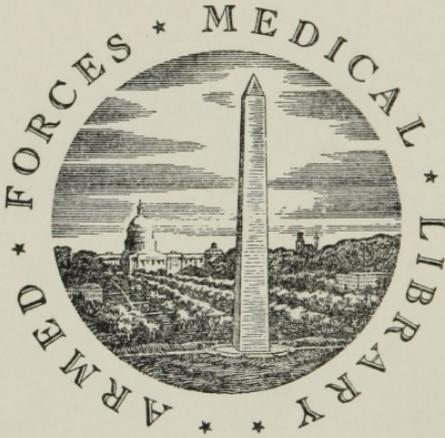


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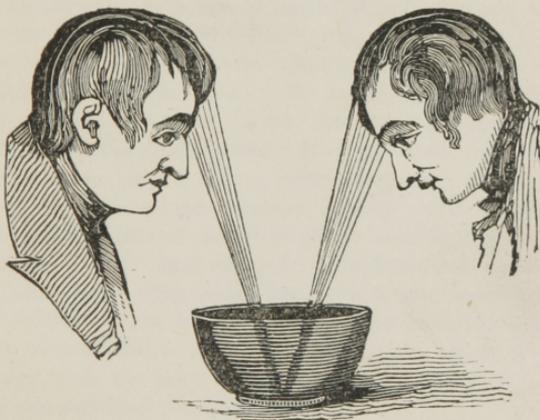
WITH

AN ANALYSIS OF PHRENO-MAGNETISM, "NEUROLOGY,"
AND MENTAL HALLUCINATION,

INCLUDING

RULES TO GOVERN AND PRODUCE THE MAGNETIC STATE.

EXPERIMENT WITH THE "BOWL OF MOLASSES."



Let them laugh at me for speaking of things which they do not understand; and I must pity them while they laugh at me.—*St. Austin.*

BY ROBT. H. COLLYER, M. D.

MEMBER OF MASSACHUSETTS MEDICAL SOCIETY, (LATE PUPIL OF DR. ELLIOTSON,
AT THE LONDON UNIVERSITY,) &c. &c.

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PREFATORY LETTER.

Philadelphia, May 1, 1843.

DEAR DOCTOR :

I again publicly acknowledge my sense of gratitude for the many acts of disinterested kindness which you have extended toward me. You were the friend in need; yes, when a malicious and unprincipled herd would have crushed me, "you came to the rescue." You knew me to be engaged in the advocacy of a solemn truth, one which must revolutionize the false philosophy of past ages; one which opens to man the secret of his immortality; tells him he has an imperishable soul, whose omnipotent intelligence is only cramped by his debased organization; one which, in a medical point of view, will tend more to alleviate suffering humanity, than all the multitude of medicaments, from the time of Galen to the present day. It is scarce three years since I publicly espoused the cause. I was heralded with scoffs, jeers, licentious ribaldry, ridicule, and all the artillery which puny scribblers could bring to bear. I viewed them like children playing with a rattle; they were pleased with their own noisy attempts at wit and arrogant censure. Their combined efforts have been abortive. Thousands and tens of thousands of the most intelligent have been converted; and even many of the most savage in their denunciations, have made humble recantations of their error. This lesson has been taught them—how dangerous and ridiculous in the extreme it is to denounce a subject with which they are entirely ignorant. The object of this letter is to show you, that in the hands of some, who have not been acquainted with the laws of Animal Magnetism, many errors have been made. If I have accomplished this, I am satisfied.

Yours, very respectfully,
ROBT. H. COLLYER.

To Dr. Winslow Lewis, of Boston.

PHRENO-MAGNETISM, &c.

DEAR DOCTOR :

Sir—The question now, for the first time, assumes too serious a nature, not for me to place myself in reference to the above subjects, as the truth of the case warrants.

I alone am the aggrieved party ; neither Dr. Buchanan nor Sunderland are entitled to the priority of acting on the various faculties of the mind, through the agency of the *will* or nervous force, which this article will definitely prove. There has been a studied effort to exclude my name on every occasion, where the parties were bound to make it known, in relation with various mental phenomena connected with Mesmerism. Nor would I now pen the following facts, had not an article appeared in the May number of the Democratic Review ; for hitherto the medium used was too undignified to call from me a response. I now do not refer to Dr. Buchanan.

In the autumn of the year 1839, I graduated at the Medical College, Pittsfield, Massachusetts. The students desired me to deliver a course of lectures on Phrenology, which I did. At the conclusion of the course, the following resolutions were passed by the class—

“ *Resolved*, That we have attended Dr. Collyer’s course of Phrenological lectures, delivered in this place, and have been much gratified with his manner of treating the subject.

“ *Resolved*, That, in our opinion, Dr. Collyer is surpassed by none as a manipulator, or practical phrenologist.

“ W. TORRY, Chairman.

“ W. H. A. Crary, Sec’y.

“ *Berkshire Medical College, Pittsfield, Mass., Sept. 17th, 1839.*”

At this time, I left for Providence, R. I., where I became acquainted with my estimable friends, Mr. S. Whitman, and Dr. T. Cleaveland, who converted me fully to the Mesmerism truth. I returned to Pittsfield to receive my diploma : this was November, 1839. Being an invited guest to a select party in that town, the topic of Animal Magnetism was introduced. I unhesitatingly gave it my support ; and the natural consequence followed, viz : I was looked upon as most visionary and credulous. At this juncture, a young lady, Miss B——t, asked me to magnetize her. I tried, and in ten minutes she was thrown into a congestive or mesmeric condition. You may judge of my surprise ; I stood speechless at the monument I had made ; there, for the first time, was inscribed in capital letters—“ This is a mighty truth, in relation to the physiology and psychology of man.” I had often asked this young lady to allow me to examine her head phrenologically, which she always refused. Now,

she was cut off from the external world, and I seized this opportunity and commenced the examination, when, to my astonishment, she responded to my touch on the organs of self-esteem, combativeness, mirthfulness, &c. This was known to all present, as well as to Dr. H. Childs, (now Lieut-Governor of Massachusetts,) Messrs. Ellison, McKay, &c. The following certificate will show:—

“PITTSFIELD, FEB. 3, 1842.

“We, the undersigned, residents of Pittsfield, do hereby certify, that we are acquainted with the fact of Miss B——t, of this town, having been magnetized by Dr. R. H. Collyer, in November, 1839. He at that time performed many experiments with her, and excited the organs of the brain, as self-esteem, combativeness, &c.

“ISAAC C. CONKEY,
CHAS. T. BUCKLEY,
JOSH. GREGORY.”

This circumstance did not excite much wonder with me, I was so much more interested in the novel phenomenon of clairvoyance.

Some weeks after this, I magnetized another person in the city of New York, at the house of Wm. Ruthbom, in Walker street, when I repeated the experiments of Phreno-Magnetism.

In Louisiana, in the following spring, I produced the same results, and continued my investigations without ceasing, until the spring of 1841, when I first made my debut in public, as an advocate of this most abused and worried subject. Then, my success was small, arising from a series of circumstances, which the public shall be put in possession of ere long.

I left for Boston in April, where my exertions were appreciated; thousands witnessed my experiments and were converted; I was treated, with few exceptions, with kindness. On one occasion, my subject was in a dull, lethargic condition, and the experiments did not exhibit any correspondence with what was required—the results were failures. One of the audience desired me to excite the organ of benevolence; I communicated that intention by my will. His countenance lighted up—he was pliable, and the subsequent results on that day were successful. This was on the 15th day of May, 1841. The following certificate from Dr. Shattuck will show:

“BOSTON, JUNE 28, 1843.

“*Dear Sir*,—Having observed in some of the daily papers, that a certain Le Roy Sunderland, of New York, claims to be the discoverer of mesmerizing the phrenological organs, and states that he published the account August 5th, 1841, at the same time challenges a prior discovery, if my evidence will be of service, you are at liberty to make use of it publicly. I can confidently attest that, on May 15th, 1841, I attended a public lecture on Animal-Magnetism, delivered by you in this city, which is more than two months in advance of Mr. Sunderland. From some reason, your subject would not obey your *will*, and the experiments were all unsatisfactory. I was the person that suggested the idea of magnetizing the organ of benevolence, mentioned in your Magazine, under the head of ‘Phreno-Magnetism.’ To my astonishment, directly you placed your fingers upon

* Ruthbom

the organ, his countenance became pleasant, and the experiments were afterward successful. From that time, May 15th, 1841, you have always publicly advanced the Phreno-Mesmeric Philosophy. As an act of common justice, the fact should be made known abroad, which can be proved by thousands of my fellow citizens.

"I remain, dear sir,

"Yours respectfully,

"WILLIAM P. SHATTUCK.

"To Dr. R. H. Collyer."

I observe that Sunderland says, he did not publish the account until October 23d, 1841. Vide Democratic Review for May, 1843.

The next certificate is from the gentleman in whose establishment the experiments were made, Mr. Jonathan Harrington.

"BOSTON, AUG. 20, 1842.

"To Dr. R. H. Collyer.

"Dear Sir :—It is with regret I observe that certain persons claim priority to yourself, in the discovery of 'Phreno-Magnetism.' I am sure if their claims do not precede May, 1841, you are the first that performed that experiment of showing the connection between Phrenology and Animal-Magnetism.

"You were engaged by me in April, 1841, and lectured in my establishment the May following, during which time you often excited the organs of the brain, and produced the phenomena, since called by yourself 'Phreno-Magnetism,' which fact was witnessed by a great number of the medical faculty of the city, and hundreds of the public.

"Your obed't serv't,

"JONATHAN HARRINGTON."

I now give the testimony of the Rev. J. B. Dods.

"FALL RIVER, MASS., AUG. 18, 1842.

"Dear Sir :—Your particular request is before me. You desire me to state what I know of a conversation with you, on the subject of 'Phreno-Magnetism,' or what I have heard you say on that point. In reply, I would state, I never, to my recollection, heard you mention the term 'Phreno-Magnetism;' but I recollect of conversing with you on the subject of magnetizing the organs, and you stated, that though the brain was the seat of the mesmeric impressions, yet expressed your conviction that any one of its organs might be mesmerized more than the others; and that combativeness had been so unduly excited, as to render your mesmerized subject unmanageable, till his benevolence had been acted on.

"As to the date, I cannot determine, except by circumstances. It was in Boston, at your boarding-house, and on the very day of, and a few hours previous to, your evening lecture, when measures were taken to choose a committee of twenty-four persons to investigate the subject of Animal-Magnetism in that city. I am the person who, on that evening of excitement, arose and addressed the audience, and then proposed to you, whether you were willing that a committee of eight doctors, eight lawyers, and eight clergymen of Boston, should be selected to make the investigation, and to report

the same. On the same evening, it was proposed that a committee of three should be immediately chosen to select those twenty-four scientific gentlemen. Now, sir, if you can ascertain the date when those three individuals were chosen, then you have the date when you conversed with me on mesmerizing separate organs of the brain, and connecting the science with that of Phrenology. I think it was on my visit to Boston, in May, 1841.*

"You moreover showed me a written article at the same time, on mesmerizing the organs separately, on which I made some criticisms. This is all, sir, I can particularize upon the subject.

"I have just returned from a three months' tour in the southern States. My congregation were highly gratified with your lectures, which you delivered in my church during my absence.

"I should be glad to hear from you, and when you write, please inform me, Doctor, why you desire me to be so *very particular* in stating the date of our conversation on Phreno-Mesmerism. Have you any thing wonderful to communicate to the world, on this or any other point?

"Respectfully yours,

"J. B. DODS.

"To Robert H. Collyer, M. D."

The following is the letter referred to.

"FOR THE BOSTON MORNING POST.

"*Mr. Editor* :—Phrenology teaches us that the brain is a compound organ, having as many distinct parts as there are distinct faculties of the mind. The principal proof of this compound organization, rests on the following anatomical and physiological facts. 1st. That certain portions of the brain alone exist in the lower class of the animal creation; the parts of the brain always accumulating as the mental functions of the being become more extended. 2dly. Many persons are idiotic in some departments of mind, and highly proficient in others. 3dly. Insanity is often confined to a limited action of mind, and frequently only one faculty seems to be impaired, for the patient will converse coherently on all topics but the one, and when that one is referred to, insanity is at once manifest. But, independently of these conclusive arguments of the plural nature of the brain, I have satisfied myself, by the examination of more than ten thousand heads, and hundreds of skulls and brains, that the brain is a *multifarious* organ, and any of its parts may be in action independent of the rest. My recent investigation of the extraordinary condition of the human economy, known as Animal-Magnetism, has opened to me a new philosophy concerning the brain, and the nervous system generally. The nervous force which is evolved from the brain of the magnetizer, may be directed to any part of the magnetized. For instance, any set of muscles may be rendered rigid, and the rest remain lax; this action must be through the instrumentality of the nerves supplying the particular part or parts to be acted on; therefore, my recent experiments of exciting the par-

* Mr. Dods visited Boston in May and June; it was on the 22d of June, that the committee was chosen, as suggested by himself.

ticular portions of the brain, may be a real action, independent of the directing power or influence of my *will*; for it is extremely difficult to ascertain the false impressions from the real ones. The *will* of the magnetizer is the law of the magnetized.

"If the experiments are real, they will without doubt be the most positive proof in favor of phrenology; at present I am loath to dwell much on this subject, not having decided whether the brain was excited, or the particular action of mind, merely the reflection of my own thoughts and feelings.*

"I remain, most respectfully,

"ROBT. H. COLLYER, M. D.

"*Boston, June 18, 1841.*"

In order to convince you more fully how my material has been used, and no acknowledgment given to me, I will cite two instances. The first by Sunderland, who, in copying a lecture delivered by Dr. Elliotson, of London—which appeared in the London Sun—Dr. E. gives me credit, together with Dr. Buchanan, and refers to the experiments in Boston. Sunderland *substitutes* the word New York for Boston. And again, "they found to exactly correspond with those performed in America," should read, "they found exactly to correspond with those of Drs. Collyer and Buchanan. Also, see page 229 of the "Magnet"—there, as in all its pages, frequent allusion is made to my friend Dr. Elliotson, and special care is there taken to make the unwary suppose that Dr. E. has often alluded in his public discourses to Sunderland. This is not the case. He, Dr. E., has not in a single instance publicly mentioned that name. In a private letter to me, he did once mention it in this connection—"I doubt all the phrenological discoveries of Sunderland—they are gross absurdities." I have received all the London papers, and by referring to them, find Dr. Buchanan and myself often mentioned, when speaking of the science in America, but never of Sunderland. The object of leaving out my name, and that of Dr. Buchanan, is obvious to every one. In fact, there is hardly an article in the Magnet, but what is garbled and changed from the original, so as to suit the paltry egotism of its conductor. I never have placed the least reliance in a single article which has there appeared. *Self* is the all involving theme.

In the May number of the Democratic Review, reference is made to me as having performed the experiment of exciting the organs of the brain in May, 1841, which information I gave to Dr. Buchanan. The editor, for some reason, omitted to mention my name, though he says "it was done at the suggestion of Dr. Shattuck," not mentioning on whom, or by whom.

To end this, now and forever, let it be perfectly understood, that I never pretended to act on the brain during the waking condition; therefore, Dr. Buchanan and myself are not at issue—he has not

* Which time has proved to be correct; that is, the organs are not excited by contact, but by the action of the will of the operator, or a consciousness on the part of the subject of what is required of him, though, when restored to the natural state, no remembrance is retained of what has been passing during the mesmeric or congestive state.

claimed the discovery of exciting the faculties of the mind during the mesmeric or congestive condition of the brain; nor will he ever do any thing which will reflect on his honesty of purpose. But with regard to others, the tale is soon told. I know they are not actuated by a single high-minded or honorable motive. Therefore, I would despise myself were I to enter the arena, in reference to this matter, with those who have no legitimate right to contend for it.

I now recapitulate. The first experiments ever performed with relation to what I called "Phreno-Magnetism," were performed by me in November, 1839, and repeated *before public audiences* in Boston, May, 1841. Now some will quibble, and say that *they* published them first in print, which I deny, (vide Boston Post, June, 1841.) But were it so—what is the inference? Why—they heard of my experiments, and repeated them some months after, for the communication between Boston and New York, especially during the spring and summer months, is not confined to a few passengers daily, but, on the contrary, several hundreds, by three routes, every twenty-four hours, exchange visits between those cities. Then, is it not at least reasonable to suppose, that what was done before audiences averaging from 500 to 1000 persons every day, would reach New York in *five* months—the time claimed when the account was first published by Sunderland, Oct. 23d, 1841? (See Democratic Review for May, 1843.) My experiments were published to *thousands* by the 20th May, 1841, which is *five days* from the time they "were suggested by Dr. Shattuck." See Democratic Review for May, 1843.

It is an unfortunate affair for some men that "truth will out." In the autumn of 1842, Mrs. Fergus, of Boston, a lady who has done much toward the advancement of Mesmerism in that city, had with her the identical (blind) Miss Mary Mattocks, on whom the 5th of August experiments were performed. She distinctly informed me, during her mesmeric condition, that these experiments of exciting the faculties of the mind were *first suggested* in New York, by a German doctor, some days before the 5th August, 1841, whose name I have now forgotten, but will give shortly. So that, in any way that the case may be viewed, Sunderland has no right to priority—he never did originate a new idea. I have done with this man. Those who desire further particulars concerning him, may consult the trial where he was arraigned before a Convention of the Methodist Church, "on serious charges, preferred against him at the instance of Bishop Solle."

I now protest against the existence of "Neurology" and Phreno-Magnetism, as popularly understood. The foregoing may, at first blush, appear a work of supererogation—to be so strenuous in claiming priority of what I do not now hold to be real. I undertake the task as a matter of principle to vindicate the right. I was a firm believer in Phreno-Magnetism until October, 1842, when further and more careful experiments convinced me of my mistake, which I will now explain.

Nature is always consistent and simple in her operations. The world, and all that it contains, whether animal, vegetable or mineral, is governed by positive, unalterable laws, which are in perfect

keeping with each other; in other words, one chain of phenomena cannot be in discordance with another. The history of the past shows us this as relating to all sciences.

Astronomy, chemistry, geology, physiology, &c., in their crude conditions, when they first emerged into being, could not be made to harmonize; not that they did not from the beginning of time, but man's knowledge was too limited to discover the correspondence. The same applies to the laws of mind.

Matter, before the immortal discovery of Dalton, was not known to combine in certain definite proportions, which is called the Atomic theory. Gold, tin, copper, mercury, oxygen, &c., unite with other bodies in fixed quantities, and form compounds.

The simple elementary bodies number about fifty-seven, composing the materials of the whole universe. Chemists know them to be simple or primitive, because all the agents fail to reduce them to a simpler form. And by the combination of these fifty-seven bodies, all the ten thousand conditions of matter are formed.

WHATEVER IS SIMPLE OR PRIMITIVE CANNOT BE MADE BY A COMBINATION. This is my axiom. For this reason we call water a compound, because it can be formed by a combination of oxygen and hydrogen. The same with lime, because it is formed by uniting oxygen with calcium, &c. But oxygen, hydrogen, or calcium cannot be further reduced by any power known to man; they are, therefore, called primitive. Sir Isaac Newton supposed there were seven primitive colors—red, orange, yellow, green, blue, violet, indigo. And this would be received to this day as correct, had not Sir David Brewster applied the law of testing the primitive conditions of matter. He found that the orange was made by mixing the red and yellow; the green, by the blue and yellow; the violet and indigo, by the red, blue, and yellow; therefore it was evident to his mind that neither orange, green, nor violet, ranked among the primitive colors, which are red, yellow, and blue; and by their various degrees of combination, all the hues and phases of color are formed. And so might I multiply illustrations of the same nature, to show how euphonious and consistent all things were with regard to each other. Are the functions of the animal frame an exception? I know to the contrary. Each part has its destined capacity and adaptation; and no one part can perform the function of another, during the normal or healthy condition of the economy.

The mind acts through the medium of its various organs. The optic organ in the brain is the portion which receives the impressions from the retina of the external eye; the organ of hearing, in the brain, with its appendage, the ear, receives sounds; the same of smelling, tasting, &c.

Their very distinct existence proves most conclusively, that each was requisite to the particular function or end for which it was made. *Nothing is made in vain.* If seeing could be accomplished by the compound action of smelling and hearing, depend on it we would not have an optic organ. No simple or primitive function can be formed by a combination. The organs of the higher mental faculties obey the same rule, which was well understood and adhered to by that great man, Dr. Gall. He defined an organ as primitive in accordance with the following rules:

- 1st. Which exists in one class of animals, and not in another.
- 2d. Which varies in the sexes of the same species.
- 3d. Which is not proportionate to the other faculties of the individual.
- 4th. Which is not manifested simultaneously with other faculties ; that is, which appears or disappears singly, at earlier periods of life.
- 6th. Which may preserve of itself its proper state of health and disease.
- 7th. *Which cannot be formed by a combination of other faculties.*

Dr. Gall anticipated the confusion that would arise, if every condition of mind were attributed to a separate organ. He found twenty-eight distinct portions of brain corresponding with faculties of mind, distinct *in their* original character, to which Dr. Spurzheim added six : these were, Amativeness, Philoprogenitiveness, Inhabitiveness,* Adhesiveness, Combativeness, Destructiveness, Alimentiveness, Secretiveness, Acquisitiveness, Self-esteem, Love of Approbation, Caution, Firmness, Ideality, Wonder, Humor, or Wit, Tune, Imitation, Constructiveness, Conscientiousness, Hope, Veneration, Benevolence, Individuality, Form, Size, Weight, Color, Number, Order, Eventuality, Locality, Time, Language, Comparison, and Causality.

If true, it is a startling and extraordinary era in mental science. If untrue, I will show how hundreds of the most respectable, aye, intelligent men, have been the dupes of their too ready assent to a matter which time and opportunity has rendered them incapable to decide on.

In whatever concerns science, much judicious and indefatigable industry is required, in order to arrive at truth ; the most honest men are often the dupes of their own credulity.

I believe it is in my power to convince every dispassionate mind, that neither "Neurology" nor the kindred new organs of Phreno-Magnetism have a real existence.

This will be shown under three heads :—

- 1st. The contradiction to all rules of philosophy.
- 2d. The anatomy of the parts precluding the chance of arriving at such conclusions.
- 3d. The experience of facts is in direct contradiction to the pretended new discoveries.

1st. On reviewing the publications, I find more than *two hundred* NEW discoveries of organs in the brain, &c. Of these, I will merely quote a few as an example—Suaviter, Human Nature, Gambling, Felony, Insanity, Drunkenness, Idiocy, Disease, &c., &c., &c.

The "Suaviter in modo" depends on the organs of Benevolence, Love of Approbation, Secretiveness, Imitation—in fact, no function is more common to the action of the other organs, and what would

* George Combe found this location of the brain to perform the function of concentrating the action of the other organs, therefore called it Concentrativeness. It should be called *Continuity* ; Inhabitiveness, or the love of places, depending on action of Locality with Continuity. The modern philosophers, who, in a few weeks, *have accomplished* more than did half a century of untiring industry by the ablest intellects, have added to the stock of organs, not a dozen, a score, but *hundreds of new functions and new organs !!!*

be suavity to one person, would not be so to another—the power of rendering yourself agreeable is arbitrary.

The organ of “Human Nature” depends on the action of the perceptive and reasoning faculties; the same capacity would apply to the whole of the animal world, and not be confined to a mere knowledge of men. The author of these two organs is a very stupid person, but he has obtained a notoriety with the unthinking. The idea of finding a separate organ of “idiocy” is contrary to all experience. Idiocy does not depend on the manifestation of any organ; *it is the absence of one*. We might, with the same propriety, find an organ for “blindness” or “deafness”—those are conditions arising from a defective organization. Idiocy may be connected with Music, Pride, Destructiveness, Acquisitiveness, Veneration, &c.; that is, if any of those organs are so small as not to allow the manifestation of their particular faculties.

“Insanity” is the next *newly* discovered organ; here again the author could not have studied his position with much care. Insanity of any part of the body is an absence of its healthy condition. The stomach is insane when it is diseased, the same of every organ in the body; the brain, which is the organ through which the mind operates, may be diseased in any particular part or parts, as is the case in monomania. When a person fancies himself an extraordinary personage, as an Alexander, a Washington, or a Napoleon, it is the diseased action of the organ of self-esteem; the same may take place in any one of the cerebral organs, which are as distinct as the eye is from the ear. “Gambling” is only a state of exercise of the organ of Acquisitiveness and Hope, &c., the education fashioning the peculiar views in every instance as to their mode of operation. This applies to all the faculties of the mind. “Felony,” “Drunkenness,” &c., are of the same order. It does not require much knowledge of the constitution of man to arrive at the positive conclusion that such states of mind depend on no inherent original tendency—all vice is the abuse of the faculties. But to suppose that such organs existed in the brain, would be to charge the Creator with injustice. Man, himself, is the parent of all misery and vicious action. I might occupy pages on this topic, in analyzing all the new fangled faculties, whose only existence is in the minds of those who manufactured them.

Each organ of the brain is susceptible of a great many degrees of excitement; the power of the faculty depending on the amount of action in the organ. It would, at first, therefore, appear to the uninitiated, that there are distinct and separate functions of mind, as Benevolence, “Kindness,” “Liberality,” Philanthropy, “Prodigality,” whereas they are only the manifestation of the same organ, under different degrees of stimulus. Destructiveness, Veneration, Self-Esteem, &c., admit of the same phases of action. The organ of Destructiveness, when slightly excited, produces energy of action, when more excited, severity of feeling; more, vindictiveness, ferocity, brutality and murder; not that these different degrees of manifestation depend on separate organs. This will explain the cause of the complicated errors of that worthy man, Dr. Buchanan, whose

position will be more fully investigated under the third division of this letter.

2dly. The anatomy of the parts precludes the chance of arriving at any such conclusion.

The brain is a smooth surface in the lower class of animals; its parts are there simple, being confined to a few functions; as we ascend the scale of quadrupeds, we find it approaching nearly to that of man. He possesses the most perfect cerebral mass—to establish a more extended intercourse with the external world. Nature has added the more complex organs according as the relations of the species with the surrounding creation have become more numerous. It is thus by the successive addition of new organs, and the most perfect development of others, that the animal chain is elevated to man himself.

The discoveries of Gall were the result of fifty years' careful observation, after he had collected many thousand facts, all which corroborated the conclusion that the skull on its inner wall is an exact counterpart of the surface of the brain. Though he never contended that the convolutions of the brain were placed in relation to the organs, he said that masses of the brain, involving more or less of nervous matter, constituted an organ. Nor would he ever have been able to arrive at a correct conclusion, had he not been governed by cases of marked character, where single faculties were highly developed at the expense of all others. It was by cases of marked monomania, and of persons of extraordinary capacity in some one quality of mind, which formed the basis of the phrenological structure.

The brain is an organ occupying a very great area of surface, when its convolutions are unfolded, as in cases of Hydrocephalus, or water in the head. In the healthy state, it is compacted for the sake of economy of space.

Three-fourths of the surface of the *brain is not in contact* with the inner surface of the skull. This is a startling fact for the discoverers of "*the hundred new organs*" by external excitement. How did they, or how could they arrive at their facts? If the whole brain were a smooth surface, and capable of external excitement, then there would be some probability in arriving at the truth. But as the brain is formed, convoluted, irregularly overlapping itself, the infractuositities often an inch or more in depth, there remains no kind of possibility of even approaching the truth, when the organs are so multiplied; for let it be remembered that it is an arbitrary assumption to place the organs on the portion of brain in the immediate vicinity of the skull, in preference to that in the lowest portion of the convolution, or in that part an inch from the surface, and overlapped by other portions of brain. Gall obviated this difficulty, not assuming that there was any necessary connection between the foldings of the brain and the organs. According to Dr. Buchanan, and others, three-fourths of their new organs cannot be in connection with the surface of the skull, and to arrive at them we have to go through *two or three strata of organs*. If I have any acquaintance with the structure of the brain, this must be the case.

How the neurologists can reconcile this fact I know not. The brain is not fashioned to any theory. And in order to make "as-

surance doubly sure," I have obtained a new brain ; and there it is, just as it came from the skull of its possessor. If I do not convince the multitude, I know every anatomist in the country will accord with the truth of this position.

3dly. The experience of facts is in direct contradiction to the pretended new discoveries.

This is the most prolific portion of my theme. I have had, probably, as much experience, within the last four years, as any other person. I can, therefore, give much practical knowledge.

When the nervous force has been transmitted to the brain of a recipient individual, and has produced the congestive or mesmeric state, ever after the operator has always the power of producing impressions, true *or false*, on the mind of the person so acted on.

All persons are not susceptible to the agency. Those of the nervous and sanguine temperaments, with fine texture of skin, light mild eye, large pupil, fine hair, and of sensitive frame of mind, are most readily acted on. The depth or profundity of the condition induced, depends altogether on the power and qualifications of the operator. Some are deprived of all consciousness, and cannot communicate, except through the medium of the operator ; others lose sensibility, but retain consciousness of what is passing around them, though when restored have no memory of what has transpired during the magnetic state ; this latter condition is most common. The operator is liable to be deceived, if he places too great confidence in the patient, for though perfectly honest in his intentions, he is so much under the control of the *will* of the operator, that every thing he requires will be attempted to be performed, and advantage taken of his semi-condition. This dreamy state, with a glimmering of consciousness, with loss of sensibility, is the main cause of so much error with those who have not been aware of its existence.

Another peculiar state of the recipient is, that he will always respond to his own previous knowledge of the location of the organs. I have seen operators excite the faculties of the mind in their recipients by touching portions of the head, not agreeing with the location of the phrenological organs. In one instance, I saw the organs of Self-Esteem excited when the part touched was the location of Continuity, and when Benevolence, the function of Veneration was the result ; this arising from the ignorance of the operator. In fact, the organs may be located, as far as producing the manifestation is concerned, in any part of the body. I have produced Veneration, Combativeness, Philoprogenitiveness, by touching the elbow, knee, thumb, chin, &c.

In all these instances, the organ of the brain was unquestionably excited. I have never doubted this. But I do most *positively deny* that the organs *were ever excited* by the *transmission* of any force from the fingers. This I have proved not to be the case in about fifty new subjects ; where no knowledge whatever was known of phrenology by the recipient, no accurate result followed. These 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. When a recipient has been once acted on, and the experi-

ments of Phreno-Mesmerism performed, the memory is so tenacious, that ever after the exact results will follow in accordance with the original. I have a recipient now, who never responds to Combativeness, except the mastoid process of the temporal bone is touched, (the bone behind the ear;) this location of Combativeness in his mind has arisen from the fact that the first person who performed those experiments, thought that to be the true location of Combativeness. The same with the occipital protuberance; whenever I happen to place my hand there, all the manifestations of Philoprogenitiveness take place. Now no one will pretend to say that any brain is excited by the mere contact of the hand with that bone.

Many will answer and say—"How is it that we have operated on persons who could have no knowledge of phrenology, who do not know the location of a single organ, &c.?" To this I answer—the mere circumstance of having once seen a chart, or head, or conversation, would, during the nervous *congestive* state, bring all to the mind's eye with the same clearness, as at the moment of the impression, even though the impression were produced without any apparent effort of the attention. The case given by Abercrombie, of an ignorant servant girl, mentioned by Coleridge, during the delirium of a fever repeated passages from theological works in Latin, Greek, and Rabbinical Hebrew, which, being taken down and traced to the works from which they were derived, were found to have been repeated with perfect accuracy. It turned out that she had been a servant to a clergyman, a man of much learning and peculiar habits, who was in the habit of walking backward and forward along a passage in his house, which led to the kitchen, and there reading aloud his favorite authors. The person, during the nervous congestive state of the brain, has the same power of reminiscence, and can recall with perfect accuracy the most transient and fleeting occurrences.

I do allow that a person, while in the highest lucid condition, has the power of recognizing the particular portions of brain in action. This I have seen done; and this capacity is not confined to himself, for I have oftentimes witnessed the most perfect description of the diseased state of a person whom the recipient never saw while in the waking or natural state. The diagnosis was more precise than could have been formed by the ablest medical practitioner, though I never could yield my assent to the recipient's capacity of prescribing for disease, independent of the knowledge of medicines known to him in the natural state.

In the first instance, that of recognizing a disease, they inform me that they experience in themselves all the peculiar feelings of the patient. One recipient always prescribed vegetable remedies, another mineral, and on questioning them while awake found that their information was confined to these.

You will, therefore, perceive that I believe in the organs of the brain being in action during all mental phenomena; but I deny that it is induced by EXCITING DIRECTLY the part or parts by contact of the hand, &c.

The possibility of exciting the brain in the waking condition, or

what Dr. Buchanan has been pleased to call "Neurology," will now claim my attention.

Persons there are, and by no means a few, who can be acted on at any time, imaginatively, so as to produce extraordinary results. The imaginative action is the operation of the mind from information previously acquired. That is, if a person who has been accustomed to the use of ipecachuana or tartar emetic, should he take an inert substance, supposing it to be ipecachuana or tartar emetic, the operation would take place as effectually as if the real article had been administered.

When a person has been charged with the nervous force, and is a good recipient, he or she can be acted on when awake. Any part can be acted on independent of the rest of the body, even before any attempt has been made to produce the unconscious or congestive state. This experiment was first performed by me in Boston, in the spring of 1841, on Mr. Nichols, a dentist; I then magnetized his arm, and it remained rigid for several hours after; since which time I have fixed any part of the body, in a moment, in a perfectly immovable condition.

Mental hallucination can at any time be produced on persons in the waking state, who are recipients to the agency, with much more power and marked results than during the mesmeric state.

I have made persons, when perfectly awake, believe themselves to be partaking of a good dinner; they would in their own minds be filling their plates from empty dishes. I could successively change the nature of their food, make potatoes turn into apple-dumplings, a turkey to a leg of mutton, water into brandy, sugar into aloes, or a piece of wood into a stick of candy. In one instance I took four persons and pressed their thumbs; they all immediately commenced reeling as if intoxicated; I then restored them in an instant; would obliterate from their memory the occurrence which had just transpired, and alternately bring them vividly to their recollection, and cause them to scream with agony on placing a piece of money in their hands, they feeling all the torture of burning metal when placed on their skin. I made two persons at the same time believe themselves bottles of ginger beer; they distinctly heard the fermentation within, and desired me with all earnestness not to pull out the cork, for that would kill them. I made a man fancy himself a general officer, a locomotive, &c. In fact I know not a single condition but what may be brought about by the action of the mind of the operator.

The same state of mind may be made the medium of curing the most distressing mental diseases.

Two cases will suffice to convey to you the idea.

On the 4th of July, 1842, a young lady and her aunt called on me. The aunt stated that her niece was the victim of unreciprocated affection; a monster of a fellow had gained her young affections, and had left her. The innocent, confiding girl, who was before all vivacity and cheerfulness, had become low spirited and melancholy; her existence was an incumbrance; she had never been seen to smile since. The consequence of this may be anticipated; the mind bore on the physical frame; she was every day

losing her health, and would soon have been the victim of misplaced affection, the issue of which would have been an early death. "Broken-hearted" young ladies, if recipients, can be cured. I mesmerized her, and during the condition, *willed* her to forget the "unfaithful one." I was successful. She is now what she was before her unfortunate acquaintance.

The same of a man who had twice signed the Washingtonian temperance pledge; the infatuation toward the "fell monster" was too strong for his mind to resist. I reduced him in less than five minutes to the congestive state, when, by a powerful action of the *will*, I obliterated the tendency of mind toward strong liquors. Ever since the man has remained temperate. This application of Mesmerism will be of incalculable value.

But to return to "Neurology." With all respect to Dr. Buchanan, he has not demonstrated any of his positions on persons who were not recipients to the mesmeric agency. In Boston he used, with few exceptions, old mesmeric subjects, those who had been operated on hundreds of times, and are as well acquainted with the phrenological location of the organs as I am. On one occasion I saw a young woman under the manipulatory action of the Doctor; she appeared comatose, or in a semi-state, retaining her consciousness, yet susceptible of being acted upon by the *will* of another person. The Doctor should not prompt an answer by the form of the question which he invariably propounds; as a lawyer would say, his are leading questions.

I have attempted on more than a dozen persons, within the last month, to corroborate the neurological location of the organs, but have not been successful. The same arguments relative to the hundred new organs of Phreno-Magnetism apply with equal force to "Neurology."

In the early part of this year I met the following gentlemen at Canandaigua, New York, and I believe convinced them of the non-reality of "Neurology." They were Messrs. Alvah Worder, Mark H. Sibley, Alexander Howell, Judge Howell, Rev. T. Thomson, Rev. W. Prevost, Wilson Singer, Pierson, Greig, &c. I acted on three of the most "impressible" subjects in the waking state. The results, as taken down by Mr. Alexander Howell, who acted as secretary, were as follows:

ON JOHN PARSHALL.

Touches organ of Caution.—"Feels like fighting."
 " " Firmness.—"Firm as a rock."
 " " Acquisitiveness.—"Smiles and laughs."
 " " Benevolence.—"Like singing."
 " " Combativeness.—"Great fear."
 " " Philoprogenitiveness.—"Like fighting."
 " " Mirthfulness.—"Like singing."
 " " Destructiveness.—"Feels well, is kindly disposed."

ON OSCAR MILES.

" " Caution.—"Desire to laugh."
 " " Benevolence.—"Desire to fight."

- “ “ Mirthfulness.—“ To sing.”
 “ “ Veneration.—“ Desire to walk.”
 “ “ Self-esteem.—“ As big as any one.”

ON MRS. C. BISHBY.

- “ “ Mirthfulness.—“ Feels melancholy.”
 “ “ Approbativeness.—“ Pride, courage.”
 “ “ Caution.—“ Brave.”
 “ “ Benevolence.—“ Ill tempered.”
 “ “ Veneration.—“ Sense of religion.”
 “ “ Acquisitiveness.—“ Not avaricious.”

The organs throughout corresponded in some order; and all subsequent experiments have been of the same kind. I have never seen any one instance where there was an approach to any thing like what is claimed by the neurologists.

The following certificate will exhibit how perfectly a person is subjected to the action of another's mind.

Canandaigua, January 4th, 1843.

I now declare that Dr. Robert H. Collyer has acted on the various portions of my head as located by the phenologists to correspond with certain faculties of the mind. When the part was acted on, the function of which I was acquainted with, the result followed; that is, if I knew Dr. C. was acting on the organ of Combativeness, I felt quarrelsome; or if the organ of Mirthfulness, I could not help laughing, &c. But when I did not know the function of the part acted on, no result followed. This proves to my mind, that the effect produced, when I was conscious of the function of the part to be acted upon, was produced by striking my mind so as to produce a result independent of my will. I also declare that I was thrown into an unconscious state in less than three minutes, on the first trial—having always been a skeptic in Magnetism. I would, moreover, state, that Dr. Collyer tried these experiments on my head during my waking state. I am convinced that he acted with much more power on those portions of brain where no result followed, than when I was acquainted with his intention.

He (Dr. C.) can at any time fix any of my limbs in a rigid state. He has, at a distance of ten feet, caused my hand, arm, or foot to be rivetted to the spot. I have no power of moving the part acted on. But he cannot do this if I have no knowledge of his intention.

Signed, CAROLINE BISHBY,
 Husband, HIRAM BISHBY.

This, with the next certificate, shows how subservient the recipient is to the will of the operator. This is much more manifest during the waking than in the mesmeric state.

Canandaigua, N. Y., January 5th, 1843.

I do solemnly declare, that Dr. Collyer can act on any part of my body. Though I am aware of his intention, I cannot resist the action of his *will*. He can cause me to feel hot or cold, wet or dry,

tall or short, stout or spare; and, in fact, he can change my condition at any time.

JOHN PARSHALL.

I could waste pages by enumerating similar cases, all of which corroborate the position, that persons of a recipient constitution are made the receptacle of false impressions, which will explain the whole fabric of "Neurology."

I have been made to experience, on my own person, a great variety of singular sensations, which I thought at the time to be real, though directly the influence was taken off, the delusion was apparent. The cause of my having these sensations did not arise from an organ or organs being excited, but merely from an expectation that a particular action was about to take place. I can at any time produce dizziness, coldness, heat, or pains in any part of my own body by the action of my own mind. I leave "Neurology," hoping it may be in my power to discover at some future period the error of my present opinions. But, until other evidence presents itself, I must be excused enrolling myself in its ranks.

Rules to be observed with regard to inducing the Congestive state, or Mesmeric state, &c.

You will, no doubt, often in your medical practice resort to the magnetic treatment in those cases which almost always baffle the skill of the physician, as St. Vitus' Dance, Tic Doloureux, Paralysis, Epilepsy, and all neuralgic or nervous diseases.

A few rules will, therefore, be of service:—

1st. The action of will should always be made with strict regard to the condition of the patient. You must not use much effort on a feeble, excitable constitution, for by so doing you would increase, rather than soothe the patient.

2d. The hand should be used in local affections, taking care to carry it over the surface with gentleness.

3d. The patient, if much reduced by disease, cannot support the shock of being thrown into the congestive state. You should then induce a semi-condition—by that means you allay nervous irritability.

4th. Strong constitutions will not often yield to the influence on the first trial. I have often succeeded after ten or twelve efforts, though on the first trial no apparent effect was produced.

5th. In Tic Doloureux, I always direct the hand in the course of the nerves affected, to their fibrilous termination. In headache, a few passes of the palm of the hand, that is, bringing them off from the centre of the forehead downwards; be sure to turn the hands round on every new *pass*, so as to form a perfect circuit.

6th. It is not well to have more than a third person in the room, and that person should be a relative or intimate acquaintance.

7th. Before attempting the operation, be sure your patient's mind is not disturbed by any thing. All influences tending in the least degree to divert the attention should be positively avoided.

8th. Never allow your patient to be handled, or even touched by a third party during the semi or congestive state; all foreign influences should be avoided.

9th. I often consult a lucid recipient with much advantage; they have the knowledge as to the specific effects on each individual. I do not know many persons in Boston who are capable of manifesting the capacity. You know, as well as myself, that it has been the source of much quackery; for they never prescribe independent of their knowledge when in the natural state. The recipient should not examine more than one, or, at most, two patients in one day.⁴

10th. The moral influence of the operator has a great power over the mind of the recipient; he has the capacity of producing impressions which not even time can erase.

11th. If you should require the service of another person to operate on a patient, be sure and choose one of fine constitution, refined mind and manners, for these mere physical men produce a very injurious effect on very susceptible constitutions.

12th. In order to bring about the congestive condition in the most rapid way possible, place him or her in a comfortable position—cause the eye to remain immovable on a fixed point, placing the palm of your hands on the back of theirs—exert the will with an undivided attention, and in a few minutes positive results will follow. First, a general languor, dullness of the eye, drooping of the eyelid, deep inspirations, coldness and numbness of the hands and arms, which is soon followed by a loss of consciousness.

13th. Then speak to him or her in a low tone of voice, and ascertain from them if they have any power of hearing. Direct the third party in the room to make some noise; then ask the recipient if he hears it—if not, the condition is deep. Then ask him what part of the head he sees from; he generally says that a luminous atmosphere surrounds his head, and that this is the medium of sight. You may concentrate this nervo-electric force to any given point, and cause that to be the seat of vision. I have made some very curious experiments in this particular. For instance, the recipient can be made to see, apparently, from the end of the nose, pit of the stomach, &c. This depends on his particular constitution, and inherent capacity, &c.

14th. Never allow any person to be acted on by an operator who has any diseased condition of his economy, for, depend on it, the recipient will be apt to imbibe the identical disease.

15. A lucid recipient can also describe the morbid condition of any person; the exact time when a crisis in the disease will take place, and if the *operator* suggests, who should be a person well versed in medicine, he (the recipient) will, by his own inherent capacity, choose the most fitting medicine to bring about a speedy cure; but in no instance can he prescribe, independent of his natural knowledge, or that which the operator gives him. Though when the magnetic or nervous agency of a healthy person is required to effect a cure, the recipient's capacity is seldom or never at fault; he will generally at once inform you how often and for what time the magnetic treatment is to be continued.

16. I have in numerous instances tested the power of describing

the structural condition, by a recipient, and have been obliged in spite of all my medical prejudices, to acknowledge the fact. I have in my possession the most positive cases, where every feature of the diseased condition has been explained, though neither the operator nor the recipient were acquainted with the person so examined. There are several fine recipients in the country, among whom I will mention Miss Gleason, of Boston, and one in the possession of Mr. W. H. Rodgers, of Philadelphia.

17. Dr. Elliotson says, "Mesmerism augments the strength in debility from almost any cause, and is of great use in indigestion, hepatic irregularities, epilepsy, chorea, various pains, want of sleep, sores and wounds, and an endless number of diseases." All this, I have corroborated, not in a dozen cases, but in many hundred.

18. Deluze says, "In order that one individual may act on another, there must exist between them a moral and physical sympathy; as there is between all the members of an animated body."

Physical sympathy is established by means of the exercise of the will; moral sympathy, by the desire of doing good to one who desires to receive it; or by ideas and wishes which, occupying them both equally, form between them a communication of sentiment. When this sympathy is well established between two individuals, we say they are in communion.

Magnetism, or the action of magnetism, springs from three things; first, the WILL to act; second, a sign, the expression of the will; third, CONFIDENCE in the means employed. If the desire of doing good be not united to the will to act, there will be some effects, but these effects will be irregular.

The fluid which emanates from the magnetizer, exercising a *physical* influence upon the patient, it follows that the magnetizer should be in perfect health. This influence exerting, in the course of time, an effect upon the moral condition of the recipient, it follows that the operator ought to be worthy of esteem for the uprightness of his mind, the purity of his sentiments, and the honesty of his character.

The knowledge of this principle is equally important for those who magnetize, and for those who are the recipients.

The faculty of magnetizing exists in all persons; but all do not possess the faculty in the like degree. This difference arises from the superiority which some have over others in moral and physical qualities. The same persons are not always alike susceptible to the influence, this depending on the state of the constitution, mental confidence, and the electric state of the atmosphere.

Confidence, which is an essential condition with the operator, is not necessary in the recipient. One can act equally upon those who believe, and upon those who do not believe in the agency. It is only necessary that the person to be operated on, yields himself up passively, *making no resistance*. Nevertheless, confidence on the part of the patient or recipient, contributes to the efficaciousness of magnetism, as it does in most of remedies.

19. Oftentimes no sensible effect is produced, the only indication being a restoration of health. I repeat, it *is not necessary* to produce unconsciousness to effect a cure. The most remarkable and

beneficial applications of the agency, that I have witnessed, have been where the recipient's brain could not be reduced to the congestive or unconscious state, and even where no *different feeling* could be discovered by the patient.

20. Deluze again says, "It is to be desired that experienced physicians only should be charged with the *direction* of the magnetic treatment; but it is one thing to have the direction of a treatment, and another to perform the manipulatory process." This is correct, inasmuch, that in certain conditions of our economy the nervous force from a healthy person will bring about symptoms which will baffle a person not acquainted with the laws of pathology, and may result in an injury to the patient, if prompt measures be not resorted to, which indicate a knowledge of the healing art.





PART II.—PSYCHOGRAPHY.

Let them laugh at me for speaking of things which they do not understand ; and I must pity them while they laugh at me.—*St. Austin.*

The character of the true philosopher is, to hope all things not impossible, and to believe all things not unreasonable.—*Sir J. Herschel.*

THE BRAIN is the most delicate instrument within the whole range of nature ; its office is one which brings man in contact with the world ; it is the medium of his external consciousness, and is the residence of that imperishable soul, which is as eternal as God, Himself. The phenomena of its operations are so eminently above all other conditions of matter, that it paralyzes the mightiest minds in the investigation. Incompetency, as every one must, of necessity, feel in the inquiry, and the numberless *apparent* discordances and incongruities which present themselves, are the cause why so many philosophers have been baffled in their attempts, and have relinquished the task, oftentimes with the conviction that the analysis was beyond the bounds of human comprehension ; thereby impressing the public mind with the utter futility of all efforts to obtain a satisfactory result.

I have, after years of untiring exertion, arrived at conclusions which are perfectly compatible with the experience of past ages. These facts I have arranged and classified—they explain the highest order of mental action. I know that my age will not give me the credit I demand, but I know that posterity will carry out what I have begun, and when scarcely a tombstone of this generation has been left behind, when all party strife and private animosity shall have been buried and forgotten, then will these experiments take their proper rank in the temple of knowledge ; nor is the expectation vain, when I declare, that they will form the cupola of human attainment. Yes, all that appertains to explain the mysterious con-

nection between the immortal soul and its physical dwelling place, will be hailed as of paramount importance to man—his greatest desideratum.

Such feelings and views have caused me to undertake the task, and give the issue to the world; caring not for smiles or frowns. So far, with the great human family, ridicule has been my only reward; still, I heed it not—my course is onward, and I do not fear the ultimate result, which must be success.

Very few persons care to know concerning any matter which does not immediately affect their interests. When once this point can be established with them, then, as if by general consent, all ranks, ages and conditions of men rush to the investigation. What a few years since was a criterion of madness to believe in, is now the most positive evidence of insanity, to doubt. The mysteries of one century form the pillars of inductive philosophy in the next. We look with surprise, and even pity, at the ignorance and perverseness of our forefathers; the same relation will we bear to those a hundred years hence. And this will continually go on, so long as the Almighty allows the expanse of the human mind; the unsatisfied craving after knowledge is only a glimmering of that unbounded intelligence which the soul will possess, when freed from its corporeal tenement.

The magnetic or congestive state of the brain is often accompanied by that exalted condition of mind, called *CLAIRVOYANCE*. Then, the faculties seem to have hardly a limit of action; time and space are annihilated; the secrets of the past, present and future are brought within the immediate range of *THOUGHT*.

The power to induce this state of the nervous system is not confined to the *nervo-vital* fluid, from a second person. The same state of things may be brought about by mental excitement, accompanied with muscular action; the inhaling of narcotic and stimulating vapors; the abnormal condition, as manifested in *Somnambulism*, *Trance*, *Catalepsy*, or by the will of the individual himself, as was the case with *Apollonius of Tyana*, *Emanuel Swedenborg*, *Mahomet*, &c.

The Assyrians, Persians, Egyptians, Arabians and Grecians were well acquainted with this fact. And all knowledge relative to it was confined to the brahmins and priests, who took care to use it to no small advantage. The people were kept in slavish submission, and all scientific information was confined to the few, who received homage in consequence; the multitude ascribing the phenomena to supernatural gifts, and actually believing these men to be gods.

Every circumstance was taken advantage of. The oracle of *Apollo*, at *Delphi*, is an example.

A goatherd fed his flocks on the acclivity of *Mount Parnassus*. As the animals wandered here and there in pursuit of food, they happened to approach a deep and long chasm which appeared in the rock. From this chasm a vapor issued, and the goats had no sooner inhaled a portion of the vapor, than they began to play and frisk about with singular agility. The goatherd observing this, and curious to discover the cause, held his head over the chasm; when

in a short time, the fumes having ascended to his brain, he threw himself into a variety of strange attitudes, and uttered words which were supposed to have a prophetic meaning.

The phenomenon was taken advantage of by the priests, who erected a temple on the spot, and dedicated it to Apollo.

The credulous "million" believed that here was the great focus and centre of divine inspiration. And to make it doubly imposing, it was given out, that here Apollo killed the serpent, Python. The particular apartment of the oracle was immediately over the chasm from which the vapors issued.

A priestess delivered the responses, who was called Pythia, probably in commemoration of the exploit which had been performed by Apollo. She sat upon a tripod or three-legged stool, perforated with holes, over the seat of the vapors. After a time, her figure enlarged itself, her hair stood on end, her complexion and features became altered, her heart panted, her bosom swelled, and her voice grew more than human. In this condition, she uttered words which were supposed to be dictated by the god.

The questions which were offered by those who came to consult the oracle were then proposed to her, and her answers taken down by a priest. The oracles reached to such a degree of reputation, that, as Cicero observes, no expedition for a long time was undertaken, no colony sent out, and often no affair of any distinguished family or individual entered on, without having previously obtained their judgment and sanction. Their authority, in a word, was so high, that the first fathers of the Christian church could no otherwise account for a reputation thus universally received, than by supposing that the devils were permitted by God Almighty to inform the oracles with a more than human prescience, that all the world might be concluded in idolatry and unbelief, and the necessity of a Savior be made more apparent. If the first fathers had been acquainted with the fact, that no entity can be thought of, *without the image* of the same being painted on the mental vision, or on the brain, they would have seen that the priestess read the thoughts of those who came to consult her, and accommodated her replies accordingly; no one will question the *faith* of those who sought for information, their *singleness of thought* being an essential requisite to conceive a strong mental picture.

The condition of the priestess was identical with that of a mesmerized person. She could read the thoughts of any person, who was placed in correspondence, "en rapport," with her. There are hosts of similar cases among the ancients; the operations were confined to the "wise men," who were "few and far between."

The modern magi of Egypt resort to the same physiological law of our economy, to impose on the credulous; they are unacquainted with the philosophy of the phenomenon, and mix with it numerous "mummeries," such as incantations, strange mutterings, gestures, attitudes, and a multitude of other appendages are conceived necessary to bring about the desired results, all of which are strictly observed. These also tend, in no small degree, to impress on the spectators an overweening sense of the power and supernatural

character of the operator. The following account is in perfect illustration of the position.

“Lord Prudhoe and Major Felix being at Cairo last autumn, on their return from Abyssinia, where they picked up much of that information which has been worked up so well by Captain Bond Head in his life of Bruce, found the town in a state of extraordinary excitement, in consequence of the recent arrival in those parts of a celebrated magician, from the centre of Africa, somewhere in the vicinity of the Mountains of the Moon. It was universally said, and generally believed, that this character possessed and exercised the power of showing to any visiter who chose to comply with his terms, any persons, dead or living, whom the same visiter pleased to name. The English travellers, after abundant inquiries, and some scruples, repaired to his residence, paid their fees, and were admitted to his *sanctum*. They found themselves in the presence of a very handsome young Moor, with a very long black beard, a crimson craftan, a snow-white turban, eighteen inches high, blue trowsers and yellow slippers, sitting cross-legged on a Turkey carpet, three feet square, with a cherry stalk in his mouth, a cup of coffee at his left elbow, a diamond-hafted dagger in his girdle, and in his right hand a large volume, clasped with brazen clasps. On hearing their errand, he arose and kindled some spices on a sort of small altar in the middle of the room. He then walked round and round the altar for half an hour or so, muttering words to them unintelligible; and having at length drawn three lines of chalk about the altar, and placed himself upright beside the flame, desired them to seek a *seer*, and he was ready to gratify them in all their desires. There were, in the old days, whole schools of magicians here in Europe, who could do nothing in this line without the intervention of a *pure seer*, to wit, a *maiden's eye*. This African belongs to the same fraternity—he made them understand that nothing could be done until a virgin eye was placed at his disposal. He bade them go out in the streets of Cairo, and fetch up any child they fancied, under ten years of age.

A pure *seer*, to wit, a maiden's eye, or a boy was required; these are constitutionally more susceptible to the influence of the narcotic fumes. I find that, with very little trouble, they are easily subdued by the nervous agency; whereas strong persons, as men and older women, are very hard to be affected, and are never such good recipients, or are capable of manifesting such lucid powers, as those of younger and more susceptible frame of body.

“They did so; and after walking about for half an hour, selected an Arab boy, not apparently above eight, whom they found playing at marbles. They bribed him with a few half-pence, and took him with them to the studio of the African Roger Bacon. The child was much frightened at the smoke and the smell, and the chatter and the muttering—but by and by he sucked his sugar candy, and recovered his tranquillity, and the magician made him seat himself under a window—the *only one that had not been darkened*—

The object of placing the boy near the window was evidently for him to inhale the fumes; and it being the only window open, the vapors would naturally be directed to that point.

—and poured about a table-spoonful of *some black liquid into the boy's right hand* and bade him hold the hand steady, and keep his eye fixed upon the surface of the liquid—

Here, as with “the magic mirrors of old,” is the medium used to embody the idea, which has been conveyed by the operator to persons in correspondence; the angle of direction from the boy's mind must be in accordance with the angle from the person in correspondence.

—and then resuming his old station by the brazier, sung out for several minutes on end—“What do you see? Allah bismillah—what do you see? Illala Resoul Allah! What do you see?” All the while the smoke curled up faster and faster. Presently the lad said, ‘*Bismillah!*’ I see a horse—a horseman—I see two

horsemen—I see three—I see four—five—six—I see seven horsemen, and the seventh is a *Sultan*.' 'Has he a flag?' cries the magician—'He has three,' answered the boy. 'Tis well,' says the other, 'now halt!' and with that he laid his stick right across the fire, and standing up addressed the travellers in these words:—'Name your name—be it of those that are upon the earth, or of those that are beneath it; be it Frank, Moor, Turk, or Indian, prince or beggar, living and breathing, or resolved into the dust of Adam, 3000 years ago—speak, and this boy shall behold and describe.'

"The first name was William Shakspeare. The magician made three reverences toward the window, waved his wand nine times, sung out something beyond their interpretation, and at length called out, 'Boy, what do you behold?'—'The Sultan alone remains,' said the child—'and beside him I see a pale-faced Frank—but not dressed like these Franks—with large eyes, a pointed beard, a tall hat, roses on his shoes, and a short mantle!' The other asked for *Francis Arouet de Voltaire*, and the boy immediately described a lean, old, yellow faced Frank, with a huge brown wig, a nutmeg grater profile, spindle shanks, buckled shoes, and a gold snuff box?' Lord Prudhoe now named Archdeacon Wrangham, and the Arab boy made answer, and said, 'I perceive a tall, gray-haired Frank, with a black silk petticoat, walking in a garden with a little book in his hand. He is reading on the book—his eyes are bright and gleaming—his teeth are white—he is the happiest looking Frank I ever beheld.' Major Felix now named a brother of his, who is in the cavalry of the East India Company, in the presidency of Madras. The Magician signed, and the boy again answered. 'I see a red-haired Frank, with a short red jacket, and white trowsers. He is standing by the seashore, and behind him there is a black man in a turban, holding a beautiful horse richly caparisoned.' 'God in heaven!' cried Felix. 'Nay,' the boy resumed, 'this is an odd Frank—he has turned round while you are speaking, and, by Allah, he has but one arm!' Upon this the major swooned away. His brother lost his left arm in the campaign of Ava!

It is here evident that he did not see any real spirit or apparition, but merely the *embodied* idea of the travellers, who depicted in their minds the image of Shakspeare, as he is generally represented; the conception with regard to Voltaire, Archbishop Wrangham, the brother of Major Felix, &c., were merely the transmission of these personages, embodied in the nervous medium and impressed on a recipient brain, identical with the daguerreotype process. The swooning of Major Felix arose from the corroboration of the boy's description with his own conviction.

The possibility of mental transfer has been established beyond the remotest chance of a doubt. The circumstances connected with the experiments have been as positive as human reason can desire. The credibility of the parties concerned, independent of the impossibility of deception from the nature of the case; for instance, persons who have never seen each other until the moment before the trial, have succeeded in bringing to light the most astounding facts. A few instances will suffice so show exactly what I mean.

Geneva, N. Y., January, 1843.

Judge Whiting was placed in mental correspondence with a recipient, a little boy twelve years of age. The following dialogue followed.

Judge—"Will you go with me?"

Recipient—"Yes."

J.—"How are we travelling?"

R.—"In a steamboat."

- J.—“In what direction are we going?” R.—“South.”
 J.—“How are we going now?” R.—“In a stage coach?”
 J.—“How now?” R.—“On a railroad.”
 J.—“Where are we going?” R.—“Down that hill.”
 J.—“What do you see?” R.—“That high round thing.”
 J.—“What is it for?” R.—“To pull those cars up with.”
 J.—“Where are we now?”
 R.—“In this dark place; mind, you will fall.”
 J.—“Do you see any body?”
 R.—“Yes, three ladies.”
 J.—“How do we get out from this place?”
 R.—“We must go round that hill; mind, you will fall over.”

This was in precise concordance with the images painted on the judge's mind; he had mentally taken the recipient in the manner described to a coal mine; the round high thing was a large wheel, used to wind up the cars; the dark place was the entrance to the mine; the ladies had accompanied him on his last visit; and the descent from the mine is by a dangerous, circuitous path.

New York, February, 1841.—Magnetized Miss ———, found her condition one of the most exalted; at the request of her father, who is one of the most eminent artists in the country, I brought before her spiritual vision the shade of Napoleon, whom she recognized at once; then Byron, Alexander the Great. The experiment was performed with much care, so that she could not have previously known our intention. I repeated the experiment on a series of persons with the like success. I was obliged to *embody* the image of these personages in my own mind, before they could be recognized by the recipients; whose brain during the congestive state was so sentient that the impression was conveyed to the mind similar to the photographic process of Daguerre.

At a public lecture, May 12th, 1843, in Philadelphia, Walter R. Johnson, Professor of Chemistry, was placed in correspondence with the recipient.

The professor took him mentally, or, more properly speaking, painted on his brain the navy yard at Washington, D. C. To the query—“What do you see?” He said, “I see workshops, blacksmiths, carpenters, &c.,” which was the idea in the professor's mind; no indication had been given of the professor's intention, it was only known to himself.

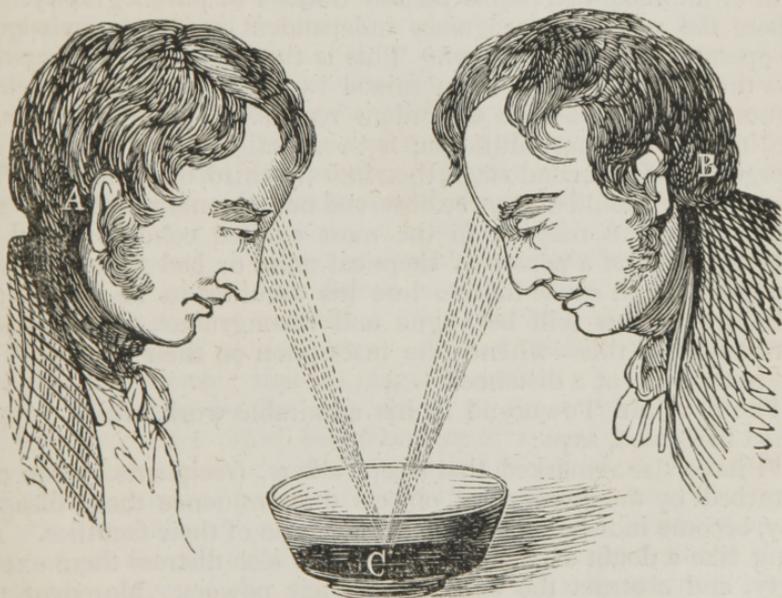
In New York, in company with Counsellor Pugsley and Dr. Trotter, of Albany, I called on Mrs. T., who had been frequently thrown into the congestive state. I reduced her in about two minutes. We had agreed to take her to the State House, Albany; this before we saw her. I took her on board of a steamboat, went up the North River to the city of Albany, then brought before my own mind the state house, the dome, with the figure of Justice holding the scales; all of which she described in the same order as I had conceived the various *images of thought* in my own mind.*

* Very few persons are capable of depicting the distinct outline of any image, unless the power has been acquired by much practice. Such persons as the celebrated Monsieur Edouart, Mr. T. Sully, or Mr. H. Inman, would produce a fine result, from their power to depict correctly the image of any object.

I might adduce a hundred such instances, showing the *embodiment* of ideas which, by a *concentrated* and *undivided* effort of the will, may be depicted on a recipient brain. This mental photographic process depends on the resident principle of the brain, being subject to the same laws as that of electricity, light, heat, &c.

The brain, in all its operations, uses this vital electricity. It is the medium of intercourse, the link of communion between mind and matter. The knowledge of this law prepared me for the experiment of *reflecting thoughts* in a proper medium. When I announced, in January last, my performance with the "cup of molasses," I was not surprised at the ridicule it met with from the editors throughout the land. It was as follows:

"I have always advocated the philosophy, that the nervous fluid was governed by the same code of laws which governed heat, light, &c., as radiation and reflection, and actually made a lady perform the same class of phenomena, which is the wonder of travellers in the East. She was desired to look into a cup of molasses, (any other dark fluid will answer the same purpose,) and when the angle of incidence from my brain was equal to the angle of reflection from her brain, she distinctly saw *the image* of my thoughts at the point of coincidence, and gave minute descriptions of many persons whom she could have no idea of. She saw the persons and things in the fluid, only when the angles of thought converged."—*Albany Argus, January 12th.*



A. The operator, directing the image of his thoughts to point C. B. The recipient receiving the reflected image on his brain from point C. The angle A C being equal to the angle C B.

This is perfectly in keeping with the magical experiments of the Egyptians, and has been performed for thousands of years, and undoubtedly was a most fertile source of imposition and superstition.

The only difference between my experiment and that of the following from Lane's admirable work on Egypt is, in my case, the recipient's brain was rendered sentient to the *mental image* by the nervous agency from a second person; whereas, the boys used by the Egyptian Magi, were caused to inhale narcotic fumes, producing in both instances the identical state of brain. It will be observed, that in some the lucid condition cannot be induced, the state of the atmosphere, &c. interferes; the same contingencies occur with the recipient of magnetism.

Though I had magnetized my little brother nearly every day for more than fifteen months, and could produce the congestive condition in a second at favorable times, I cannot now affect him, though I have tried for an hour for several days in succession. The condition of the recipient continually varies. The best and most lucid state invariably occurs, when the atmosphere is clear and dry, the operator's mind perfectly self-possessed, and the recipient perfectly willing to be operated on. The details of the faculty of clairvoyance I must not now attempt to explain. The limits of this work preclude the chance of my doing the subject justice. I have a large book in progress, which will treat particularly on this department.

There are three kinds of clairvoyance. 1st. A mixed, confused condition of the recipient's faculties; he will confound much error with truth; will seem to guess rather than actually see. 2d. Where the *thoughts* of the operator or correspondent are painted on the brain of the recipient, this is mental transfer or phrenography. 3d. Where the recipient recognizes independent of the knowledge of the operator or correspondent. This is the only true *clairvoyance*. The three kinds are too often mixed by most operators, which accounts for the numberless discordant results. The highest or lucid condition is of short duration, is soon fatigued by exercise, and emerges into the second stage, then into the third, or confused. The greatest care should always be observed not to confound these. And again, a recipient may be in the most exalted condition, and the mere approach of a person of skeptical mind or bad feelings toward Mesmerism, will cause him to lose his faculties in an instant; all then that follows will be vague and incongruous. The ancients were aware of this—whence the inscription on their temples, "Unbelievers, keep at a distance."

The Rev. Mr. Townsend in his admirable work, which I republished in Boston, says:

"I have also remarked that sleepwalkers, (recipients,) when once disturbed by the presence of objects that influence them disagreeably, become indisposed to a further exertion of their faculties. Any thing like a doubt of their sincerity will also distress them exceedingly, and obstruct the exercise of their powers. Moreover, they display extraordinary penetration in discovering which of the persons around them entertain feelings of incredulity or suspicion, and should they have to encounter a large amount of unbelief and hostility to mesmerism, they will become reserved and irritable, and fail in every thing they undertake. The variations of the *atmosphere* seem also to affect them. In dry, clear weather their mesmeric faculties were best developed; on damp, misty days they were less

alert ; and when thunder-storms were passing, they were singularly disordered."

My audiences in Boston and Philadelphia will corroborate this fact. Oftentimes during a thunder-storm my recipients have become convulsed, and all the experiments have failed.

There is little doubt, in my mind, that electricity is the main instrument which brings about all these extraordinary phenomena. The nervous agency is electricity, assimilated to the animal economy to subserve the purposes of life. This is proved by numerous physiological facts. I have often taken the person out of the deepest state by the contact of steel points, and have often passed through the recipient about two thousand square inches of electricity without any inconvenience to him ; the effect produced, would have been exhibited on a corpse many hours dead.

The following, from Lane's work, shows the conformity with what I have stated :

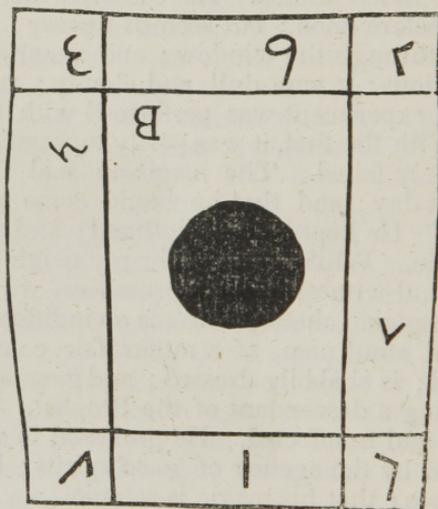
"A few weeks after my second arrival in Egypt, my neighbor 'Osman, interpreter of the British consulate, brought him to me ; and I fixed a day for his visiting me, to give me a proof of the skill for which he is so much famed. He came at the time appointed, about two hours before noon ; but seemed uneasy ; frequently looked up at the sky, through the window ; and remarked that the weather was unpropitious : it was dull and cloudy ; and the wind was boisterous. The experiment was performed with three boys ; one after another. With the first, it was partly successful ; but with the others, it completely failed. The magician said that he could do nothing more that day ; and that he would come in the evening of a subsequent day. He kept his appointment ; and admitted that the time was favorable. While waiting for my neighbor, before mentioned, to come and witness the performances, we took pipes and coffee ; and the magician chatted with me on indifferent subjects. He is a fine, tall, and stout man, of a rather fair complexion, with a dark brown beard ; is shabbily dressed ; and generally wears a large green turban, being a descendant of the Prophet. In his conversation, he is affable and unaffected. He professed to me that his wonders were effected by the agency of *good* spirits ; but to others, he has said the reverse : that his magic is satanic.

"In preparing for the experiment of the magic mirror of ink, which, like some other performances of a similar nature, is here termed 'darb elmendel,' the magician first asked me for a reed-pen and ink, a piece of paper, and a pair of scissors ; and, having cut off a narrow strip of paper, wrote upon it certain forms of invocation, together with another charm, by which he professes to accomplish the object of the experiment. He did not attempt to conceal these ; and on my asking him to give me copies of them, he readily consented, and immediately wrote them for me ; explaining to me, at the same time, that the object he had in view was accomplished through the influence of the two first words, 'Tarshun' and 'Taryooshun,' which, he said, were the names of two genii, his 'familiar spirits.'

"Having written these, the magician cut off the paper containing

the forms of invocation from that upon which the other charm was written ; and cut the former into six strips. He then explained to me that the object of the latter charm (which contains part of the 21st verse of the Soorat Káf, or 50th chapter of the Kur-án) was to open the boy's eyes in a supernatural manner ; to make his sight pierce into what is to us the invisible world.

"I had prepared, by the magician's direction, some frankincense and coriander-seed, and a chafing-dish with some live charcoal in it. These were now brought into the room, together with the boy who was to be employed : he had been called in, by my desire, from among some boys in the street, returning from a manufactory ; and was about eight or nine years of age. In reply to my inquiry respecting the description of persons who could see in the magic mirror of ink, the magician said that they were a boy not arrived at puberty, a virgin, a black female slave, and a pregnant woman. The chafing-dish was placed before him and the boy ; and the latter was placed on a seat. The magician now desired my servant to put some frankincense and coriander-seed into the chafing-dish ; then taking hold of the boy's right hand, he drew, in the palm of it, a magic square, of which a copy is here given. The figures which



it contains are Arabic numerals.* In the centre, he poured a little ink, and desired the boy to look into it, and tell him if he could see his face reflected in it : the boy replied that he saw his face clearly.

* The numbers in this magic square, in our own ordinary characters, are as follow :—

4	9	2
3	5	7
8	1	6

It will be seen that the horizontal, vertical, and diagonal rows give, each, the same sum, namely, 15.

The magician, holding the boy's hand all the while, told him to continue looking intently into the ink ; and not to raise his head.

“He then took one of the little strips of paper inscribed with the forms of invocation, and dropped it into the chafing-dish, upon the burning coals and perfumes, which had already filled the room with their smoke ; and as he did this, he commenced an indistinct muttering of words, which he continued during the whole process, excepting when he had to ask the boy a question, or to tell him what he was to say. The piece of paper containing the words from the Kur-án he placed inside the fore part of the boy's tákeeyeh, or scull-cap. He then asked him if he saw any thing in the ink ; and was answered, ‘No ;’ but about a minute after, the boy, trembling and seeming much frightened, said, ‘I see a man sweeping the ground.’ ‘When he has done sweeping,’ said the magician, ‘tell me.’ Presently, the boy said, ‘He has done.’ The magician then again interrupted his muttering to ask the boy if he knew what a ‘beyrak’ (or flag) was ; and being answered, ‘Yes,’ desired him to say, ‘Bring a flag.’ The boy did so ; and soon said, ‘He has brought a flag.’ ‘What color is it ?’ asked the magician : the boy replied, ‘Red.’ He was told to call for another flag ; which he did ; and soon after he said that he saw another brought ; and that it was black. In like manner, he was told to call for a third, fourth, fifth, sixth, and seventh ; which he described as being successively brought before him ; specifying their colors, as white, green, black, red, and blue. The magician then asked him (as he did, also, each time that a new flag was described as being brought,) ‘How many flags have you now before you ?’ ‘Seven,’ answered the boy. While this was going on, the magician put the second and third of the small strips of paper upon which the forms of invocation were written, into the chafing-dish ; and fresh frankincense and coriander-seed having been repeatedly added, the fumes became painful to the eyes. When the boy had described the seven flags as appearing to him, he was desired to say, ‘Bring the Sultán's tent ; and pitch it.’ This he did ; and in about a minute after, he said, ‘Some men have brought the tent ; a large green tent : they are pitching it ;’ and presently he added, ‘They have set it up.’ ‘Now,’ said the magician, ‘order the soldiers to come, and to pitch their camp around the tent of the Sultán.’ The boy did as he was desired ; and immediately said, ‘I see a great many soldiers, with their tents : they have pitched their tents.’ He was then told to order that the soldiers should be drawn up in ranks ; and, having done so, he presently said, that he saw them thus arranged. The magician had put the fourth of the little strips of paper into the chafing-dish ; and soon after, he did the same with the fifth. He now said, ‘Tell some of the people to bring a bull.’ The boy gave the order required, and said, ‘I see a bull : it is red : four men are dragging it along ; and three are beating it.’ He was told to desire them to kill it, and cut it up, and to put the meat into saucepans, and cook it. He did as he was directed ; and described these operations as apparently performed before his eyes. ‘Tell the soldiers,’ said the magician, ‘to eat it.’ The boy did so ; and said, ‘They are eating it. They have done ; and are washing their hands.’ The magician then told him to call

for the Sultán; and the boy, having done this, said, 'I see the Sultán riding to his tent, on a bay horse; and he has, on his head, a high red cap: he has alighted at his tent, and sat down within it.' 'Desire them to bring coffee to the Sultán,' said the magician, 'and to form the court.' These orders were given by the boy; and he said that he saw them performed. The magician had put the last of the six little strips of paper into the chafing-dish. In his mutterings I distinguished nothing but the words of the written invocation, frequently repeated, excepting on two or three occasions, when I heard him say, 'If they demand information, inform them; and be ye veracious.' But much that he repeated was inaudible, and as I did not ask him to teach me his art, I do not pretend to assert that I am fully acquainted with his invocations.

"He now addressed himself to me; and asked me if I wished the boy to see any person who was absent or dead. I named Lord Nelson; of whom the boy had evidently never heard; for it was with much difficulty that he pronounced the name, after several trials. The magician desired the boy to say to the Sultán—'My master salutes thee, and desires thee to bring Lord Nelson: bring him before my eyes, that I may see him, speedily.' The boy then said so; and almost immediately added, 'A messenger is gone, and has returned, and brought a man, dressed in a black* suit of European clothes: the man has lost his left arm.' He then paused for a moment or two; and, looking more intently, and more closely, into the ink, said, 'No, he has not lost his left arm; but it is placed to his breast.' This correction made his description more striking than it had been without it: since Lord Nelson generally had his empty sleeve attached to the breast of his coat: but it was the *right* arm that he had lost. Without saying that I suspected the boy had made a mistake, I asked the magician whether the objects appeared in the ink as if actually before the eyes, or as if in a glass, which makes the right appear left. He answered, that they appeared as in a mirror. This rendered the boy's description faultless.†

"The next person I called for was a native of Egypt, who has been for many years resident in England, where he has adopted our dress; and who had been long confined to his bed by illness before I embarked for this country: I thought that his name, one not very uncommon in Egypt, might make the boy describe him incorrectly; though another boy, on the former visit of the magician, had described this same person as wearing a European dress, like that in which I last saw him. In the present case the boy said, 'Here is a man

* Dark blue is called by the modern Egyptians "eswed," which properly signifies *black*, and is therefore so translated here.

† Whenever I desired the boy to call for any person to appear, I paid particular attention both to the magician and to 'Osman. The latter gave no direction either by word or sign; and indeed he was generally unacquainted with the personal appearance of the individual called for. I took care that he had no previous communication with the boys; and have seen the experiment fail when he *could* have given directions to them, or to the magician. In short, it would be difficult to conceive any precaution which I did not take. It is important to add, that the dialect of the magician was more intelligible to me than to the boy. When I understood him perfectly at once, he was sometimes obliged to vary his words to make the *boy* comprehend what he said.

brought on a kind of bier, and wrapped up in a sheet.' This description would suit, supposing the person in question to be still confined to his bed, or if he be dead. The boy described his face as covered; and was told to order that it should be uncovered. This he did; and then said, 'His face is pale; and he has mustaches, but no beard:' which is correct.

"Several other persons were successively called for; but the boy's descriptions of them were imperfect, though not altogether incorrect. He represented each object as appearing less distinct than the preceding one; as if his sight were gradually becoming dim: he was a minute, or more, before he could give any account of the persons he professed to see towards the close of the performance; and the magician said it was useless to proceed with him. Another boy was then brought in; and the magic square, &c., made in his hand; but he could see nothing. The magician said he was too old.

"Though completely puzzled, I was somewhat disappointed with his performances, for they fell short of what he had accomplished, in many instances, in presence of certain of my friends and countrymen. On one of these occasions, an Englishman present ridiculed the performance, and said that nothing would satisfy him but a correct description of the appearance of his own father, of whom, he was sure, no one of the company had any knowledge. The boy, accordingly, having called by name for the person alluded to, described a man in a Frank dress, with his hand placed to his head, wearing spectacles, and with one foot on the ground, and the other raised behind him, as if he were stepping down from a seat. The description was exactly true in every respect: the peculiar position of the hand was occasioned by an almost constant headach; and that of the foot or leg, by a stiff knee, caused by a fall from a horse, in hunting. I am assured that, on this occasion, the boy accurately described each person and thing that was called for. On another occasion, Shakspeare was described with the most minute correctness, both as to person and dress; and I might add several other cases in which the same magician has excited astonishment in the sober minds of Englishmen of my acquaintance. A short time since, after performing in the usual manner, by means of a boy, he prepared the magic mirror in the hand of a young English lady, who, on looking into it for a little while, said that she saw a broom sweeping the ground without any body holding it, and was so much frightened that she would look no longer.

"I have stated these facts partly from my own experience, and partly as they came to my knowledge on the authority of respectable persons. The reader may be tempted to think, that, in each instance, the boy saw images produced by some reflection in the ink; but this was evidently not the case; or that he was a confederate, or guided by leading questions. That there was no collusion, I satisfactorily ascertained, by selecting the boy who performed the part above described in my presence from a number of others passing by in the street, and by his rejecting a present which I afterwards offered him with the view of inducing him to confess that he did not really see what he had professed to have seen. I tried the veracity

of another boy on a subsequent occasion in the same manner; and the result was the same. The experiment often entirely fails; but when the boy employed is right in one case, he generally is so in all: when he gives, at first, an account altogether wrong, the magician usually dismisses him at once, saying that he is too old. The perfumes, or excited imagination, or fear, may be supposed to affect the vision of the boy who describes objects as appearing to him in the ink; but, if so, why does he see exactly what is required, and objects of which he can have had no previous particular notion? Neither I nor others have been able to discover any clue by which to penetrate the mystery; and if the reader be alike unable to give the solution, I hope that he will not allow the above account to induce in his mind any degree of skepticism with respect to other portions of this work."

At a large and respectable meeting of the citizens of Boston, held at the Masonic Temple, on the evening of the 22d of June, A. D. 1841, Drs. Abner Phelps, Winslow Lewis, Jr., and Francis Dana were appointed a committee to select twenty-four gentlemen of the three learned professions in that city, for the purpose of investigating the claims of *Animal-Magnetism*, as exhibited by Dr. Collyer.

The following gentlemen having been requested to attend to that duty, signified their acceptance of the appointment, and subsequently met at the Temple:—

Rev. Messrs. Stowe, Gannett, Greenwood, Muzzy, Adams, Chapin, Neale, Turnbull, and Jones; Messrs. James, Power, Williams, Denny, Tolman, Peabody, and Plimpton, Esquires; Doctors Storer, Lane, Morrill, Flint, Dana, Strong, Ingalls, Lewis, and Stedman.

This committee associated with them several gentlemen, among whom were Doctors Adams and Stone.

On July 6th, which was the fourteenth day after the appointment of the committee, the following dispassionate result took place:—

After considerable discussion, in which Rev. Messrs. Greenwood, Gannett, Turnbull, Jones, Muzzy, and Chapin, Drs. Storer, Adams, and Flint, and Messrs. Peabody, James, and others, took part, the following resolution was adopted, unanimously, with a view to its publication, viz:—

"*Resolved*, That, while this committee refrain from expressing any decisive opinion as to the science or principle of "Animal-Magnetism," they freely confess that, in the experiments of Dr. Collyer, certain appearances have been presented, *which cannot be explained on the supposition of collusion*, or by a reference to any physiological principles known to them.

"After providing for the publication of this record, the meeting dissolved.

"WILLIAM INGALLS, Chairman.

"S. F. Plympton, Secretary."

This is the only public document ever given on this continent, with reference to *Animal-Magnetism*, and the only one in the world, where the vote was *unanimous*.

I am always willing to meet any well-disposed and scientific men in the investigation; I do not fear the result. Mesmerism being true,

courts the most rigorous scrutiny, and will yield abundant extraordinary physiological phenomena, if the laws of mind are only obeyed.

I was not a little pleased on discovering that in Europe, some months after my "bowl of molasses" experiment, the subject of *PSYCHOGRAPHY* was occupying the attention of the ablest minds. The public will, therefore, suspend judgment; more particularly as I have experimentally shown the fact of the *embodiment of thought*, before audiences of several hundred in the city of Philadelphia, with entire success. Only a few nights since it was repeated. The gentleman who came on the stage, depicted on his mental vision—"a horse, a man and a house"—which the recipient (Evan) gave loud and distinctly to the audience. Another gentleman came forward; the recipient declared he saw "a large white marble building." The United States Bank was the object thought of. On another, Mr. E— came on the stage, and directed his thought into the "bowl of molasses." The recipient declared he saw a tall, stout, elderly gentleman, with white head, and a gown on; he then saw a marble statue. The correspondent declared to the audience, that he was thinking intently of Lawyer Chauncey, who corresponds exactly with that description; and in the second instance, he was thinking of the marble statue of one of the Lions, at the Exchange.

These results have put the matter beyond all cavil and doubt; I can repeat them at any time under favorable circumstances, such as are laid down in the pages of this small work.

The following, from Blackwood's Edinburgh Magazine, will be found interesting, as connected with the subject.

"In a conversation on Dr. Möser's experiments, which took place at the meeting of the British Association at Manchester, Sir John Herschel called particular attention to the reproducibility of the pictures, and confirmed the fact by drawing from his pocket one of his own pictures, which he said was then invisible, but might be made visible by being placed over the vapor of muriatic acid. After a time, he said the image would again vanish, but a reapplication of the gas would bring it again into sight. He explained that the paper had been washed in a certain vegetable solution, which made it susceptible of such pictures. He also adverted to the remarkable fact, that the muriatic gas is perfectly colorless. He then added, '*Might not the retina itself be affected in a somewhat similar manner?*' The impressions made upon it were gone in a moment. Might not those impressions on the retina be produced by a sort of photographic apparatus? The number of questions arising on this topic,' he said, 'were likely to render it a most electrifying topic among philosophers.' Sir David Brewster considered the remark of Sir John Herschel, as 'having an important bearing on the philosophy of the senses. The moment it was mentioned in the hearing of any one acquainted with the physiological action of the retina, he would see a crowd of facts referable to it. He should mention one fact which appeared to be explained by it. After being present at a few of the meetings of the Association, where there had been

so many white faces, a mass of white faces had at length become impressed on his retina. Each face had three black spots on it, two for the eyes and one for the mouth. For two days, these objects flitted before his eyes. He could not distinguish the whitest face in the company from the darkest. Here was a picture continuing longer than usual, in consequence of the retina being longer impressed. In some cases, he had been enabled to tear off the mask, and fill up these blank faces with individual likenesses.' These remarks of the British philosophers have since been found to coincide with views entertained by Dr. Möser, and which he has expressed in a paper published at Berlin.

"That the impressions on the retina are photographic processes, is, we should say, by no means unlikely. Many phenomena, long before the world, perfectly harmonize with such an idea. The sixth of a moment is, we believe, the space of time which these impressions remain in an ordinary state of health; hence, we may remind unscientific readers, such phenomena as that of a lighted stick making a fiery arc when waved quickly to and fro. The eye, then, may be said to be, in its ordinary state, a plate or speculum prepared to receive, and retain for that definite portion of time, any image thrown upon it. Amongst relative phenomena, the mind very quickly lights upon a well-known one recorded by Dr. Darwin: 'I covered a paper about four inches square with yellow, and with a pen filled with a blue color, wrote upon the middle of it the word **BANKS** in capitals; and sitting with my back to the sun, fixed my eyes for a minute exactly upon the centre of the letter N in the word. After shutting my eyes, and shading them somewhat with my hand, the word was distinctly seen in the spectrum in yellow colors on a blue ground; and then, on opening my eyes, on a yellowish wall at twenty feet distance, the magnified name of **BANKS** appeared on the wall written in golden characters.' Dr. Abercromby records a similar instance: 'A friend of mine had been, one day, looking intensely at a small print of the Virgin and Child, and had sat bending over it for some time. On raising his head, he was startled by perceiving at the further end of the apartment a female figure of the size of life, with a child in her arms. The first feeling of surprise having subsided, he instantly traced the source of the illusion, and remarked that the figure corresponded exactly with that which he had contemplated in the print, being what painters call a kit-cat figure, in which the lower parts of the body are not represented. The illusion continued distinct for about two minutes.' In Dr. Darwin's case, there was, we believe, only the ordinary action of the eye in exhibiting the spectrum of the accidental colors: in such instances as that recorded by Dr. Abercromby, and described by Sir David Brewster, there are probably some extraordinary phenomena, by which the impression, a simple image, is rendered permanent; we can easily conceive it to be some phenomena in organic pathology analogous to the washing of a plate with a solution.

"But is it upon the retina, or the retina alone, that the impression lingers? 'In regard to an ocular spectra,' says Dr. Abercromby, 'another fact of a very singular nature appears to have been first observed by Sir Isaac Newton; namely, that when he produced a

spectrum of the sun by looking at it with the right eye, the left being covered, upon uncovering the left, and looking upon a white ground, *a spectrum of the sun was seen with it also*. He likewise acquired the power of recalling the spectra after they had ceased, when he went into the dark, and directed his mind intensely, '*as when a man looks earnestly to see a thing which is difficult to be seen.*' By repeating these experiments frequently, such an effect was produced upon his eyes, 'that for some months after,' he says, 'the spectrum of the sun began to return, as often as I began to meditate upon the phenomena, even though I lay in bed at midnight with my curtains drawn.' Does not this seem to imply that, if an actual impression of any kind is made, it must be upon something beyond the retina, something commanding both the outlets where the retinae are placed; upon that internal nervous substance, in short, which forms the medium of organism of mind itself?

"There are certainly many psychological phenomena which seem to bear a curious analogy to these image-making properties of light. For instance, 'the distinct recollection of a fact is generally in proportion to the intensity with which it has been contemplated.' Suppose *attention* to be a greater than usual development of electric action in the brain, how strangely akin seem the recent experiments of Daguerre! When attention is languid, or when one is in a state of reverie, something is said by a neighbor: you are not conscious of more than that some one has spoken; but in a few seconds, or perhaps minutes, by an effort, the words are recalled. May not this be simply an electric evolution upon some impressible medium within, before the photographic impression had faded, catching up its shrinking tints? Newton could recall the spectra by intensely looking for them, or meditating upon them; so, by an effort of the mind, do we recall to *memory* a fact which we once knew, but which has been forgotten. To write down any thing we may wish to remember, or to learn it from print or writing, is acknowledged to be the most ready means of acquiring it by heart. A comedian, accustomed to study his parts deliberately, and who remembered them afterwards without effort, had on one occasion to study one very hurriedly. This part immediately after disappeared from his mind. 'When questioned respecting the mental process which he employed the first time he performed his part, he said that he lost sight entirely of the audience, and seemed to have nothing before him but the pages of the book from which he had learnt it, and that if any thing had occurred to interrupt this illusion, he should have stopped instantly.' And Sir James Mackintosh, who could repeat whole pages of a book on the Brownian system which he had read thirty years before, always acknowledged that he was guided by a recollection of the actual appearance of the pages of the book itself. The signs of thought, we may suppose, are more easily remembered than the direct thought itself, because they are objects—things producing a clear photographic image, so to speak, on the brain. Men in a partially diseased or infirm condition lose the recollection of words, or of names, but remember things and persons. They know the friend they meet, but they cannot pronounce his name. Dr. Abercromby tells of a gentleman who 'could not be

made to understand the name of an object, if it was spoken to him, but understood it perfectly when it was written. His mental faculties were so entire, that he was engaged in extensive agricultural concerns, and he managed them with perfect correctness by means of a remarkable contrivance. He kept before him, in the room where he transacted business, a list of the words which were most apt to occur in his intercourse with his workmen. When any of them wished to communicate with him upon any subject, he first heard what the workman had to say, but without understanding him further than simply to catch the words. He then turned to the words in the written list, and *whenever they met his eye, he understood them perfectly.* Here, clearly, a certain mental power was wanting. But the power of receiving a direct impression from an object remained sound, and was used. What was this but having to repeat every time these messages between objects in the external world and the inner powers of mind, which usually become unnecessary in a mature intellect, from so much coming to be fixed and understood? It was like Herschel's photographic paper, or Möser's plates, where some common vapor was used. Old men generally remember recent events least perfectly. This may be simply owing to the images in early life having been impressed on what was in a more fit state to receive them, or having been better secured after they were impressed. A silver plate bearing a good photographic image, of three years standing, fixed with the fumes of mercury, or nitrate of silver, may be, in comparison with a piece of Herschel's paper, which bore an image yesterday, and none to-day, exactly what an old man's memory of remote events is to his recollection of recent occurrences."

CONCLUSION.

CHARITY is an attribute of the possessor of a great mind; he knows the contingencies and entangled difficulties attendant on the investigation of mental and psychological subjects. He is also aware that the obstacle to improvement is not by any means confined to these exalted sciences; in mechanical philosophy, year after year is often spent in fruitless attempts at accomplishing a desired end. The indefatigable experimentalist is not frustrated; he weighs in his own mind the difficulties, the cause of their existence, and proceeds onward. In the mean time, if the public happen to witness his exertions, he is decried as a poor visionary, or a vain enthusiast, and if he has the misfortune to be poor, and receives a remuneration from those who choose to witness his efforts, then he is an impostor, and charlatan. The history of the past shows us how shamefully all public benefactors have been treated by the multitude in their day. And it has not been until they have departed from earth, that any manifestation of gratitude has been acknowledged.

The man whose mind is cramped by illiberal thoughts, necessarily looks upon all mankind through a distorted medium; he is continually villifying, slandering, and debasing all who interfere with his limited notions; such a wretch calls for pity, rather than censure; he is the victim of his meagre organization. Others, whose native powers deserve a better fate, waste their existence in puny ridicule, *sage* irony, and abortive attempts at wit. But, the most lamentable condition of mind, is, when there does not exist sufficient moral courage to avow what it really does believe. I am acquainted with medical men of talent, *who dare not* avow themselves converts to Animal-Magnetism; and why? Because, it might affect their practice; it might be the cause of their not receiving so many dollars by the end of the year. They are not of noble stamp; they possess no inherent independence, none of that master-spirit, which caused an Elliotson to abdicate his offices of distinction and emolument, rather than be gagged in the cause of truth.

Believe me,

Ever yours truly,

ROBT. H. COLLYER.

To Dr. W. Lewis, of Boston.

P. S.—Since the above was written, the following, which is from the pen of Dr. Elliotson, has been received:—

“ In Phrenological Experiments, not only should the patient know nothing of phrenology, but the operator should know nothing; or if the operator does, he should not know what part he is pointing to or touching; or the *will* may be the agent, and nothing is thus proved as to the locality; or, if the patient knows phrenology, there should be pointing *only*, and answers by the patient. I affect some of my patients by *pointing only*, when their eyes are closed or ban-

daged, and any stranger unacquainted with phrenology points, and I do not know where he is pointing, and the effect is produced. Unless all this caution is observed the imagination of the patient, or the will of the operator explains all. The greater part of the published experiments are worth nothing. I could prove my finger to be the organ of a faculty just as well."

This mode of exciting the organs *by pointing*, was first accomplished on this continent, by Captain Daniels, of the Coldstream Guards, in Quebec, Sept. 1842, who acted on one of my recipients. I have several times repeated it. I have attributed the result to the captain's will.

I have just returned from New York. While there, in company with Dr. H. H. Sherwood, I called on the lady, on whom I acted phreno-magnetically, in Nov. 1839. She informed Dr. S. of the circumstance. Mr. and Mrs. Rutburn, of 27 Walker street, were present, the present Mayor of the city of Utica, and twenty others, all of whom have a vivid remembrance of the fact.

Rutburn

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PSYCHOGRAPHY,

OR, THE

EMBODIMENT OF THOUGHT;

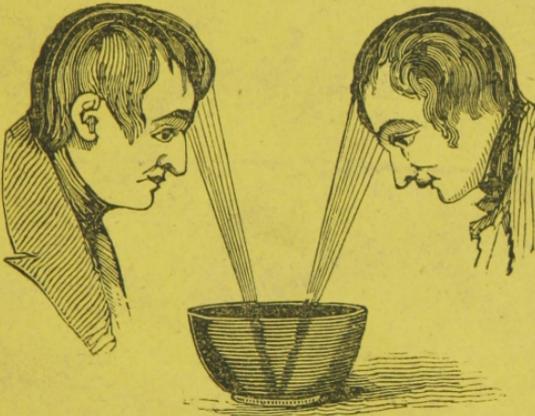
WITH

AN ANALYSIS OF PHRENO-MAGNETISM, "NEUROLOGY,"
AND MENTAL HALLUCINATION,

INCLUDING

RULES TO GOVERN AND PRODUCE THE MAGNETIC STATE.

EXPERIMENT WITH THE "BOWL OF MOLASSES."



Let them laugh at me for speaking of things which they do not understand; and I must pity them while they laugh at me.—*St. Austin.*

BY ROBT. H. COLLYER, M. D.

MEMBER OF MASSACHUSETTS MEDICAL SOCIETY, (LATE PUPIL OF DR. ELLIOTSON,
AT THE LONDON UNIVERSITY,) &c. &c.

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Errata—In page 5, line 14th from bottom, *Mr.* should be *Mrs.* In page 10, 5th line from bottom, after the word *mistake*, should follow, *more particularly with regard to the “hundred new organs.”*

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