the judges, the consciousness of right and wrong in the mind of the accused at the time of committing the act, can of course only to those who hold the doctrine of intuitive morals, convey any intelligible idea, or shadow of ground for maintaining. Again, the question of the freedom of the will involves the most important points at issue, in cases of disputed mental disease. To trace how the springs of human action affect the will; how morbid excitement of those springs of action may either paralyze volition, or stimulate it into morbid action, are points in mental pathology on which only a minute study of the healthy mind of man, and his motives under the varied phases of being, can enable us to arrive at any certainty.

It is not our object on the present occasion to follow up such investigations. We point but to one or two of the practical relations of the study of intuitive morals—too sadly, at the same time, aware that in all our investigations into the tangled web of mind, its acts and its motives, the taunt may with much semblance of truth be still writ up that

"In seeking to undo
One riddle, and to find the true,
We knit a hundred others new."

C. LOCKHART ROBERTSON.

Psychological Gossip,

By J. H.

"A thing of shreds and patches."—SHAKSPEARE.

In Dr. Conolly's early treatise on the Indications of Insanity, there is a charming chapter, on the "Modifications of intellectual power and activity, by various stimuli." It abounds in anecdote, is very suggestive and full of instruction. If any reader of the Asylum Journal is unacquainted with the volume, he will obtain a rich treat by the perusal of its classic pages. Its facts will instruct him, even if he may demur to the theory which is based upon them. It has suggested to one mind, an hypothesis transient, it may be, as an April sunbeam, but which nevertheless seeks a written

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utterance in the Asylum Journal; and if meriting no better name, let it pass under the title of psychological *gossip*—for the writer has a strong suspicion, that this is its correct definition, more especially as in its elucidation some facts will be reiterated, and some statements made, which have been used for other, if not for higher purposes elsewhere. The hypothesis consists in the supposition that the science of Phrenology, if not the art of Craniology is based upon truth, but that the special faculties of the mind are not produced simply and exclusively by an inherent power or impulse, but require for their eduction some appeal from the external senses; that Locke was not right in regarding the mind as a 'tabula rasa' until written upon by the senses; or Cabanis, Gall, and their successors, in supposing that the manifestation of special genius in individuals was dependent *solely* upon a particular cerebral organization, and altogether independent for its action of external incidents. In other words, that the faculties of the mind are evoked by an appeal from the senses, each mind responding to some peculiar excitement, as the highly toned instrument echoes back the note which is struck from without, provided it is in accordance with its own pitch or tensity. There is a dual action between the organs of sense and the brain, in the first awakening of the mind to a special pursuit; thus the genius of Ebenezer Elliott, the stern and powerful "Corn Law Rhymer," appears ever to have required some such appeal from without, for in his autobiography he tells us, that "time has developed in me not genius, but powers which exist in all men, and lie dormant in most. I cannot, like Byron and Montgomery, pour poetry from my heart as from an unfailing fountain; and of my inability to indentify myself, like Shakespeare and Scott, with the characters of other men, my abortive 'Kerhonah,' 'Taurepeds' and similar rejected failures are melancholy instances. *My thoughts are all exterior. My mind is the mind of my own eyes.* A primrose is to me a primrose and nothing more. I love it because it is nothing more. There is not in my writings one good idea that has not been suggested to me by some real occurrence, or by some object actually before my eyes, or by some remembered object or occurrence, or by the thoughts of other men heard or read. If I possess any power at all allied to genius, it is that of making other men's thoughts suggest thoughts to me, which, whether original or not, are to me new. Some years ago, my late excellent neighbour John Heppenstel, after showing me the

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plates of Audubon's "Birds of America," requested me to address a few verses to the author. With this request I was anxious to comply, but I was unable to write a line, until a sentence in Rousseau suggested a whole poem, and coloured all its language. Now in this case I was not like a clergyman seeking a text, that he may write a sermon; for the text was not sought but found, or it would have been to me a lying and barren spirit." This experience of Elliott would be regarded by some as an apt illustration of the sensational theory of mind, while the phrenologist might consider it as an example of the development of the perceptive faculties equalling if not dominating over the organ of ideality. It appears to the writer, generic and typical of all mental arousings to a specific pursuit; certain is it, that Byron is no exception, as the Corn Law Rhymer would have us believe, for the bright world around him with its ever varying incidents was the inspiration of his muse. It was on the lake of Geneva, that he composed the most beautiful portions of Childe Harold. The stillness and the loveliness of the place, seemed to imbue his mind with corresponding placidity, for in the eighty fifth verse of the third canto, he thus writes:—

"Clear placid Leman! thy contrasted lake
With the wide world I dwelt in, is a thing
Which warns me with its stillness to forsake
Earth's troubled waters, for a purer spring.—
This quiet sail is as a noiseless wing
To waft me from distraction. Once I loved
Torn ocean's roar; but thy soft murmuring
Sounds sweet, as if a sister's voice reproved,
That I with stern delights should e'er have been so moved."

and referring to the exquisite loveliness of Clarens, he sings,

"He who hath loved not, *here* would learn that lore
And make his heart a spirit; he who knows
That tender mystery would love the more," for
"Thine air is the young breath of passionate thought."

Here certainly is more of ideal power, more of that faculty which clothes outer objects with a grandeur, and endows them with feelings not their own.' than is to be found in the Corn Law Rhymer's statement, that, "a primrose is to him a primrose, *and it is nothing more,*" yet, in this, the poet was self-deceived, for he too idealises the lovely flower, and like as Byron could enrich the lake of Leman with the persuasive eloquence of a sister's voice, so could Elliott apostrophise the primrose in the following strains:

"Welcome then again
Love-listening primrose; though not parted long,

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We meet, like lovers, after years of pain.
Oh ! thou bring'st blissful childhood back to me !
Thou still art loveliest in the lonest place;
Still, as of old, day glows with love for thee,
And reads our heavenly Father in thy face.
Surely thy thoughts are humble and devout,
Flower of the pensive gold ! for why should heav'n
Deny to thee his noblest boon of thought,
If to earth's demigods 'tis vainly given ?
Answer me, sinless sister ! Thou hast speech
Though silent. Fragrance is thy eloquence,
Beauty thy language; and thy smile might teach
Ungrateful men to pardon Providence."—*Elliott's Poetical Works.*

Byron and Elliott, then, were no exceptions to the rule which would prescribe that the inner faculty should be awakened by an external appeal; and if we may accept as a self-personation that which has often been considered such, then will the other poet named by Elliott with Byron, fall in a like category with themselves; for in Montgomery's "Enthusiast" we read, "At school even when I was driven as a coal ass through the Greek and Latin Grammars, I was distinguished for nothing but indolence and melancholy, brought upon me by a raging rhyming fever, *with which I was suddenly seized one fine summer day*, as I lay under a hedge, listening to our master whilst he read us some animated passages from Blair's poem "The Grave." My happy schoolfellows born under milder planets, all fell asleep during the rehearsal; but I, who am always asleep when I ought to be waking, never dreamed of closing an eye, but eagerly caught the contagious malady."

What aroused the soul of Burns, and made him pour forth the song which thrills the heart like a trumpet? What filled the Ayrshire plowman with a zeal, an energy, and a battle-song worthy of Tyrtæus, before the embattled walls of Ithome? It was in going from Kenmuir to Gatehouse that the spirit of the Bruce took possession of the bard. In Chamber's interesting picture of Scotland, we read, that "In July, 1792, Burns in company with Mr. Syme of Ryedale, passed through a mountain road from Kenmuir to Gatehouse during a dreadful stormy night; in the language of Mr. Syme 'savage and dark regions extended around, the sky was sympathetic with the wretchedness of the soil; it became lowering dark, the hollow winds sighed, the lightnings gleamed, the thunders rolled.' The poet enjoyed the awful scene—he spoke not a word, but seemed wrapt in meditation. What do you think he was about? He was charging the English army along with Bruce at the battle

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of Bannockburn, and next day he produced me the address of Bruce, beginning with—

Scots wha ha'e wi' Wallace bled,
Scots, wham Bruce has aften led,
Welcome to your gory bed,
Or to glorious victorie."

The mind appears to respond to the influence of beautiful sights and melodious sounds in proportion to its own elevation and power, and to impart to the scenes an endowment which belongs specifically to the human understanding. The dog may see in common with ourselves the torrent which comes foaming and splashing down the mountain's side, until it spreads itself like a sheet of silver in the emerald mead; he may perceive the mountain top when bathed in rosy splendours by the setting sun, and he may hear the music of the rill; but with him it is sight and sound only, awakening no mental act, beyond that of mere memory; whereas in many men such a scene arouses a sense of still higher beauty, and more exquisite melody, and thrills them with that joyous impulse which crowded upon the heart of Wordsworth, as he gazed upon Tintern Abbey.

"A presence that disturbed him with joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns.
* * * * * * * *
That blessed mood
In which the burthen of the mystery
Of all this unintelligible world
Is lightened. * * By which,
Almost suspended we are laid asleep
In body, and become a living soul;
While with an eye made quiet by the power
Of Harmony, and the deep power of joy
We see into the life of things."—*Wordsworth's Sonnets.*

The beauty and grandeur of certain scenes of the external world influence nations and give characteristics to a people. There is something in mountain lands, which inspires those who are born and live in their neighbourhood with lofty emotions; the denizens of such places may be ignorant, but they cling to a sentiment with unselfish ardour, and are almost always chivalrous, loyal and brave. Like the eagle that wings his flight to their loftiest peak, or the torrent that dashes with resistless might from their far off altitudes, the native of the mountains spurns control; and whether it be the noble Waldenses defying the fierce hate of an intolerant Church, or a Schamyl in the passes of the Caucasus hurling back the tyrannous encroachments of

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Russia, the mountaineer merits the glowing eulogy of William Howitt, when he says, "he lives among noble objects and must imbibe some of their nobility. . . . . He lives within the barriers, the strongholds, the very last refuge which nature herself has reared to preserve alive liberty to the earth, to preserve to man his highest hopes, his noblest emotions, his dearest treasures, his faith, his freedom, his hearth, and his home." On the other hand, the wearisome monotomy of extensive plains depresses the mind. The eloquent preacher Robert Hall, ascribed his insanity to the dull, flat, and unvarying scenery of the neighbourhood of Cambridge; and the long residence of Cowper on the banks of the sedgy Ouse, tended to confirm the deplorable melancholy which clouded his mind, and marred his usefulness. Happy is he, whose robust health and strong mind can resist all such influences; and who, moreover, can not only resist external impressions, but achieve even greater things, for it is a more noble act for man to wrestle with, to grapple, and to overcome the temptations and the follies which spring up from within, to resist inordinate passion, to quell envy, to subdue pride, and to burn out for ever the morbid fancies and impure desires which would cloud the purity of his inmost soul.

To revert to the influence of special incidents upon the quick perceptive mind, it may be stated that Galileo was walking in the cathedral church at Pisa, when from some cause, a lamp which was suspended by a chain from the roof was thrown into motion, its moving to and fro arrested the philosopher's attention, and he fancied that each oscillation occupied equal time, that as the velocity diminished, the distance was shortened, and that thus compensation was obtained. He perceived a great principle, put it to the test of experiments, found his idea realized, and invented the pendulum. Archimedes discovering an hydrostatic law from the overflowing bath. Newton gathering assurance, precision, and form for his nascent theory of gravitation, by the fall of an apple; and Ferguson, the mechanician, having his talents for mechanics aroused by seeing his father raise the fallen roof of his cottage by means of a lever, are similar illustrations; while it is probable, that the beautiful painting of the "Canterbury Pilgrims" might have never existed, had not some fine prints in an obscure village in Yorkshire, fallen under the notice, won the love, and excited the emulation of Stothard; and it is stated, that the renowned Chantrey and Wilkie were induced to follow their

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arts, the one from viewing some rude carvings on an old picture frame; and the other from being amused by the serio-comic face of a school boy upon "that bad eminence, the stool of shame." The talents of the painter West were brought into exercise by the smile of a beautiful child; he had been placed by his mother to guard her sister's infant, while the mothers strolled to a distance; the beauty and expression that played upon the tiny features of the babe attracted the attention of the embryo artist, and with a piece of charcoal he endeavoured to imprint their charm upon a board, and the portrait was so far good, as to induce his aunt to exclaim, "Dear me! if Ben has not made a likeness of little Sally." From that moment, West was smitten with a love of art, and his father's doors and shutters bore evidence of his zeal and assiduity in the practice of it. The elegant Bossuet, the brilliant Curran, and the learned Bacon, sought and found in music a stimulus for their respective talents; while the great composer Beethoven loved to wander forth alone, the hollow moanings of the coming storm, the whistling of the agitated trees, the flowing stream, the gushing waterfall, the song of birds, the hum of bees, the whispered murmurs of distant voices, and that combination of gentle sounds which falls upon the ear in the wild fields and groves, filled him with delight, and inspired him with those grand and glorious harmonies which astonish and enrapture every lover of music.

It is not then simply the ear and the eye that perceive, but the mind with which they are linked. As the eye can convey impressions to the brain, even so can the brain under certain conditions reflect back, as it were, impressions upon the eye; this fact, if well understood, would banish many an absurd tale of ghosts, and also tend to diminish the number of insane persons; for it is only when these creations of the fancy (subjective images) are believed in as external (or objective) realities, that a man can be considered insane. In the work which has been referred to, some very illustrative cases are given, where the individuals could recognize these phantoms, as subjective images; in a lecture given by Dr. Hitchman, at Hanwell, and subsequently published in the Psychological Journal, there are instances of the opposite condition, in which these phantoms were regarded as realities, by minds as powerful as those of Mahomet, Loyola, and Luther, but, as this condition was an evanescent one, perhaps the individuals could not be regarded as more than momentarily insane. It is a

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remarkable circumstance, that individuals who are theoretically sceptical, are often *practically* credulous in the extreme, and beset by terrible fears at phantoms of their brain. Percy Byshe Shelley, who from some caprice delighted to sign himself 'Atheist,' was often frightened by 'spectra,' such as those which Nicolai or Bostock could inspect calmly and analyse rationally; thus, while walking in the island of St. Arengo with Mr. Williams, he suddenly grasped his friend's arm, and with much agitation exclaimed "There it is, again!" and on being asked, what had alarmed him, he said, "that he had just seen his child rise from the wave, clapping his hands, and smiling upon him with the radiance of a cherubim." In some individuals a temporary vision like the above leaves an abiding impression upon their mind, and gives rise to actions which render such individuals unsafe to themselves or to society. The writer has had under his care an interesting young female, who, in obedience to some such illusion, plucked out her right eye, stating that the angel, said "If thy right eye offend thee, pluck it out." Two men also, are now under his observation, who have become insane in consequence of the loss of hearing; they speak rationally upon subjects except those connected with the illusion arising from a diseased condition of the auditory nerve; they hear no external sounds, but subjectively, are beset by voices, the one rejoicing in audible revelations from heaven, the other being tormented by unhallowed suggestions, which, he says, "come from under the earth." Two others are beset by "spectra" produced by cataract in the eyes. These persons, believing in the reality of their illusions, and acting in accordance with this belief, are insane; forming an unhappy contrast to the philosophic Nicolai, who could annihilate the influence of such phantasmagoria, by knowing them to be the result of physical disorder.

This gossip has proved an appropriate sermon to the appended text, and is in very truth a "thing of shreds and patches," having little coherence in its facts, and still less in its argument; but it will not have been written in vain, if it suggest the thought, that the senses should be ever made subordinate to the judgment; that a strong will, aided by useful occupation, may make them ministrant to usefulness, and prevent them from usurping authority. We owe it to ourselves to regard all excessive impressionableness with suspicion, to bestir ourselves, lest we become the creatures of circumstances, 'clouds without water, carried about

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of winds.' Let us make the body yield to the requirements of the mind, rather than permit it to be the tyrant and task-master of the mind; as 'faith without works is dead,' so is all excessive emotion harmful, that does not lead to some beneficial act. Sickness is the Nemesis of violated law. Health should be preserved intact, by temperance and exercise, for in proportion as the body becomes weakened, does the mind become agitated by chimeras, fancies, and sensuous emotions; these emotions leading on to insanity, to paralysis, and death.

On the Advantages likely to result from Cerebro-Mental Investigations, especially by the Agency of Societies. By DANIEL H. TUKE, M.D., Visiting Medical Officer to the York Retreat.

Lord Bacon, after pointing out the obvious correspondence which exists between the feelings, and particular expressions and gestures, goes on to say, "But unto all this knowledge *de communi vinculo*, of the concordance between the mind and the body, that part of the enquiry is most necessary, which considereth of the seats and domiciles, which the several faculties of the mind do take and occupate in the organs of the body; *which knowledge hath been attempted, and is controverted, and deserveth to be much better inquired into.*"

It would be difficult to employ more appropriate and forcible words than these, to describe the position of the investigation to which Lord Bacon refers, at the present moment.

Phrenologists would doubtless think differently, and would maintain that the whole question is now satisfactorily determined. The force of the following observations, however, is based upon what we consider to be demonstrable, that, although this "knowledge hath been attempted," especially since Bacon's time, it is notwithstanding, still "controverted, and deserveth to be much better inquired into."

Before entering upon any investigation, unless the trouble incurred be very insignificant indeed, it is only reasonable that we should possess some antecedent probability of success

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