

The following remarks on the "Physiology of Lactic Acid" were written and sent by me to be read before section D of the meetings of the BRITISH ASSOCIATION, held at Glasgow last autumn.

22
Lancaster
North Hill, 18th Feb 1841



THE PHYSIOLOGY OF FASCINATION.

The power possessed by serpents to fascinate birds has always been a source of interest and admiration to the curious. That a crawling reptile, such as a serpent, deemed to move ponderously on the earth, should possess the craft and power, by the mere fixed gaze of its glaring eyes, irresistibly to draw down from their proud aerial perch the very fowls of heaven, which cleave the air with rapid wing far beyond the reach of the sportsman's tube, seems to proclaim this as one of the most remarkable of nature's laws, which has ordained that extremes should meet. The question therefore arises, by what means is this remarkable result effected? Is there any magnetic attraction in the eye of the serpent by which the bird is drawn: or is it the result of any poisonous emanation profused by the serpent? Is it a voluntary, or an involuntary process by which the creature approaches and falls an easy prey to its fell destroyer?

Without occupying your time by entering into any elaborate history of the various speculations which have been advanced on this subject by different authors, I shall at once proceed to state what appears to me to be the true explanation of the phenomenon—one which is quite in accordance with nature's laws, and which, moreover, explains, on scientific principles, some remarkable phenomena observed even in man.

From various observations which I have read and heard on the subject, I feel satisfied that the creatures fascinated do not *voluntarily* surrender themselves to their fate; and this, I consider, is proved by the agitation and alarm which many of them display when advancing to meet their fate, viz., their plaintive cries, and the agitation of their bodies, and the instant escape which they make when any circumstance has occurred to avert from their sight the glaring eyes of the serpent. Their ability to escape so speedily, moreover, under such circumstances, proves that the charm had not been the result of any poisonous emanation proceeding from, or projected by, the serpent. After due consideration, I feel satisfied that the approach and surrender of itself by the bird, or other animal, is just another example of the *monoideo-dynamic*, or unconscious muscular action from a dominant idea possessing the mind, which I was the first to publish as the true cause of "table-turning," and which has since been confirmed by others, and most satisfactorily so by the report of the medical committee published in the *Medical Times and Gazette*, and by Professor Faraday, in the London *Times* newspaper, and in the *Athenæum*, which contained reports of this acute and profound philosopher's ingenious experiments, and unexceptionable physical tests, for determining the question according to this view.

The law upon which these phenomena are to be explained has long been familiar to me, from observations made during my investigation of hypnotic and mesmeric phenomena, and it is simply this—that when the attention of man or animal is deeply engrossed or absorbed by a given idea, associated with movement, a current of nervous force is sent into the muscles which produce a corresponding motion, not only *without* any conscious effort of volition, but even in opposition to volition, in many instances; and hence they seem to be irresistibly drawn, or spell-bound, according to the purport of the dominant idea or impression in the mind of each at the time. The volition is pro-

strait; the individual is so completely *unconvinced*, or under the influence of the dominant idea, as to be incapable of exerting an efficient restraining or opposing power to the dominant idea; and in the case of the bird and serpent, it is first wonder which arrests the creature's attention, and then fear causes that *ideo-dynamic* action of the muscles which involuntarily issues in the advance and capture of the unhappy bird. This is the principle, moreover, which accounts for such accidents as are frequently witnessed in the streets of every crowded thoroughfare, where some persons, when crossing the streets amidst a crowd of carriages, not only become spell-bound by a sense of their danger, so that they cannot move from the point of danger, but it even sometimes happens that they seem impelled to advance forward into the greater danger from which they are anxious to escape, and from which a person with mere self-possession or presence of mind may be freed, by the very sense of his danger, to escape, by making an incredible bound—his natural powers having become exalted to unusual energy, by a lively faith having taken possession of his mind as to his capability to accomplish such a feat. It is this very principle of involuntary muscular action from a dominant idea which has got possession of the mind, and the suggestions conveyed to the mind by the muscular action which flows from it, which led so many to be deceived during their experiments in "table-turning," and induced them to believe that the table was drawing them, while all the while they were unconsciously drawing or pushing it, by their own muscular force. As already remarked, it is upon this principle that the bird is drawn to its fell destroyer, and that human beings may appear deliberately and intentionally to leap over precipices, and cast themselves from towers, and other situations, not only of danger, but of certain destruction. It is also upon the same principle that some individuals may be brought so much under the control of others, through certain audible, and visible, and tangible suggestions by another individual, as is seen in the phenomena

exhibited in the waking condition, in what has been so absurdly called "electro-biology." The whole of these phenomena of "electro-biology," of "table turning," the gyrations of the odometer of Dr. Mayo, of the magnetometer of Mr. Rutter, the movements of the divining-rod, and the supposed levity of the human body lifted on the tips of the fingers of four individuals, as described by Sir David Brewster, the fascination of serpents, the evil eye and witchcraft, and the charm by which a fowl may be fixed and spell-bound by causing it to gaze at a chalk line, or strip of coloured paper, or of white paper on a dark ground—all come under the same category, namely, the influence of a dominant idea, or fixed act of attention, absorbing, or putting in abeyance for the nonce, the other and great controlling power of the mind—the *will*.

The following is an interesting example of a person becoming spell-bound through a dominant idea excited through the suggestion of a second party. The anecdote was communicated to me by a highly scientific friend, as an event which occurred in his own family circle. His grandfather resided in the country, and on going into his orchard one Sunday morning, he descried a boy who had climbed up into one of his apple trees, and was then in the attitude of laying hold of an apple. At this moment the gentleman addressed the boy in a *stern manner*, declaring that he would *fix him there in the position he was then in*. Having said so, the gentleman left the orchard and went off to church, not doubting that the boy would soon come down and effect his escape when he knew the master of the orchard was gone. However, it turned out otherwise; for, on going into the orchard on his return from church, he was not a little surprised to find that the boy had been spell-bound by his declaration to that effect—for there he still remained, *in the exact attitude in which he left him, with his arm outstretched, and his hand ready to lay hold of the apple*. By some farther remarks from this gentleman the spell was broken, and the boy allowed to escape without farther punishment.

My investigations have proved, beyond all controversy, that by these means the ordinary mental and physical functions may be changed, so that the subject shall lose his freedom of action, and that all the natural functions may be either excited or depressed with great uniformity, even in the waking condition, according to the dominant idea existing in the mind of him or animal at the time, whether that has arisen spontaneously, has been the result of previous associations, or of the suggestions of others. The whole of the subsequent abnormal phenomena are due solely to the influence of dominant ideas over physical action, and point to the importance of connecting the study of psychology with that of physiology, and the *conversum*. I believe the attempt made to study these two branches of science as much apart from each other, has been a great hindrance to the successful study of either.

With the view of simplifying the study of the reciprocal actions and reactions of mind and matter upon each other, which have hitherto been comprised under the various terms, *revivis*, *animal magnetism*, *mesmerism*, *hypnotism*, *electrobiology*, &c., I beg leave to suggest the adoption of the following specific terms. After having consulted myself, by numerous experiments and careful observation and reflection, that the phenomena of the so-called animal magnetism, or *mesmerism*, did not result from any influence, — *abstract*, of a magnetic fluid or force, projected from the body of the mesmerizer, and passing into and charging the body of the subject with its peculiar properties and powers, but, on the contrary, that the condition arose from influences existing within the patient's own body, viz., the influence of concentrated attention, or dominant ideas, in modifying physical action, and these dynamic changes resulting on the mind of the subject, I adopted the term *Agnesmia*, or nervous sleep, in preference to *mesmerism*, or animal magnetism. This term has met with most favorable consideration from many able writers on the subject; still it is

liable to this grave objection—that it has been used to comprise not a *single* state, but rather a series of stages or conditions, varying in every conceivable degree, from the slightest reverie, with high exaltation of the functions called into action, on the one hand, to intense nervous coma, with entire abolition of consciousness and voluntary power, on the other; whilst, from the latter condition, by very simple, but appropriate means, the subject is capable of being speedily partially restored, or entirely roused, to the waking condition. By this means, I maintain that the operator does not communicate any surcharge of a magnetic, odylie, electric, or vital fluid or force from his own body to that of the subject, as the real and efficient cause of the phenomena which follow in altering or modifying physical action and curing disease; but I hold that he acts merely as the engineer, by various modes exciting, controlling, and directing *the vital forces within the patient's own body*, according to the laws which regulate the reciprocal action of mind and matter upon each other, in organised and living beings, in the present state of our existence.

I am well aware that, in correct phraseology, the term *hypnotism* ought to be restricted to the phenomena manifested in patients who actually pass into a state of sleep, and who remember nothing on awaking of what transpired during their sleep. All short of this is mere reverie, or dreaming, however provoked; and it, therefore, seems highly desirable to fix upon a terminology capable of accurately characterising these latter modifications which result from hypnotic processes. This is the more requisite from the fact that, of those who may be relieved and cured by hypnotic processes of diseases which obstinately resist ordinary medical treatment, perhaps not more than one in ten ever passes into the state of oblivious sleep, during the processes which they are subjected to. The term *hypnotism*, therefore, is apt to confuse them, and lead them to suspect that, at all events, *they* cannot be benefited by pro-

cases which fail to produce the most obvious induction which the name imports. After much reflection on the subject, it has occurred to me that the object in view might be attained very satisfactorily as follows:—Let the term *hypnotism* be restricted to those cases alone in which, by certain artificial processes, obvious sleep takes place, in which the subject has no recollection or knowledge of what occurred during his sleep, but of which he shall have the most perfect recollection on passing into a similar stage of hypnosis thereafter. In this mode, *hypnotism* will comprise those cases only in which what has hitherto been called the double-consciousness state occurs; and let the term *hypnotic coma* denote that still deeper stage of the sleep in which the patient seems to be quite unconscious at the time of all external impressions, and devoid of voluntary power, and in which no idea of what has been said or done by others during the said state of *hypnotic coma* can be recalled by the patient on awaking, or at any stage of subsequent hypnotic operations. Then, inasmuch as I feel satisfied that the mental and physical phenomena which flow from such processes result entirely from the mental impressions, or dominant ideas, excited thereby in the minds of the subjects, changing or modifying the previously existing physical action, and the peculiar physical action thus superinduced reacting on their minds—and that, whether these dominant, or expectant ideas existed in the minds of the subjects previously, or were suggested to them after passing into the insensible condition, by audible suggestions or sensible impressions excited by manipulations of a second party—under these circumstances, I consider the following terms calculated to realize all the precision which we most desire on this point:

Let *mesmerology* indicate the doctrine of the influence of dominant ideas in controlling mental and physical action.

Then *mesmerism* will indicate the condition resulting from the mind being possessed by a dominant idea.

To *monoideise* will indicate the act of performing processes for inducing the state of *monoideism*.

Monoideiser will indicate the person who *monoideises*.

Monoideised will indicate the condition of the person who is in the state of *monoideism*.

And *monoideo-dynamics* will indicate the mental and physical changes, whether of excitement or depression, which result from the influence of *monoideism*.*

And, finally, as a *generic term*, comprising the *whole* of these phenomena which result from the reciprocal actions of mind and matter upon each other, I think no term could be more appropriate than *psycho-physiology*.

It must be obvious that these terms would comprehend every conceivable variety of phenomenon, according to the function of the part on which the dominant idea of the subject might be concentrated, and the liveliness of his faith. Thus, let the mind of the subject be engrossed with the notion that he is to be irresistibly drawn, repelled, paralysed, or catalepted, and the monoideo-dynamic or ideational condition of the muscles corresponding with this idea will take place, without any conscious effort of volition of the subject to that

* In order that I may do full justice to two esteemed friends, I beg to state, in connection with this term *monoideo-dynamics*, that, several years ago, Dr. W. B. Carpenter introduced the term *ideo-motor* to characterise the reflex or automatic muscular motions which arise merely from ideas associated with motion existing in the mind, without any conscious effort of volition. In 1853, in referring to this term, Dr Noble said, "*Ideo-dynamic* would probably constitute a phraseology more appropriate, as applicable to a wider range of phenomena." In this opinion I quite concurred, because I was well aware that an idea could *arrest* as well as *excite* motion automatically, not only in the muscles of voluntary motion, but also as regards the condition of *every other function of the body*. I have, therefore, adopted the term *monoideo-dynamics*, as still more comprehensive and characteristic as regards the true mental relations which subsist during all dynamic changes which take place, in every other function of the body, as well as in the muscles of voluntary motion.

effect. It was, moreover, this very ideational or unconscious muscular action, which was the cause of "table-turning," which has much excited the public mind two years ago. The experimenters perceived the fact that the table moved, but, not being conscious of putting out any voluntary effort, they imagined that the table was drawing them, whilst all the while their own muscles were imparting the requisite impulse to the table, although they were unconscious that they were doing so.

It was in 1841 that I first undertook an experimental investigation for the purpose of determining the nature and cause of magnetic phenomena. Hitherto it had been alleged that the magnetic condition arose from the transmission of some magnetic fluid, or occult influence, fluid, or force, projected from the body of the operator, impinging upon, and charging the body of the patient. However, I was very soon able to demonstrate the fallacy of this *objective influence* theory, by producing analogous phenomena simply by causing subjects to gaze with fixed attention for a few minutes at inanimate objects. It was thus clearly proved that it was a subjective influence, resulting from some peculiar change which the mind could produce upon the mental and physical functions, when constrained to exercise a prolonged act of fixed attention. I therefore adopted the term *hypnotism*, or *nervous sleep*, to characterize the phenomena producible by my process. I became satisfied that the hypnotic state was essentially a state of mental concentration, during which the faculties of the *mind* of the *patient* were so engrossed with a single idea or train of thought as, for the nonce, to render it dead or indifferent to all other considerations and influences. The consequence of this concentrated attention, again, to the subject in hand, intensified, in a correspondingly greater degree, whatever influence the mind of the individual could produce upon his physical functions during the waking condition, when his attention was so much more diffused and distracted by

other impressions. Moreover, inasmuch as words spoken, or various sensible impressions made on the body of an individual by a second party, act as suggestions of thought and action to the person impressed, so as to draw and fix his attention to one part or function of his body, and withdraw it from others, whatever influence such suggestions and impressions are capable of producing during the ordinary waking condition, should naturally be expected to act with correspondingly greater effect during the *nervous sleep*, when the attention is so much more concentrated, and the imagination, and faith, and expectant ideas in the mind of the patient are so much more intense than in the ordinary waking condition. Now, this is precisely what happens; and I am persuaded that this is the most philosophical mode of viewing this subject; and it renders the whole clear, simple, and intelligible to the apprehension of any unprejudiced person, who may at once perceive that the real object and tendency of the various processes for inducing the state of *hypnotism* or *mesmerism* is obviously to induce a state of abstraction or concentration of attention—that is, a state of monoideism—whether that may be by requesting the subject to look steadfastly at some unexciting, and empty inanimate thing, or ideal object, or inducing him to watch the fixed gaze of the operator's eyes, his pointed fingers, or the passes or other manœuvres of the mesmeriser.

In passing into sleep, moreover, reason and will, the *highest* powers of the mind, are the *first to wane*—as is beautifully illustrated in the writings of Dr. W. B. Carpenter, well-known as one of our ablest writers on physiology—and thus the imagination gains the ascendancy, and careers in unbridled liberty; and, as the cerebro-spinal functions or reflex actions become more excitable at a certain stage of the sleep, just when the controlling power of the WILL, which is a cerebral function, is withdrawn, a very interesting series of phenomena may be elicited in the functions of the patient by those who thoroughly

understand the subject, and how to regulate and control them; and thus various diseases may be speedily and safely relieved and cured by judicious and suitable manipulations and suggestions, which are not at all amenable to ordinary medical treatment. In this manner cases may be cured in a few minutes, or in a few days, which, by ordinary treatment, by the administration of drugs, prescribed by the ablest members of the profession, or when left to nature, they require not only weeks or months, but years to effect a recovery. It was to such cases as these that I referred in my article on "Hypnotic Therapeutics," which was published in the *Monthly Journal of Medical Science*, for July, 1848, where I said, "The most striking cases of all, however, for illustrating the value of the hypnotic mode of treatment, are cases of hysterical paralysis, in which, without organic lesion, the patient may have remained for a considerable length of time perfectly powerless of a part, or of the whole body, from a dominant idea which has paralyzed or misdirected his volition. In such cases, by altering the state of the circulation, and breaking down the previous idea, and substituting a salutary idea of vigour and self-confidence in their place (which can be done by suitable suggestions addressed to the patient, in a confident tone of voice, as to what *must and shall be reached by the process he has been subjected to*), on being aroused in a few minutes thereafter, with such dominant idea in their minds, to the astonishment of themselves, as well as of others, the patients are found to have acquired vigour and voluntary power over their hitherto paralyzed limbs, as by a magical spell or witchcraft. A worded such cures are as important as they are interesting and surprising, because such cases may resist ordinary modes of treatment for paralysis for an indefinite length of time; but still the rationale is simple enough when viewed according to the principles which I have already explained, of the influence of an expectant, dominant idea, either exciting or depressing natural functions, according to the faith and confidence of the patient."

Cases of this sort are by no means rare, and are obviously closely allied to fascination. Is it not an important boon, therefore, which science has achieved in discovering such a simple, safe, speedy, and certain mode of curing such affections; and that the same principle of a strongly excited dominant idea, which is so fatal to the unhappy fascinated bird, can, by judicious management, be turned to such salutary purposes for the relief and cure of suffering humanity?

JAMES BRAID.

Rylaw House, Oxford Street, Manchester,
August, 1855.

NOTE.—It is my intention shortly to publish a volume entitled "Psychophysiology: embracing Hypnotism, Monoidealism, and Mesmerism." This volume, will comprise in a connected and condensed form, the results of the whole of my researches in this department of science; and it will, moreover, be illustrated by cases in which hypnotism has been proved peculiarly efficacious in the relief and cure of disease, with special directions how to regulate the processes so as to adapt them to different cases and constitutions.

THE
CRITICS CRITICISED.

JAMES BRAID,

EDINBURGH, 1851.

P R E F A C E .

THE following remarks were sent for publication in the *Association Medical Journal*, as that appeared to me to be the most natural medium for a member of the Provincial Association to publish his defence against wrongs inflicted upon him in the pages of such a journal as the *Zoist*, which habitually refuses to publish replies to attacks upon others which have appeared in that journal. The Editor of the *Association Journal*, however, declined to publish my communication, from his unwillingness to have any controversy on the subject in question in the *Journal*, at a time when he thought it contained more controversy than was desirable on Association Polity. Under the circumstances stated, that the Editor of the *Zoist* excluded all rejoinders from me to former attacks in his journal, the publication of my remarks in the *Association Journal* would not necessarily have imposed on the Editor any obligation to publish a reply in the *Association Journal*: and, moreover, independently of the controversial style of my communication, I considered that the observations embraced illustrations of a psycho-physiological character which would have proved a useful postscript to my late publication in the *Journal*, "On the Nature and Treatment of Certain Forms of Paralysis," and with that view they are now published in this separate form, for distribution amongst my professional and other friends who take an interest in the inquiry. Moreover, in order that I may accommodate my fellow-associates, with whom I am not personally acquainted, to the utmost in my power, I have caused a few extra hundred copies to be thrown off, and given instructions to the printer to send copies by post, at cost price, to any member of the Association who may enclose his address, with three postage stamps, to Grant and Co., Printers, Corporation Street, Manchester.

THE CRITICS CRITICISED.

IN the *Quarterly Review* for September, 1853, an article appeared on ELECTRO-BIOLOGY AND MESMERISM. In general estimation the said article was regarded as one of the most able and lucid expositions which had ever been published on this interesting and reasonable inquiry.

The *Zoist* for 1854 contained some *frigid* articles as criticisms on the above article in the *Quarterly*. The work referred to being very little known or read, it may be as well for me here to explain that the *Zoist* is a small quarterly journal, devoted chiefly to the enthusiastic advocacy of mesmeric doctrines and practice, and the laudation of mesmerists, and to the persecution, misrepresentation and abuse, of all who dissent from their dogmas. Whilst theoretically differing from the mesmerists as to the mode of explaining the curative results which flow from certain processes, and from the general policy of their proceedings, I have great pleasure in thus publicly stating that the *Zoist* has been the medium of recording many splendid cures effected by the so-called Mesmeric treatment.

In these articles in the *Zoist* Dr. Carpenter and myself were assailed, in the coarsest terms, as conjoint authors of the said review, in which they represented me, in addition to other charges, as blowing my own trumpet, anonymously, "as a quack advertisement, with a purpose, and with the hope of

turning *something* into profit." Now, inasmuch as I never wrote a single line of the said article, nor ever saw a single line of it in manuscript or in proof, I wrote a short notice of this fact, intended for publication, as I was unwilling to appropriate to myself any share of the credit due entirely to Dr. Carpenter, he having been the *sole* author of that very lucid exposition of the subject.

Unwittingly, however, these *Zoisters* have paid me a very high compliment by the said attack, for I cannot feel it otherwise than a great compliment to find that a gentleman of Dr. Carpenter's mark, who had enjoyed many opportunities of investigating along with me my various opinions, and the practical illustrations as the reasons thereof, had so thoroughly set forth my views in the said article as to have led even the clairvoyant carping critics in the *Zoist* to suppose that certain portions of it must have been written by myself, "with a purpose, and with the hope of turning *something* into profit;" for it is obvious that Dr. Carpenter must have had too much respect for his own reputation to have published anything merely to serve me, or any one else, which he believed to be erroneous.

Having read to a mutual friend what I had written for publication as an act of justice to Dr. Carpenter, so that I might not appropriate to myself, through silence, any share of what was his especial property, that friend dissuaded me from publishing it, by assuring me that he *knew* Dr. Carpenter felt quite indifferent regarding any misrepresentation or scurrility which might be published against him in *such* a work as the *Zoist*. That being the case I withheld it, as I had myself so long been accustomed to misrepresentation and abuse in that print; for, with one or two exceptions, my name has never been introduced into the *Zoist* but with the view of misrepresentation and the grossest abuse, whilst they refused to publish a single line from me to correct their misrepresentations — that, personally,

Having recorded the above declaration, I now beg leave to add a few remarks on the Rev. Mr. Sandby's strictures. Seizing the occasion of a blind woman having been relieved of severe pain in the breast from a bruise, by passes made over the seat of the pain without contact, and of her having been relieved, on another occasion, of rhenmatism of the knees, and an unpleasant heat in the head, by "rapid tractive passes over the feet," and "common down passes, at the distance of three feet, for ten minutes," when, of her own accord, she said, "'I feel a fine glow all over me, especially in the knees—most in this one,' pointing to the chief offender." Having still further stated that the patient was *blind*; that the pain left her at the time the passes were being made by Mr. Plowman, without her knowledge, or one word having been said to her on the subject; and that a Mr. Neilson produced an impression on the same *blind* woman, on a subsequent occasion, without informing her of his intention, simply "by mesmerising the *feet*, at the distance of three feet, when he caused a sensation of coldness in the *head*;"—having made these statements, the Rev. Mr. Sandby

to assume that I was one of the writers of the article in the *Quarterly Review*, and charge me with wilfully withholding all allusion to communications published in the *Zoist*, for he well knew that, four or five months previously, to wit in 1853, I sent him a copy of my "Hypnotic Therapeutics," in the appendix to which I criticised and controverted opinions of its leading contributors on "table-turning," and the Od force, viz, the Rev. Mr. Sandby, the Rev. Mr. Townshend, Dr. Elliotson, and Dr. Ashburner, but neither the editor nor any of these gentlemen have yet attempted to refute my arguments in opposition to their dogmas. I was the first to publish the unconscious muscular action theory of *table-turning*, and I still maintain that *that* is the true explanation of the phenomenon; and I moreover contend that nothing short of my opponents performing successfully the crucial experiments which I proposed—viz., lifting a small weight, such as an ounce of lead, copper, wood, or marble, from the centre of a table, and holding it suspended in the air, say twelve inches above the table, by the force of the will alone of ten or twenty efficient table-turners, when no human hand is near it, nor any mechanical contrivance has been had recourse

Then, in compliance with— Now, in what manner will our opponents explain away the above facts? What is their rationale? How does their hypothesis apply? What is the grand physiological principle which is to solve and settle this case?"

Now, in my opinion these are all fair and legitimate queries, and, far from acting according to Mr. Sandby's expectation and prediction, that these gentlemen "will simply say, 'We are mistaken in our facts,'" and so on, as represented in page 289, I readily admit that I have no doubt whatever that the facts, as stated in this case, are quite true in every particular as there set forth; and I have great pleasure, moreover, in giving my rationale, and pointing out what appears to me "the grand physiological principle which is to solve and settle this case," and that this can be done too independently of "Mr. Bristle's shrewd guesses, expectant attention, or discomfited ideas," or a rooster's flail or fust. Had expectant attention or discomfited ideas been excited in the mind of the patient, however, by suitable suggestions, I doubt not that satisfactory results would have been still more speedily realized.

to me I thought it— that rationally words was useful beyond all else possible. Noting that the case would then very much certainly passed upon the faculty of two persons, would be more.

Some correspondence relative to the matter of my presence in the hospital furnished me some reports of character, all of which I have the pleasure to be assured by their accompaniment of my presence, and this bearing testimony to the results of their late treatment, as recorded, in my own case— J. H. Bristle.

The following extracts are availed of from the part of Dr. F. H. Bristle, concerning himself with his James Cook, Bart., and they occur in the very next article to that in which the attack was made upon Dr. Carpenter and myself. Dr. F. H. Bristle says—for his name is appended to the article—"and, who stand quite as high, I trust, as a physician as I do, though, neither a baronet nor a royal physician. * * * I have examined hundreds of anatomical dissections, and never once made a mistake; and, confident, I think, by way of philosophy upon a mistake, when the case was not told me.

Let my James Cook remember that he is only a lucky man. His time

At page 288 the Rev. Mr. Sandby says: "For instance, will Mr. Braid, who contends that the so-called mesmeric effects are produced by the patient being made to concentrate his vision on some object for a certain time, assert that the *staring process* was the secret of Mr. Plowman's success? Did the gaze of the *blind* woman excite her nervous temperament, and influence her system so potentially?"

Now, I felt extremely sorry—chiefly on his *own* account—to find that the Rev. G. Sandby had made such an attack upon me, as that contained in the above paragraph; because it was quite unworthy of a gentleman of his sacred office, and of his high talents and attainments; indeed it was unworthy of *any* man who wished to set the part of an honourable and fair controversialist, as I shall now proceed to prove; for here, be it observed, the Rev. gentleman wishes to represent me as contending that fixation of the *visual organ*, or the "staring process," is the *sole* cause of the phenomena, which result during hypnotic and mesmeric processes. Now, with what propriety could he do this when he knew that, at page 31 of

and progress have not been from hard work in hospitals, for he has never, like me, been physician to any hospital, nor from teaching successfully, for he has never, like me, been a lecturer in a large medical school, or a lecturer at all; whereas, I raised the Medical School of St. Thomas's from nothing to a high condition, and that of University College from a fallen state to a very high condition, from which each fell as soon as I left it. Nor has he risen from writing anything worth reading. * * * He has only been a lucky man."

"I never considered it an honour to meet Sir James Clark. I never gained an idea, or heard a sagacious remark from him. * * * When a young man, he went out a very awkward Scotch body to take care of the son of a gentleman of rank and fortune."

When such is the style and manner of attacking a man like Sir James Clark adopted by Dr. Elliotson, the *Magnus Apollo* of the *Zoist*, what is to be expected from his associates and devotees, who attack others and fight mesmeric battles under the leadership of such a commander-in-chief?

my work on hypnotism, which was published *twelve years ago*, I said "As the experiment succeeds with the *blind*, I consider it not so much the *optic*, as the *auditive*, *motor*, and *sympathetic nerves*, and the *medium* through which the impression is made"? Such were my recorded *sentiments* and *experience twelve years ago*; and I have published various remarks since tending to confirm them; and proving, moreover, that whatever produces a *new impression*, will modify or change *existing function*, whether that new impression may be of a mental or physical nature, and whether it may have arisen from a *sensible impression* by *focusing* or *breathing on*, or *waving* with the natural hand, or with some artificial contrivance, or the *gentle blast* from a pair of bellows, or from *audible suggestions* or *audible impressions* directing the circulation to certain parts, and withdrawing it *from others*—thus stimulating or depressing function—these natural results, however, being greatly influenced by *dominant ideas* or *expectant attention*, either originating from *audible suggestions* of another person present, or from *previous convictions* and *belief* on this point in the patient's own mind. Moreover, whatever changes sensation changes also the circulation, secretion, and the capillary circulation and general function of the part so impressed, and, concurrently, the whole of the other functions of the body become modified in a greater or lesser degree, and that whether the primary impression resulted from a mental or from a physical influence. The brain, moreover, receives many impressions which subsequently influence the mind as *conscious impressions*, although they were not perceived at the moment when they were conveyed to the brain through the organs of sense; and impressions too slight to be conveyed to the brain at all, so as ever to become the objects of consciousness, may nevertheless be adequate to produce a *local influence* on the organic nerves and capillaries, and thus alter existing normal or morbid function.

As regards the influence of passes, again, I have fully admitted that, independently of the mechanical influence produced thereby, by the agitation of the air or by touch, they may also produce impressions in some cases through the influence of temperature or electric agency, as it is an undoubted fact that a change in the electrical polarity takes place from the mere proximity or contact of every substance in nature, animate or inanimate, independently of any occult, magnetic, or odyllic force, such as the mesmerists contend for. That electricity, however, was not the chief or important agency was obvious, I remarked, from this fact, that I have found similar results to arise from touching a patient with a glass rod, $3\frac{1}{2}$ ft. long, or from making passes with an artificial hand attached to the end of the said glass rod, as when doing so with my own hand or any other conductor of electricity.

Now, bearing these facts in mind, will the Rev. G. Sandby presume to say that because the poor woman, Ann Donaldson, was *blind*, and was not expecting any mesmerising process to take place, that *therefore* she *could not* be influenced in her organic functions and sensations by the agitation of the air by the passes made over the painful part, or over the feet, so as to draw the circulation to the feet, and thus relieve the oppressed brain, unless there was some *occult agency at work*, such as a mesmeric fluid or force projected from the body of the operator and charging the body of the blind woman? Is Mr. Sandby not aware, moreover, that feeling, hearing, and smell are generally prodigiously exalted in blind people, to compensate for their loss of sight; and that from *this* cause his notable example, Ann Donaldson, was the more likely to be easily affected by the passes, irrespectively of the transference to her body of any magnetic fluid or force from the body of the operator?

Again, is Mr. Sandby not aware that very slight impressions may be sufficient to change existing physical action, through their influence on the organic nerves, which preside over

nutrition and special function, so slight as not even to excite consciousness? and is he not aware that organic changes may be effected through mental or physical impressions so slight that, although sufficiently intense to excite consciousness slightly at the time, nevertheless are too faint to make a lasting impression on the nervous system? Is the Rev. Mr. Sandby not aware that he may be seated at his open window, and so engaged in reading or study, or in conversation, as not to perceive that such effort is being profused upon his frame by the cold draught of air to which he is exposed, as may have in rheumatism, inflammation of his eyes, or nose, or nose, or glands, or throat, or lungs, or any other organ of his body most predisposed to take on morbid action? Is he not aware that kindness and courtesies in his manner of addressing a suffering fellow-mortals, enforced by the gentle movement of his hand the more completely to arrest the patient's attention, may so exhaust it from his past and present sufferings as to give a turn to erasing morbid function, and that effect a crisis, without any magnetic, electric, or nervous, or vital force, extruded from the body of the operator, and entering into and charging the body of the patient with its peculiar properties and powers?

And again, is the Rev. Mr. Sandby not aware that patients may be affected, even during sleep, from infancy to old age, by poison, or by the mere breath of heaven—so by the gentle zephyr fanning their frames—so as to excite various effects, visible or invisible, which may not be remembered by the sleeper on awaking? And is he not aware, moreover, that a patient may fall asleep with one side of his face exposed to a draught of cold air, and although unconscious of its influence at the time, and during his sleep, have, on awaking, most convincing physical proof of its influence, from his face being drawn to the opposite side, through paralysis of the *portio dura*, caused by the continued stream of cold air impinging against the trunk and ramifications of that nerve?

Now, it is just because a *blind* patient is “*not* like a piece of sulphate of iron, which we can find at any moment in our laboratory, and heat up in the retort at will, and because it is a material of a far more delicate and sensitive nature,” that the passes of Mr. Plowman and Mr. Neilson were so effective in changing the organic functions in the frame of Ann Donaldson—and that even independently of any occult agent of the nature alleged by the Rev. Mr. Sandby and other mesmerists. Such is *my* “verdict, and the reasons thereof.”

As to Dr. Esdaile's case with the blind man, I shall leave it in the safe keeping of Dr. E. and the Rev. Mr. Sandby; but as to Dr. Gregory's case, it proves *too much* for Mr. Sandby's purpose; for, as *this* blind man went to sleep when another gentleman was trying, *at some distance, unknown to this blind man*, to put *another* person to sleep, this fact furnishes strong proof that *this* blind man was one of those subjects who are liable to be affected entirely through the imagination, expectant attention, or a dominant idea and habit; and he might just as likely have been affected in this way when *Dr. Gregory* fixed his silent gaze upon him as in the instance referred to with the other gentleman. Moreover, the other case referred to by Mr. Sandby very probably was a person of the like susceptibility.

I think, by the foregoing remarks, I have fully satisfied the requirements of the Rev. G. Sandby where he says—“We call upon the adherents of the suggestive theory, first to examine our evidence respecting the facts as rigidly as they wish, and then give in their verdict, and their reasons thereof”; and I maintain that the case of “Ann Donaldson, the poor blind Scotch woman of Greenside” has *not* overthrown *my* theory, nor has it established the *mesmeric* theory; and I further maintain, that it is to the dogmatic mesmerists and lovers of the marvellous, and not to me and others who have espoused my views, that the Rev. gentleman's strictures in his concluding paragraph properly apply, as aiming at “laying down positive

laws for universal application, and yet omit in their calculations an essential part of the argument, and all the most important facts which militate against their conclusions."

I quite concur in the Rev. Mr. Sanby's observations, when he says, "Different minds are of course differently constituted, and observe the same facts after a different fashion. What looks feasible to one man looks preposterous to another." I have never, however, said that the *whole* results are the products of the imagination, nothing but the fancy of the brain, the staring process, fixed gaze, or dominant ideas; but I have attempted to demonstrate how far these and other influences co-operate toward explaining various phenomena attributed by the mesmerists to some more mysterious power; and I do maintain that, so far as I have *seen and believe*, the *whole* results can be accounted for upon the principles of the reciprocal action of mind and matter, of the patient's own body, upon each other, modified and directed by external circumstances, sensible impressions, audible suggestions, and dominant ideas, irrespective of any magnetic, odylie, nervous, vital, or occult force passing from the operator to the patient, as the all-sufficient cause, as has been contended for by the mesmerists.

Having thus disposed of the Rev. Mr. Sanby, I beg leave now to address a few words to another champion of occult mesmerism. The Mr. T. referred to in the note, *ante*, is the Rev. C. H. Townsend, who was so moved by the "heavy blow and great discouragement" inflicted on mesmerism by the article in the *Quarterly Review*, as induced him forthwith to come to the rescue, by perpetrating a five-shilling volume to stem the torrent set in against his mesmeric notions. Mr. Townsend's main argument was based upon what he deemed an impregnable dogma about the influence of the *personal presence of the operator*, or, as he styles it, of "the man in the room." As it appears to me that a few simple and obvious examples may be adduced, capable of demolishing this dog-

powerful argument of "the man in the room"—either as operator or sceptic—I shall venture to enter the lists even with this great champion for occult mesmerism.

Mr. Townshend says—"I cannot see how phenomena that are induced by *any* methods of which a human being is the employer can apply to the present question. Whatever may be their quality they have been originated, and are wielded, by the presence, the commands, the prescriptions of a human being. *There is the man in the room.* You cannot get rid of him. * * * Without the hypnotist or biologist the phenomena do *not* occur. Thus have we seen that the reviewer's handle to his theory does not truly fit the occasion, just because of *the man in the room.*"

Now, in refutation of these dogmas, I beg leave to state that, at the very first public lecture delivered by me in 1841, in order to prove the *fallacy of such a fancy*, three of my patients put themselves into the hypnotic state in succession, when I was *not* only *not* in the *room*, but when I was actually in *another* room at a considerable distance from that in which they were, and I only came in after it was announced to me that they had gone to sleep by *their own unaided efforts*, as can be testified by at least six hundred witnesses. My proof, however, does not rest upon these cases only, for I have since had innumerable examples of equally successful results with many other subjects; and I can, moreover, readily adduce other cases of the sort *any* day. Will the *Zoist* presume to say that in any of these cases Mr. Braid was "making mesmeric passes [I made no passes at all] and *looking hard at his patients as he always has done*, while *making them stare*"? I am, therefore, warranted in retorting on the Rev. Mr. Townshend that in *these* instances we *had* got rid of "*the man in the room*;" and that *without* the hypnotist the phenomena *did* occur; and consequently that *Mr. Townshend's* "handle to his theory does not truly fit the occasion, just because *the man was*" *not* "*in the room.*"

The well-known trance of the Fickas in India, in like manner, furnishes ample proof in point.

Nor was it the influence of my will; for I *purposefully* directed my attention to other matters, the mere satisfaction to prove that the influence was entirely subjective.

But perhaps Mr. T. will wish to argue, that although the patients were not influenced by my presence in the room, my commands and prescriptions, before leaving the room, had produced the results. However, I am prepared to rebut that argument also, by other examples. Thus, a patient whom I had previously cured, by hypnosis, of rheumatism and spasticity of the cervix, when at a distance of five and forty miles from me put herself into the state, without knowing, to me, some one that the effect could be produced by her own efforts, without my knowledge or any special influence communicated by me to the patient. The following is another example in point. A lady whom I had hypnotized, with great relief to her sufferings, after the failure of some noted neurologists by their "old established modes of neurosurgery," became anxious to know whether the results might not after all arise from some occult influence projected from my body during my personal attendance, and, in order to satisfy her mind upon this point, she one day repaired to her room alone, and set down and fixed her attention in all respects as when I used to be present; the result of which was that she fell asleep in her chair, where she was found fast asleep in hour or two afterwards by her friends, who went in search of her, and could not comprehend the cause of her long absence.

I shall only give one more example, embracing the waking phenomena. In October, 1916, I exhibited the power of suggestion and dominant ideas over certain subjects in the waking state, by requesting a gentleman of high intelligence to lay his hand on the table, when, through my audible suggestion, his hand was instantly so firmly fixed to the table that neither he

own volition nor the physical efforts of others could separate them. By blowing on the hand it was instantly set free; and on being now requested to extend his arm above the table, I then told him to put it down *if he could*—so emphasised as to suggest the idea that he could *not*. He now put forth a strong effort to put his arm down, when the arm became rigidly cataleptic in its extended position, and his other extremities became quite rigid also, notwithstanding he was wide awake, and had undergone no process whatever that day. The Earl of Carlisle was present, and tested him, as well as Professor Gregory, and others. These experiments in the waking state very much astonished most of those present; and Professor Gregory immediately jumped to the conclusion that it resulted from the influence of my extraordinary magnetic force over the said gentleman when I was near to him, or—in Mr. Townshend's phraseology—that it was the all-controlling influence of "*the man in the room*." I repudiated the notion of it having resulted from any such *occult* agency; but Dr. Gregory insisted so much in favour of the *occult* theory that, some days thereafter, when this gentleman was at his own home, which is thirteen miles from Manchester, he resolved to put the matter to the proof by experimenting upon himself when no one else was in the room with him, and when I could know nothing of his intentions—for he had been led by Dr. Gregory's remarks to suppose that it was just *possible*, after all, that, when present, I *might* have some *occult* power over him. Well, in his solitary apartment this gentleman laid his hand on the table, as in the former instance, and instantly his arm became firmly and involuntarily fixed in that position. However, his other hand and arm being free, he applied the other hand to rub the cataleptic arm, and thus set himself at liberty; and then he felt satisfied that my explanation was correct, that it was merely the result of a dominant idea and habit, and that Professor Gregory's opinion was erroneous in alleging that, on the former occasion, he had

have offered through some *work* against something from me as "the man in the room."

I have long felt convinced that the *odious numerism* was as inevitable as the *odious dualism*; what then could be my possible position, when so hardly and involuntarily assailed by the *odious numerism* and *theological restriction*? Still, however, I entertain a confident hope that time, which is the great reformer, will ultimately give its verdict in favour of my psycho-physiological theory.

JAMES BRAID.

Wyan House, Manchester,
22nd October, 1842.

NOTE.—The North British Review for November, 1841, contained a very interesting and "liberal Philosophy Miscellany, Electro-Biology, &c." The author of the said article covers the best grounds on the very best argument which he puts of his views, and for the first time, in which he expresses himself respecting my theory in the discussion of *Electricity*. Charitably enough, however, he has never by his great commendation, and had the last year, my name very honourably, for the first time, inserted. He has commended me with the greatest commendation in the following manner:—"The interesting particular parts of his treatise were, with a hypothesis of perfect truth, they were clear, bold, light, in a general point of view, and simple to such a degree, that without such a degree of truth, they can have proved false, and we cannot but regard our astonishment that it should be sustained by Dr. Braid, who has shown us that he is to be regarded the true exponent pretensions of the numerism." Now the fact is that I never advanced the said pretensions as a proof of the expediency of *physiognomy*. I exhibited the phenomena, and explained how they were to be accounted for upon *totally different principles*, which they rather proved and disproved the system of *physiognomy* and left that probably where they found it. These modifications have taken either from a profound knowledge of physiology, or from a system of training, or from the fact that they could not subsequently, or out of necessity, other corresponding points are touched, with which, particular long and long-term

acted through definite suggestions, which arbitrary associations may be especially readily established by touching other parts of the body as by touching different parts of the hand—or they may arise from the touch calling into action certain muscles of expression of mental conditions, existing in the mind of the subject the ideas with which they are usually associated in the waking condition. This latter mode I consider the *only* NATURAL mode of exciting these manifestations, and it is a mere inversion of the response which ordinarily obtains between mental and muscular excitation; viz., namely, the touch calls into play the muscles constituting the 'anatomy of expression' of any given passion or emotion, idea or train of thought, and, secondly, this *physical* expression suggests or excites in the mind of the subject the corresponding idea, passion, or emotion with which it is usually associated in the waking condition; i. e., under ordinary circumstances the *mental* impression *precedes* and acts as the *exciting cause* of the *physical* manifestations of different *mental* conditions, but here the *physical* condition *precedes* and acts as the exciting cause of the *mental* condition.

FINIS.