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The criminals are insane for the time. We ought to look on both parties as objects deserving our protection and our pity —as beings incapable of protecting themselves because of their natural formation, and therefore claiming the fulfilment of a natural right, the right of being protected and of being treated on the principles of Reason, Benevolence and Justice.

"On this we should take our stand. We must not approach our rulers with the intention of asking for just so much as we imagine they may grant, but we must as philosophers tell the whole truth and declare that till these principles are followed—till they are considered the basis of the means to be used for governing the criminal and the insane, humanity is outraged, and our suffering fellow-creatures unjustly destroyed. Tell me not that this is a mawkish sympathy. Tell me not that the task of protecting those who cannot protect themselves is unbecoming the philosopher. The great aim of the philosopher is to increase happiness and not misery, is to assist those who are imbedded in crime, ignorance, disease, or destitution, and to raise as high as the powers he possess will enable him, all who belong to the great family of man. This is our duty. If we wish for an incentive to action, let us remember the labours of our great master—he shaped the stones but we have to raise the pillar—he collected the facts but we must philosophically apply them—in fact he left us to advance his researches, and to perfect the science he with so much genius had commenced to investigate."

Dr. E. advocated the necessity of adopting some means for the purpose of placing before the public the opinions of Cerebral Physiologists.

"The law of insanity," he said, "is the result of metaphysical fancies; but it is in our power to alter it. Do we not know that *de jure* the insane can be hanged, but that *de facto* they are innocent and should be consigned to the wards of a suitable hospital? Is not this simple statement of the fact enough to call forth all our energy? Do we not know that it is true? Ought we not then to protest against the continuance of such an inhuman law? We are scattered through the country and each individual in his immediate circle is slowly producing a reformation in the thoughts and opinions of his neighbours, but with how much greater force might we speak, if we were to embody our views on this vexed question—to use our endeavours to lay down correct principles for the guidance of our law-makers, and to insist on the recognition of the birthright of every individual residing in a civilized community—humane protection when diseased, instead of savage and relentless annihilation."

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After a long and interesting discussion in which every speaker coincided with the author, Dr. Engledue proposed,—

"That a Committee be appointed for the purpose of embodying the views of cerebral physiologists on the important question of Insanity and Criminal Jurisprudence, and to forward the same to the Legislature."

The motion was seconded and carried unanimously.

Fifth Sitting.

July 7th. George Bird, Esq., in the Chair.

Mr. Hudson Lowe partly read, partly spoke, in the peculiar way described by us at p. 285, with reference to his communications to the Phrenological Society, "an attempt to shew that the function of the organ hitherto called that of Wit, was the manifestation of the idea and suggestion of Contrast." As in the case of the Phrenological Society, he had no complete paper to deliver to the Secretary, and was requested to furnish an abstract of what he had said. The following is that abstract, with such omissions as the identity of much of it with his communication to the Phrenological Society, and mere illustrations, rendered necessary.

He began with "a view of the operations of mind, as contra-distinguished into passive and active. Pure passive receptivity did not indeed exist in the mind, but certain implanted forms of cognition preceded even the perception of sensible images. This was proved by the *a priori* character of our elementary conceptions concerning the external world. Thus we can affirm that of necessity there can be no forms that are not reducible to the straight line and the curve, and that direction can only be of a threefold nature—horizontal, vertical, and diagonal. These, and all mathematical propositions, are proved by their necessary character to be other than a result of experience, for experience cannot arrive at demonstration; its province is only the contingent.

Though, however, these elementary forms of cognition connate with the intelligence are the necessary conditions of sensible perception, and though, therefore, it be correct to say that the mind is never in a state of pure receptivity, yet perception is a receptive state, relatively to others, which are the spontaneous states of mind, viz., association and suggestion, in the last of which a distinct process from association, though the two have been generally hitherto confounded, the

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highest degree of spontaneity is exhibited. A distinction has been drawn between the spontaneous and the voluntary activity of mind. But this distinction, however practically important, is invalid as regards the operations of intelligence. It is not probable that will can ever create an impression, though it can, by banishing foreign chains of conceptions, facilitate the making of that over which a command is derived. And in every case, whether in the presence or the absence of voluntary activity, the mind can only proceed by the states spoken of, viz., perception, association, and suggestion. Association and suggestion have been hitherto confounded."

"We shall find the idea of contrast pervading all our conceptions, whether of moral or physical nature, of the world of consciousness and the senses, of science and of art. We may adduce the elementary conceptions of light and darkness—of good and evil. In the physical sciences we find the attraction and repulsion—the great and pervading law of polarity, whether exhibited in the magnet, or in light, heat and electricity. In the natural sciences, we find the two sexes. In art, the great and leading distinction between the ideal and the real, a less perfect illustration, however than those preceding. Hume had said that contrast might be resolved into 'a mixture of Causation and Resemblance. Where two objects are contrary,' he adds, 'the one destroys the other: that is the cause of its annihilation; and the idea of the annihilation of an object implies the idea of its former existence.' But in the case of the relation of polarity, that of the two sexes, one opposite supposes the existence of the other, instead of annihilating the idea of this existence: a proof of the insufficiency of Hume's explanation."

In further illustration of the principle treated of, he contrasted Rationalism with Empiricism, and Mechanism with Organization. In Rationalism, starting from an idea in the mind, we seek by an expansive process to envelope within its circle the greatest possible number of the phenomena of the external world. In Empiricism, we seek by exhausting the phenomena of the external world, to arrive at an idea which represents them with the utmost attainable completeness. In the union of the two methods lies true philosophy. Again, with regard to Mechanism and Organism: in Mechanism, the parts are individually completed, and by being put together a whole is created: in Organism, on the other hand, it is the whole which first exists, and which gradually evolves its parts.

Having thus elucidated his idea of Contrast, he passed on to

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treat of its connexion with a special organ in the brain. He believed it to be connected with the greater part of the organ called Wit; and when very large, to form a marked protuberance external to casuality, of which the lecturer offered examples in the busts of Michael Angelo and Godwin. Where the forehead rose much, and was very high and large in this region, as in Voltaire, or in Rabener, of whom the lecturer subsequently exhibited a portrait, after Anton Graff, all the space in this region was not to be considered as included under this organ, but its seat was to be considered as confined to that portion of the brain situate externally to the organ of Causality, on the frontal protuberances, and exhibiting about the same degree of external development.

He referred to Gall's opinions on this organ, or on that so named of Wit. In a work published in 1809 *(Organologie ou Nouv. Dec.* du Docteur Gall), he had included it with the organs of Comparative Sagacity and Metaphysical Profundity, in what he termed the Inductive group, and of which he gave as examples Boerhaave and Haller. It was a pity that this classification had not been retained, as there was no doubt that the portion of brain in question must be considered as entering into the task of reasoning and investigation. This view however did not occur in the *Fonctions du Cerveau*. He there treating of the organ of Comparison, or, more correctly speaking, of the suggestion of Resemblance and Analogy, observed that it was generally considered that "Sagacity consisted in seizing contrast, and Wit in seizing points of resemblance; but that, as he who had the power of discovering resemblance among objects must necessarily have also that of seizing their contrasted points, it follows that both these faculties are modifications of the same fundamental power." *(F. du C.*, p. 199, tom. v.) Nothing could be more untenable, or more completely a begging of the question, than the argument in this case. In comparing two sensible objects, it might appear for an instant plausible: our faculties for cognition of form and extension were concerned in recognizing the properties of such objects, whether there were points of resemblance or contrast. But even in this case, what could appear more probable than that according to the strength of original suggestive principles of resemblance or contrast, would be the facility of seizing the points of resemblance or those of opposition. How much more was the existence of the two distinct principles brought into view in considering a case of pure suggestion. Any present conception*

* Thus an argument may suggest to the mind either a confirmation or a refutation.

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might recall another with which it was analogous, or to which it was strongly opposed, and what manifestation of the same fundamental force do we here recognize?

It was impossible to assign importance to the opinion that the portion of brain in question was the organ of Wit. There were at once many facts of persons eminent for their wit having a very moderate development of this organ (Swift, Sheridan, &c.), and others equally strong of a very large development with no wit. The head of Godwin was a case in point.* In the various writings of Godwin which the lecturer had read, he had only once met with an attempt at either wit or humour; viz., in a chapter of the novel of Fleetwood, and that a very poor one. Rousseau was another instance. The development of the organ in his head was enormous. The portrait engraved by Alix, after Garnuay, exhibits this development, but it was more remarkable still in the bust by Houdon. All the higher part of the forehead was very largely developed, but more especially the organ in question, which was the largest of all the intellectual region. Yet, powerful as was the genius and various the writings of Rousseau, wit was the very last faculty which could be ascribed to him. This hypothesis was therefore fairly untenable. And if these two last instances militated against the organ of Wit, they did so not less strongly against the organ of Gaiety, to which the position of the portion of brain in question, clearly in the line of the higher intellectual organs, offered another very strong objection.

The lecturer then proceeded to adduce instances in support of his own view, in regard to the functions of this organ. Rousseau was the first cited. His writings abound in antithetical clauses, and shew the keenest discernment of oppositions, of incompatibilities. Extracts illustrating, both in matter and form, the suggestions of contrast, were read from the *Contrat Social*, and the *Origine de l'Inégalité des Conditions*."†

"The portraits of Flechier, the celebrated French preacher, Bishop of Nismes, indicated a large development of this organ, and his sermons and funeral discourses swarmed with antithesis. The lecturer here read an extract from the *Eloge de Saint Francois de Paule*, and commented on its antithetical character, and the manner in which contrast served to give relief to the subject matter. The portraits of Wm.

* In conversation Godwin was dull, uttering nothing beyond "the most gentle common-place," according to Serjeant Talfourd. Hazlitt's remarks on the flatness of his conversation are much stronger.

† *Non* dans les livres de tes semblables qui sont *menteurs*, *mais* dans la nature qui ne *ment jamais*.

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Cowper show a large development of the organ, and the manifestations related were conspicuous in his writings." "Another very strong illustration of the organ was Schiller. It was large in his bust by Danneker, and his portraits, and his writings manifested the faculty very strongly." "In the Song of the Bell, the form was an illustration of the activity of this suggestive power. The verses in which the mechanical process of founding were described, serving both in the abruptness of their metre, and the triviality of their import, to set off the solemn and interesting theme of the poem, in its reference to human destiny. In Sterne's head, the organ was enormous. His writings abounded in contrasts," some of which the lecturer specially referred to.

"He next proceeded to refer to the exemplification of the faculty in works of art. The portrait of Ribera (Spagnoletto) indicates a large development of this organ. The broad and striking contrasts of light and shade, which distinguish his works, are proverbial. In his subjects we may, perhaps, consider that this tendency is also exemplified. The savage martyrdoms which his pencil so frequently pourtrays, depend for their effect on the contrast between the resignation of the saint, his devoted and sublime character and feeling, and the savage and brutal malignity of his persecutors. Again, in the martyr himself, the expression of bodily suffering may be contrasted with that of submission, or even pious exultation." "Jacob Jordeans possessed a large development of this organ, and his works exemplify it very strongly in its application to the grotesque. He accumulates the most extravagant varieties of human physiognomy. In the portraits of Both, of Italy, the organ is very large. Both, besides employing chiaro-oscura with great success and effect, delights in that character of landscape in which the stern and rugged scenery of mountain passes is contrasted with the tranquil and smiling aspect in the distance,—of extended plains and meadows, varied with water and foliage. Michael Angelo's bust had been shown as illustrating the seat of the organ and its large development. The lecturer referred to the engravings of the Pisan Cartoons, and of the Last Judgment, as exemplifying the faculty in the excessive variety and opposition of attitude exhibited by the figures. In Music, reference was made to the busts of Meyerbeer, Vieuxtemps, and Paganini, and to the character of their productions. Meyerbeer's development of the organ was enormous; it was the largest in his forehead: his opera of the Huguenots was, both in the very various sentiment of the themes introduced, and in their form, a very strong illustration of the faculty. The organ was one frequently much developed in artists of whatever

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branch, and as contrast was one of the strongest means of effect in art, this was in harmony with the views presented.

In Dupuis, author of the *Origine de Tous les Cultes*, appeared a negative instance of this faculty. In the engraving of the bust of Volney, after David, the organ appears below the average. There was a remarkable instance of an exclusive attention to points of resemblance, to the neglect of those of antagonism, in the parallel he had instituted in his reflections on the Savages of Northern America, between these savages and the inhabitants of Ancient Greece. How could tribes, essentially nomadic, be likened to a people remarkable for their local attachments; savages incapable of constructing anything beyond a miserable wigwam, to the founders of large and opulent cities, and the inventors of the five orders of architecture; savages possessing no art beyond that of carving a tomahawk or a canoe, to the nation which produced Phidias and Praxiteles; lastly, savages possessing no written language, to the nation which has taken the initiative in all sciences, and given models in all classes of composition; but by one whose intellect was awake to all analogies, and neglectful of all points of opposition?

The address concluded by an investigation whether the occasional connexion of this organ with Wit, might not in conformity to this view be explained. A co-existence of resemblance and contrast in the same object was a leading element of Wit. Swift's Reflections on a Broomstick were an illustration of the exactness of this definition. 'But a broomstick, perhaps you will say, is an emblem of a tree standing on its head; and pray what is man but a topsy-turvy creature, his animal faculties perpetually mounted on his rational; his head, where his heels ought to be, grovelling on the earth! And yet with all his faults he sets up to be a universal reformer and corrector of abuses, a remover of grievances, rakes into every slut's corner of nature, bringing corruption to the light, and making a mighty dust where there was none before: sharing all the while in the very same pollutions he pretends to sweep away: his last days are spent in slavery to women and generally the least deserving, till worn out to the stumps like his brother besom, or made use of to kindle flames for others.' This passage is remarkable for the ingenuity with which one leading contrast being given between that lofty creature man and the broomstick, a series of resemblances are evolved, and the ability shown pertains to the suggestion of resemblance. Another illustration of the same class of wit was taken from an article in the *London Magazine* for August, 1827, instituting a parallel between the

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pleasures of yacht sailing and that of writing leading articles for the *Morning Herald*, apropos of a criticism condemnatory of this pastime which had appeared in the newspaper referred to. 'The editor sits down to write an article with his pen a-peak, the fore-topsail of his vocabulary loose, and the blue peter at his mast head for ideas to come on board, the very last thing he thinks of, is the coming to a conclusion. If he went straight to his end, steaming his way as he recommends to yacht sailors, he would run himself out in two or three sentences at most; but this would give no pleasure to himself or profit to his readers; so he courts the little vicissitudes of weather —now lies like a log on the paper, becalmed, now rolling and tumbling about in a heavy swell of sentences, &c.' Another class of wit, was that when under great similarity in a form of words, great variety of meaning is contained. Such was the paviour's reply to Radcliffe*—'Ah, doctor! mine's not the only bad work that the earth covers:' or the reply of the French nobleman, when a prince having discovered him in an equivocal situation with his mistress addressed him with 'Sortez'—'Monseigneur, vos ancêtres auraient dit, Sortons.' Thus under a trifling variation of phrase reproaching him with want of honour and courage. With regard to the common feature in wit and humour, the feeling of the ludicrous, by which they were distinguished from other mental manifestations, it was very probably connected with the development of a portion of brain lying at the lower part of Wonder above and interiorly to Contrast, and exteriorly to the organ of Imitation or Sympathy, and shown rather by height than breadth of forehead. The foreheads of Walter Scott, Voltaire, Theodore Hook, Callot, and that of Rabener, showed this portion of brain large."

Sixth Sitting.

R. C. Kirby, Esq. in the Chair.

Dr. Engledue recapitulated the proceedings of the previous sittings.

After a discussion in which the force of one member's development was amusingly displayed and must have struck strangers with admiration, Dr. Elliotson read the following note from a mechanic, to whom he had given a ticket for the night when Dr. Engledue's paper was read, and who was a trinitarian dissenter, a teetotaler, active to the utmost of his

* Dr. Southey's Lives of British Physicians.

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means for the good of others, and a model of a husband and father.

Sir,

I feel both obliged and honoured by your favour, and beg you to accept my sincere thanks for your kindness. I was much pleased with Dr. Engledue's clear and manly address last night, and although the declaration that man is the victim of his organization, and the circumstances by which he is surrounded appears to strike at the root of moral responsibility, yet the only way, in my humble opinion, to meet the question is, not for men, professing to be philosophers, to leave an Association of their equals in education and scientific attainments, like angry schoolboys, but to meet argument with argument, fact with fact, and calmly, but fearlessly, discuss the subject.

Two years back I knew nothing of Phrenology but by name. If, then, I had heard of a "Dr. Engledue's Address," I should have feared to enter upon an examination of the science, simply lest from my defective education I should not be able to discriminate between truth and error—between sophistry and logical deductions.

Much has been said respecting the "Schoolmaster abroad," but gentlemen are not aware of the slender stock of knowledge possessed by those who form a connecting link between the lower and middle classes of society. I can look around upon men in my own humble sphere, and can say, without vanity, that small, very small, as is my stock of knowledge, there are numbers carrying themselves respectably in the eyes of society, and from whose exterior better things might be expected, who are very far from being my equals in this respect. To what conclusion, then, must such persons come, on hearing that instead of Dr. Engledue's sentiments, as expressed by him in his address, having met with an appropriate answer, they led to a "split" in the Association, to the resignation of so many philosophers, but not one reply to his statements.

This must be the conclusion of the whole matter—that it is truth; and that those who have hitherto pretended to walk in the light, love darkness rather than light. Instead, therefore, of benefitting the cause those gentlemen profess to love, they inflict an immense amount of injury. Truth never need fear the result of an impartial investigation.

Since I have been honoured by an admission to the meetings of the Phrenological Society, I have learned much. Many prejudices have been removed. I have become convinced of the truth of Phrenology. The absurdity of hypothetical theory, and the propriety of a steady collection and examination and comparison of facts. The folly and wickedness of capital punishment, indeed of punishment at all, unless as a means to the reformation of the culprit.

Had I been in a meeting of my equals in society last evening, I could have supplied them with a fact or two corroborative of Dr. Engledue's statements, and your remarks.

Many years back, while sitting at dinner, my eldest girl, then a very little one, by my side, I felt—the desire shall I say, no, it filled my mind with horror—but I felt, while looking at her head, an impulse as though I could cleave the skull with the knife I held in my hand. Now, sir, I love my children, and I think, I may say, they dearly love their father. I had then no feeling of dislike or resentment in my mind towards my dear child: whence, then, arose that dreadful thought—that horrid impulse? It is right to enquire, and the Cerebral Physiologist alone appears to me to be able to give the answer.

I have said that two years ago I knew nothing of Phrenology, and what I know now has made me very cautious. I dare not pronounce an opinion upon my neighbour, unless some striking peculiarity appears in his cerebral structure.

About twelve months back, I was talking with the foreman of the factory where I work, and as we were conversing, a lad of about seventeen years of age, who had been newly hired as errand-boy, passed us. I was struck

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with the appearance of his head. It was small. The intellectual and moral regions were sadly deficient in proportion to the propensities, but it was the marked deficiency in conscientiousness that irresistibly took hold of my mind. I said to my friend—"Observe that head; if there be any truth in phrenology, that is an unfortunate organization—there is great want of honesty and integrity; but, (I remarked) we have no right to condemn that lad, and it will be both imprudent in us, and prejudicial to the lad, to mention this to any one."

About six weeks after this, in passing through the lofts I saw a little group of workmen: they were talking, and I found the topic of their discourse was the detection of a thief. Several of the workmen had lost their tools—one, a plane; another, a saw; and so on; and one of the workmen had found that a plane had been pawned, and from the pawnbroker's description of the person from whom he had received it, had taken the lad to the pawnbroker's shop.

On the road the boy confessed to that and the other thefts, and gave up the duplicates; in the whole amounting to about three or four shillings. He had abstained from meddling with the property of his employers; and the men, to avoid the trouble and expense of a public prosecution, suffered him to go free, and he was discharged from his employment.

Thus far the crime might be traced to his organism: now for the circumstances which, operating upon his unfortunate predisposition, led him to the committal of crime. He had neither father or mother, was lodging with a relation, for which he paid eighteen-pence a week, and with the remainder of his wages, three and sixpence, he had to purchase food, clothing, and to pay for the washing of his linen.

I question whether any moral philosopher, even if blest with the most beautiful cerebral arrangement, could have so husbanded his resources as to live in London upon three and sixpence a week, even without the necessary clothing and cleanliness required by nature and society; and it was well remarked last night, that the higher classes of society need to be educated in right principles; gentlemen have a right to ascertain how their dependants are living, and whether they supply them with an adequate remuneration so as to enable them to pass through life with some degree of happiness. It may be an irksome task, but it is the demand of inflexible justice. It is a debt they owe to humanity, and from which nothing but punctual and positive payment can discharge them.

Thus, then, by appealing to fact, I could say, "That lad was the victim to the circumstances in which he was placed, acting upon an unfortunate organization."

I should not have made so free as to trouble you with these remarks, had it not been that I have read that Locke never turned away from a communication made by the humblest individual; that Gall studied human nature as well in low and uncultivated as in high and polished society; and from the conviction of my own mind, that you, sir, treading in the same honourable path, well know how to discriminate between impertinence and a desire to communicate facts.

I have conversed with many persons upon the subject of capital punishments; have found them like myself, prejudiced in favor of that horrid substitute for reformation, because they had never examined both sides of the question; and have invariably succeeded in bringing them to the conclusion that capital punishments are both unwise, impolitic, and cruel.

If the masses are to be moved forward, in the march of humanity, it must be by individuals from amongst themselves, being enlightened upon the subject, in order that they may shew light to others. It will, therefore, be no waste of time, or useless expenditure of talent, for gentlemen of education, science, and humanity, by plain and popular public expositions of their principles, to commend them to the mind of the humble, half-educated members of society.

I am, sir, most respectfully,
Your humble servant,

July 7th. &c. &c. &c.

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After this, the last sitting, the annual general meeting took place.

R. C. KIRBY, Esq., in the Chair.

The secretary having read the names of twenty-four gentlemen recommended by the committee for the ensuing year, it was resolved,

"1. That those twenty-four gentlemen do constitute the committee accordingly, with power to add to their numbers.

"2. That William Kingdom, Esq., and William Topham, Esq., be appointed auditors of the accounts for the past session.

"3. That the following gentlemen, with power to add to their numbers, be appointed the committee, which was determined upon at the fourth meeting, to report the views of Cerebral Physiologists to the Legislature.

"DR. ENGLEDUE.
"DR. ELLIOTSON.
"M. J. ELLIS, Esq.
"H. G. ATKINSON, Esq."

The secretary having stated the recommendation of the committee, that in future every member of the Association should be called upon for an annual subscription to the funds of the Association, Mr. Logan said that at the last annual general meeting of the Association he had given notice of a motion to that effect to be made at the present annual meeting: in accordance with which he now proposed that in future each member should now pay an annual contribution of ten shillings.

This being seconded, it was resolved,

"That the future subscription of every member of the Association should be ten shillings per annum."

The Association then adjourned till next summer.

II. *Letter from Mr. Trevelyan.*

We have great satisfaction in printing the following letter from one of those unwarily caught by Mr. Simpson, but whose beautiful organization prevented him from being caught by Mr. Sampson.

To the Editor of the Zoist.

Edinburgh, August 14th, 1843.

DEAR SIR,—The remarks (commencing at page 148 of your enlightened journal) on "The Declaration," to which

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my name is appended, I cannot but coincide with, and therefore now would rather my signature had not been given to a declaration, (not of "independence,") all the items of which, at the time of signing it, I could not agree in; such as,—that truth, as propounded by Engledue, would *not* injure a religious fable. Truth will *ever have* the effect of weakening falsehood; at the same time natural truths cannot be at variance with *true* religion, because true religion *must* come from nature alone.

Also I believe it very probable, that, if we are not able at present, the time will come when "the actual origin or evolution of thought or feeling" *will be discovered.*

And further, the promulgation of materialism never excited any "alarm" in my cerebration,—"that it would prejudice the reception of phrenology,"—indeed I believe it will have an effect *directly the contrary.*

My object for signing (without mature reflection) was (supposing I agreed with the whole declaration) to exhibit the puerility of any person or persons receding from a society on account of opinions brought forward, not in accordance with their opinions; and whose opinions, owing to the circumstances in which they are placed, their position in society, and the fear of losing caste; but more particularly owing to the formation of their brain, and being trained from youth in such unsubstantial opinions, render them unable to rise out of the pit of imagination and wonder, to ascend into the region of reason and facts.

Further, the declaration coming from my worthy and philanthropic friend, James Simpson, whose opinions I respect, and who by his labours, as assisting materially in the regeneration of suffering humanity, had great weight in inducing me to add my signature, thinking a declaration coming from such a source worthy of all acceptation. And wishing a great circulation to your enlightening journal,

I remain,

Faithfully yours,

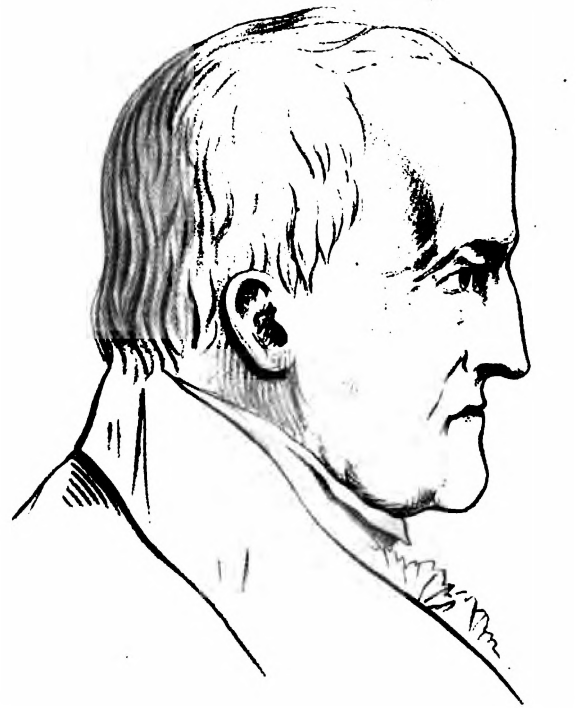
ARTHUR TREVELYAN.

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THE LATE LORD ELDON.





BASIL MONTAGUE.

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III. *London Phrenological Society.*

April 17, 1843. The PRESIDENT in the Chair.

A paper was read, *on the Cast of the late Lord Eldon's head*, by HENRY G. ATKINSON, F.G.S., 18, Upper Gloucester Place, Dorset Square.

"The spirit of the life lives on in death, the grave closes upon the man, but the life still animates the world; good comes out of evil, and our vices as well as our virtues shall have their salutary influence, and teach the world the great lesson of humanity. Interested partizans and flattering friends may bury the truth, and falsely colour over the records of the past—but all is vanity—there is no pure feeling nor honorable pride in disguising the truth. 'Speak of me as I am—nothing extenuate, nor set down aught in malice.' This should be the sentiment and the wish of every sincere heart.

And with this belief, I do not hesitate to comply with a request to read a paper on the head of the late Lord Eldon, believing that the case is too important to be passed over, and hid away from the world in the eternal chambers of oblivion. A dry bone, an empty skull in the hands of science may now be made more useful than the whole acts of a man's life, and may compensate in some measure for the evils which an imperfect brain may have entailed upon the race—a skull will speak out the truth after a thousand years have passed away, and laugh to ridicule the epitaph on the tomb and the foolish flatteries or the blunders of historians.

The late Lord Eldon held high station in the state—he stood out in the world's history, foremost in the tide of affairs. It is seldom that we have an opportunity of examining a cast of the head of such an individual, and rarely indeed when the position is so remarkable as that of Lord Eldon; but as his character and his acts were so notorious, I shall abstain from going into any minute particulars, further than to point out the more remarkable features of his character in harmony with the singular conformation of his head, bearing out the truth of phrenology in a manner so striking, that a mere student in the science may read it at a glance. There can be no difference of opinion in such cases as these, and it is to such cases that phrenologists chiefly refer for the proof of their doctrines. There we see nature standing out in hill and valley—in large text raised upon the surface; and yet there are still men in our day, who having eyes, cannot

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see, or calling themselves philosophers and men of science, followers of truth, yet hide themselves away in the dark caves of self-conceit—too proud to learn—scoffing at that which they cannot appreciate, seeking a bubble reputation in the tide of public opinion—echoing to the world what the world already knows—blind to the plainest and most important facts, without a thought above the mass, or one generous impulse in the desire to elevate their race, nor ever remembering the admonitions of Lord Bacon, how that "every man is a debtor to his profession and to the world to do something for the cause of truth and for the love of mankind." I make these observations as peculiarly called for on this occasion—for here is the head of a man of a low, grovelling disposition, servile, time-serving, selfish in the extreme—bending to power, holding the strong arm of the law over the poor,—a man of a party, an aristocrat to the very bone—bigoted to the last—neglecting his old and true friend—giving to those who might be useful to him—the spirit of philanthropy withering away within—the rights of the people never occupying his thoughts—advocating every harsh measure and death-punishment for stealing the merest trifle,—exclaiming that the greatest calamity which ever befel England, was the abrogation of the law of death-punishment for stealing a pocket handkerchief. The quality of mercy was strained to the utmost. His knowledge was confined to law cases—of these he possessed an abundant store. He became useful to a party in the game of politics, opposing all reform, clinging to power, venerating the ancient ways, regardless of truth, indifferent to the world's advance. He was raised to be Lord Chancellor of England—the king created him a peer of the realm,—but nature had not cast him in the mould of true nobility; he gained a name and station in an unenlightened age, but the heart and the understanding could not expand to any generous impulse in the spirit of true philosophy—good fruit and beautiful flowers could not spring up in so uncongenial a soil. The tree was ill-formed and stunted in its growth—he was never formed for greatness—the brain was so ill-proportioned, that no circumstances could have ever made him great and good. He broke faith with his old friend, who alone stood by to smooth the pillow on which the dying man reposed; one pang of remorse shot through his soul at that moment—it was not too late to retrieve his error, but the thought passed away—there was not the brain to hold it there. He died—neglected alike by family and friends, excepting the one, that truly noble man who could stand there true to the last, even to the friend that was false—

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he died, and left a pension to his dog.* Such was the end and such was the true character of this peculiar man, and yet he had the art to dissemble, and was too cautious ever to get far wrong in the eyes of the world or of his party. He was admired by his party for what appeared to be his consistency in upholding the things that were, in constantly resisting innovation, ever clinging with venerating fidelity to the cause of the Tories,—nevertheless he became the tool of those whom he served; he was wary and cautious, plausible in the extreme, deceiving many, and gaining a reputation and a station for which he was entirely unfit—unfit, for no man can be fit to reign over the welfare of others who considers only the selfish interests of himself and of his party. His religion was one-sided, unscrupulous, ungenerous,—a state-supporting affair—his benevolent feeling following close in the train of his worldly interests; he had no generous philosophy, no refinement—he seemed to care as little for the beautiful as for the true; he neglected the poor, and was regardless of the rights of men as members of one family, extremely mean—illiberal alike in principle and in practice; and yet this man was not without his virtues.

I have dwelt upon the darker shades of his character,—but he possessed some retrieving points—and what poor wretch that was ever hanged at Newgate had not some bright feature, however it might be obscured. But we are too apt to crush a man for his sins, without at the same time acknowledging and rewarding him for his virtues—guilty of one, guilty of all, a bad name and hang him, such is the world's judgment—yet alas! it too often happens that the besetting sin leavens the whole character, and casts a blight over the entire heart and the understanding, for the brain acts so much in unity, that it is mostly drawn in the train of the predominating passions—yet flowers will grow up among the briars—the good will peep out at times, and we are then disposed to attribute it to hypocrisy, the reflection from some other thing—but it may not be so, for there are none who have not some retrieving qualities, some good deed accomplished, shining out like a "taper light" in a dark world. Lord Eldon possessed attachment and great love of children, and these qualities he manifested through life—for though he quarrelled with his family because they were not so ambitious, perhaps, as himself, yet he still cared for his friend, although he could

* My friend, Edwin Landseer, has painted the portrait of this dog—which was said at the time to be the richest dog in the world—having a considerable income from funded property—ten pounds per annum.

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treat him with injustice, (the friendly feeling was there, though ill supported,) and he loved his dog and left a provision for his support. He was often kind, but not consistent—he was a judge without the sentiment of justice—but he was respectful, and in his calling most diligent and successful, although that success was not sought for the general good—it was a gain for selfish ends, achieved by hard drudgery and disgraceful subservience to the reigning power. Not that he was for ever playing a part—he acted much in this from the natural impulse of his nature, so that when the weak old man wept over the innovations of the time, perhaps he was sincere; his veneration for the great, tenacious adherence to the existing laws and institutions of the country arose from the prevailing sentiment of his mind, for he had no love for reform, nor could he see how the ultimate interests of all were entailed in the cause of truth and the universal rights of man.

No—doubtless at these times he was true to himself, such as he was—the impulse must have been there, and his firmness wanting; so when the current was too strong and he could no longer resist the opposing stream—he wept, wept like a child—but not with tears flowing from the tender heart of philanthropy, but rather in sorrow that his cherished party and their privileges should be disturbed.

> "Next came Fraud, and he had on,
> Like Lord E——, an ermine gown;
> His big tears, for he wept well,
> Turned to mill-stones as they fell."
>
> SHELLEY.

And yet there might be some generous impulse beyond all this—but it did not freshen into a fountain of pure wisdom, or flow on mingling in the bright waters of justice, and of intellect, without which the best feelings are perverted, and the result is more to be dreaded than the darkest plots of villainy or the broad and open way of selfishness and sin.

I shall not attempt to go more minutely into the character of Lord Eldon; what I have said, I have derived from those who knew him best, both in his public capacity and through all the circumstances of his private life. It is possible that I may have overdrawn the picture, but I have gained sufficient information upon the subject to convince me of the general truth of what I have stated, and were it desirable, could easily prove the correctness of my statements, by detailing anecdotes illustrating each position which I have advanced—but this is not my intention, as such would entail some personality with regard to others, which is always to be avoided wherever

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it is possible. The world is not yet sufficiently rational to permit us, without offence, to tell out every truth of a personal nature on every occasion—I will now, therefore, refer to the prominent features in the development of Lord Eldon's head.

The head is rather large—very long—wide and swelling out above the ears and very high at Veneration.

The intellect is well developed—the whole anterior lobe is large, its size being more observable in length than in height—giving considerable mental power and a pleasure in the mere exercise of the intellect for its own sake, the end to be obtained by such exercise being chiefly regulated by the stronger passions and desires. Lord Eldon was a great plodder—he laboured incessantly, devoting himself to the dry facts of law; he prided himself on his legal knowledge, with much contempt for the higher pursuits of others. Few men possessed a greater knowledge of the recorded cases of legal proceedings, and to this, his success may chiefly be attributed—but his intellect seemed to rest here, he was not a man of extensive knowledge—he possessed few other acquirements. In the cast is observable a marked division between the organs of the intellect and the rest of the brain, which I think may be attributed to his continuous application to the dry facts of law, unconnected with the more generous and ennobling feelings. I have observed that when an organ or portion of the brain is acting in conjunction with other neighbouring organs, there is a continuous swell—but when there are decided elevations or divisions between parts, they act alone;—and therefore we always find, that in good heads where the dispositions are evenly balanced there is a regular development, and that irregular brains produce, to a certain extent, a tendency to insanity and idiocy, from particular faculties acting without the necessary influence of the rest of the brain. I have made extensive observations on this point, and consider it to be one of great importance. *Ideality is deficient*, and certainly Lord Eldon never shewed any elevation of feeling, any tendency to elegance and refinement, which that feeling would have given. *Veneration is in excess*—and this feeling was strongly exhibited in his veneration for the great and his attachment to all that had, as it were, become venerable from the effect of time and custom, or in connection with the old institutions of the country and the power of the nobles. Hope and the back portion of Benevolence seem to combine with this feeling, and together cause a remarkable elevation on the head—Hope seems to have been active in stimulating him to exertion. *Benevolence*

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is certainly not a predominant feature,—had it been active, it would have swelled out in an uniform line with Comparison; but it is *deficient*. *Firmness is small, and Conscientiousness very small—frightfully deficient.* He was persevering, but not firm—the sense of Justice, the desire of Truth, the feeling of Sincerity, all which I attribute to that portion of the brain called Conscientiousness, seem to have been feebly felt—he was not a true man, nor was he a just one. *He possessed Love of Approbation and Self Esteem to a considerable degree—great power of Concentration, and Attachment to children and friends.* His *large Combativeness* gave him power to persevere—overcoming difficulties, and made him useful to a party. *Caution, Secretiveness, Destructiveness and Acquisitiveness are all large—giving a swelling appearance to the sides of the head, which is the case in most of the murderers' heads*—the action of these faculties was very observable in his conduct—he was cautious and careful, long in giving judgment, on which account many have supposed him to be conscientious, but the object and the cause were very different. He was secret and plausible—a complete diplomatist—fond of hoarding, mean to a degree—a fact which is well known to all who were acquainted with him—while his harsh measures and desire of continuing the punishment of death for the most trifling misdemeanour, sufficiently displayed the destructive tendency. He had little feeling for the marvellous or for the wonders of nature, but was essentially of a homely common-place disposition, wanting that vivifying principle, the effect of Conscientiousness, and more particularly of Ideality and Wonder! Such was the disposition of the great Lord Eldon, living in an age of contention, cruelty, and selfishness. And yet there were many high minds and true hearts around him—a Romilly—a Montagu were *visionaries* to him. What could *he* comprehend of the mild justice of benevolence—the benevolence and the justice of mercy—his intellect never leaned that way—he was the plodding man of law, bending to the will of a selfish, ignorant ruler, striving after wealth and station. But the time will come when men will be governed by the truly great, when our institutions and our laws will be re-modelled, and when the first consideration of Government will be to raise the people, and to advance the progress of truth. But to what quarter shall we turn in expectation?—shall we look to the ignorant bigot who would interfere with every proposed system of a national and a rational education, founded upon enlarged principles and good morals? Surely not! No—it is to Cerebral Physiologists that we must look—we want knowledge—knowledge of man, and men who are bold enough to de-

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clare the truth. The time is at hand when the pitiful expediency of past ages will no longer serve—the plain, the simple, and the whole truth must now be spoken; and those who are not ready to stand firm in the great cause, and oppose the prejudices and ignorance of the mass, and the bigotry of the schoolmen, let them desist at once—no compromise of principle and truth can now avail. We are on the eve of mighty changes, when every man will be measured according to his real worth and merits—when Lord Eldons will no longer be tolerated as the advocates of truth and justice—the oracles of kings—the rulers of the people. Poor Eldon! weeping over the advance of intelligence—poor blind man! How powerful in his day—how impotent, how little that power in a succeeding age! How vain were his tears and the attempt to stay the progress of freedom and of thought! 'Tis the same now and ever—men may rage, oppose, or ridicule, call this *dangerous*, and that *blasphemy*, but truth is not destroyed—the storm and the winds of winter pass away. But the spring-time of a new year is at hand—the flowers appear, and life and joy are in the world again—and in the sunshine and intelligence of a happier era, we smile at the vain efforts of ignorant men, and gain a lesson of wisdom from amidst the scenes of barbarism and selfish grandeur. The world is regenerating, while the power and the glory of the worldly-wise is passing away—*sic transit gloria mundi*, but with no *resurgam*—all is change, continual progression—and things appear which it has never entered into the heart of man to conceive; and soon shall all exclaim, and little children shall be shewn, that "Phrenology is indeed the Truth, though it be opposed to the philosophy of ages."

I cannot give a better or more appropriate contrast to Lord Eldon, than a sketch of my revered friend, Mr. Basil Montagu, who for two-and-forty years has laboured to improve the criminal law, and with the assistance of Sir Samuel Romilly in parliament, has done more to suppress that brutal and wicked practice of death-punishment, than any other man, living or dead. At a time when there were *monthly executions* at Newgate alone, for crimes *without* violence, of *eight* or *ten* poor creatures, many of them *men and women under twenty years* of age. Mr. Montagu protested against the practice, whilst Lord Ellenborough desecrated him in the House of Lords as the greatest enemy of his race; and poor Lord Eldon stood up for the law, crying out, "Hang them! hang them! for it is so nominated in the bond!" And the bishops, being appealed to, maintained that the practice should be continued—not only to take an eye for

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an eye, and a tooth for a tooth, but a life for a pocket handkerchief! Such was the state of things when Mr. Montagu, calm in the midst of the storm, unmoved by all the noise of ignorance, year after year sent forth again and again his mild reproof—have mercy and not sacrifice—forgive one another—train up the child, and give help to the weak—the moral world is not won by violence or by harsh measures—but study to know thyself, the cause and the remedy of evil. With what deep-felt satisfaction must Mr. Montagu now pass by the corner of Newgate—what a triumph for a great and virtuous mind. I have heard that he has been seen to take off his hat and wave it in the air as he passed along, meditating all the way."*

* We deeply lament that in the little work lately compiled against the punishment of death, by Mr. M. B. Sampson, and published with the assistance of the Trustees of Mr. Henderson's Fund for aiding Phrenology, not an allusion is made to the venerable Basil Montagu, now seventy-three years of age, who stands in the same relation to the abolition of capital punishment, that the venerable Clarkson does to the abolition of the slave trade. When a law student, Mr. M. once visited Newgate to have an interview with a man likely to be condemned, though very probably innocent. He was presently surrounded by ferocious felons, who damned him, in spite of his errand of mercy, and told him he would himself be hanged in a week. From that moment he resolved upon never ceasing to exert himself in this holy cause. He for many years frequently visited the gaol, to prevent worldly occupation from weakening his resolution, and, at least once in every year, attended divine worship in the chapel with the prisoners. He once arrived at the prison, in Huntingdon, with a reprieve for two poor men, a few moments before the hour of execution, and as soon as he had returned to his inn, he saw the people flocking in all directions, and a friend suggested that he should not be seen in the town, as the mob were *not pleased* with *their disappointment!* Every execution, during the last thirty years, has reminded him of that day, and he has never ceased to assist in diffusing knowledge and information upon the subject. He attended the Old Bailey Sessions regularly, though refusing to practise. The days of execution were to him days of agony—he never slept; and before daylight would walk up and down on the south side of Lincoln's Inn Fields, hearing the tolling of St. Sepulchre's, bell. The sound once so affected him that he took refuge in the adjoining Catholic chapel, and the priest was at that moment raising the holy bell to announce that the sacrament was ready for all who desired to receive it; he was so overpowered that he instantly left London. He continued to attend the Old Bailey, and hear sentence of death passed, at the end of the session, on the *numerous* prisoners. He saw the remedy in the publication of the opinions of moralists and divines; but he was too poor to defray the expense. He applied to many booksellers, but they all, even the kindest and most liberal of them, Johnson, of St. Paul's Churchyard, answered, that a work on the punishment of death would not sell, for *the subject was one upon which there was no interest.* However, he proceeded with his collections. A most benevolent Quaker, named Frederick Smith, was so distressed by his representations, that, in conjunction with William Allen and Richard Phillips, he got up a society, and the book was published. A thousand copies sold in a few weeks; a second edition was published, and copies sent to Mr. Wyndham, Lord Ellenborough—then Lord Chief Justice of England, and Sir Samuel Romilly. Mr. Wyndham *ridiculed him in the House of Commons.* Lord Ellenborough, *in the House of Lords*, said

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April 17th. The PRESIDENT in the Chair. *(Ladies' night.)*

Mr. Hudson Lowe read an address on "the subject of the connection of the views entertained by phrenologists with regard to what have been termed the reflective organs, and those of writers on psychology, or the philosophy of mind, with regard to the processes of suggestion and association." The report is given in Mr. Lowe's own words, as furnished by him to the Secretary. For no one could attempt to report his papers; since he is sometimes extemporaneous, sometimes reads, dipping into different papers, backwards and forwards, pausing to settle what part he shall read next, and then galloping as hard as if he did not intend his hearers to presume to dispute his authoritative pourings forth of words. He began by contending that the definition of phrenology as a physiology of the brain confounded two studies, which, however converging to one ultimate object, differed widely in nature and method, and even in their immediate ends. "The physiology of the brain, or more properly of the nervous system (for they cannot be separated), aims at pointing out the uses of structure,—phrenology at assigning the organic conditions of moral manifestations. Phrenology, taking the existence of certain mental faculties as its starting point, seeks to ascertain the conditions of their existence in the brain. The physiology of the nervous system, starting from those visible and material divisions of parts which anatomy indicates, seeks to discover the functions which they subserve. Thus when the phrenologist has succeeded in ascertaining the connection of physical love with the cerebellum, he will in the natural order of his subject pass on to consider the faculties and the combinations which modify and regulate the activity of this impulse, its effect on the character, &c. On the other hand, the cerebral physiologist, starting from the existence of the cerebellum, proceeds from this as the origin of his inquiries, and when he has ascertained its con-

"I have been visited by a book, written, *I am sorry to say*, by a member of the profession to which I have the honour to belong. In this publication the author has endeavoured to desecrate the venerable judges, and to subvert the law of the land:" and the lords cried loudly, "*Hear, hear, hear!*" Mr. Montagu's pulse did not beat once more quickly for this rocket; but he published the debate, and again argued against the sticklers for established barbarity. He brought Romilly round to the most determined support of his great cause. The book sold extensively, and his Society addressed the public, printed the opinions of their adversaries, published two additional volumes and various tracts, and continued their exertions by every species of publication, but particularly the newspapers. Mr. Montagu has lived to see capital punishment nearly abolished. May his peaceful end not arrive before its abolition.—*Zeist.*

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nection with this special impulse, is by no means authorized then to stop. He must then proceed to inquire whether it does not further subserve motion; in fact, it is his business to exhaust the whole theory of function of the special part which he makes his study. So long as the phrenologist finds no stumbling-block in the way of his endeavours to ascertain the cerebral conditions of character, he is not called upon to inquire what are the functions of such and such distinct portions of the brain. His study embraces the entire field of human emotion and character, every department of intellectual exertion, every gradation and combination of feeling in the extent of its investigations. He would be deserting his task for one less noble and productive, were he to take the brain for his starting-point, and inquire into the functions of its distinct anatomical compartments.*

* Physiology is the *science* of the uses, actions, or *functions* of animal and vegetable organs. What is phrenology but a *subdivision* or a *special portion* of *physiology*?—but the *science* of the uses, actions or *functions* of one organic mass,—of the *various portions of the brain*? Does not every phrenologist, Mr. Lowe among the rest, speak of the use or *function* of this *cerebral organ* or of that? of the *function* of the portion of *brain*, for instance, called the organ of *Wit*? What then can *phrenology* be but the *physiology of the brain*? Does not Gall invariably call his science the *physiology of the brain*? Mr. Lowe actually quotes a passage in the very next paragraph where Gall uses the very words. Did not Gall entitle his folio and quarto work the Anatomy and *Physiology* of the Nervous System in general, and of the *Brain* in particular? and his octavo work, "On the *Functions of the Brain and each of its parts*?" Is he not styled on the medal struck to his honour, The *creator of the* PHYSIOLOGY *of the* BRAIN? Does he not call himself in his octavo preface, "*the founder of the* PHYSIOLOGY *of the* BRAIN?" *Phrenologists* are therefore *only* students of the *physiology* of the *brain*—and are *cerebral physiologists*. In truth, the word phrenology was never used by Gall, but by Dr. Spurzheim; and perhaps the sooner it can be got rid of the better. For our science is no distinct science—it is simply that of the functions or *physiology* of the brain; and to give it a peculiar name leads to the oversight of its being merely a fragment of physiology. Whether we study man as the mere metaphysician, the moralist, the historian, or the poet studies him, all that man can study of man's character is so much cerebral physiology, whether he is intelligent enough to know that all is cerebral function and manifestation or not. The mere metaphysician is but a partially informed cerebral physiologist. He examines the product only: stands in the same relation to the perfect cerebral physiologist that an animal chemist does who analyzes the bile without troubling himself with the liver and its vital properties and functions; or the wrestler or dancing master, who knows nothing of the structure and arrangement of muscles or their vital properties and functions, but studies merely the results. The physiologist, on the other hand, who, like the run of physiologists, knows nothing of phrenology, but can write and talk about the anatomy of the brain, and that humblest fragment of its function that regards mere sensation and motion, is only a miserably informed cerebral physiologist, because he is ignorant of the science of the uses of the cerebral regions of intellect and the feelings. The perfect physiologist knows the chemical character of the bile *and* the anatomy and physiology of the liver; the attitudes and movements of dancing, wrestling, &c. *and* the structure and arrangement and vital properties of muscles.

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"With regard to the definition of phrenology, as a philosophy of mind, founded on the physiology of the brain, it is still more erroneous. The discovery of certain innate mental principles did and *must of necessity* have preceded* that of their seats in the brain. Previous to the time of Gall—Kames, Hutchinson, and Reid had admitted numerous faculties closely corresponding to those now recognized by phrenologists. But further, Gall himself states that this admission of innate mental principles was a necessary preliminary to the establishment of cerebral organology. 'The innateness,' he says, 'of the moral and intellectual faculties is the necessary basis of the physiology of brain; for if instead of its being demonstrable that they are innate, it could be proved that they are only the accidental product of external objects and the external senses, it would be useless to seek their seat in the brain.' (L'Innéité des Forces Morales, &c., p. 67, t. 1, *Fonctions du Cerveau.*) And passages to the same effect may be found in the advertisement and introduction. To prove the innateness of these faculties is accordingly one of his first preliminary steps. He was led indeed by his views on the diversity of human character to his investigations on the brain and skull, and his accuracy in the assignment of organs was generally proportioned to the clearness of view he had acquired on the faculties beforehand. So far then from phrenology being a philosophy of mind founded on the phy-

Mr. Lowe says that the physiology of the brain aims at pointing out the uses of structure. Why, who but the phrenologist points out the use of the various convolutions, for example? Do the physiologists who despise phrenology aim at shewing the use of a single convolution?—and the bulk of the brain is the mass of convolutions: and do not such writers now gradually become more and more phrenological, more and more true cerebral physiologists, by allowing that the front of the brain seems devoted to intellect, &c. &c., thus shewing that such considerations are a part of their own cerebral physiology. As the structure of the great mass of the convolutions is for the intellectual and moral functions, who is to investigate the *uses* of this *structure* but the phrenologist? If phrenologists are not investigators of the functions of the brain, what do they investigate? If phrenology is not the science of the functions of the brain, what is it the science of? The phrenologist who has succeeded in ascertaining the connection of sexual love with the cerebellum, will not stop there: but examine every fact which shews motion, or anything else, to be connected with the cerebellum. As the brain is the organ of the phenomena called mind,—the possessor of the power of producing these phenomena, the phrenologist, can never rest till he has discovered the use of every spot of the brain and its appendages. He will not start only from manifestation and go to organ; but often from organ and go to manifestation, just as physiologists, not phrenologists, do. Gall sometimes observed external characters similar, and then compared the heads to learn in what points these agreed; but sometimes found heads similar and then compared the characters.—*Zoist.*

* Be it remembered that none of this is our composition.—*Zoist.*

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siology of the brain, it would be more correct to term it a "physiology of the brain, founded on the philosophy of mind."*

"After adverting to some attempts to proscribe the use of the term mind, and describing as waste paper discourses on the question of Materialism,† which overlooked the distinction which Descartes had drawn between matter, or that which is apprehended by the senses, and conceived under the form of extension, and mind apprehended by consciousness and conceived as thought or feeling,‡ he proceeded

* Phrenology is a philosophy of mind founded on the physiology of the brain. For, by connecting distinct mental phenomena with the development of distinct cerebral parts, we establish the true list of faculties. The metaphysician may observe without reference to the brain; he may explain musical feeling by the ear, the judgment of colors by the eye, the love of property by the love of power, innate strength or weakness of various forms by habits of "study or business," as the second or third rate Dugald Stewart did; but the cerebral physiologist by learning from physiology and pathology that the senses of music and of color, the love of property, &c., depend upon distinct portions of the brain, establishes these faculties as components of the aggregate of faculties, and therefore establishes his mental philosophy on the solid foundation of cerebral physiology. If Gall assumed, or rather saw, that faculties were innate, he also assumed or saw that every faculty which was innate must be possessed by a portion of brain; and he never felt certain that a faculty was distinct till he had discovered a cerebral organ for it.

The circumstance that the mental philosophy of Hutchinson and Reid, and other metaphysicians, was not founded on phrenology, surely does not shew that the mental philosophy of phrenologists does not repose on the solid basis of observation of function in conjunction with structure. Gall would open his eyes if he heard Mr. Lowe declare that his mental philosophy was not founded on cerebral physiology,—upon such observations as metaphysicians make, brought into union with observations on the brain.—*Zoist.*

† Modest, cool, and satisfactory.—*Zoist.*

‡ What right had Mr. Lowe to accuse those, who have thought and read as deeply as himself upon these subjects, of overlooking Descartes' distinction between mind and matter, with which they were probably acquainted as well as with what Hume and Reid and very many others have written, before he had lived long enough to have seen the name of Descartes? So far from overlooking, materialists think too deeply not to see the utter absurdity of the words with which Descartes would distinguish matter and mind. Matter is indeed something extended and resisting; but it has endless other properties which have nothing in common with extension and resistance, except that they are possessed by the same matter. It is thought a virtue to vilify matter, and call it inert and brute. Why, it is endowed with endless powers; all the powers of the universe are its powers. The universe is but matter and properties of matter. What analogy exists between extension and the phenomena of attraction, light, heat, electro-magnetism, of poison, remedy, vitality, mesmerism? yet the power of displaying these phenomena matter possesses. Nay, not only when variously combined or organized and circumstanced does it exhibit the phenomenon of vitality, as in vegetables, but also of consciousness, in animals, aye, of consciousness and personality: seen as really in the microscopic creatures, ten thousand of which may exist in an inch of space, and come into existence and perish incessantly, in every habitable point, as in talking and conceited man. If various faculties re-

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to enter on the question of our sources of the knowledge of mind. The first and necessary basis is consciousness, or the cognizance which the mind takes of its own internal operations. Mind unlike matter is self-cognizant. To the inquirer into mind we may apply the words of Heinrich Ritter, "Thought is at once the means, the object, and the matter of knowledge." "As to the blind or deaf," says Dugald Stewart, "no words can convey the notions of particular colours, or particular sounds; so to a being who had never been conscious of sensation, memory, imagination, pleasure, pain, hope, fear, love, hatred, no intelligible description could be given of the import of those terms." "Would you

quire an immaterial soul (though what this means we cannot comprehend), so must the personality of each animalcule. Mental phenomena are never witnessed but, like gravitation and all other phenomena, as phenomena of matter. To talk of the distinction between mind and matter, is the same as to talk of the distinction between gravitation and matter; and, to maintain that they are two distinct essences, is the same as to contend that gravitation, not being extension, is not a phenomenon of matter. Mind is no more a real separate entity—a spiritual essence, than gravitation; neither is it matter, any more than gravitation is matter. It is a phenomenon of matter peculiarly arranged and circumstanced; and ceases as soon as the necessary arrangement or circumstances cease.

It is perfectly true that the phenomenon of thinking or of feeling shows personality—that *cogito, ergo sum*,—as the minutest creature that inhabits another microscopic creature might say as justly as Lord Bacon. But what more does this mean than that the phenomenon of thinking implies personality? The true philosopher will not stop there, and by a proceeding worthy of a credulous and contented peasant, fancy this phenomenon proves the existence of an imaginary thing called by the word soul: but will examine the conditions which give rise to this phenomenon, and he will then see as a plain matter of fact that it is a phenomenon of matter, and resulting from matter peculiarly compounded and organized and acted upon by external circumstances. He will see plainly that it is a phenomenon of brain or what is really the same as brain; and that this brain is subject to all the same laws as the other organs of the animal body,—produced, developed, supported, decaying, deranged, and influenced in all ways precisely like all the rest, but exhibiting the phenomena called mind, which are displayed throughout the animal world exactly in proportion to the complication and perfection of the material called brain. The word mind is by some employed in two senses, like the word gravitation,—to signify certain phenomena and the power or ability of displaying those phenomena. But, as it unfortunately conveys to most unreflecting people the idea of an immaterial soul (words incomprehensible to us), just as the fact of gravitation, or any other natural phenomenon, gives the savage an idea of a spirit, doing gravitation or other phenomena, we heartily wish the word abolished till such an absurd meaning is forgotten; for in this sense there is no such thing as mind. The existence of mind as anything more than phenomena, or the ability to display those phenomena, we utterly deny: and assert boldly that nothing but the blind prejudice of bad education and the subsequent want of vigorous reflection to right himself, can occasion any man to be insensible to so plain a fact. To speak of the brain as a violin played upon by somebody!—why it is a self-acting apparatus requiring only the influence of the external world, as any plant or self-acting apparatus requires external influence, to excite it to exert its powers.—*Zoist.*

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know what thought is," says De Craurnz, "it is precisely that which passes within you when you think. Stop but here and you are sufficiently informed. But the imagination, eager to proceed farther, would gratify curiosity by comparing it to fire, to vapour, and to other active and subtle principles in the material world.* And to what can all this tend, but to divert our attention from what thought is, and to fix it upon what it is not? It is only by looking inwards that we can acquire those just ideas of thought and emotion which must serve as a basis for the study of mind." Consciousness alone however is not a sufficient source of knowledge; an individual mind cannot alone afford a sufficient basis for the study of the race. This may be rendered clear by the consideration that the several faculties may be described as existing in three distinct states of power and activity. The first, that in which they are habitually and spontaneously active even without external excitement: the second, that in which they are readily called into action by external circumstances, or the influence of related faculties: the third, that in which they are sluggish and with difficulty roused, even when the greatest call exists for their activity. Now one man can needs possess each of the faculties only in one of these degrees of development. But the influence they exercise over the phenomena in each of these different states is widely various. Further, it is only in the first and highest state of activity that the existence of faculties as primitive principles of action is likely to be readily recognized by internal observation. It is therefore necessary, that the observation of the actions of others, and their reduction by analysis to primitive tendencies, should be conjoined with the study of consciousness, —this is the second source of our knowledge of the mental faculties, as recognized by all phrenologists. It was not further enlarged on by the lecturer, who returned to the manner of combining this observation with the knowledge derivable from consciousness. We should receive such principles as were reconcileable with what our own consciousness taught us, or analogous to those primitive tendencies which we could recognize within, those which were not we felt instinctively and not unjustly inclined to reject, and should certainly question them more severely. Thus such organs as that of Sophistry, spoken of by some American phrenologist, or of Marriage, admitted by Dr. Vimont, were felt at once as offensive to our judgment.

* Or by calling it a soul, or *spiritual substance!*—thus diverting attention from the observation of the phenomena and their conditions, and fixing it upon an idle and unintelligible fancy.—*Zoist.*

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"With regard to the method of comparing character and cerebral development, it was, if not necessary to the discovery of faculties, yet of great subsidiary importance in giving an alphabet to those faculties, and of the highest in all that relates to the practical application of mental science. Possessing this key in development to the knowledge of faculties, we were enabled to determine what combinations led to intellectual or moral eminence, and what to criminality and degradation; what were the sources and characteristics of real, and what of conventional eminence.

"Having thus briefly gone through his views of the grounds and method of inquiry in phrenological science, the lecturer proceeded to enter on the discussion of those intellectual faculties which he proposed as his special subject, but which limitation of time, and the length of his general remarks, permitted him but imperfectly to go through. He adverted first to the organs termed by phrenologists Reflective,—a term which he thought inexpressive,—capacity of seizing the resemblance of things. The comparison of Spurzheim,—Sens Metaphysique, Profondeur d'Esprit,—or Causality: and the organ De l'Esprit, or Wit, which by Spurzheim was termed Gaiety. This last organ was by Gall, in a work termed *Organologie*, published in 1807, included with the two others in a group constituting the Esprit d'Induction. This classification the lecturer considered as just and correct. The true function of the organ last named the lecturer considered as the suggestion of contrast: contrast was not identical with difference: difference was the mere negation of relation. Contrast a positive relation, *e.g.*, good and evil, light and darkness, attraction and repulsion.

"The functions of these organs, Mr. Lowe considered as suggestive,—we distinguish in the action of the mind that of receptivity in which it is passive to the influence and impressions of external objects; that of spontaneous activity in which it wanders freely through successive states, as they are suggested to its notice; and that in which this principle of activity is modified by the action of the will. In the receptive states of the mind, those faculties which are termed by phrenologists Perceptive, as Form, Extension, &c., are concerned: in the spontaneously suggestive, those of which we have spoken. The will modifies intellectual activity but cannot create ideas and the influence which it has, appears to reside only in the exclusion of irrelevant trains of thought. This distinction will throw light on a question regarding the organ of Comparison. Gall's observations only establish its connection with the suggestion of resemblances, and his defini-

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tion at first limited it to this function. But subsequently in his *Fonctions du Cerveau*, he says that it seems to him that the faculty which perceives resemblances must perceive differences also. Now this is manifestly correct if we refer to the sensible comparison of two present objects. But in this case it is the perceptive organs, and not that spoken of, of which the activity is recognized. The idea of Resemblance no doubt is always given by Comparison, but in comparing a present individual with his portrait for example, Form recognizes, and the other perceptive organs, both differences and resemblance. When, however, a present object suggests an absent one to which it is similar, there is no perception properly speaking, there is only suggestion, and there is no reason to admit that the faculty which suggests resemblance suggests difference also. We perceive the pure activity of this faculty most clearly however in cases where sensible perception is altogether excluded. Bacon, by an allusion to the fable of Icarus, speaks of philosophers who apply the rules of science to the scrutinizing of religious matters, as "soaring to heaven on the waxen wings of the senses." What is there here either that bears any resemblance to perception, to which however only can the remark of Gall apply. Spurzheim's statement again, that the lower activity of this faculty took cognizance of resemblance, and the higher of difference, rested on a fallacy. Where two compared objects presented many more points of difference than resemblance, it was obvious that to discover those of resemblance would be the higher intellectual exercise; where, on the other hand, the points of resemblance were many, and those of difference few, it would then require more intellect to discover those of difference.

"Mr. Lowe proceeded to consider the laws of Suggestion and of Association. These were reduced by Hume to three, Resemblance, Contiguity in Time or Place, and Necessary Connection or Cause and Effect. He excluded Contrast by a refinement which had been rejected by Thomas Brown. With the exception of this subtlety, which was not an improvement, he merely followed Aristotle in the classification. Stewart distinguished among some of the most remarkable, Resemblance, Analogy, Contrariety, Vicinity in Place, Vicinity in Time, Relation of Cause and Effect, of Means and Ends, of Premises and Conclusion. He considers it unimportant to determine whether some of these principles may or may not be reduced to others, and holds that the most powerful of all principles of Association is undoubtedly Custom. Few will be inclined to agree that to determine with accuracy the

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number of primitive principles of Association is unimportant. Custom was improperly included in the same category with Resemblance and Cause or Effect. For Custom or Habit, the tendency of acts to become easier and more frequent in proportion as they are repeated, is a law of the mind which may be compared to a series in geometrical progression. But every science must have a *commencement*. If two ideas occur more frequently in conjunction in a ratio proportionate to the frequency of previous conjunctions, at least their first conjunction must have arisen from the influence of some special principle. Further, as by the conjunction of ideas we only understand their occurrence in the same period of time, they must at least be associated on the principle of contiguity in time, and if in time in space also. It is obvious, indeed, that every two ideas which occur consecutively in the mind, are at least proximate in time; but it is equally obvious that whenever the mind is engaged in any occupation distinct from mere passive receptivity, that its ideas first become connected by analogy or deduction, by some rational and not by the purely arbitrary link of proximity in time and space. This leads to a distinction between Association and Suggestion, which has been hitherto generally omitted. Association is that process by which two ideas *once conjoined* recall each other. Suggestion, that of mental evolution by which they are *for the first time* linked.

"The principles of Association may be mentioned as those of Vicinity in Time and Vicinity in Space. But however instances of local Association may strike us, the principle of Vicinity in Space seems resolvable into the first and that into the principle of Succession. Sounds and forms recall the conceptions with which they were associated as well as placed, and the principle on which they do so, seems to be merely that by which in proportion to the vivacity of a conception, and sensible conceptions are always the most vivacious, those with which it is linked become more easily recalled. With regard to the principle of Succession, Mr. Lowe entered into an analysis of Time; he distinguished its essence or succession from its measure or duration. Our own consciousness was the measure of succession. With regard to that consciousness no two events could be simultaneous, for the smallest measure we can conceive of duration is inadequate to portray the fleeting nature of duration. Events therefore could only stand subjectively in the relation of priority and sequence. This gave succession as the true form of the principle of Association. This principle was connected with the organ termed by phrenologists, Eventuality.

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"Mr. Lowe offered some critical remarks, which should have found place earlier, on Mr. Combe's section on Association. Mr. Combe considered the varieties of human intellect as opposing insuperable obstacles to a determination of fixed principles of Association. "As well," he says, "may we expect by studying the forms of the clouds which flit along the sky to-day to be able to discover laws by which their succession may be regulated to-morrow; as by reflecting on the ideas which pass in one mind, to discover links of association by which ideas in the minds of mankind in general will be uniformly connected and introduced in a determinate succession." Were the diversity of phenomena to frighten us from an attempt to fix primitive principles, there could be no such thing as science in any department. But the immense diversity of forms, are all but modifications of two, the curve and the straight line, and the immense variety of hues, but of a few primitive colours. The immensely various forms of animal organization had been reduced more or less closely to certain definite types. Mr. Lowe pointed out that most of the instances given by Mr. Combe to show the impossibility of arriving at fixed principles of connection between ideas, were in fact illustrations of one principle generally recognized, viz., that of necessary connection or cause and effect, and observed that this was the more remarkable from the preponderance of Causality among the intellectual organs in Mr. Combe's bust.

"Mr. Lowe concluded by a few remarks on the organ of Contrast. He had introduced this term in the printed form of a prospectus of lectures, published in 1840. The principle had been admitted by Aristotle, but its connection with an organ had not been previously recognized. In a work published at Brussels in 1841, (*Quelques Vérités Importantes*, par M. Barthet, Membre de la Société Phrénologique de Paris,) the author speaks of the organ as Contrastivité; he does not enter on detailed confirmations. Mr. Lowe should not then enter on this special subject. He would mention however Gall, Rousseau, Sterne, and Fléchier, as confirmations of the function. The very large development of the organ in Rousseau was greatly at variance with Spurzheim's definition, but he dealt constantly in opposition of ideas, antitheses, the exposition of incompatibilities. Gall's discovery depended on the activity of this suggestive principle, and it was further shown by the space and zeal which he devoted to the individual refutation of objections, not trusting sufficiently perhaps to the harmony of his doctrine. Exceptions, incompatibilities, objections, would be the proper province

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of this organ: where it was deficient and resemblance preponderant, these however striking would be overlooked. Dupuis, the author of the "*Origine de Tous les Cultes,*" afforded an illustration of this tendency.

May 1. The PRESIDENT in the Chair.

A discussion was opened by Mr. Symes and supported by several other members in opposition to many of the opinions expressed by Mr. Lowe in the paper which he selected for the last Ladies' night.

The cast of a head was submitted to the members for their opinion.

The development was pronounced by several to be as follows.

The whole head large, with great length before the ear.

Very large.
Amativeness,
Love of Offspring,
Attachment,
Cautiousness,
Cunning,
Benevolence,
Veneration,
Firmness,
Locality,
Sense of things and all the centre of the brow.
Comparison.

Large.
Inhabitiveness,
Self-esteem,
Love of Praise,
Imitation,
Ideality,
Causality.

Rather large.
Courage,
Order,
Number,
Language,
Wit.

Small.
Disposition to Violence,
Love of Property,
Wonder,
Color,
Time,
Tune.

Very small.
Hope.
The rest of the coronal surface not broad, but the portion ascribed to Conscientiousness the broadest.

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This was pronounced an excellent practical development, and it was inferred that the individual possessed great observation, acuteness, and intelligence,—that he might be a very affectionate husband and father and a most attached friend,—was by no means proud, but had a sufficiently good opinion of, and confidence in, himself,—was desirous of the good opinion of others,—very cautious, perhaps intriguing, but most kind-hearted and disinterested,—would shrink from contention, but be sufficiently courageous when necessary,—possessed great firmness and constancy in the pursuit of an object,—was generally cheerful and fond of society, but, if there was truth in the organ of Hope, would often despond.

Dr. Elliotson and Mr. Symes, who well knew the original, declared that his character agreed admirably with that given by those who had no idea who he was, except that he was remarkably sanguine, unless when his family or he himself were ill,—one who never despaired of his object, but would pursue it in the midst of the greatest difficulties, even feeling confident of success when all others were cast down. This was considered by some members as an additional fact against the organ of Hope. Mr. Lowe mentioned that he possessed casts of several very sanguine persons, with small development of the organ of Hope; but they had each a sanguine temperament.

May 15th. (Ladies' night.)

The President delivered an address upon the Influence of the Feelings on the Intellect.

He began by remarking that persons frequently say of an *individual* that he is governed by his feelings rather than his judgment; but never notice that the same is true of the majority of mankind at all times,—that it is general and constant. What was true in Locke's time is true still. 'But notwithstanding the great noise made in the world about errors and wrong opinions, I must do mankind that right as to say there are not so many men in errors or wrong opinions as is commonly supposed; not that I think they embrace the truth, but indeed because concerning those doctrines they make such a stir about they have *no thought, no opinion at all.*' (*Essay*, chap. xx.) And yet, if you state this fact to a person or set of persons, you are immediately assured that they form their opinions entirely by knowledge and re-

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flection, and are not in the least influenced by their feelings.

The cerebral physiologist knows that the department of the brain devoted to the feelings is far larger than the department devoted to intellect; and that up to the present period of human existence—a period still of very low civilization, however proudly society estimates itself,—the department devoted to the lower feelings exceeds in the majority of men its due proportion.

We see opinions collected in separate masses. In Ireland the vast majority believe the legends and doctrines of the Roman Catholic religion: in Wales, scarcely any believe them. One canton of Switzerland is Roman Catholic, another is Protestant, and a third is half and half. Whole families with all their ramifications from generation to generation believe the histories of the Old Testament, and disbelieve those of the New—are Jews. Other families and their ramifications from generation to generation all believe the histories of the Old and New Testaments. They do this from their earliest years. Some Protestant families and all their ramifications from generation to generation are all high church; others all against an establishment. Some families are all Unitarians from generation to generation. Here and there you find a member of a family differ from the rest; and generally if not for the worse, at least not much for the better; and then you discover that he or she has accidentally associated with somebody of different persuasions: and on examination find the difference to rest upon impression,—as little founded on knowledge and reflection as the opinions which have been displaced.

Opinions are held by most persons without enquiry,—from being those of others with whom they live: they are received silently with the truths of the senses and never doubted, and from habit become so fixed that the suggestion of a doubt seems to them an extravagance. If enquiry is attempted, it is generally a very feeble business, badly conducted under a strong bias; the weakest arguments on one side are greatly admired, and the strongest arguments of the other very imperfectly, scarcely at all, attended to. The enquiry does not deserve the name; they remain as they were: and yet they hug themselves that they have fully examined and proved the grounds of their opinions.

When hard pushed, many, rather than give up their groundless notions, say, 'Well, all things are matters of opinion, and my opinion is as good as another;' forgetting that truth must lie on one side and assumption on the other, and that results may prove the truth or falsehood of opinions.

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In general the bias is so strong that persons never examine the arguments of other sides. Protestants do not trouble themselves with the proofs of the miracles and dogmas of the Roman Catholic: nor the Jew with those of Christians: nor the Christian with antichristian writings of Jews and Infidels. It is amazing to see how people shrink and seem uncomfortable if a book containing opinions contrary to their own is placed before them. Nay, I have known a man, who thought himself most conscientious and religious, refuse to read a book containing opinions contrary to those he held from blind habit, after a voluntary promise that he would. So far from reading it like men who should seek truth and truth only, they look like certain persons in the presence of a cat. Nay, many will not associate with others who differ from them in religion. In association with those who agree with them, they fancy that the circumstance of this agreement of others is a proof that they are right: the mere assertion of the same opinion by others is regarded by them as proof of its solidity: argument is not required between them: they encourage each other with words; are delighted and satisfied, and believe themselves conscientious and rational,—*asinus asinum fricat.*

Nay, if an argument against them is made perfectly plain, they cannot see its force. Malebranche says that the passions justify themselves; that is, under a strong passion, the intellect may not believe its indulgence to be wrong. A mother, when her child is evidently to all others at the point of death, believes it will recover,—she hopes against hope. In insanity, we see a strong ambition overcome all attempts to convince the patient that he is not a king or the Deity. In mesmerism, a sleep-waker, dreaming that he is in some other place and otherwise engaged, will so firmly believe it, that, while the hands are idle, or elevated cataleptically or rigid, he will maintain he is doing something busily with them; will hear the voice of the mesmeriser, and declare he hears no other noise, however loud it may be. Here we at once recognize prejudice; but in our own case are blind to its existence. Religion should make the world one of love and gentleness. 'All the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself.' *Gal.* v. 14. Yet the most pious persons persecute good men who do not hold their dogmas; brand them with opprobrious terms—infidel, atheist, &c.; do all manner of evil or meanness to them, and if they dared would spoil and burn them, as Calvin did Servetus with a fire made of green wood so that it might burn slowly. They see not that they cannot be religious and feel thus at the same time.

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A committee of which I was a member gave permission once in mistake, without any authority or right, to students to have certain advantages of a society without payment. The other members remonstrated; clearly proved that we were wrong, and required the money which should have been paid. To demand it of the students whom we had privileged was impossible. The committee were clearly bound to pay it themselves. Yet, though there were men on the committee considered of the highest principle, and abstractedly, I have no doubt, of the highest principle, they all refused to pay it except one physician and myself. We two resolved to pay the whole sum; and they could not be made to allow the arguments of the simple justice of the matter, and have now forgotten all about it, but have saved their money.

What we call prejudice in the case of an individual is nothing more than what exists in masses; but, as the members of a mass agree, they see no prejudice in the notions of the mass: all is solid opinion in their eyes. The mass of persons in any pursuit scout a new truth in masses; and thus each is certain that he is right. The medical world scout mesmerism; therefore this doctor and that surgeon may talk as much nonsense as he pleases, may deny palpable facts; but this is not prejudice because the medical mass, governed by their feelings, agree with him. They so support each other as to venture to say they would not believe the facts if they saw them; and therefore will not see them or examine decently into them.

It is the same with the large masses of nations. Feeling, habit, is the chief reason of those opinions being undoubted and right in one nation, which are ridiculous and wrong in another.

Pains enough are taken by teachers to inculcate opinions; but no pains to teach the solemn duty of examining into the grounds of all opinions,—of holding no opinion without good reason. A great business not yet accomplished is to teach the million to think: to ask themselves the reason of all they feel assured of: to regard it as low morality to hold opinions from mere imitation and habit, and not to have courage to confess ignorance rather than hold opinions without strict examination.

The Society adjourned till the first *Wednesday* in November. The meetings will in future be held at the Marylebone Institution, Edwards Street, Portman Square: and Ladies will be admitted every night.

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IV. *Cures of Palsy by Mesmerism.* By Dr. Elliotson.

"Facts should therefore be compared before they are reduced to theory; and when they may conflict with an acknowledged principle, they should remain in an isolated state till their true nature may be better understood, or till the principles which they appear to contradict, may be shewn to be erroneous. Had this consideration been duly regarded, had the attributes of the Almighty been properly respected, or the thousand facts of Physiology, our age had not been stained with animal magnetism."—*Dr. Paine's Introductory Lectures on the Institutes of Medicine and Materia Medica, in the University of New York*, 1842.

"Medical writers and practitioners have deluded themselves,—have allowed themselves to be led away by hypotheses, by *ignes fatui* such as—Mesmerism. Alas! for medicine, when such trumpery is allowed to pollute the temple which ought to be devoted to the cultivation of a pure, a cautious, I had almost said, a sceptical observation. Observation is every thing in medicine." *Dr. Marshall Hall's Lectures on the Theory and Practice of Medicine*, Lancet, *Oct.* 1837; p. 142.

"He (Dr. Sigmond) had little faith in the sanative powers of Mesmerism. He did not believe it exerted much influence over diseases." *Debate in the Medico-Botanical Society*, Lancet, *June* 9, 1838, p. 370.

I. Hannah Elizabeth Hunter was admitted into University College Hospital on January 1, 1838, having been sent from Dover expressly to be under my care, by a truly gentleman-like and estimable surgeon, named Hannan Thomson, now no more, but at that time Mr. Sankey's partner. She was 12 years old, and delicate. For many years she had suffered from various nervous symptoms. When five years old, she had *pain in her left ear*, and this returned at intervals till she was eight. At the same age of five, she became subject to attacks of *asthma*, and for it, in 1835, a practitioner at Dover gave her emetics, the first of which afforded her great relief, but the second not only did no good, but caused great irritation and vomiting for five hours, and *palsy* of the lower extremities took place the next day. Another practitioner was called in, who found her thus palsied and asthmatic, suffering also from pain of the side and chest, and tenderness of the whole course of the spine. The palsy had continued more or less up to the time of her admission into the hospital, but the asthma had ceased.

The second practitioner also discovered in 1835, a slight lateral curvature of the spine. For many years she had been afflicted with frequent *darting pains* in the præcordia, and more or less of *St. Vitus's dance*. About the last Midsummer she had fits of *convulsions*, *rigidity*, and *insensibility* for three months. These ceased on her being brought to London four months ago, though nothing particular she said was done for her: but the attacks of asthma returned and still continue. She was in London under the care of Dr. Latham in St. Bartholomew's Hospital for a fortnight, but took a great dislike and therefore returned to Dover. The tenderness of the skin on the spine caused all her complaints to be referred to the spinal chord, or its membranes, or both, and so *leeches*

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were applied to her chest, and two *caustic issues* made in the course of the spine: the *sea water bath*, the *sea water shower bath*, and *sea bathing*, were employed, and she was *purged and purged*, and *salivated*, and took sesquioxyd of iron. At the end of four months she got better and was able to leave her bed, but still had weakness of her back, and soon relapsed into her previous state of palsy, and also had spasmodic twitchings of the muscles of the chest and back, for which opium was given with the effect of making them worse, whereas purgatives relieved them somewhat.

As far as I can learn, nothing more was attempted for her relief till April, 1837, when *St. Vitus's Dance* took place, affecting the neck first and spreading to the extremities and rest of the system till it was shortly universal and "confirmed," and the mother again applied to the doctors, who ordered the *affusion of cold water*, the only effect of which was to produce *lock-jaw*.

Jan. 1st. At her admission into the hospital on January 1st, 1838, I found her lower extremities so *palsied*, that not only could she *not stand*, but she *could only just move them in bed*, and they had *no feeling*. Her head was heavy and painful, especially at the left side; and her sight was often dim. There were darting pains and tenderness in the left side of the body, and tenderness to the left of the spine about the middle dorsal vertebræ. She had frequent attacks of shortness of breath without cough or expectoration, and frequent attacks of palpitation. The spine was found slightly bent to the right. Her pulse was 120, soft and small. Though her appetite was not particularly good, her tongue was clean and her bowels regular: and, though she had never menstruated, it must be remembered that she was but twelve years old.

There was no reason to ascribe her complaints to the digestive or uterine system, as is often done without a shadow of reason. Sometimes such derangement exists, but in general only as the result of the same condition of the system, or quite incidentally. The disease was clearly in portions of the nervous system, functional and connected with debility.

This is the nature of a large number of nervous diseases, even though there be irritation: for debility commonly occasions morbid affectibility,—not only morbid excess of movement or action, but morbid excess of sensation. The pain in the ear, the pain in the side of the head, the pain of the side of the body, the tenderness of the side of the body, were an excess of sensibility. The spasmodic asthma, the palpitation of the heart, the convulsions and rigidity, the disproportionate vomiting after the second emetic, were all excess of

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action, arising no doubt from the same fundamental state as the pain,—morbid affectibility. The fits of insensibility and the palsy, the heaviness of head, the dimness of sight, were, like the curvature of the spine and the general condition of the system, so much debility: and debility was, I have no doubt, if not the source of the whole train of symptoms, at least so closely connected with them that while it existed they would exist, and its removal would have ensured their disappearance. Occasionally we observe only local weakness.

In some nervous diseases there is, on the contrary, more or less general fulness, requiring the loss of blood and similar measures; or local fulness or inflammation, requiring depletion, and this fulness or inflammation may be occasional, and, perhaps, very evanescent, requiring, and this is more frequently the fact, very moderate evacuating measures.

The peculiar condition which gives rise to such symptoms we do not understand. Neither have we any general direct power over it. When there is debility on the one hand, or general or local fulness or an inflammatory state on the other, and we succeed in lessening or removing these respective states, we more or less diminish the nervous symptoms; and when there is no general debility we diminish or cure them in certain forms by certain tonics. Iron has great power over neuralgia or tic douloureux, over St. Vitus's dance, and tetanus,* when no debility is discernible. Yet over common hysteria, and epilepsy, and spasmodic asthma, it has little power, unless when there is evident debility. Zinc, copper, arsenic, and silver are called tonics, and they exert more or less power over some of these affections,—St. Vitus's dance, epilepsy, hysteria, but not more when there is evident debility, than when there is not. This circumstance, together with the facts, that, when there is no evident debility, most other tonic medicines have little or no power, and indeed but little power when there is debility, and that copper, arsenic, &c., are not usefully employed in mere debility of body, may render it probable that they exert some peculiar power over certain parts or conditions of the nervous system, just as quinine or arsenic have the specific power of curing the ague condition of the system, while iron,—a most powerful tonic,—has no power over the ague condition.

Mesmerism has an extraordinary and mighty power over the peculiar and not understood state of the system that gives rise to many nervous diseases—a great desideratum—a

* See my papers in which I proved the two latter points by a large number of cures of St. Vitus's dance, and some of Tetanus, published in the *Transactions of the Royal Medical & Chirurgical Society*, 1824-7-9, Vol. 13, 15.

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desideratum which we could hardly have expected ever to find, unless on the principle that for every disease a remedy is to be found, if mankind will but persevere in searching.

On the 2nd of January, I saw her, and ordered two drachms of the sesquioxyd of iron three times a day for four days, and then four drachms each dose, a daily shower bath, at first at 90°, then at 85°, and in a week at 80°, with electric sparks, (not shocks, for these do more harm than good in most diseases) to the loins and lower extremities every day; her diet was to be moderate,—what is called middle diet.

In a fortnight she was much improved in her looks and strength. She was now ordered the full diet of the house, consisting of meat several times a week; and on the 20th it struck me that mesmerism might be of service to her, and I ordered it to be practised daily for half an hour. I knew very little of it, though satisfied, by irresistible proof, of its real and extraordinary powers; and I had still less knowledge, and no experience, of its efficacy in disease, though aware that very many most creditable writers had published numerous and astonishing cures wrought by its means. In these circumstances, I felt justified in employing it in the present case, though not justified in employing it to the neglect of other means, which do more or less good.

January 20th. The very *first* day it caused *drowsiness.*

The *second* day, and *ever afterwards, complete sleep.*

On the *fourth* day there was a *very striking improvement* in her *symptoms* and I omitted the shower bath: and at the end of the week the improvement was such, that she had a *great sensibility of her limbs, and she could actually walk with some assistance;* she felt *stronger throughout,* and her *countenance was much improved.* I had never witnessed such rapid improvement from any treatment previously adopted by me, and felt so convinced that the mesmerism had effected it, that, having already omitted the shower bath for four days, I now ordered both the iron and the electricity to be discontinued, intending to resume them if she relapsed in the least, or did not steadily improve. The treatment was thenceforth simply mesmeric. Though the sesquioxyd of iron is a medicine which I have caused to be more employed than ever it had been previously, and shewn to be powerful over some diseases to which it had not been so particularly applied, and proved that it may be given far more largely than the profession had any idea of, and that it cures in large quantities oftener and more quickly than in small,—so that it has been thought a pet remedy of mine from my knowing its true value and making

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the most it, I saw clearly that the astonishing benefit could be ascribed to the mesmerism only. Indeed, this very form of iron had been given to her at Dover, in vain, as I have already stated.

On January 29, (the 10th mesmerisation) I find the following note: "Mesmerised. Sound mesmeric sleep produced: perfectly insensible to pinching or shaking, and was then recovered by the transverse passes upon the eyebrows.

"30th. Mesmerised in the ward, and carried in a state of mesmeric sleep down to the theatre:" but this did not rouse her in the least. She "was then awakened by the usual transverse passes: was then mesmerised and again awakened as usual"—that is, by transverse passes on the eyebrows.

At this time so many practitioners and students of other hospitals came to see my mesmeric patients, and applied to bring their friends, and so many persons of science and rank also applied, that I fixed a day from time to time to demonstrate the phenomena, and did this in the operating theatre which every hospital possesses for the express purpose of practising what would be inconvenient in the wards and could not be witnessed there by a large assembly. The mechanical operation and the medical mesmeric process stand precisely alike in this particular: and I conceived that the physician had the same right to apply the theatre to its proper use as the surgeon. Moreover, my clinical lectures were given in it, and at them I frequently exhibited patients with cutaneous and some other diseases. As she was a very timid and delicate child, I was anxious not to alarm her by telling her beforehand that she would be taken into the crowded theatre, and therefore sent her to sleep in the ward without apprising her of my intentions. When she was awakened, she was surprised with so natural an expression, that no one could doubt the reality of the conditions. By our shaking hands with her and laughing, she presently got over her surprise and fear.

"31st. Was mesmerised by Elizabeth Okey, and awakened by her in the usual manner. She then operated upon Okey in the usual manner, produced sleep, and awoke her by the transverse movements.

"February 1st. Mesmerised. Could only be awakened by the transverse movements of *both thumbs together* over the eyebrows. *Transverse passes on any other part produced no effect*, and *unless the thumbs were moved together no effect was produced.* Mesmerised several times in succession: the effect was produced *more speedily on each succeeding occasion.* By *merely placing the fingers on her forehead*, mesmeric sleep was produced Was mesmerised at 5 P.M., became insensible, and

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continued so until 8 P.M., when she was awakened in the usual manner.

"2nd. Mesmerised by placing *fingers on her forehead* for *four* minutes. Transverse movements over the eyebrows with the *thumb and finger of the same hand produced no effect:* but she was *instantly awakened by both thumbs.*

"3rd. Mesmerised by placing *fingers on her forehead for a minute and a half. Every attempt to awake her failed except the transverse movements of both thumbs.*" By merely extending the hand towards her head for a minute and a half she became insensible and remained with her eyes open; and on pushing her head gently back her eyes closed and she was soon asleep, perfectly insensible, with her jaws firmly closed.

She had said that just before the sleep comes on, she feels as if some one gave her a blow on the top of her head, and from that moment she loses her consciousness.

4th. When Eliz. Okey mesmerised her before, Okey was in her natural state; I now made Okey in her extraordinary ecstatic delirium mesmerise the little girl, and awake her by transverse passes. All took place as before.

5th. Having proved the effect of passes, and mere contact of the forehead, I tried that of the eyes. Without touching her or even holding up the hand, but by *merely looking at her she went off to sleep in four minutes.* Various means of waking persons in common sleep were had recourse to in vain. Transverse passes by the thumbs of *two persons at the same time,* one passing his thumb along one eyebrow and the other his along the other, had no effect: nor did transverse passes of the eyebrows *with different substances* awake her. But the thumbs of the same person who used these substances, *though covered with four folds of silk,* awoke her.

6th. Mesmerised by passes in *three* minutes: restored by transverse passes with the thumbs on the eyebrows. Was then mesmerised by looking at her for four minutes, and again awakened by the transverse passes.

7th. Mesmerised by looking at her: continued asleep for an hour and a half, and was then awakened as usual.

8th. Mesmerised by placing the hand upon her forehead. I then made transverse passes upon her eyebrows with *her own thumbs held in my hands:* the passes were next made by two *different* persons, *each simultaneously passing a thumb along an eyebrow:* next by *a finger* along one eyebrow and *a thumb* of the *same* person along the other, at the same moment:—*but all without* effect. *Three* passes of the thumbs of the *same* person *instantly* awoke her.

She was now mesmerised in six minutes by passes made at

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the distance of six or eight feet from her. Three transverse passes of the thumbs on the eyebrows awoke her. The first had no effect: at the end of a minute I made a second, which produced a deep sigh only: at the end of another minute, I made a third, and she instantly awoke.

9th. An attempt was made to mesmerise her by looking steadily at her at the distance of about thirty yards. At the end of twenty minutes she seemed sleepy: a hand was then placed upon her forehead, and she was asleep in four minutes. The other hand of the mesmeriser was placed upon the forehead of Elizabeth Okey at the same time and with the effect of sending her equally to sleep.

Three transverse passes were made on her brow with intervals of two minutes between them, but the third produced only a gentle sigh: a fourth only a deeper sigh: a fifth awoke her instantly. Thus the longer interval allowed the effect of the previous pass to die nearly away before the succeeding pass was made: but still more and more effect remained, as the passes went on. She was sent to sleep, and transverse passes made with intervals of one minute; and the third sufficed to awake her.

10th. Dr. Faraday was present when she was mesmerised. He suggested aloud various means for rousing her: advised us in her hearing to bleed her, and then to apply a red-hot iron to stop the blood. Her arm at his suggestion was actually bound up, as if we intended to bleed the poor little thing. *But nothing made any impression upon her countenance or pulse, or roused her. She heard not his words, nor felt the surgeons binding up her arm.* She was then *instantly* awakened by transverse passes with the thumbs along her eyebrows.

Nothing is more amusing than to observe the proceedings of a sceptic in the most common case of mesmerism,—where there is insensibility, trying this, and suggesting that, in order perhaps not to discover the truth, but to prove to us that the patient is sensible. The proceeding, for his own sake, is all very proper, but not the less amusing, nay, very often is irresistibly ludicrous, when one knows beforehand, by undoubted proof, the reality of the case. Dr. Faraday delighted us by the pains he earnestly took, because his object was, as it always is, truth. But now that five years have elapsed, and the ordinary facts of mesmerism are, *out of the medical profession*, established and known to hundreds of thousands, the sight of a wise doctor or surgeon so far behind the world as to be ignorant of and to doubt mesmerism, and to pour forth his silly objections and to try his little devices to prove to us the existence of imposition in a true patient, is to me as exquisite a

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sight as a little dog very serious with its own shadow and at last working himself up into a frenzy with it, determined to demolish it,—the wicked dog, whose existence he would have all others believe.

What could be more amusing than to hear the members of the Medical and Chirurgical Society insist upon the imposition of the poor man whose leg was cut off, because he exhibited the phenomenon of insensibility;—a phenomenon not only the most elementary and ordinary in mesmerism, known to hundreds of thousands *out of the profession*, but of every day occurrence in disease without mesmerism!

Another set of persons who amuse me are those who, while the most exquisite phenomena are presented to their view, are so incapable of appreciating them as to ask you in the midst of the wonderful display what is the state of the pulse, and, if medical, to pull out their watch and feel the pulse, looking at the hands of the watch and not at the phenomena of the patient. They remind me of a man who, while others were gazing in silence at a Raffael, asked if they did not admire the frame: and of a Norfolk squire who on the top of the Duomo of Milan, asked of the English around who were lost in admiration, whether they could tell, as he could, how many tons of lead there were on the roof of King's College Chapel, Cambridge.

"'How did Garrick speak the soliloquy last night?'—'Oh, against all rule, my lord; most ungrammatically: betwixt the substantive and the adjective, which should agree together in number, case, and gender, he made a breach thus —stopping as if the point wanted settling; and betwixt the nominative case, which your lordship knows should govern the verb, he suspended his voice in the epilogue a dozen times, three seconds and three-fifths, by a stop watch, my lord, each time.'

"'Admirable grammarian! But in suspending his voice, was the sense suspended likewise? Did no expression of attitude or countenance fill up the chasm? Was the eye silent? Did you narrowly look?'—'*I looked only at the stop watch*, my lord.'—'Excellent observer.'"

12th. Slept an hour on being mesmerised, and awoke by the usual process.

13th. *I mesmerised by pointing my fingers to the back of her head, without her knowledge.* She slept till the transverse passes were made upon her eyebrows.

The circumstance of mesmerising susceptible patients without their knowledge, behind their backs, and this with the eye only, as I myself have done in a case of exquisite

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susceptibility; nay, at a considerable distance; or by means of an inanimate mesmerised substance,—disproves the crude absurdity of those who would ascribe mesmeric coma, &c., to fatigue,—fatigue, forsooth, of some of the muscles of the optic apparatus, and subsequent congestion and pressure. I have sometimes succeeded best by making the patient close the eyes, and have certainly been ten times as long in mesmerising a patient at times when there has been unusual weakness, so that fatigue was felt from the first. Many, in extreme debility, I have not been able to affect for weeks.

To ascribe to fatigue and congestion the coma which may be induced without the patient's knowledge of your attempt and when he is not at all fatigued; the wonderful phenomena of sympathetic sensations and sympathetic movements, movements in obedience to even others than the mesmeriser; irresistible imitation; distinction of the mesmeriser; disagreeable sensations from the contact of the very end of a finger, or from the proximity, of any other than the mesmeriser; irresistible attraction to the mesmeriser,—and all this when the ordinary avenues of sense are completely closed; muscular exertions very far beyond what there is capability of in the natural state, and this without the slightest effort appearing in the countenance; the ability of reading what they never saw previously, and what nobody present either has read or looks at while they read it, though the eyes are completely—yes, completely—covered, to the occurrence of all which I can testify with as much certainty as to the occurrence of ague from the unseen malaria and its cure by quinine; besides endless other phenomena, some of which would be considered supernatural without experience of their being in the course of nature under peculiar circumstances, and to which, though I have not witnessed them, there appears the strongest testimony,—all this to be explained by fatigue and congestion! Oh, the mechanical heads of some men, who cannot discern the infinitely delicate and various properties of the infinitely fine particles of matter, according to their infinite combinations, arrangements, and circumstances! as though matter had only extension and resistance, and was inert, or had none but mechanical properties, and could be influenced to its highest properties by mechanical appliances only,—whereas we see it display the phenomena of electro-magnetism, light, heat, the phenomena of vegetable and animal life, of poisons, of remedies,—aye, and in the animal kingdom, from those microscopic animalcules, myriads of myriads of which form and perish in points of space every instant, up to man himself, we see it feel, and think, and will.

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22nd. She had been mesmerised five times during the eight days, as usual, but for two days had a pain in her head and side, and seemed weaker and rather depressed. She was sent to sleep to-day in four minutes.

Attempts to awake her were then made, 1. by rubbing her eyebrows *each simultaneously with the thumb of a different person;* 2. with the *thumb and forefinger of the same hand;* 3. with the *end of one thumb and the next knuckle of the other;* 4. with the *end of one thumb and the distant knuckle of the other.*—No effect ensued; 5. with the ends of the two thumbs as usual, and she awoke as usual.

23rd. While the fingers were pointed at her eyes to induce sleep, an attempt was made to prevent sleep by another person talking and making her laugh. She became sleepy, but at the end of twenty minutes had not fallen asleep. Nothing was now said to her, and, though the pointing at her eyes was continued in silence, ten minutes more elapsed before anything farther than sleepiness occurred. Her eyes then suddenly fixed on vacancy, she became universally rigid, and insensible to speaking, however loudly, and to shaking; and thus remained like a statue, in the sitting posture, with her eyes open, immovable and not once winking. She was then gently pushed back in her chair. Her eyes at last closed. But, on speaking to her *gently*, they again opened, though they appeared still fixed on vacancy, and nothing could make them wink. Presently they closed again, and for some time were open and closed alternately. The jaw was firmly closed throughout. The usual means of awakening her failed. She appeared a senseless lump. After some time she awoke spontaneously. But in a short time relapsed; and then in a few minutes awoke again. For some time the sleep-waking and the complete waking state alternated, just as the local closed and open state of the eyes had previously for some time alternated. Her return to the waking state was at last permanent.

This was the first occurrence of sleep-waking or somnambulism in the hospital, and the first time I had ever witnessed it, either mesmeric or spontaneous. The little girl fell into it from neither design, imitation, nor imagination. We were quite unprepared for it, and she had seen it in no other patient. Elizabeth Okey had already gone into extatic delirium, but did not fall into her striking and beautiful somnambulism till afterwards.

Though I had lived all my life without witnessing sleep-waking at all, or catalepsy more than once, and was as ignorant of all the most wonderful diseases of the nervous system as the rest of the profession, I have now a tolerably good ac-

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quaintance with them all, because mesmerism is a mode of inducing these rare states artificially. The medical profession is falling rapidly behind the public in this kind of medical knowledge, because they refuse to mesmerise and the public are all mesmerising. The profession very ignorrant of the most wonderful part of medicine! Such is the fact.

24th. Mesmerised *without her knowledge*: awakened in the usual way.

26th. Mesmerised by two persons at once, standing before her at the distance of about five yards.

The same rigidity took place as on the 23rd, and the transverse passes had no effect. At length she recovered spontaneously; but relapsed two or three times before she spontaneously awoke permanently. She complained of some weakness and pain of the side and head.

27th. The same phenomena took place as yesterday.

28th. Is getting much stronger: though still she has some pain in the side and occasionally in her head. Not mesmerised.

March 1st. Mesmerised. When asleep, she seemed to follow the sidewise movement of my hand; and when I held it above her head she made an effort to stand up. These effects took place only when her eyes were open, and not if I acted behind her back.

2nd. Mesmerised. She again followed the movements of the hand. *The sleep was allowed to continue all night*, and she was awakened in the morning in the usual way.

I believe it is for the good of a patient not to awake him. The sleep, I believe, will always terminate of itself sooner or later: and, if the person cannot eat or drink at first, he may at length: and, if he does not, still nourishment may not be required as in the waking state. In spontaneous sleep-waking, patients do well with little or no food for an astonishing length of time. Mesmeric sleep is so refreshing that patients improve in proportion as they sleep. To tear them from their sweet repose is cruel, irritates the system, and removes the very remedy of the disease. Recovery would be accomplished, I am persuaded, in half the time were patients allowed to awake spontaneously. If they are intelligent in this state, we can often fix the sleep for any time thought advisable by ourselves or the sleep-waker in his sleep, by making him promise to sleep for a fixed time. I often make this arrangement for a certain number of hours, perhaps for the whole night; and at the desire of the patient have agreed to a sleep of four and twenty hours or a week.

3rd. Mesmerised. The sleep again allowed to continue all

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night; and she did not relieve the bladder, so that it was painfully distended in the morning.

12th. Had been mesmerised on three days since the 3rd. She was placed in a room by herself. A bandage was applied to her eyes and she was left alone, but unfortunately no precaution was taken to ascertain, before she was left, whether she was already asleep or not. On returning to her in a few minutes, she was found insensible and in the same position in which she had been left.

This experiment was repeated, and care taken to leave her while she was still awake. On returning at the end of a quarter of an hour, she was found still awake. The bandage was reapplied and she was then mesmerised without her knowledge, and was insensible in half a minute.

13th. A bandage was placed over her eyes and she was led to believe that she was being mesmerised. But, after waiting some time, no effect was produced. The mesmeric process was then begun, and in a short time she was insensible.

On these two days, no explanation could be given on the ground of imagination. The results shewed the power of manipulation or the will.

14th. Mesmerised. In her sleep she opened her eyes and answered questions. Her replies were slow and short, and in the gentlest whisper. From this time she would also walk about, if led, very slowly. Tractive passes continued for some time had no effect, and at last only a very slight effect. It was really a beautiful sight to see the innocent-looking and gentle little girl walk slowly about when led, her eyes open, but with a strong expression of sleep: and to observe her appear slightly roused when addressed, and slowly begin to answer, and then answer gently in a word or two, and relapse into silence and a vacant stare. Sleep-waking or somnambulism was now established.

Her improvement was steady and remarkable. On the 21st, she was frightened by something which happened in the ward, I forget what, and had a short and moderate fit, resembling epilepsy, at the moment; and had more slight ones in the evening, and on the following day another,—so delicate and nervous was she.—They never returned.

April 11th. She has been mesmerised daily, with the usual effects. After being brought out of her insensibility to-day, the insensibility returned as she was crossing the passage, and she dropped on the floor and was not recovered till transverse passes were made. She had not been fully awakened: and too much care cannot be taken to see that patients are perfectly awake before they are left.

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18th. Though she had long been quite well, I detained her till to-day in the hospital, and had her regularly mesmerised.

She continued well, has continued well, except little colds, up to the present time,—now above five years, and is I understand a fine young woman and about to be married.

The paralysis undoubtedly was simply functional, and likely to cease spontaneously one day or other: but it had lasted more or less for three years, and was worse than ever. She had been ill for seven years, and scarcely out of medical hands all the time, and had taken loads of physic, to say nothing of issues, &c. &c. Her disease was instantly improved in the most marked manner by mesmerism: her improvement was most rapid, and her health for the first time established permanently.

Had the Okeys never been in the hospital, this case was full proof of the truth and wonder and efficacy of mesmerism: and, when they were madly pronounced impostors by an imprudent poor ignorant man, whom professors and the profession madly now made up and clung to, and extolled, the case of Hannah Hunter was forgotten. To make the arguments against the Okeys complete, Hannah Hunter's case should have been disproved also. There it was in the sight of the professors, the students, and the medical world: and here it is, just as it occurred, before the chief wonders of the Okeys had come forth.

Though certain modes of operating generally induce mesmeric effects sooner or later in the susceptible, and certain modes restore them to themselves, some persons are affected either to sleep or waking more easily by one mode, some by another. The modes of inducing the sleep are endless; and, just as an operator may have accidentally met with persons more affected by a particular method, or may have accustomed them to it, or may have acquired the habit of operating in a particular method with more ease and energy, he will praise this method or that. I am certain that there is a great deal of fancy and nonsense in the specific rules laid down by some, and the high commendation of particular successions of proceedings. Steady perseverance day after day, be it for weeks or months, for at least half an hour, is the greatest point. It is best to try all ways in turn, till an efficient way is found, carefully watching what method produces the greatest appearance of effect. After a time, some method will often succeed the best with an individual; and at length there is sometimes such susceptibility that almost anything will induce sleep. Indeed no process at last may be requisite to produce the effect. I have three patients whom I was originally some weeks in

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sending to sleep, though I gave them each half an hour daily of manipulations and gazing, but who now go to sleep on my merely raising my hand, or looking at them, when they are prepared to expect sleep. I told each of them that, if she sat still, I would mesmerise her in the next room through the door; I retired, shut the door behind me, did nothing, but walked on into a farther room, turned back, and found her asleep: so with the other two, in succession. While I did this I thought as little of them as possible, and busied myself with anything to distract my attention.

The most efficient mode of waking varies far more than the mode of sending to sleep.

The peculiarity in the present case was very remarkable. The majority can be awakened by manual friction of the eye-brows, or by blowing in the face. But many in only a particular way: and, what is remarkable, a way which was perfectly and instantly successful will *wear out*,—will lose its efficacy, and another mode will at once succeed. If the patient can speak in the mesmeric state, and there is any difficulty, it is best to prevail upon him to tell you some mode of waking him. It may be a very fanciful mode: still, through imagination I presume, it will succeed when all other modes are fruitless. The sleep of mesmerism is so peculiar and wonderful, so made up of torpidity of sense and intellect and the feelings, and partial activity of them all, and perhaps new sensibilities; and the susceptibility of effect from imagination is so heightened, that the strangest mode may awaken them from the deepest sleep which no noise nor mechanical means can in the least disturb: and at last the efficient mode ordered *by the patient himself* may lose its efficacy, and he must be made to tell you another.

Though imagination has extraordinary power in mesmerised subjects, it is far from being the great agency. In some persons highly susceptible of the effects of emotion, if they fancy they have taken an aperient or opiate, when they have not, the specific effect ensues as though they had taken the drug. Yet no rational being would therefore deny the specific properties of rhubarb or of opium, and assert that the action of them is only imagination. When a person has once had ague from malaria, a thousand things besides malaria may produce ague. I know a physician who, as well as Cæsar, had an ague in Spain, and some years afterwards, from the shock of falling over the scraper at the door of Dr. Hope's theatre in Edinburgh, had as perfect a paroxysm,—cold stage, hot stage, and sweating, as he ever had originally.—And here I may ask whether, though the

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powers of rhubarb and opium are undoubted, people always sleep when they take the usual dose of opium, or always find an effect on their interior when they take rhubarb? do all catch infectious and contagious diseases, or catch an ague, or catch cold, or suffer sea sickness, when equally exposed? nay, does the same person at all times? And yet you hear people, just as if we were inanimate matter and every condition in us could be with ease made the same at all times,—just as if we had only to mix a pair of effervescing powders, say, "I'll believe in mesmerism if you will affect me." They might as well say, "Well, if I marry and have a family, I'll believe that others become papas and mammas through being married."

II. Cure of palsy with epilepsy.

Master Salmon, the son of Mr. Salmon, an old established and most respectable mercer of No. 22, Red Lion Street, Holborn, was born in April, 1826. In 1834, when he was eight years of age, he began to have attacks of violent pains in the abdomen, and, if in a carriage at the time, he would vomit. Dr. Roots, Dr. Conquest, Dr. Pearce, and all the other medical men who were consulted, were understood by the friends to say that the glands of the abdomen were too large; so that the pain was evidently ascribed to mesenteric disease. I have no doubt it was neuralgia, as epileptic, hysterical, and other persons labouring under nervous diseases, are very liable to neuralgic pains, sometimes agonizing, before, during, and after the epileptic or hysterical attacks, and chiefly in the head and abdomen; and in the latter situation, mesenteric, hepatic, or some other visceral affection, is generally declared to exist. That he had no mesenteric affection is certain; for he never has had any sign of such an affection; —no enlargement, no emaciation, &c. nothing but the attack of pain for a time; and abdominal pain is not alone a sufficient ground for the hypothetical opinion of the existence of hepatic or mesenteric affection. But medical men every day give groundless opinions.

In 1836, while suffering from a severe attack of this kind, he was seized with an universal shaking and stiffness which lasted twenty minutes. A similar seizure in all respects took place the next morning: and a third in the evening. His head was drawn back at the time. They came about three times a day for three months, and then more and more frequently and severely, always morning and evening and soon after meals. After these attacks had recurred for a year, perfect

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epilepsy took place. They no doubt were imperfect epilepsy; and the state which had existed in a portion of the nervous system devoted to sensibility, and had given rise to the agonizing pain, was now gone over to a portion devoted to motion. In the epileptic fits he was perfectly insensible, bit his tongue, foamed, required many persons to hold him, and once tore away from four men and stood upright at the end of the sofa. Their usual duration was an hour. He was again attended for a fortnight by Dr. Roots, who purged him strongly with calomel and other things: but he got worse than ever, and began to bark loudly during the whole of the attack. He had no warning, but would be seized while speaking to or kissing his mother; and remained in a comatose state for an hour or two after the fit. There was but one continued fit,—not a succession united, as in hysteria; and he had about one every day: but at one time only on a Sunday. I have in a few other cases noticed the recurrence to take place on particular days for a time, and frequently on a Sunday.

After leaving Dr. Roots, he was placed under Dr. Laing, the uromancer, for a year and a half; but with no success. All sorts of remedies were tried in vain. After a fit, an arm or leg would occasionally remain paralyzed for a short time. In other cases I have seen impaired motion or insensibility of some part or other after a fit; and sometimes violent neuralgic pain and tenderness of a part, accordingly as portions of the nervous system devoted to sensation or motion happened to be affected, and according to the way in which they were affected. He had suffered neuralgia before the epilepsy, and was now subject to palsy after the attacks. Once his lower extremities remained palsied for a fortnight so that he could not stand, and then another fit took place and perfectly restored them: he once lost the use of his side for two days: and once his speech for half a day.

On January 26th, 1839, I was summoned to him, late in the afternoon, and found him lying on a couch, so paralyzed that not only could he not walk, but he *could not raise his head* in the least from the pillow, or move it to one side. *If others raised him even a few inches, he became insensible;* or, as the family said, fainted. Of all this I satisfied myself. A fit which had taken place twelve days before had left him thus paralyzed in the legs and trunk and neck.

Though I had just resigned at University College because I was not allowed to cure my patients with mesmerism, the father had no view to mesmerism, and gave me pen, ink, and paper to write a prescription. But knowing, as all medical

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men in their hearts do, that medicine in the majority of cases of epilepsy and numerous other nervous affections is of no, of little, or of secondary use, whatever number of pills and bottles are consumed and other appliances made, I said nothing, but went to my carriage, and requested Mr. Wood who was in it to come and help me mesmerise a patient. We returned to the house. I raised the child to the sitting posture, and *almost immediately* he became comatose, as many epileptic and hysterical patients are in the habit of becoming between the perfect fits or when perfect fits have not yet shewn themselves. He was not pale, nor was his pulse altered:—the state was coma, not fainting. I restored him to the horizontal position and *made transverse passes* before his chest and face; and he awoke suddenly and perfectly, with *the usual sudden inspiration which I had always seen characterize the return of the Okeys and many other mesmerised patients* to the waking state. The parents said that the return to consciousness was *much more rapid than they had ever seen it before,*—shewing that his state was really mesmeric. I then, without saying a word, took Mr. Wood's hand, and he the father's, and with the other hand I made passes before the child from his face downwards as he lay. His eyelids *presently* began to *droop*, and in about *five minutes* nearly *closed*, and were in a state of rapid tremor. His jaw had become locked; and he could not be roused by rough shaking, nor did he appear to hear, except that clapping the hands in his face increased the tremulous contraction of his eyelids. I made passes along his arm and hand and the extremity extended and rose, and presently fell: then passes transversely, and it somewhat moved transversely: and the longitudinal passes on being repeated caused his extremity to extend and rise again. The child was ignorant of mesmerism and sleep-waking or somnambulism; but beautifully displayed, though unprepared for my mesmeric proceedings, the phenomena of mesmerism and sleep-waking. He was fast asleep, as his breathing and indifference shewed. He fell asleep in the true mesmeric manner, his eyelids closed and trembled, and his jaw was locked. Nothing could be more genuine. To talk of imposition would be preposterous, and only display ignorance of the subject. But he could, like many other sleep-wakers, partially hear and see. His eyes were not completely closed, and I found that he heard me. For, while making the longitudinal passes I said aloud that I would make the transverse, but continued the longitudinal. However, his hand moved transversely. The explanation was this. There was excited in him a strong propensity to imitation and obedience. He had no occult power, as

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some sleep-wakers have, of knowing what I was doing; he judged by his sight and hearing; and, if I could deceive him, he did what I led him to believe I ordered or was doing. During the whole of my attendance he scarcely went beyond this. His eyes were always a little open, as every body clearly saw, and he directed them to his mesmeriser; and when he was able, as he was in a few days, he directed his head likewise in order to watch his mesmeriser. There was no disguise: he had a strong propensity to imitate and obey, and used his external senses naturally for information.* I have had patients who learnt what was doing without any known means, and imitated grimaces made behind them, when their eyes were closed. Persons ignorant of the subject pronounce patients, circumstanced like this boy, to be impostors. I did so myself in two or three instances, when I first attended to mesmerism: and deeply do I now lament the injustice I did the individuals. I was not aware that the propensity to obey and imitate might be excited in sleep-waking, while no means beyond the external senses existed to supply the patient with information: and when I deceived a patient and led him to imitate what he fancied me to do, and not what I really did, I accused him of imposition. My conscience is never easy when I think of my injustice. A young woman in whom this was remarkably the case, and against whom I became so greatly prepossessed that I scolded her and did not take any interest in her and ceased to mesmerise her, died of her diseases in the hospital after I left town one autumn. My moments are to this day embittered when my injustice towards her recurs to my memory. My only excuse is my ignorance. I must be thankful that I did not, like my brethren, remain ignorant; but that, seeing there was truth in mesmerism, applied myself to it, till I became familiarized with its facts.

I next moved Master Salmon's legs by vertical tractive movements; and then tried his head. It soon began to move as if an effort were made to raise it. Mr. Wood and myself made the movements together, and the effort became greater and greater, till at last the boy raised it from the pillow,—a thing he had not done for ten days. It soon fell back again. But we persevered again and again, till he rose into the sitting posture. The more we slowly retreated in making these tractive movements, the stronger appeared to be the influence. Every time we had retreated as far as the room would allow, he fell back powerless. At last, after having drawn him

* See my remarks on this in the last number of the Zoist, p. 190.

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into the sitting posture, we made tractive passes from the top of his head upwards; and this soon made him elevate his head, and then elevate his whole frame till he positively stood erect on the floor. We had moved him to the foot of the couch with his legs hanging down, before I tried to make him stand. I walked backwards making tractive passes from him to me, and he slowly followed me. The father and mother were petrified, and called in their people from the shop to witness the strange sight of their child with his head nodding in sleep and slowly moving after me, though unable to raise his head an inch or move his legs at all a quarter of an hour before. The room was behind the shop and small; and I opened the door, receded into the shop, and he slowly followed me. I turned into the room again, making the tractive passes, and he went round it after me. I stood on one leg, he stood on one leg; I turned round, he turned round; I opened my mouth, he opened his mouth. I drew him onwards to the couch and laid him down upon it. I awoke him two or three times by blowing in his face; and sent him to sleep again presently by longitudinal passes before him.

After a sovereign had been held in my hand for a minute, I put it into one of his, which instantly closed upon it, but relaxed as soon as a piece of iron was rubbed upon his hand. This experiment was frequently repeated and invariably with the same result, except once, and then the rigidity was rather increased. The iron, I believe, abolished the effect of the gold; but the friction increased it. If therefore the friction happened to be rapid, it might more than counterbalance the specific effect of the iron. I met with precisely the same results in the Okeys;—simple friction, no matter with what, increased the effects of gold and silver, &c., while iron, held still, abolished it. After the sovereign was removed, the palm was rubbed with I forget what, and it closed rigidly again, but relaxed when a piece of iron was applied to the back of it.

I moistened my finger with saliva and rubbed it on his palm, his hand instantly closed: I did the same to the back of his hand, it instantly extended, and the extension was increased by farther rubbing. At one time when gold had been applied, he became cataleptic: but his extended arms or legs could not be made to descend by darting the hands at them as those of the Okeys could. Friction along the hand increased the rigidity. I at length made transverse passes on his eyebrows and awoke him, and did not send him to sleep again, but asked him whether he had been sitting up and walking. He replied, "No, I have been asleep." He

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had no knowledge of anything that had transpired, nor was he at all fatigued. I gave him my hand and desired him to sit up. He did so. I then desired him to stand and walk. He did so; but was quite at a loss to understand it, saying, "How is it?" I then replaced him in the recumbent posture; because his newly acquired strength would soon have been exhausted.

Jan. 27th. On visiting him in the middle of the *next* day, he *immediately raised himself on the sofa* and held out his hand to me. He had experienced no headache since the preceding evening, though before he had long suffered much from it. I put my gold watch into his hand, but it produced no effect. After I was gone, however, he had a peculiar sensation in his hand. As I expected company at three to witness some mesmeric phenomena, I begged his father to drive him to my house. When he had arrived, I put him into the sitting posture in an easy chair, and it was *not till the end of five minutes* that his insensibility took place, and his hands became cold. His mother stated to the company that previously he instantly became insensible if even his head was raised enough for his nightcap to be put on. I laid him down, and he soon recovered with the usual sudden inspiration. I made longitudinal passes before his face, and his eyelids began to tremble, and in a few minutes he was asleep. I drew his arms and legs in different directions by tractive passes; and then by means of them drew him forwards in the chair, and then upwards, and he stood upright on the floor, followed me all about the room, and imitated every movement which I made. At last I made outward passes with my thumbs on my own eyebrows. He did the same on his own, and immediately awoke to his natural state. He was in perfect ignorance of all that had happened, and declared himself not in the least tired.

Before he awoke, finding him quite deaf, I pointed my fingers just into his ears, and after a short time he heard: and to my question whether he was asleep, replied, "Yes;" and to my second question when he would wake if nothing were done to him, he replied, "Never." Thus he had at first gone into the higher degree of sleep-waking,—in which the patient knows where he is, his mesmeriser, and perhaps others, and that he is asleep. In the lower degree, the patient declares he is not asleep, and mistakes the place, time, and person of every one addressing him, and, though perfectly rational on the erroneous assumption, cannot be made to believe the truth,—is in a perfectly rational dream. I have patients who have never gone beyond the lower degree; one,

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though she has gone into it for two years: others who have at length passed from the lower to the higher: others who went at first into the higher: and others who are sometimes in the higher and sometimes in the lower, even during the same fit of sleep-waking.

In his sleep, before I drew him up from the chair, I applied gold, first touched a short time by myself (mesmerised) to the palm of his hand, which instantly contracted, and any metal touched by the gold then had the same effect.

28th. Was now able to sit up a long while without insensibility coming on. I sent him to sleep, and, standing at his right hand, drew up his legs by tractive passes. After they had dropped, I in the same way attempted to draw up his right arm: but, instead of it, the legs came up again. I then tried the left arm. It did not rise on account of being wedged in between his body and the side of the couch: but his right arm and both legs came up. I disengaged his left arm, and, standing on his left side, endeavoured to draw up his left arm, but both arms and both legs rose, and continued to rise though I ceased to make any tractive movement.

This is very curious, and similar to what I continually observe. When a muscular effect has been produced,—elevation, depression, extension—it has a strong tendency to recur, when any attempt to produce a muscular effect is made. The idea seems fixed in the patient, and confounds itself with the new impression or even gets the upper hand of it, at least for a time. Not only will a previous movement of the same sitting then return, but a movement of a former sitting. I had a patient, who, like many others, though fast asleep mesmerically, and with his eyes bandaged, would close or extend his hand, exactly as I closed or extended mine near his: though how he knew what I did is a perfect mystery. The effect came slowly, and, if I placed my fingers and thumbs in strange positions, very slowly, and not till after many efforts and mistakes, though at last most accurately. I had one day put my thumb between the fore and middle fingers, and he had done the same. The following day I put my hand in some other position, and before he imitated this, which he at length did, he put his thumb precisely in the condition of the previous day, and for some time he continued to shew a tendency to this, when I presented to his hand my closed or extended hand for him to imitate. Another patient would close her hands in imitation of mine. But after some months, I held mine extended near her's. She extended her's, but always closed it first, and often two or three times before she extended it. This patient had her

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eyes partially open, though I could never satisfy myself that she saw. But though they were open, and she might see, she invariably for months executed the closure of the hand before she would extend it in imitation of mine. It frequently happens also, that other parts besides those from which the mesmeriser makes tractive passes will move. Sometimes both hands, both legs, or all four, if traction is made to one only. Old movements continually recur, when, if the patient had a desire to impose they would not, because no steps are taken to prevent him from seeing what you are about. There is the disposition to imitate or obey, acting not only upon information it receives in any way, but influenced by a previous association, which may be more powerful than the present new impulse.

So strong is the disposition when once given, that the movement will continue after the mesmeriser ceases to give an impulse; and, if he hurries to another experiment, the old effect may continue and be repeated again and again before his new attempt succeeds;—and this equally whether no precaution or every precaution is taken to prevent the patient from knowing what you are attempting.

An iron waiter was placed before his eyes, and his legs rose again though nothing was done. A hat was placed before his eyes, and the tendency of his legs to movement now seemed expended, for they were still; but I attempted to draw his hand, and it followed mine.

Mesmerised gold caused closure or extension of his hand as it was applied to the back or the palm.

His hands were quite cold during the sleep.

I awoke him by blowing in his face: sent him to sleep again by a few longitudinal passes before his face, and again partially awoke him by an outward pass of the points of my thumbs upon his eyebrows, and still more by a second pass of the same kind, and completely by a third, as in the case of Hannah Hunter.

29th. Much stronger and better. Mesmerised lead and iron, placed repeatedly in his hands for some time, had no effect. On a mesmerised half-crown being put into them, they closed; and he found considerable difficulty in opening them, saying, that they stuck. I desired him to close them again, which he did with some difficulty, and the rigidity was so much increased that he was unable to open them. I applied the poker to the back of his left hand, and this instantly opened: I *rubbed* the palm with the poker, and it closed again firmly, the friction probably overpowering the specific influence of the iron. Lead was applied to the back

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of his closed hand, and this *slowly* relaxed, probably from the effect of the silver dying away and not from any influence of the lead.

I took the half-crown out, held it in my own hand, and then placed it on the back of his. The hand opened more. Another mesmerised half-crown was put upon the first, and the hand extended widely and so firmly that he could not close it. A piece of iron was placed upon the half-crowns, and he then could close it partially. The half-crowns were removed, and the iron left alone in his hand, and he opened and shut it with perfect ease. Iron, *rubbed* on the back or palm of the hand, caused rigid extension or closure: it was applied without friction to the back of his hand, and relaxation at once followed. Two sovereigns first held in my hand and then wiped, that mesmerised perspiration might have no influence, were placed in his hands and caused immediate closure. I rubbed lead on the back of his left hand, and it opened instantly. I rubbed the back of the right hand against the arm of the chair, and it opened slowly. Some patients are not affected by metals: of those who are affected, some are affected in one manner, some in another: many precisely as the Okeys were affected, while the susceptibility to their effect lasted, but its duration was not three years. The effect of gold, silver and iron, upon this little boy, was so similar to that upon the Okeys, that I thought of poor Mr. Wakley when I saw the same phenomena come forth in him.

A hat was held before his face, and I stood at his feet and said aloud that I would draw up his legs. But I did nothing, and yet his legs soon began to move, and at last rose to a level with his body. I then said nothing, but endeavoured to draw up his left arm by passess; but no effect ensued, and his sleep was afterwards found to have become very deep. A board was placed before his face, and I opened my mouth on the other side of it. Unfortunately a visitor, fancying he saw the boy's mouth opening, said, "Oh, yes, he is opening his mouth!" Mr. Wood declared he saw nothing: but the mouth now opened immediately. The same occurred when I put out my tongue, though nothing was said.

The sleep of sleep-wakers is in general continually fluctuating; and at moments of great depth experiments do not succeed. At these times we used to lessen it in the Okeys by making a pass or two upon the eyebrows, not doing enough to awake them, and the experiment which was going on succeeded then perfectly. This I did to the child; and, the iron waiter being held before his face, I attempted to draw up his left arm, and after a considerable time it rose a little,

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but soon ceased. I rubbed my thumbs again upon his eyebrows and awoke him: and sent him to sleep again, so that he might not be in his former deep sleep, at least for a short time. The waiter was held before his face, and I endeavoured to draw up his right hand: it followed a little. On making longitudinal passes along his right arm, it moved in the same direction. On attempting to raise his legs, both hands and legs rose. Either the boy saw in spite of the waiter; or he did not see, but had a very faint degree of the occult power possessed by some sleep-wakers of knowing what we are doing.

The simultaneous movement of his arms with his legs would not have occurred, had he been an impostor, because I could not make movements to draw up all four at the same time: it was mere sympathy, association, &c.

We should always remember that, in the sleep-waking state, there is often a touch of morbid mental condition, of endless variety, and of all degrees, up to decided insanity,* though perhaps some faculties are at the time extraordinarily acute, and faculties not seen in the healthy state present themselves to our astonishment. The ignorance or forgetfulness of this puzzles many persons who witness sleep-wakers and makes them fancy imposition. For what reason I know not, but, while the iron waiter was held before his face, his hands rose several times and pressed it violently to his face. This did not happen when a board was substituted before his face; but if, at the same time, the waiter was moved towards his legs, these soon became agitated, and at last suddenly kicked against the waiter: and the effect was much greater when the board was not held before his eyes. The waiter was presented to his left hand and withdrawn and the hand followed.

I now drew him by tractive passes off his chair. He stood and followed me all about the room, and more quickly than the first night; but reeling and tottering, though he never fell; turning round, sitting down, stooping, standing on one leg, folding his arms, trying to whistle, exactly as I did. After great amusement in this way, I passed my thumbs upon his eyebrows and awoke him. His mother wished him to lie down supposing he must be tired, but he sat up, declaring he was not tired at all.

This is one of the most striking things in mesmerism:—that persons very weak, perhaps exhausted by previous exer-

* Dr. Darwin considered somnambulism allied to insanity. Every one disposed to suspect mesmeric sleep-waking should read his section on ordinary somnambulism; *Zoonomia*, sect. xix. A beautiful case is given.

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tion, shall be thrown into the mesmeric sleep-waking, and be kept in constant muscular action, perhaps extending their arms and legs, or in a state of rigid flexion, forced into and retained in the most awkward, and one would think painful, attitudes, such as they could not support a hundredth part of the time in the natural state, and on being awakened, know nothing more than that they feel much stronger and better than before you sent them to sleep.

30th. So strong that he sits up without any support of cushion or back, and walks across the room without assistance.

I drew up one hand; some one else the other; and I then drew him upright from the floor. When he was sent to sleep, the attraction to me was so powerful, that he not only followed me about the room, but stood as close as possible to me, and, when I sat down, sat in the same chair, pushing violently at me as if he wished to be in the very same point of space. I shall in the next number publish a case in which a young man invariably did this, sitting or standing or kneeling, never satisfied with mere contact, but driving on against his mesmeriser. I have two female patients, one of whom approaches as near as possible, but never touches her mesmeriser, and the other puts her head forward, and, as soon as it touches, she withdraws it and stands fixed. The child now attempted to drive against me, while standing, but soon gave up and yielded to his propensity to imitate all I did. I took a spoon off the sideboard and laid it on the floor. He did not go through the whole of this, but only the latter part,—he stooped down and put his hand on the floor. When I spoke, he spoke in a whisper, repeating my very words. He tried to whistle when I whistled. In following me about he reeled so far over to one side that we all thought continually that it was impossible for him not to fall, yet he always righted himself and never fell: and though his hands were often within an inch of the ground, he invariably recovered himself without touching it with them.

He was again placed in a chair, and a board held before his eyes. I endeavoured to draw up his right leg: his hands moved, and his feet came up a little after trying a long while. I partially awakened him, or rendered his stupor less deep, by rubbing my thumbs once upon his eyebrows, and again attempted to draw up his legs. They now followed till they were on a level with the chair, when they suddenly fell and the sleep became more profound. Here was a beautiful illustration of a fact invariably observed in the Okeys. After a strong or continued muscular exertion, as the ascent of an

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arm, &c., &c., sudden relaxation would always occur, and the sleep become so profound that they dropped powerless and no impression could for a time be made upon them. The boy had never seen them,—all was nature in them and him, and I may add in thousands of others. I put my fingers on the back of his hand, and it immediately extended rigidly: I put them on the palm, and it instantly closed rigidly. Whatever part of his face I touched became contracted, so that I could cause him to make all kinds of grimaces. If I rubbed my hand down the front of his leg, this suddenly flew up, and higher and higher the more I rubbed. On rubbing the under part of one thigh, both were instantly and rigidly bent back. Now this could not have happened from deceit. He could not be ignorant which thigh I rubbed, yet both bent backwards. After remaining bent some time, his thighs relaxed, and the sleep became more profound. I placed a mesmerised shilling under his thigh without effect. I substituted a mesmerised sovereign, and the right leg and thigh began to shake, and the left also was slightly agitated.

31st. Sleep took place with passes made at the distance of ten feet, though not so quickly as usual. I laid him flat on his back upon the floor, and *by tractive passes upwards made him rise and stand up without assistance from touching the floor with his hands.* This he was desired to do after he awoke, *but was unable.*

Feb. 1st. His health is very much improved, and he walks about when awake very well. Hitherto he has been mesmerised daily; but henceforth will be mesmerised only every other day.

Feb. 2nd. Had a fit this morning which lasted half an hour only, instead of an hour as formerly. Differently from what had ever happened before, he both was not unconscious during the fit and was afterwards conscious of having had it. He could not think what was the matter with him while he was kicking about, and called upon his family to hold him still.

Such was the insensibility to pain from mechanical cause in his mesmeric sleep, that, though from having for *a very long while* had an eruption with open sores upon his head he could not bear it touched in his waking state, Mr. Wood put his hand upon it, after sending him to sleep, without occasioning any sign of sensation. His mother, noticing this, proposed sending him to sleep every day when she was going to dress it, as the agony he suffered from having it dressed was extreme, his irritability of system rendering him a bad hand at bearing pain, and the hour of the process was dreaded

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by both him and her. This was done ever afterwards, till the head was healed. When about to dress it, she made a few passes before his face, sent him to sleep, dressed it without his noticing what she did, and blew in his face and awoke him again, and he happily found all the business was done. The first day, not having been led to expect this, he asked her sometime after she awoke him, when she meant to dress his head.

Feb. 6th. Not only does his health improve, but the *sores on his head have healed so much that he can bear his head touched in his waking state.*

15th. For twenty minutes had the shaking which is the premonitory symptom of a fit; but no fit. The peevishness which has existed during the whole of his illness is undiminished.

The treatment had consisted simply in sending him to sleep by a few passes or pointing the fingers before his eyes, and then drawing up his arms and legs, and drawing him by passes after me about the room, and talking to him; for patients are generally better the more you operate upon them in this way. Patients can tell if great muscular action has been excited in them, and those who have no muscular power in the sleep, but can talk, can tell, on waking, whether you have made them talk much, by the amount of refreshment they feel on waking, which is proportionate to what you have made them do.

The same phenomena of attraction and imitation invariably took place. A great number of gentlemen and ladies went at my visits to witness his walking after me about the room, staggering and reeling, but never falling, with his eyes just open and looking full of sleep, and then sitting still in perfect repose and breathing heavily when I sat still. A few medical men witnessed the case; but they merely thought it very odd and went about their business again like men wise in their generation, not pondering on such wonders in the working of the brain, nor thinking of any improvement in the confused and unsatisfactory, and often absurd and injurious, treatment which has been followed from generation to generation in such diseases.*

The boy never spoke the first; and he always replied in a faint whisper and in very few words.

March 7th. In his sleep I asked him if he could tell me whether he should be cured. He answered, Yes, and that he

* A friend of mine heard a provincial surgeon, who makes £4000 a-year, say, after witnessing a mesmeric case, "That it was very funny," and he never thought of it again.

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should have no more fits: but that he should have five indications, and those all in three months. By indications he meant shakings without unconsciousness; that is, premonitory symptoms of his fits, not followed by fits. Many epileptic persons, besides their perfect fits, have fragments of fits,—abortive fits, sudden shaking, catching, or starting, or powerlessness of their limbs without consciousness, or giddiness amounting perhaps to momentary unconsciousness. On asking him how often I ought to mesmerise him, he left this to my judgment.

9th. Instead of pointing to both eyes, I pointed my forefinger to one only—the right; and it alone closed. On speaking to him, he said he was not asleep, but seemed rather oppressed, and flushed as he always was in his sleep. I then pointed my finger to the other eye, and it instantly closed, and he was asleep.

"He assures me again that he shall have no more fits; but five "indications," and those in the course of three months. He adds, however, that this result will depend upon my mesmerising him every day."

10th. I pointed to one eye only—the right. Both equally nearly closed. When I spoke, he answered faintly that he was neither asleep nor awake: that he could not hear or see with his right side,—that is, his right half was asleep. If I raised the right arm, it dropped, for that side was asleep, and he never was cataleptic. If I raised the left, it remained, for he had power in his left half, and he voluntarily sustained it. This was the first time I witnessed mesmerism of one side of the brain only: and I had forgotten the fact when I saw cerebral organs of one side only mesmerised for the first time a year ago. He said that I could not draw him in this state: *nor could I.*

When I raised his eyelids, I saw more of the cornea of the left. The right being asleep, was rather turned up. This was a beautiful fact, and in harmony with the reality of the rest. The exquisite delicacy of mesmeric phenomena would be full proof to all, were some not destitute of delicacy of observation and true feeling and common sense. I then pointed my fingers towards both eyes; and he suddenly sank and breathed hard as in sleep. *I now drew him as usual.* I blew in his face once, without effect: again, and he opened his eyes slightly, and raised both arms, his eyes closed again, but his arms remained up a little longer: again, and he was wide awake. In a minute, while walking about the room, he suddenly looked stupid, his eyes closed somewhat, and he stared at me. I walked: he followed me, but could not

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speak. I made an outward pass upon his eyebrows with my thumbs, and he half recovered. Another such pass completely restored him. He told me he had not been able to see. He had relapsed from not having been fully awakened, as once happened to Hannah Hunter. p. 311.

On another occasion, when I mesmerised one eye only, he said, he was "cut in half;" that is, one half only was powerless as in sleep.

March 18th. His mother informs me that all his life he has incessantly required aperient medicine: but that since I began to mesmerise him his bowels have become more and more regular, and he now never requires any.

This morning, when up, he fancied he heard a number of people talking, and was worried at it. Any noise gave him this idea.

When in mesmeric sleep, he tells me the same thing, and remarks that the being sent to sleep now seems to excite him a great deal. I have noticed in other cases that, as recovery advanced, mesmerism began to excite, and required to be performed less frequently. It is a fact similar to that of patients, who bore and required a certain amount of food, or wine, or tonic medicine in the height of illness, becoming over excited by the same quantity as they improve, and requiring gradual diminution. I judged it right therefore to mesmerise him but three times a week.

24th. Has gradually walked and stood more firmly, so that now he never totters in his sleep-waking. Is not sent to sleep quite so easily, and certainly is not awakened without much more blowing than formerly.

In his sleep-waking state, moments of deep sleep come on more frequently than before. He has often a pain or sense of weakness of his right knee: which in his sleep-waking state he says is a nervous affection.

April 3rd. Sleep induced certainly more slowly: the moments of deep sleep are still more frequent: and, after waking, his eyes, which have lately remained closed for a short time, are more slowly brought to open by breathing or passes upon them.

19th. He says in sleep-waking that he shall have an indication about once a fortnight, till they are completed.

The moments of deep sleep are more frequent. The traction movements are still easy.

In his waking state, his family have noticed a strong attachment to me: and he has prevailed on his father to purchase my lithographed portrait.

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His predictions were fulfilled accurately. He had his five "indications," the last on the 15th of March, *and he has never experienced another, nor a fit,* though above four years have elapsed.

Mr. Wood and I mesmerised him every other day till Midsummer; and after he was well he invariably refused to be mesmerised, being conscious of the influence over him. Last year he was troubled with headache, and a friend and myself tried fifteen times to mesmerise him for it: but could never produce the slightest effect. He is in perfect health and in business.

The liberal manner in which the father allowed any friend to see the phenomena, and the independent, honest manner in which the father asserted the truth of mesmerism from the first to everybody, are beyond all praise.

The palsy would probably have ceased sooner or later spontaneously. But the instantaneous effect of mesmerism upon it was astounding, and the rapid and perfect cure of the epilepsy, without any other means, after literally pailfuls of medicine (to use the father's own words) had been taken in vain, was as astounding. The cure of the sore head, and the establishment of healthy action in the bowels after years of costiveness, were very striking.

III. Cure of singular intermittent Palsy by Mesmerism.

The Rev. Mr. Lewis, of Childerditch, called upon me, June 25th, 1842, respecting the health of his son, and remarked that he had seen Mrs. Brett, of Hanningfield, the day before, perfectly well; that she had been perfectly well now for three years; and that her cure was most wonderful. I may add that all the usual means had failed before she came up to town and was mesmerised, and that I lately heard she is still in good health now, at the end of four years and a half.

I had received a similar report occasionally from various quarters; but the last document I possessed was the following:—

"*West Hanningfield, June* 8, 1839.

"Dear Sir,—I have much pleasure to inform you, that my wife has been *quite* well since her return home. My wife sends her kind respects to you, and to Mr. Wood, for your kind attention to her.

"I remain, your humble servant,

"John G. Brett."

Now Mrs. Brett came under my notice through my friend the Rev. Mr. Jesse, who, after having been convinced of the

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truth of mesmerism by the facts I showed him, asked me if I had any objection to subject a small farmer's wife to its influence, who had been afflicted for five years and had received no benefit from the means employed by the various medical men of the county. I assented; and the woman came up, with the following letter of introduction :—

"*Margaretting, Ingatestone, Feb.*, 1838.

"Dear Sir,—I send you a *singular* patient. You will excuse my troubling you.

"Case.—Martha Brett, when aged 28, was attacked, five years ago, after her third accouchement, by a disease which deprived her of the use of her right side for about three weeks; then recovered, and for a week was able to attend to her family. After that, lost her strength again during two days every week, for several weeks—then thrice a week—then four times—at present, is quite incapable of doing aught *five* days in the week.

"The disease comes on during sleep, and leaves her during sleep. If *disturbed in her sleep* on that night on which the use of her physical power ought (according to custom) to be restored to her for the next day following, the disease continues twenty-four hours longer. She is now thirty-three years old; has had two children since her disorder came upon her; general health has always been good, and at this time she can, on well days, attend to the concerns of her family.

"Yours,

"W. Jesse."

I found this to be a most curious case of *intermittent hemiplegia* of the right side; that the paroxysm always began in sleep, with a severe fit, and with pain of the head that was almost instantly followed by the palsy and continued during the first day only of the palsy; and that the palsy lasted four or five days, though originally but two. The pain was chiefly at the top of the head, and constantly existed in a lower degree. The palsy was of motion; but there was a certain amount of numbness. When seized she was obliged to rise in her bed, and had a catching in her breath. The recovery from the palsy invariably took place with a severe fit, of half an hour's duration, and was incomplete for the first two or three hours. The affection began three weeks after her third confinement, with severe pain of the back of the head. She got into the house with difficulty, went to bed, had two shivering fits, fell asleep, and awoke with the loss of the use of her right half; and the palsy continued for three months, when it gradually subsided, and in two or three months she had

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another attack in the night, that lasted the day and ceased the next night. From this time the attacks came about once a month, till she was again pregnant about nine months after the commencement of the disease. During the first part of her pregnancy the attacks were not so frequent; but, during the last fortnight, continued for four or five days. They recurred in a month after delivery; and about every month up to the time of her next confinement at the end of two years, though at the beginning of this pregnancy also the intermissions were longer. For the first three months after this, her last, confinement, she was free; but the attacks returned, at intervals of a month at first, and then more and more frequently, lasting also longer and longer. The catamenia had appeared but three times in the last year and a quarter, and were scanty: .they had been absent for the last ten months. Her bowels, though sluggish, were regular when she was about; but would not act for four or five days, if she was still.

I requested my friend Mr. William Wood to mesmerise her daily for half an hour. This gentleman had been my clinical clerk in University College Hospital, and most indefatigably assisted me in all my mesmeric investigations, firm to what he *knew* to be true, and thus regardless of the miserable professors and those weak students who so sadly forgot themselves. Mr. Wood began to mesmerise her on Feb. 22, 1839. She had experienced an attack in the night, and was then paralysed in her right half, and suffering from headache. The process increased the pain in her head, and gave her pain between the shoulders; it caused her also a difficulty in opening her eyes, that ceased as soon as the process was over. While her eyelids were closed she continued moaning. Mesmerism was repeated *daily* till April 29th, when she went home *perfectly well.*

The following particulars, from Mr. Wood's notes, may be interesting:—

Feb. 23. The same effects were produced as yesterday, but in a higher degree; and she likewise felt so faint that she slid down in her chair, but her face was not pale nor her pulse altered.

24. Effects the same, but greater; she could not speak till the mesmerism was desisted from for a few minutes, when she begged it might not be continued; she said she had felt sleepy. The greater part of the effects were removed by transverse passes. Had pain in the arms and head.

25. Soon after going to bed last night she went to sleep, and during the sleep the palsy ceased *without a fit,* which

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before had *invariably* succeeded its cessation. She was mesmerised to-day for half-an-hour; the eyes closed, and were opened with the greatest difficulty; the faintness was much increased.

26. Head much better; a good night; effects as before, but pain of back greater.

27. No return of the palsy. *This is the longest intermission she has had for months.* She suffers from nervous tenderness of the spine, that is much augmented during mesmerising.

28. Palsy returned last night.

March 1. Palsy continues, but she is not so helpless as formerly. During mesmerising, in addition to the other symptoms, shivered, and felt a sensation of cold in her head.

2. Palsy last night, *without any fit.*

3. Lost herself, she said, for a minute or two, while being mesmerised to-day. The sensation of cold increases for some time after the process, particularly if she has not been thoroughly awakened, and she then feels stupid and requires a question to be asked her several times before she understands it.

4. During almost the whole time of mesmerising the sensation of coldness is such that her teeth chatter, and she slips down in the chair.

7. The palsy returned last night; *so that the intermission has lasted five days.*

8. Palsy ceased last night; *having thus continued but twenty-four hours.*

9. Head better; slept at night pretty well: said she had been asleep during the mesmerising; still this sensation of coldness, but no increase of the pain of the back, from mesmerising.

10. *Feels much better.* Slept during the process, and had less sensation of coldness.

11. Slept well last night; head better; *not so well as now since she first came to town;* pain in back much less; slept a long time during the process.

16. Palsy returned last night; *so that the intermission lasted nine days: the palsy was less intense.*

17. The palsy ceased last night; *having thus again lasted but twenty-four hours.*

28. *The tenderness of the spine is nearly gone;* and the *head-ache is subsiding.*

April 14. *The catamenia, which had been very irregular for nearly four years, and entirely suspended for nearly twelve months, have returned to-day.* The *tenderness of the spine is quite gone,* and the *headache is much better.*

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20. *Scarcely* any headache; *feels in much better health than she has done for years.* It is arranged that, if she remains free from an attack of palsy and has no headache at the end of another week, she shall return home.

29. *No return of palsy since it ceased on the* 16*th of March, viz. above six weeks; no headache; feels perfectly well in every respect.* Her daughter, instead of Mr. Wood, has mesmerised her for the last four days, and produced the same effect. She is now to return home and be mesmerised by her daughter, daily, for some time. She always closed her eyes soon after the process was begun, and said she should otherwise feel sick; probably, Mr. Wood remarked, from the movement of the hand, because she did not feel sick if either the hand was held still or her eyes were closed.

This satisfactory cure was accomplished, I may observe, with but moderate sensible effect; and I have seen patients cured of various diseases with almost no sensible effect. A sensible effect, however, renders the cure more probable; and the more so, the stronger the sensible effect.

This cure is the more striking, because *her sister had an attack of the same disease,—hemiplegia, after her confinement, that lasted five years,* during which she had two other fits, and she then died. I knew a similar case in a surgeon, and he after some years died of the disease.

After Mrs. Brett's return home, I begged her to shew herself to a Cambridge Fellow of the College of Physicians. The following is an extract from his letter to me:—

May 7, 1839.

I was much gratified last Friday by a Mrs. Brett and her daughter calling on me, by your request, that I might witness the agency of mesmerism, as performed by the daughter on the mother, and who set her to sleep within half an hour, in my library, by the manipulations which she practised. Mr. ———, the surgeon, was present also, and the act was interesting. I will not, of course, occupy your time, or exhaust my paper, by worrying you with my opinion of the process, or the science, or the art, or whatever it is. I class it amongst the effects of the mind on the body in persons whose faith in it is strong; and *I believe that where there is no faith there would be no effect,* which sums up my view of it in a few words. *Infatuated as I hear and know you to be,* you will, of course, smile at my scepticism. It will not be the first occasion of your pitying my ignorance; and possibly, had I the advantage of your society and information, I might change my opinion, and be a proselyte; but as it is, I view it in the light I mention.—Your's, sincerely, J. C. B.

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This wise opinion must amuse all conversant with mesmerism; knowing, as they do, that the effects may be produced without the possibility of the knowledge on the part of the patient of what is doing, at a distance, in sleep, by means of inanimate substances, and in idiots; and that certain of the effects could never, in their nature, be produced by mental impressions. But it particularly amuses *me*, from the circumstance of seeing in Mr. Wood's notes, made before the patient left London, that "she had no idea of mesmerism, wondering always at finding herself so sleepy during the process; was no less surprised at finding herself rapidly recovering, although she took no medicine, and nothing apparently was done: and, when cured, said that she had thought the object of her coming to town was to undergo some dreadful operation, and had consequently expected every day that it was to take place, and was not a little astonished to find the treatment so simple and at the same time so efficacious."

IV. Palsy of the left arm, both legs, and the neck, with exquisite tenderness of the neck, cured by mesmerism.

Elizabeth Kell, aged eleven, of 17, Three-Colt Lane, Cambridge Road, Bethnal Green, a child of general good health, was, on the 25th September, 1839, bitten by a cat on the back of the left hand, immediately after which she lost the use of both the hand and arm. Poultices, leeches, bandages, and liniments were tried for about three months under the directions of Mr. West, surgeon, Hackney Road, but without effect. She was an out patient of the London Hospital for three months. Dr. Frampton ordered blisters under her left arm and on the back of the neck, with various medicines; but all proved unsuccessful. Her legs ached very much. On the night of the 11th June, 1840, the child awoke with a strange sensation in her head and body. This was very soon followed by the loss of her voice, and of the use of both her legs: the back of her neck was exquisitely painful on the least motion: her appetite so bad that she could take fruit and vegetables only, and of them scarcely sufficient to support her. She was not only confined to her bed for six months, but could not bear her head to be raised ever so little; so that she lay with her head in a line with her body.

In November, 1840, a gentleman, a stranger to me, acquainted me with her case, and I went to see her. On my attempting to raise her neck ever so little, as she lay in bed, she seemed agonized. I requested a highly respectable young woman, named Ambrose, who had been perfectly cured of epilepsy of fifteen years standing, by M. Dupotet, with mes-

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merism, and is still well, to mesmerise her, and she charitably complied with my request. Miss Ambrose began to mesmerise her for half an hour daily, on the 26th of November, 1840. *In a week her appetite returned, and she could eat anything.* At the end of the second week, while being mesmerised, she sat upright and rigid in her bed: lost, for seven hours, the little voice she had: but at the end of that time recovered it completely, and sat up like any other person.

On the 26th of January, after she had been mesmerised daily for two months, while being mesmerised, she rose and walked across the room, completely recovering the use of her legs. The left arm was still powerless, and she was mesmerised daily till the 18th of February, when her hand gradually regained its use. It was a few weeks more before her fingers fully regained their power. I heard she once had a little relapse in the hand, but I have reason to believe this is very doubtful.

She required no aperient from the time she was mesmerised: but previously during the whole of her illness her bowels were extremely torpid.

I have learnt by letter this very day, September 8th, that she is in perfect health, and has been in a situation for a year and a quarter.

V. Loss of voice cured by mesmerism.

A single lady, nearly thirty years of age, was greatly annoyed on the 30th of last September, and, while talking, suddenly found her voice reduced to a whisper. This state, together with violent headaches, and pain at the pit of the stomach, night and day, continued in spite of all the measures she employed.

She had been out of spirits, and weak, pale, sallow, hollow-eyed, had lost her appetite, and slept badly for some months, and had suffered such pain at the pit of the stomach and indigestion about a year, that even a piece of bread distressed her. I called upon her family early in November, and learnt the circumstance, but said nothing. I called again on the 2nd of December, and found her in the same condition. Mesmerism was mentioned; and I then told her that I had no doubt it would cure her, and offered to mesmerise her, if she would consent to my doing it, as I invariably did, unprofessionally, for my own amusement. We agreed that I should mesmerise her daily, late in the afternoon, and I immediately mesmerised her for half an hour. Near the end of the process, she began to feel a calmness to which she had for some time been a stranger, and closed her eyes. She felt inclined neither to speak, open her eyes, nor to move, and breathed

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rather heavily, but remained conscious. I aroused her, greatly to her annoyance, as she afterwards said, by transverse passes outwards on the eyebrows, with the ends of my thumbs, and by blowing in her face. *She spoke rather better in the evening.*

3rd. Less sensible effect.

4th. The effects which occurred on the first day took place again, and in 20 minutes increased; for, on my asking her whether I should rouse her, she implored me not, though I was obliged to leave her, and she promised to wake up an hour after I had left her, and actually did rouse up precisely at the end of an hour, without having the least idea what o'clock it was. In the evening her voice was decidedly stronger; but in the morning, on waking, she found it again reduced to a whisper.

5th. She presently went into the state of powerlessness, apparently asleep, but, nevertheless, conscious, upon my merely pointing my fingers close to her eyes, and did not rouse up for an hour. In the evening her voice was *much better*, but relapsed by morning.

6th. On rousing from the mesmeric state, she spoke *quite loud*, though she found her "voice tremble as a child's."

7th. From this time it *rapidly and steadily improved*, and her *appetite and spirits returned*, and she has *never lost her voice for a minute.*

She always roused up at the time she said she would; but at length I never fixed upon any time, but allowed the state to go off spontaneously. She bore pinching in her hand generally without pain; sometimes the sensibility was absent and unimpaired even at the same sitting.

As the severe pain of indigestion continued, so that *she could not eat a piece of bread comfortably*, I continued mesmerism for *nearly* two months, leaving off gradually. I tried some medicines for two or three weeks, but they did no good, and I therefore relinquished them and trusted only to the mesmerism. At the end of this time (Jan. 25th) *she had lost all her indigestion.* From not having been able to eat bread without pain, she could eat anything, even salads. The following are her own words in a statement she drew up of her case:—"I had been suffering a very long time from indigestion; indeed, it had become so very bad, that I could not even eat a piece of bread without having a pain in my chest. However, thanks to Dr. Elliotson's great kindness and perseverance, I can now eat anything, even salads, without feeling any ill effects at all." Though perfectly cured as to her voice and stomach, she still was ill in other respects,—

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bloodless, and therefore as pale as a deep brunette could be, and dark about the eyes; in fact, she laboured under an affection very common to females, and seen even past thirty, and in married persons, though often not recognized—a want of due formation of blood, and called anæmia chlorosis.

Over this the mesmerism had no control: and in the only other case in which I have known it tried, though I cannot say to what extent, it equally failed. The only direct remedy for this is iron; and iron is absolutely a specific, sometimes in large, sometimes in even very small, doses. She informed me that all tonics, iron among the rest, gave her such headaches that she could not bear them. However, every medicine may be borne, if the quantity is made small. It is no matter how small, how apparently ridiculously small a dose is, if it is the largest a patient bears. I gave her a dose of one grain of the citrate of iron, three times a day; and begged her to increase it a grain every few days, as far as she found it agree. She bore two grains for a dose well, but could not bear three: and by persevering for two months with two grains three times a day, she has recovered completely.

Whether by mesmerising her half an hour daily, I should have cured her even of the anæmia, I do not know. But she was so susceptible of the powerless condition in which she remained for about an hour, that I merely ran into the house, pointed my fingers to her eyes for an instant, reducing her to a state of closed eyes and powerlessness, and left her. Yet this was sufficient to cure her severe stomach complaints. I never found the state deepened or prolonged by my continuing to mesmerise her for ten or twenty minutes. Though what would have been the ultimate result if I had mesmerised her always for half an hour, I know not. The circumstance of her voice, before it was fully restored, being stronger during the evening after the mesmerisation, was very striking. I knew a young lady who was too feeble to walk across her room, and vomited all solid or even thick food. But, after being mesmerised for half an hour, could always take such food, and walk across the room. She was mesmerised daily, and got well; with no other sensible effect than drowsiness. If food were given before the daily mesmerisation, instead of after it, this was invariably rejected, till her improvement had advanced. Persons who walk to my house with fatigue, to be mesmerised, generally walk home strong; and if experiments in exciting strong muscular efforts are made, they are still stronger, and stronger the more of these experiments are made upon them. So far from feeling fatigue, many females, susceptible of mesmerism, if weak, out of spirits, and

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eating and sleeping badly, are invigorated by once mesmerising them, and a few times will set them up far better than medicine and country air. For common fatigue and exhaustion, a good mesmerisation is excellent. *During* the mesmeric state, when there is no muscular debility, as there is in some cases, in that just described, for example, the muscular power is often greatly exalted.

The following is the lady's own account of her feelings in the mesmeric state :—

"My arms and hands were generally without feeling; at least if they were pinched," as she was told, "though I could feel that somebody touched me; still there was always a sort of deadness which I certainly never had when I was in a natural state. My head generally had feeling in it, at least was sensible to touch, and I greatly suffered with headache while being mesmerised. Latterly I was mesmerised in a few moments, and generally remained in a quiescent state for an hour, or even longer. When first I came to myself, I always felt an inclination to sleep; but after I roused myself, I felt quite refreshed and cheerful, and it never prevented my sleeping at night. Indeed, I slept better at that time than I did before or have done since."

It is usual for the mesmeric coma, perfect or imperfect, but in proportion to its depth and length, to cause better sleep at nights, so far is it from interfering, like common sleep in the middle of the day, with the natural rest. The sleep at night is generally so much greater and more refreshing from mesmerism in the day, that, if this is omitted, the night is by no means good.

"If they disturbed me by talking much in the same room, I was quite irritable and nervous all the evening, and this, indeed, generally continued till I was mesmerised again the next day." It was always done in the drawing-room, where not only the family, but frequently visitors were; and for some time it was not imagined that talking and touching her hands annoyed her, as she remained leaning back on the sofa, apparently in perfect repose. Persons in the mesmeric state should never be irritated or annoyed ever so little. Although I have never seen excitement of the muscles, however far carried, do harm, cerebral excitement of the affective faculties may be easily carried too far; so that afterwards an evident cerebral irritation or disturbance may remain for a longer or shorter period.

"When first the mesmerism began to affect me, I always felt my pulse in my body beat most strongly; but this gradually subsided again, and I was left in a state of repose.

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Indeed, I think that the best description of my feelings is that of the most perfect indolence, although I never once lost consciousness." However this was, I know that on two or three occasions the young lady snored rather loudly to our great amusement. But, after mesmeric and ordinary naps, we often fancy we have not been asleep, when others know assuredly that we have.

If any little thing was laid upon her hand, she generally moved her hand so as to shake it off, as if annoyed by it. If touched by any one, she was immediately annoyed. She felt slight pressure even when she bore hard pinching, as I have frequently observed in others.

The course of cases of this description is generally favourable; the voice usually returns spontaneously, sooner or later, and sometimes suddenly. Medicines I have never found of the least use in it. Medical men attend long, and give all sorts of physic, without any advantage to the patient. The disease, too, very frequently returns, and this repeatedly. The effect of mesmerism here was decided, immediate, invariable every time, rapid and permanent; to say nothing of its restoration of the digestive functions. An elder married sister has now lost her voice for above a year, and has very severe neuralgic pelvic pains, and palpitation. Medicines and change of climate have done no good, nor has mesmerism yet, though it has been tried for two months. It causes a little drowsiness only, and, as the disease has lasted so long, will probably not cure her without great perseverance.

The facts in sensibility displayed by mesmerism are very curious. In the mesmeric state, a part insensible to the severest pinching, &c. may not only feel contact, whether the contact of a person or an inanimate thing, but the patient, if not annoyed by it as this lady was, may even grasp and pull it. This may occur in one part, and not in another. I have in some cases known all parts to be insensible to pinching, &c. except the face, which was as exquisitely sensible as ever. Tickling may be acutely felt, when the same part is insensible to the severest pinching, &c., as was observed in the lady whose breast was removed by M. Cloquet. I have seen the most exquisite sensibility to temperature, when the same part was totally insensible to the severest pinching, &c. There may be complete insensibility to mechanical violence, temperature, and all contact. There may be a peculiar sensation from the touch of the points of the fingers of the mesmeriser and all other persons, so that his shall be distinguished from theirs, and be felt warm and agreeable, whilst theirs is disagreeable and felt excessively cold, though the eyes be thoroughly closed

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and blindfolded and no ordinary means of distinguishing be possible.

There may be internal insensibility to pain, or sensibility while there is external insensibility. I have known patients cease to feel internally, when the mesmeric sleep came on; or still feel internal pain. While insensible to mechanical causes of pain, they may still feel hunger, or nausea. While one of the five external senses is paralyzed, the rest may be unaffected, or one or more, or all of the other four, be likewise lost.

VI. Case of complete Deafness and Dumbness cured by mesmerism.

On the 25th of last April, a very poor boy, fifteen years of age, tall and strong, named Thomas Russen, *completely* deaf and dumb, was brought to me by his father, with a note from a lady at Twickenham, a stranger to me, requesting I would take pity upon him, and endeavour to cure him, as she had herself, she said, been a witness to the wonderful cure of Master Linell, recorded in the last number of the *Zoist*.

The account given to me by the father was, that the boy lived with him, at Twickenham, and supported himself by fetching small periodicals, about twice a week, from London, and distributing them in the neighbourhood. Rather more than three weeks previously, on the 1st of April, he had gone as usual, to No. 4, Brydges Street, Covent Garden, for books and newspapers, and had to procure four dozen of "*Lloyd's Weekly London Newspaper*." He put two dozen upon the counter: two dozen in his handkerchief, with the books on the top of the latter, intending to put the two dozen which were upon the counter on the top of the books, and tie all up together; but he forgot those on the counter, and tied up only the books and the Lloyds which were in the handkerchief. On arriving at home, he found only the two dozen of the Lloyds, and was terrified at the idea of his father's anger. His father returned home at eight, accused him of being drunk, being himself by no means a teetotaller, and of having spent the money in liquor. The boy protested he had tasted only water and tea the whole day. They walked to Richmond, and the boy got on an omnibus to go to London, hoping to find his Lloyd's where he had left them. He remembers nothing more after this than that he one day "awoke as from a deep sleep, in a strange place; began looking around him, tried in vain to speak, and could not hear any noise at all. Seeing a board over the fire-place with the words King's College Hospital upon it, he learnt where he was." The father ascertained that when he returned to the newspaper office his pa-

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pers had been carried off by some one, and no more were to be had till the next day; that he had gone to a neighbouring coffee house, been seized with a most violent epileptic fit, and carried by the police to King's College Hospital, where he lay perfectly insensible for four days and five nights. The following is extracted from an account which the boy wrote out for me after his recovery :—

"Then I knew where I was, and I found that all was very quiet, and I tried to speak and could not; and when the doctors came they asked me a great many questions; but the writing has got so dull, that I cannot make out many of the questions; and Doctor Guy asked me if I had ever had the hands passed before my eyes, and I told him no; and when the students came, they began asking me such foolish questions, one was this, 'Does your mother know you are out?' and this is my answer, 'That is joking; but still she knows that I am not at home now.'—'Have you ever been in the same way before?' 'I have had fits, but not been so bad before.'—'What is the ring for?' 'For fits.'—'But that does not do you any good?' 'No, not now, sir.' And then Dr. Todd hallooed in my ear, and asked me if I felt it, and I told him that I heard a noise like a pot boiling; and a great many other foolish questions they asked me. And a young man in the hospital told me that Dr. Todd said cuckoo in my ear, and then they wrote down that I should not have any food till I spoke and asked them for some, but they gave me some when I told them I could not ask them for any; and one day Dr. Budd saw me, and he said, 'Oh, the damn young scoundrel, he is only shamming: if I was Dr. Todd, I would whip him till he did speak;' the sister told me; she wrote it down; and when Dr. Todd came, I told him, and he told me to take off my jacket and shirt, and he would give me the whip; and I did take them off, but he did not whip me, and then he ordered me a cold shower bath every morning, and I had it five times; and one day when father came to see me, Dr. Russel, the house-surgeon, told him that it was of no use him keeping me there any longer, so father brought me out with him, after I had been in twenty-one days.

"I do not know what they did to me when there, during the time I was insensible, which was four days and five nights, only a young man, a patient in the hospital, told me that they thrust pins in me, and burnt me with hot spoons, and done several other things to me as well, to make me speak."

It required very little sagacity of observation to know in five minutes that the boy was completely deaf and dumb. He could not hear the loudest or shrillest sound, or make any noise above the faintest *puff*, or mere breath-sound, however forcibly he expired.

I subsequently learnt that four years previously he had been seized with a delirious epileptic fit at church, running out, beating his head against the tomb-stones, and then becoming violently convulsed and insensible, and returning to himself in five or six hours, but feeling very ill till the next morning: that he had a second of the same length at the Queen Dowager's stables at Bushy Park, rather more than three years ago: and a third two years ago, from being made drunk by two young *gentlemen* of Twickenham, who engaged him to attend them while fishing, and took nearly *six* quarts of ale with them, of which they partook so freely that, when

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the boy wished to drink no more, they threatened to throw him overboard if he did not finish what was left, amounting to a large quantity. After leaving them, he fell into a ditch and does not know how he got out: went to his grandmother's and fell on the floor convulsed and "raving mad," and so remained till the next morning, when, after a short intermission, his convulsions and former delirium returned, intermitting for only short intervals, and he was sent to the union workhouse and was bled, but did not recover his senses for five days, and then, being allowed to go into the yard, he got over the wall, ran home, and was quite well in a few days.

I determined on doing what I could for him with mesmerism: and, standing before him, made slow passes downwards before his face, and after a time merely pointed the fingers of one hand to his eyes. The former had no sensible effect; but, when I merely pointed, his eyelids presently began to wink, and continued winking more and more strongly to the end of the half hour which I resolved to devote to him. The next day, and ever afterwards, the eyes began winking as soon as I pointed to them. The winking became stronger and stronger, and the itching and smarting of the eyes obliged him to rub them violently: the upper eyelid descended more and more, remaining still for a short time when it quite descended, and remaining still in this position longer and longer, till after a few days the eyes continued closed for some moments, there being evidently snatches of sleep. The effect was invariably less the instant I changed the pointing to passes and soon ceased altogether. The periods of sleep lasted longer and longer, his body bending forwards, and he snoring, but soon starting up again awake. The sleep increased in duration, and now he occasionally did not snore. In a fortnight, I had only to point to his eyes two or three seconds, and he always dropped into the profoundest sleep, not waking for a quarter or half-an-hour, or till I awoke him. If he awoke spontaneously, I always sent him at once to sleep again, that he might have his complete half hour of mesmerism.

On Sunday afternoon, May 14th, I was sitting between him asleep with his head against the wall, and another patient who, in her somnambulism, never allows me to leave her, though she invariably mistakes me for one of her sisters, her father, or some one else whom she loves; and not having found any improvement in him, I resolved to mesmerise locally: and therefore, as I sat, pointed my right forefinger *into his left ear*, and rested my other fingers and thumb *behind and under his ear*. In five minutes, he all at

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once became agitated, emptied his pockets, putting some things in his bosom, some under him, clenched his fists, and struck about, not, however, very violently, and still sitting. On waking, he stared at finding his waistcoat pockets turned inside out, and at my pointing out to him that some of his little articles were in his chair and a little song book crumpled up and stuck near his shoulder half under his cravat. He shook his head and wrote that he had been dreaming of fighting. I was too busy for two or three days to do more than send him to sleep and trust to the general influence of mesmerism for the local benefit. But on the Thursday I began to point my fingers into both his ears for some time during his sleep: and he then began to express pain in them and around, as he slept. In two days more, the pain was felt at various hours when he was awake, and rapidly increased, till at the beginning of the next week it was dreadful, and when I had sent him to sleep, he not only put his hands to his ears, but struck them violently, drew up his legs and kicked, struck his head against the wall next to which he sat with a large cushion for his head, as my easy chairs and sofa were occupied with other patients fast asleep, the tears rolled copiously down his cheeks, his face was flushed, and he sometimes was almost frantic: *but made not the faintest noise all this time, nor did he awake.* I was obliged at last to lay him on the floor in his sleep. The pains agonized him in the waking state, and it was distressing to see him come to me every morning, with his cheeks flushed, his eyes red with crying, and his cheeks wet with tears, his handkerchief in his hand, and his countenance expressive of the most intense suffering. He walked from beyond Twickenham and back every day, a distance altogether of two and twenty miles. He had become so susceptible, that pointing at him even with anything, or staring at him, immediately made his eyelids quiver, and in two moments always sent him into his deep sleep; which, however, did not last above a quarter of an hour or twenty minutes, and required to be renewed, unless experiments were made upon him, and then he would sleep very long. Mr. H. S. Thompson of Fairfield House, near York, was with me one day, and made longitudinal passes down his arm; when we found it extend and grow rigid, but it soon came down. The phenomenon was induced more easily and efficiently from this time, and continued longer and longer the oftener the attempt was made. All his extremities could now be stiffened at pleasure. The extended limbs would suddenly relax, as we observed in the Okeys: but could be kept up almost indefinitely by making a pass or

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two down them when they began to descend slowly. Breathing upon an extremity instantly caused it to relax. Sometimes if one extremity was acted upon, the corresponding, and at last all four, would rise. If any part was pressed against with the point of the finger or anything else, it immediately pushed against the object: a finger on his nose caused his head to rise and move forwards: if put on the back of his head, his head pushed backwards: if on his arm, his arm rose.

One day (May 17th,) a day or two before the pains were evident, and three days after I first put my fingers into his ears, while asleep he appeared in a dream: held up one finger and inclined his head forward and a little sideways in the most natural, and therefore beautiful, attitude of listening, for a short time. A day or two afterwards, while asleep, he suddenly rose from his chair, walked to the door, pushing against things in his way, opened the door, took the proper direction in the hall towards the street door, but knocked against a bust at a corner where he had to turn, walked towards the street door, and seated himself in a chair, upon which he habitually sat while waiting for me, though he would have sat too near the edge but that I pushed it fully under him. I was obliged to leave him in the care of a servant; but he awoke in five minutes, and was brought back to me, shaking his head and smiling, puzzled and amused at finding what must have happened. On the Thursday of the week in which his pain had become so severe, the second week of pain, May 25th, I was less busy, and resolved to bestow half-an-hour or an hour upon him, and if possible restore his hearing and speech that morning. As he lay on the floor, several gentlemen being in the room, I sat behind his head, held it raised as well as I could, and inserted the extremities of my fore-fingers in his ears. This was rather troublesome to continue, as he tossed his head in all directions, and struck his arms and legs about from time to time with agony. At last he awoke, and on my making some observation he smiled:—*He had recovered his hearing*, but he could not utter a sound. I sent him to sleep again: and kept the points of all my fingers under the front of his lower jaw, against the root of his tongue and his larynx at the top of the windpipe. After a time, he began to make efforts to speak, the root of the tongue and the larynx moving and the former swelling. At length an expiratory sound was audible, louder than the faint breathing sound hitherto heard when he strained to make a noise. I persevered with my fingers, and his efforts increased. The sound augmented:

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actually became strong: and then he half articulated, and at last spoke perfectly well, waking in the midst of the efforts.

The joy of all present can be imagined. Mr. Thompson walked across the room, shook my hand in the warmth of his heart, and the next day provided for the boy by taking him into his establishment in Yorkshire, having heard from my steward-butler, who has lived with me very many years, that the poor boy's conduct had always appeared to him strikingly good and that he thought very highly of his character.

The following note from the lady who sent him to me will shew the character he bore :—

> Sir,—I cannot forbear returning my sincere and grateful thanks for your endeavours and success in restoring to the poor lad the blessing of speech and hearing. The gratitude of the afflicted parents is not to be described. It has been a painful scene of great interest to all who know the honesty and good conduct of this family. The lad being also so fortunate as to obtain a situation as servant, is called upon for his utmost exertions, and I sincerely trust he will prove worthy of the kindness bestowed on him.
>
> The Rev. Calvert Moore, well known to you, will, I am sure, rejoice at the lad's good fortune. He has known this poor family for many years, and was anxious that success might crown your endeavours.
>
> *Twickenham, May 27th*, 1843.

He told us now how excruciating the pains of his ears had been, and that they shot upwards and round the back of his head. When I pointed to his tongue, pains shot under the jaws, but were nothing compared with those which he suffered in his ears.

Finding him so susceptible a subject, I mesmerised him several times during the few days he remained in London. Being able to hear and speak, and free from pain, he talked and answered in his sleep; for he fell into the first degree of sleep-waking,—that in which the subject mistakes the person, time, and place, but he was perfectly rational on these wrong foundations. He would walk about if desired, and sometimes mistook me for a fellow-patient in the hospital, who appears to have been a most respectable young man, and had induced him to take the teetotal pledge, and easily enough, for he had seen in his own family the miseries of drinking. At another time he mistook me for a respectable young woman of his acquaintance, and proposed a walk, which we took round the room, he thinking we were near Islington and talking most facetiously and gallantly. At last I left him, and he was greatly disconcerted, became very proud, and told me I need not be proud, as my father had been a bankrupt, which I hear had been the case with

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the girl's father, and comforted himself with saying, that he knew I should not leave him, as it was growing dusk, and I should be afraid to go all the way home alone. Before I thus offended him, I told him I had something very nice for him, and put some wormwood into his mouth, which he chewed with great apparent relish, saying, in reply to my question what it was, that he thought it was sweet cake. Such is the force of feeling in sleepwaking. Because he mistook me for some one whom he liked very much, he fancied what I gave him was excellent. This is a fine illustration of the working of prejudice upon our judgment in the waking state. In the mesmeric state the force of imagination and feeling is great beyond all conception. Many sleepwakers will declare they do not hear the loudest noise, and yet hear the voice of the mesmeriser perfectly well; and they really shew not the least indication of hearing. I believe the action of feeling is so rapid as well as strong, that the sensation dies away before it can be appreciated, and is therefore instantly forgotten and unnoticed. I will write upon this wonderful point on some future occasion. At last I woke the lad, by blowing on him or rubbing his eyebrows. He was no sooner awake, than he began to make a wry face, looked at me, showed extreme disgust at something in his mouth, could scarcely refrain from spitting out, and at last turned pale and almost vomited. It was with the greatest effort that he prevented himself from vomiting. He said I had put something horrid into his mouth. Yet he had just before in his sleep, when under a sweet illusion, munched the wormwood with great satisfaction for several minutes.

In his sleep-waking, the fancied place, time, and person would change after a while, as is common in the lower degree of that state.

He could now be drawn in any direction, and would follow his mesmeriser about, never however recognizing him, but mistaking him for some one he liked; unless I plagued him by pulling him or speaking sharply to him, and then he always mistook me for Dr. Todd or some other person of King's College Hospital, and his manly and independent displeasure with their conduct towards him and mesmerism and me was most amusing. He told them the truth without any ceremony.

Nothing could be more droll than to see him push his nose and head or other parts against one's finger when placed on him; for he could thus be led all about,—led by the nose.

I found that now, even when not in the mesmeric state, his arms, legs, or body, would stiffen firmly, by making

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longitudinal passes upon them. But this gave him pain, though none if done in his mesmeric state.

He went to his place, and has proved a good youth. His master sent me the following note after his arrival :—

The boy arrived here quite safe on Thursday. I find he has grown very susceptible. I mesmerised him this morning by will merely, and when he was engaged in conversation with some friends of mine who were in the room : and afterwards he took it into his head to go off when I was passing the room he was sitting in. I was not aware of it, and went out riding, and on my return four hours afterwards found him still mesmerised. I was glad to find he was no worse for the vain attempts that had been made by my servants to recover him. His limbs were very rigid and he was breathing laboriously; but breathing on him released him immediately, and he did not seem to have suffered in any way except from a bruise on his head. I think it will be better for the present to abstain from mesmerising him until he becomes a little less susceptible ; and I shall not again attempt to mesmerise him in any other way than the usual mode ; for he seems such an imaginative youth that he will be falling off his perch whenever he either sees me or thinks of me. He seems to like his new situation and is very anxious to please.

While the treatment was going on, he went to King's College Hospital to carry a nosegay to the nurse who had been very kind to him and saw the doctors ; and after his cure he went to shew himself to the doctors.

The following is part of a letter from him to me after he was settled in Yorkshire :—

And when I went to see them, they told me that mesmerism would never do me any good, and they told me it was no use to come to you to be mesmerised ; they wrote it down, and they told me to come again and see them again. And when I went again I could speak and hear, and they said to me, Well, have you got your tongue yet, and I said, Yes ; and Dr. Todd said, How's that? is that with mesmerising? and I said, Yes, and he said, Do you really think that you have been cured by mesmerism, and I said, Yes ; and they said, Oh foolish boy, you should not think that, because you would have got your speech and hearing just as soon if you had stopped here ; and I said to them, What made you send me home then if you could have cured me? and then they began laughing at me, and I told them I did not come there for to be made game of ; and then they said, That will be a fine thing for Dr. Elliotson to make something of: and then they asked me a great many questions, but they laughed at me so that I would not answer them ; and the questions were about Dr. Elliotson ; and they would laugh at me so that I would not stop any longer.

Another note from him ended thus :—

And they made all manner of game of me, and laughed at me, and said that I was a foolish boy to believe that Dr. Elliotson had cured me by mesmerism. But I told them that he had certainly cured me. And I said this, that I had no hearing or speech when I went to him, and that now I could both hear and speak.

After he had been in his place some time, he was agitated from overhearing some conversation, and had a fit which left him deaf and dumb again.

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The following are the particulars sent me by Mr. Thompson :—

August 25th.

You will be very sorry to hear of our reverses. Thomas is *again deaf* and *dumb*. Yesterday he was waiting at dinner, and the conversation turned upon the effect music had upon insanity; from that, I know not how, some of the party began to compare the ills that flesh is heir to; deafness and dumbness and loss of sight were mentioned among the rest, which produced such a sudden excitement on the lad, that he just got out of the room and went into a fit. I immediately went and mesmerised him, in half an hour he came to his senses, and made signs that he would write, and that he could not speak or hear, or *see*. I mesmerised his eyes, when he opened them, but the pupil was dilated and they appeared to be quite insensible to light. I mesmerised him again, and he then got the use of his eyes, but he still continued deaf and dumb. I have not mesmerised him for some time lately, and I imagined the boy was quite well, but now they tell me that he has been very odd the last day or two, walking about with his arms folded, and that they thought his hearing was not quite so good,—all this is remembered now. I shall persevere in mesmerising him regularly, and hope it will not last long; he is dreadfully low.

The following was written by the youth to his mistress in his deaf and dumb state :—

August 25th.

Mrs. Thompson, if you will be so good as to lend me a book that is interesting, some novel or romance, I should like it much better than going to the races; and I am afraid that you make yourself uneasy about me, for you trembled so when you was writing to me this morning; but do not make yourself uneasy about me, for it is not your fault but mine, for I ought not to have heard what you were talking about, but you must pardon me for it, for I could not help it. I was not listening to you to hear what you were talking about, but I heard you say deaf and dumb, and when you said it, it shook me all right through me, and then I heard Mr. Thompson say blind, and then it shook me again the same with a most thrilling pain right through me, and I felt myself trembling, and I tried to get out of the room, but I do not know that I did get out of the room, and I remembered no more till I found myself in bed, and I tried to open my eyes and speak but I could not, nor I could not hear any noise but I felt some one mesmerising me as I thought; and then I wanted to go out and they would not let me go at first, but they let me go afterwards into the pantry, and then I wrote and told you what I felt and how I was; but I hope you will pardon me for taking this liberty to write to you.

Happily his master, who is versed in mesmerism, soon restored him.

This was his master's note communicating the happy intelligence to me :—

August 29th.

I cannot help writing you a line to-night, as I am certain you will be glad to hear the lad has recovered his hearing and speech; to-day I mesmerised him still more, and dropped mesmerised water into his ears. He wrote, that he heard a roaring like a waterfall, and a sensation as if I thrust a hot iron into his ear. However, though I continued to mesmerise him for an hour and a half, there was no symptom of his recovering. After he left me, the sensation of heat increased, and he began to feel *acute pain* in his ears and back of his head, and he came back to me in hopes I should be able to relieve him. I mesmerised him, and he was so violent, that another man and myself could scarcely hold him down. I put my hand at the back of

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his head, and fingers in his ears; this seemed to excite a propensity for fighting, and destroying everything, and he was like a furious maniac. I was obliged to hold him down by the head with all my force; he grew quieter; but afterwards we had a sort of spontaneous development of many of the faculties, which I suppose I magnetized by holding the head.

He prayed, he sang, danced, laughed, cried, drew himself in the most dignified manner, prostrated himself on the ground, gave the best representation of love of order I ever saw, setting everything to rights in the room, picking up pieces of paper, &c. &c., seeming much amazed at their being there, and attempting to mend a hole he found in the carpet; this of course was all done with his eyes shut. I found that very soon after I mesmerised him for the pain, he began to hear: but he did not recover his voice for some time, until I held a small bar of iron in his mouth,—I dare not venture my fingers. He remained for an hour and a half in a mesmerised state after he heard and spoke, and throughout that time he continually manifested the different faculties, every now and then recurring to fighting, &c. I had touched benevolence, and wit, or mirth, after I found he was so excited at first, to try whether it might change his ideas; and throughout his performances, this feeling seemed more or less to pervade all his other feelings. One moment he tried to bite and strike in the most ferocious manner, then laughed as if it was only a capital joke, then tried to caress you, then gave such a ludicrous representation of sentimental love, that I would defy any comedian I ever saw to match him. He at last fell into a quiet state, and after he had remained so a quarter of an hour, I blew in his face, when he awoke. At first he was not aware that he could either hear or speak, and was much astonished to find he was restored.

I have this day (Sept. 8th), heard from Mr. Thompson, that the youth is quite well.

Since he appears subject to convulsive attacks, I have advised his excellent master to mesmerise him two or three times a week—convinced that this will cure him.

I hope to furnish some cures of fits for the next number of the *Zoist*.

JOHN ELLIOTSON.

London, Sept. 1843.

BOOKS RECEIVED.

Mesmerism; its History, Phenomena, and Position, with Results of Cases developed in Scotland. By William Lang, of Glasgow.

[We strongly recommend this little book to our readers, as containing much of the observations made lately in England, and a great amount of solid mesmeric information, far more for its size than any other work. We must extract the following passage: "Although the doctors may be in the enjoyment of an anti-mesmeric nap, the rest of the world are tolerably wide awake; and if matters proceed for a short time at the present rate, they will soon be the only individuals who, as a class, refuse to recognise the truths which mesmerism unfolds."]

The American Phrenological Journal and Miscellany; first five numbers. Several Transatlantic Newspapers from Dr. Collyer.

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NOTICES TO CORRESPONDENTS.

Joseph. He is lost to all shame; but the fact is becoming more known daily, and his effrontery will not bear him up much longer.

Notwithstanding two additional sheets in the present number, we have no room for much that we had promised and prepared, and at present have time only to acknowledge the communications of Dr. Atkinson of Wakefield, Mr. Costen of Chatham, Mr. Dowe of the Isle of Man, H. P. D. of Hinckly, Dr. Collyer of America, G. Nonwist, Vive, and R. R. With great thanks to R. R., we believe it is wished that the undeniable fact, mentioned by R. R., of eight teeth having been extracted in a London Hospital lately, without the slightest knowledge on the part of the mesmerised patient, should not at present be brought prominently forward, lest the governors should imitate the wise and humane council and medical faculty of University College, who will soon find they have stereotyped themselves for the remotest generations to laugh at.

ERRATA IN No. II.

p. 135, penultimate line, for "has" read *have*.
138, l. 6 and 25, for "wit" read *art*.

☞ *All Advertisements must be sent at least a week before the day of publication.*

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