

THE ANTI-MESMERIST.

"THE EARTH HATH BUBBLES, AS THE WATER HAS,
AND THESE ARE OF THEM."

SHAKSPEARE.

No. II.]

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ADELAIDE GALLERY

THE SCRUTINY.

We fully expected that this investigation would have been entered into during the past week. We were informed that the committee was to be chosen on Saturday last, and upon the faith of this announcement stated our intention of giving a full report of the result. It seems however, that fresh arrangements have been made—more time is required. Thirty-five names have been sent in, out of which one would suppose twenty-five might have been selected competent to the task, but it has been thought advisable to have those who are willing to act, publicly known before hand, that no improper or inefficient one should be admitted. And the following notice is now posted at the Gallery:—

"We, the undersigned, do hereby declare that we are willing to act on the proposed Committee of Inquiry, faithfully and impartially, and solely for the purpose of ascertaining the truth in respect to the alleged phenomena to be manifested. In witness whereof, we have hereunto subscribed our signatures and address."

And the requisite number are to be chosen this day.

MESMERIC IMPUDENCE.

We entered the Gallery on Saturday last, after Dr. Collyer had concluded his experiments, and found that a resolution had been moved, seconded, and put by the chairman to the meeting.—"That Dr. Collyer's experiments had failed." When Mr. Vernon rose, and really begged the meeting not to vote any thing of the kind: For why, said he, should you send a resolution forth to the world to be made a handle of by our enemies, when no one denies the experiments to have failed? We admit them to have failed—therefore the resolution is uncalled for.

Mr. Rumball said that he had heard a great many impudent propositions proceed from Mr. Vernon, but anything half so impudent as this he never did hear. This meeting, which had met by invitation to witness experiments and decide upon their value, were absolutely called upon to reject a resolution; not because of any error in it, but simply, according to Mr. Vernon's own shewing, "because it was true in all its parts." Many observations were made on both sides; when Dr. Dillon threw in a placebo in the shape of an amendment, to the effect, that the failure was the result of untoward circumstances. Not having been present when either was read, we do not pretend to give them accurately, but this was the spirit of them.

And this most indulgent audience carried the amendment, although we are informed that the majority was thought by some to incline the other way.

ACCOUNT OF MR. HART'S MESMERIC EXPERIMENTS MADE BY APPOINTMENT AT MR. RUMBALL'S.

Wednesday, August 2d.—Six gentlemen were attempted to be acted upon by Mr. Hart, for various periods varying from 10 to 25 minutes each. Mr. Rumball protested against Mr. Hart's method, which consists in requesting the patient to close the eyes, then pressing the stomach, the shoulders down upon the chest, squeezing the head, rocking the body gently to and fro, &c. Mr. R. declaring that even should sleep ensue, it would be only natural sleep, such as is produced by rocking a child, or by any other mode of quieting the nervous system, and would by no means indicate any mesmeric influence, however, *they all declared without a single exception, that they experienced no effect.*

J. Q. RUMBALL,
RICHD. HART.

(Except as to Validity of Protest.)

August 4th.—Mr. Hart made two attempts, one a fresh patient, one a second time. The patients said they felt no effects—the head of one ached.

J. Q. RUMBALL,
RICHARD HART.

August 9.—Mr. Hart experimented upon two gentlemen; one a fresh man—they each declared, no effect.

TRICKERY.—The trickery is going on; Mr. Vernon refused to allow us to test his patients at Mary-le-bone, and declares that we shall not come near them at the forthcoming scrutiny, and the reasons he gives are "because we do not believe in mesmerism,"—"because we are enemies to the 'science!'" We doubt not, that he wishes those only to approach, who will blind his patients' eyes, so that they may see through their fingers. But we tell him that we are not thus to be trifled with.—*We will test his patients—ar brand him with the title he deserves.*

ANIMAL MAGNETISM.

(Continued from page 3.)

The *British and Foreign Medical Quarterly*, vol. VII., April, 1839, from which we have gathered much of the present article, thus sums up the character of Mesmer, upon the authority of Dr. Eck Von Ellikon, who made his acquaintance in 1804. He describes him as an old man of a venerable appearance, talkative (especially when the subject of conversation was his own merits and discoveries,) and assuming towards his patients, and indeed, whenever the practice of magnetism was mentioned, a tone which was altogether repulsive: he was accustomed to speak with the greatest coldness of those who differed from or opposed him, and was never tired of sounding his own praise, and of dwelling on the benefit his magnetic discoveries had conferred upon mankind. In his sitting room hung a painting, in which he was represented as the good genius of the world celebrating the triumph of animal magnetism over medical science. He said once to Dr. E. "It is true I am old, and yet may live for many years; but I know for certain that I should live ten years longer than I now shall do, if a surgeon had not once bled me when I was young." Midwives and man-midwives he classed together under the name of "privileged murderers of mankind;" "beyond his own theory and pretended discovery he knew and cared about nothing; his reading was confined to two or three newspapers; of the progress of science he was altogether ignorant." When Dr. E., first became acquainted with Mesmer, he was doubtful what to think of the effects of Animal Magnetism upon the human system; Mesmer of course, tried hard to win over the waverer, but the latter is obliged to confess that the more he saw, the less he believed; it seems he would have been a convert had not Mesmer prevented him:—as the two were one day walking together, Dr. E. asked the philosopher why he always ordered his patients to bathe in river water, and not in spring water? The latter answered, "because river water is exposed to the sun's rays." "I know," observed the other, "that river water is sometimes warmed by the sun, but not so much so that you are not frequently obliged to warm it still more, and therefore, I do not see why warm spring water should not be often preferable." "Dear Doctor," replied Mesmer—"the cause why all water exposed to the rays of the sun is superior to all other water, is—because it is magnetised.—"*Twenty years ago I magnetised the sun, and since that time.*"—Need we go on? It would almost seem he was honest, though mad, poor old man! His madness was catching, even if his honesty were buried with him. The whole medical school at Berlin, and indeed Germany generally, became bitten; learned men, but not therefore wise ones, studied and applied this universal fluid, and "A person called Holloway is said to have realized a considerable fortune by giving lectures on the subject in England, to which the admission fee was five guineas."

Mr. and Mrs. de Lauterbourg are said to have cured 2,000 people in six months; they were not at all particular

in selecting cases, restoring indiscriminately the "deaf, dumb, lame, weak, and blind," "young men dying with scrofula, and women possessed with devils." And the Archbishop of Canterbury was applied to, to order prayers and thanks-giving, for the divine revelation.

Their method of treatment was very simple, as the following case, published by Mrs. Pratt, will shew:—

"Mrs. Hook, Stable Yard, St. James's, has two daughters born deaf and dumb. She waited on Mrs. de L. who looked at them, with an eye of benignity, and healed them—(*I heard them speak*)—I heard them speak!—Born deaf and dumb!!

"From lying tongues good Lord deliver us."

And so we will make short work, with all the miracles spawned in Germany, nurtured in France, and fed in England, referring those who wish to read these things, to the minute and clever detail in the Review so often quoted.

That a nervous fluid or atmosphere was in and about men, and that it could be communicated to others, was the corner stone upon which the whole system was built; but few of the believers in it, if any, seem to have distinguished accurately between the force of imagination, and the power of substituting one man's influence upon the substance of another man's body. The effect of one's own mind upon one's own frame, however called into action, will be more fully discussed, when treating of modern Mesmerism; but it may be well, even here, to cite a few cases, which are typical of the whole. Nobody, of course, believes that Mrs. De Lauterbourg actually cured either the deaf, dumb, or blind. Our readers would feel themselves insulted were we to waste one word upon such nonsense; but all kinds of nervous diseases are capable of being produced, or cured by strong mental emotions and convictions. Unbounded faith was demanded and conceded by the disciples and patients of Mesmer; and hence, self-delusion became his all powerful testimony. Instances abound, in which patients became affected, simply because they imagined the mesmerizer was acting upon them, when in fact, no influence was attempted; and yet the simple believers in the science were in no wise staggered by such discrepancies: it would seem from first to last, that an absence of all logical power is necessary to constitute a mesmerizer; thus, we are told, that during the absence of her Mesmerizer, a Madame C. in France, "suddenly ceased to answer the questions which were addressed to her, and fell into the lethargy which it was usual to produce in her; it was immediately found that she was insensible. *This being clearly established*, says M. Bertrand, I wished to see whether the other somnambulist could give us any information, as to the manner in which it had been produced; and I said, 'Look at Madame C.; tell me that which is taking place within her, and why she has fallen into her present state.'

The woman directed her attention as ordered, and instead of answering me, fell herself into a state of insensibility, and appeared in short, dead. I was not able to restore her for some minutes; at length she was able to speak to me, and said with a laugh, which was habitual to her, (*the intellectual faculties being in a state bordering*

on idiotism.) "Ah! you're not up to it; you'll have some terrible trouble; she's paralysed; Madame D. is only gone out to act upon her at a distance, and if she does not return, you'll not be able to get her out of the state she is in." Madame D. did not return, and the patient remained in the same state (apparently dead) for so long a period, that poor Bertrand became seriously alarmed, which the patient did her best to increase, by exclaiming that "if she were left in lethargy more than ten minutes, she was in danger of permanent paralysis of the extremities, and of at once losing her life." At length by great effort and much patience he succeeded in restoring her, when she too, declared that "Madame D. had magnetised her at a distance, in order to make her fall into paralysis. But the next morning, Madame D. declared that she had never even thought of magnetizing her patient when absent, and that the whole of the appearances were the result of her own imagination. She thought she was to be mesmerized, and so she was! Poor Mons. Bertrand!—However, he is a fair sample of mesmerizers generally.

These, and a thousand such instances, both in Mesmer's time and now, are upon record; where the whole of the effects ascribed to Mesmerism, have been produced because the patients have thought that Mesmerizers were experimenting, when in reality, they were not even attempting it: shewing beyond the possibility of doubt, that the existence of any mesmeric influence or fluid, is not proved because people choose to hold out their arms, or "appear as dead," when somebody is staring at their faces: *They can as easily do these things when no mesmerizer is near.*

The remaining accounts of the science and its professors, are but records of blasphemy and fraud; imposture on the one hand, and ignorance on the other. Prophets and witches, and all the common forms of superstition and cunning appeared in droves, until the French Institute appointed a committee of enquiry, whose magic wand laid these spirits in the deep Red Sea; to be resuscitated it would seem, when that mysterious water became the highway of nations. Of the proceedings and report of that committee we have now to speak.

(To be Continued.)

MODERN MESMERISM.

BY THE EDITOR.

(Continued from page 7.)

Now this girl had astonished many by the expression of feelings or perceptions, which were desired to be excited by indifferent spectators; the name of each in turn being written on a black board placed behind her back, and large enough for all to see except herself: thus if "tune" were the word written, upon its organ being pointed at, she began to sing; if "number," to count, and so on. I may here notice a fatal objection. Both here, at the Western Institution, and at Maidstone, patients sang when "tune" was excited—*Language not being*

touched!—This is at once destructive of the whole scheme of Phreno-Magnetism; and so Mr. Hall thinks it, for he always "touched 'language' in conjunction with the other organs operated on, as, unless this was done, the patient was unable to speak," Phreno-Magnet, p 83, No. 111. Hear this, one and all; ye who forget that to practice any science requires more skill and consistency than you seem to possess. However, I pass this; my purpose being, for the present, to narrate facts.

I took Mr. Brooks aside; and Dr. Melson, who had acceded to the unanimous request of the audience to watch the proceedings, accompanied us as umpire. I should mention, however, that I first ascertained from Mr. Brooks that she could only hear him, talk with him, or be influenced by him; that a stranger could exercise no influence over her; he alone was her cyosure, and she had neither eyes nor ears for any one else. Well, I took him aside, having made this point sure, and proposed to him, that "let me say what I would," he should excite "hope." To this he readily consented; and upon our return, I led the girl to believe, by some few observations, that my scepticism was much shaken; and then desired him, in a tone of voice loud enough to be heard by the audience, to excite "fear." For a long time she hesitated, and I began to fear the failure of my test; but at last she gathered courage, and out it came. She, whose hope was made the object of all the nervous influence the agitated lecturer's fingers could throw into it—she, who should have been all cheerfulness and sanguine expectation—she, who could not hear a word I said, and was there to manifest the truth of Mesmerism—sighed out, half whine, half whimper, "that she was very unhappy, she was afraid she had offended somebody." I write from recollection, not having my notes by me; but I have Dr. Melson's authority to state that "fear" was made evident instead of "hope," and that Mr. Brooks tried to get out of the difficulty, as others since have vainly striven to do, by stating that the magnetic influence must have been conveyed to a neighbouring organ in mistake. Mistake, forsooth! there was no mistake in the matter; your patients cheat you, gentlemen, and you blindly cheat yourselves—that is the only mistake.

That I may prove this, however, in something of a connected manner, I shall briefly consider what it is that Mesmerists claim for their science; and then state the several tests which have been applied by myself and others, with the conclusions I draw from them.

It is said, then, that by means of passes or other modes of manipulation, one person's mind obtains an influence over another's, not mediately through the patient's own imagination, but directly and in defiance of all attempts to prevent it:—that

SLEEP is produced, not of an ordinary, but supernatural kind; in which the patient sees, hears, and is in communion with the Mesmerizer only*; that in this sleep the patient is completely at the mercy of the Mesmerizer;

* See the account of Mr. Brooks's lecture at Birmingham, and all (except the most recent) publications on the subject. Exceptions are now claimed, but they will be shewn to be evasions. Mr. B. objects to my statement respecting form and colour, therefore I omit it.

that although different indications are manifested by different individuals, yet that in the aggregate of experiments, it is found that the following results will be exhibited, viz.:

SOMNAMAULISM, or Sleepwalking.

CATALEPSY.

RIGIDITY of muscle.

DISCRIMINATION of metals.

ATTRACTION, whether metallic or human.

COMMUNITY OF TASTE—OBEDIENCE to the operator's will.

COMMUNITY OF ACTION—TRANSFERENCE of sensation.

INSENSIBILITY to pain.

CLAIRVOYANCE as exhibited by

INTROVISION and EXTRAVISION; lastly,

PHRENO-MAGNETISM.

To the report of the French Institute—to Dr Elliotson's experiments—to the published accounts of lectures—and, above all, to the Phreno-Magnet, the official organ of the body of Mesmerizers—I refer those who doubt my correctness. They constitute, as far as I know, the essentials of Mesmerism: the curative and other results must depend upon the proof of the first propositions; if they fail, the whole fails; and that they do, it is now for me to shew.

I shall commence with Phreno-Magnetism, because I have already opened up a doubt respecting it, and because I wish to avoid reasoning in a circle, as Mesmerists invariably do. With them, Mesmerism is true because a man holds his arm up; and he holds his arm up because Mesmerism is true.

PHRENO-MAGNETISM, then, supposes that the convolutions or portions of brain manifesting particular mental functions, are capable of being excited through the skull, by the magnetic or other fluid or influence, which passes from the fingers of the Mesmerizer through the skull of the patient; and as in all the experiments detailed, only the organ so acted on can speak, all the rest of the brain must, and is said to be, in a state of mesmeric sleep. The experiments at Mr. Brooks's lecture proved indisputably, either that he had no power of determining *which* organ should be excited, or (which is far more likely) that his patient was wide awake, but that I deceived her. The experiments I and others have since then been enabled to make, fully bear out this view of the case. At Hastings, a Mr. Tanner, from Maidstone, (at least, he was named to me as the lecturer), exhibited a boy, a prepared patient, who was to shew some wonderful things, and these are extracts from the *Brighton Guardian*, May 3, 1843, detailing some of the results:—

"He first touched the organ of veneration, and he fell to praying; next he placed his finger on the organ of combativeness, and he fell to fighting: 'But,' said a gentleman, 'the organ you touched was caution,' and so it was. Still nothing dismayed, and laying his hand upon a spot on the boy's head, he pronounced it to be the organ of *tune*. He then asked the lad what he was thinking about, and he replied 'singing,' but it proved to be the organ of 'wit.' The lad, several times during this nonsensical display, corrected his master by telling

him loud enough to be heard by some, *that he was wrong.*"

The lecturer tried a number of experiments privately the next morning, the whole of which, in the words of an eye witness, "were failures, and so acknowledged by the lecturer." Some upon clairvoyance will be described in the proper place.

In consequence of a challenge I gave, some Mesmeric experiments were exhibited at Maidstone, May 30, 1843 and among them the following:—

A young lady was presumed to be sent to sleep; and then the phrenological organs were attempted to be roused *without contact*. The operator placed his fingers, fairly enough, about two inches from the head; and immediately, she (who was of course unconscious and without volition, who should have been incapable of contracting a muscle except excited thereto,) moved her head about to and fro, in order to touch his finger with her hair; which, in spite of his endeavour to avoid it, she accomplished more than once. I complained of it aloud, and he acknowledged it, but declared that he could not help it. No wonder that under such circumstances she should occasionally speak the truth: though even with this almost impossibility of mistake, when exciting love of approbation, she replied to his question of "What was she thinking of?" that "she wouldn't tell him, because she wouldn't," &c.; evidently indicating combativeness, firmness, and secretiveness, and not love of approbation. In order, however, to expose the imposition more thoroughly, I took aside the operator and proposed that I should name love of approbation in the first instance, and love of children in the second, so that she should hear what I said; but that he should excite first *self-esteem*, and secondly *combativeness*. To this he agreed, and upon our return into the room, I requested him to "excite love of approbation;" whereupon he held his fingers both together steadily over self-esteem. After a while he asked her what she was thinking of, and she replied, "I do so love to be praised"!! Now this is in direct opposition to self-esteem, but is the perfect expression of love of approbation. It distinctly shewed that she heard me, and did what I directed: it also proved, most decidedly, that no Mesmeric influence was felt nor evidenced.

I consider the rest of the experiments to have been nearly as successful: "hope" refusing to speak, and "destructiveness" calling out when "combativeness" was provoked. Yet as there were some disputes about these, I pass them, and rely altogether upon the *one test*. Deception was there most distinctly shewn, and this is enough. If I can prove in one instance that the patient is awake when she pretends to be asleep, and that she pretends to be under the influence of Mesmerism when she is manifestly not so, I have a right to consider every other instance in the same patient, &c., one of fraud—*ex uno disce omnes!*

But out of their own experiments do the Mesmerizers themselves afford ample evidence of their own credulity, and their patients' imposture. Not only do the half-informed frequently mistake the position of an organ, as did the woman at the Western Institution, who, when

"number" was touched by Mr. Vernon, declared that she "loved to see things in order:" as the boy at Hastings, who, when "fear" was touched fell to fighting, when "wit" was touched, fell to singing; but they also manifest a function totally at variance with the real nature of the organ, even when they do know the name of that one whose manifestation is desired. Thus we are gravely told, that in an experiment at Liverpool made by Mr. Spencer Hall, "Wit was touched, and the patient described a ludicrous scene of a man going past with some bread and butter in his hand," (clearly the function of the perceptives in general, and of "individuality" and "eventuality" in particular;) but "she did not know his name." When, however, "individuality" was touched, *she remembered his name immediately.*

Now Phrenology may be true, or it may be false; but if true, it is the exclusive function of language to remember names: individuality has no power of the kind. Again, we are told in "Notes" by Mr. John Potchett, that when "wonder is touched, the patient exclaims, 'I wonder what will be our condition in a future state,' 'I wonder what we shall have for dinner to-morrow,' 'wonder if it is fair weather, rain, snow, time of day,' &c.—an apt illustration, indeed, of ignorant curiosity, but in nowise connected with the function of the organ of *marvellousness*, which is a feeling of the sublime—the mysterious; and Mesmerizers will join me in blaming Mr. Combe for having wantonly changed its name to one which does not designate its function; for it is he that enables me to expose the fraud. I doubt not that after this correction we shall have patients "calling spirits from the vasty deep," seeing visions, and dreaming dreams—or lost amidst the wreck of matter and the crash of worlds; they will forget, however, to thank me for putting them right.

In these, and a hundred similar instances, the shallow knowledge of the patient, demonstrates the imposition. Let it be remembered that these are the experiments of professed mesmerizers, detailed by themselves. Consequently, if it can be shewn, as it is shewn, that the supposed manifestation belongs to some other organ, or to no organ at all, or is directly at variance with the known function of the part attempted to be mesmerized—the inference is inevitable: the patient speaks what he thinks he should, but speaks falsely, being perfectly conscious the whole time of what he is saying; or in other words, grossly imposing upon his auditors.

But if any further evidence were wanting to prove that the patients are "wide awake," and well acquainted with the phrenological organs, wherever they do manifest them, it is to be found in the following facts:—either they move their heads about, as the girl invariably did at Maidstone, until they can touch the operator's fingers with the hair, which she repeatedly did, and he acknowledged it: or they tell him when he is wrong, (if contact be allowed), as the boy at Hastings did; or they refuse to manifest anything, as all of them do when they are puzzled; or they may be made to manifest one faculty, when the Mesmerizer attempts to magnetize another; and lastly, Mesmerizers have themselves the power of testing still further, and proving the falsehood of their

theory and their patients, by professing to Mesmerize an organ and putting their hands into their own pockets. These, then, are my reasons for discrediting Phrenology altogether. It is upon facts such as these that I think myself warranted also in saying, that all the patients when fairly tested have been convicted of gross and wilful deception; for they have been proved to be listening to the bystander, obeying him, neglecting the operator, simulating sleep, and not responding to any Mesmeric influence whatever.

The pretended discovery of new organs exhibits a degree of charlatanism almost too sickening to expose; the end is as absurd, as the means are impudent. An organ is touched, the patient being generally told, in common with the auditors, that such or such an organ is about to be excited, and even then they make mistakes as already noticed; but if nothing be said, they sometimes shoot wide of the mark, and utter sheer nonsense; and then, forsooth, exclaims Mr. Hall—*et id genus omne*—"Oh, I have discovered a new organ;" and so incontinently he names it, after the rubbish of his patient's ignorance. Thus in No. 2 Phreno-Magnet, pp. 44, 45, 49, & 53, we find organs for *will—aquativeness*, desire for the use of water, as in washing and swimming—*comprehension, prevision, &c.* for seeing—*architecture, waterfalls, statuary*, (alas, poor savages!)—*volcanoes* (alas, poor England!)—*caverns, the heavens, the earth, animals, birds, insects, storms, battles, the ocean, fruits, flowers, meteors, landscapes, pyramids, &c.*—*imitation, antiquities*—and, to wind up gloriously—**PERFECTION!** And this we are required to receive as an evidence of the truth of Phrenology. This ignorant jumble of object and subject—power and use; this vain and conceited jargon, which assumes the application of mental elements to be the elements themselves, is impudently demanded to be associated with the calm, dignified, and continued labours of Gall—of him who was five years in deciding upon a single organ, and named what he discovered with great hesitation, leaving to Spurzheim and others the difficult task of still further purifying languages, or combining terms, as well as philosophically tracing our primitive powers to their roots; a task which Mr. Burke well declares to be even yet, most inadequately performed.

All this labour, all this patience, all this mental depth and acumen, is to go for naught, when put in competition with the dirty fingers of uneducated and ignorant men; and a science of all others the most abstruse and difficult, is to be delivered over to the shallow and the vain, for no other reason that I can discover than that *le roy le veut*.

"Non tali auxilio, nec defensoribus istis."

A hundred other discrepancies will be discovered by any man who may choose to look for them; but I am sorry to say that professed Mesmerizers appear to me to seek victory, not truth. When they assert that their patients *could not* know any thing of Phrenology, I tell them that they declare their own unfitness to investigate any scientific subject. One man's belief of what another does or does not know, can never be sufficient to build

an argument upon. Mr. Donovan told me that he had developed Phrenological manifestations in a girl who could not know any thing about Phrenology—who was it?—*risum teneatis amici?*—neither more nor less than servant to Mr. Donovan himself, professor of Phrenology!

If Mesmerizers could think or could reason, they would at once give up Phreno-Mesmerism, the moment they should witness what is supposed to be its most approved manifestation. I allude to the natural language of the organs; such as kneeling when "veneration" is touched, giving money or other things when "benevolence" is presumed to be excited, and so on. They must know that these are all conventional modes of carrying out the feelings, and not natural manifestations. Moreover, that neither veneration nor any of the sentiments have any thing to do with muscular motion; but as I shall enter more at large into this particular point in a future chapter, I merely throw the hint out here.

(To be Continued.)

MR. VERNON'S LECTURES AND EXPERIMENTS.

(Continued from page 8.)

As Mr. Vernon does not profess to exhibit Phreno Mesmerism *without* contact, and as clever children may learn the situation of the organs, and utter some nonsense when they are touched—we pass on to

Community of Taste.—Let any one study the manifestations of Mr. Blackwell's boy, as exhibited in the Southwark institution, and he will see how very easy it is to concoct signs which shall, unobserved, express sweet, sour, salt, bitter, and so on. But Mr. Vernon certainly amused us by pouring out a glass of water within hearing of the girl—that being the only liquid in the room, and when he asked her "what am I drinking?" she actually replied "water"! Astounding miracle. How is it they generalize all other particulars? though it would not be difficult, as was shown by Mr. Charles Hall, at the London Mechanics Institute, to establish a code of signals thus—

Now, shall be Peppermint Drops.

This, Almonds.

That, Figs.

Tell me, Water.

Now then, Wine!—then it would run somewhat thus:

"What is *this* that I am eating?" Answer—"Almonds."

"What is *that* which I am eating?" Answer, "Figs."

"Tell me, what am I drinking?" Answer, "Water."

And so on.—By the help of such Freemasonry, we ourselves, told the colours of divers ribbons, waistcoats, &c., to the manifest astonishment of those who witnessed it.

Pass on again, then, to—

Clairvoyance.—For ever since the lad got such a rap on the knuckles at Greenwich, Mr. Vernon seems to have given up insensibility to pain.

Watch that child's mouth and eyebrows! see how she

strains them this way and that, how she covers them with the book that she is to read, then tries them in all directions, and (although at the Adelaide gallery, where three scrutineers put the plaster on, she could throw no light upon the subject,) she read beautifully when Mr. Vernon placed it; aye, and so she can when others put it on, if they are not careful or skilful—and how does she do it?—how? try yourself. Stick adhesive plaster on the eyebrows and the cheeks, and if you make them adhere to the eyelids, so much the better, you get a greater length of plaster, which is more suited for your purpose; then elevate your eyebrows, forcibly open your eyes, and (if you wish to avoid scrutiny,) hang down your head, and hide your face with your book, and then you will do exactly as the little girl does, and read as she does—but if it is proposed by any Mesmerizers to plaster your eyes before the audience, be sure that the *same* kind of plaster is used on you as on her; don't let her have gum and you have glue; such things may be, I don't say that they have been. But this I will say, that it is a most difficult thing to put any adhesive or sticking plaster on the eyes in such a way as that it cannot be sufficiently moved to see through, above, or under, some part of it: and any one who watches the varied position in which the book is held, and carefully notes the motions made; will be satisfied that it is in this way they do read, and in no other. If not, why could not Mr. Vernon's own best patient read at Southwark, with a mask on her face? Why not at Crayford, in a box? Why not again, at Southwark, when more than one gentleman tested her by holding her eyelids with his fingers? Why were we not permitted effectually to blind her at the Adelaide Gallery on Saturday, May 4? We simply asked that a ladies apron should be tied over her eyes so as to hang down in front of the face. If, as Mr. Vernon declares, she reads from the forehead, this would leave her forehead free, but how is it that she always holds the book down nearly in her lap, and not up to her forehead? Let Mr. Vernon accept our challenge—let us blind her, and we wager him twenty pounds on the result. This being so, the only evidence which is sought to be given or can be given that a patient is mesmerized, consisting in this,—that their mental and bodily condition differs from the natural state, *which difference is proved by manifestations which no healthy unmesmerised person can exhibit*, it follows that if these manifestations are not made, but only simulated, that mesmerism is untrue. Mr. Blackwell's boy exhibited the whole of them better than Mr. Vernon's did, only that he was not so well paid for it. But this leads us into a serious matter.

(To be continued.)

MR. BLACKWELL'S LECTURE.

(Continued from page 8.)

Community of Taste—

In the first experiment under this head, the boy made a slight mistake. He said it was something bitter—it was an almond! A jujube was then given to Mr. Blackwell. "What am I eating, now?" was asked—"Something gummy, sticky," replied the boy.

Some snuff was then put into the Lecturer's mouth—"What now?" he asked—"Tobacco," said the boy.

"What now?" was again demanded—"Chalk," replied the boy!—and in each instance he was right. Now, let it be noted here, that it is thought a great matter if Mesmeric patients, declare a thing to be hot, cold, sour, sweet, and so on; seldom indeed do they attempt to name the specific object—and in their general guesses, they are more often wrong than right.

For instance, Mr. Vernon's patient at Mary-le-bonne, declared that he tasted something *hot*, when she was eating spanish liquorice. But to return to our experiments:—

Attraction and Repulsion were now exhibited, and the boy progressed and retrograded, fell backward and forward, with as few mistakes, as the best patient among them.

His arm was then catalepted as it is called. The pulse being examined by Messrs. Evans and Ridley, surgeons, proved to be 80. Mr. B. now pretended some passes—the boy sat apparently still, and after a few minutes the pulse was again examined, when it was found to be 100—in a minute more it had risen to 120!! Those who know anything of physiology—(but what do Mesmerizers know of physiology, or any other ology?) need not to be told that although from the first dawn of life till we lay the burden down, the heart acts automatically; that although sleeping or waking, it keeps its appointed course, unchecked; that although we have no power of ourselves to set it going, or to stop it, except by destroying life, yet that we can accelerate, or retard its movements at will. By compressing the chest, and breathing inwardly and quickly, a much greater rapidity is given to its action, and by breathing quietly and slowly the pulse subsides. And this lad beat the Mesmerizers on both points, as he did in all other matters. But the gem of the evening was to come.

Clairvoyance, was now attempted.

Mr. Martin, a staunch believer in Mesmerism, was requested to plaster the boy's eyes, which he did so much to the satisfaction of himself and another gentleman, that they both declared their belief that it was impossible the boy could read. A paper was now handed him, and in a second or two, he read perfectly.*

(To be continued.)

MESMERIC ASSURANCE.

The modest assurance of mesmerizers in general, and of Mr. Vernon in particular, exceeds all that history tells of. "Contrary to the laws of nature?" exclaims this man of science!! "Why all discoveries are contrary to the laws of nature; steam and gas and many other wonders which are now familiar, were pronounced impossible when only predicated." Oh, Mr. Vernon! is this your depth—*are modern discoveries truths?—are the laws of nature truths?* If so, can one truth be contrary to another truth? Answer this, most sound logician, Gas was

* On another occasion a Mr. Ruck, a professed believer, put seven large pieces of sticking plaster upon the eyes of this same boy, and declared himself perfectly conscious that "the boy could not see." When without the least trouble he read anything that was given to him.

burnt in your fire places, and jets of flame announced its properties. Air, however combustible, inflames not until it comes into the temperature necessary to this consequence. Man had but to discover the laws which govern heat and air, and lo! he could produce combustions wherever and whenever he chose to bring them together, at any distance that might so please him. Steam burst out from the kettle's spout with sufficient violence to reveal a mighty power, could man but seize and master it. This he has done, and changed his destiny thereby. Wood floated before ships were built, light air always ascended through heavy, long before Charles Rozier thought of going up along with it: rays of light were refracted in passing from a rare into a denser medium, ages ere the microscope discovered to us the infinity of nature, or the telescope brought into our very presence, the distant and the dim. Contrary to nature? Why all discoveries are nothing more than a better acquaintance with nature, giving a greater facility for the application and enjoyment of her inexhaustible riches.

But this is modest when compared with the assurance which demands that all the tests shall be approved of by the lecturer. "What would you say?" demands he, with an air of triumph which calls forth ready cheers from the witless! "What would you say, if I were to desire the chemist to perform his experiments with my materials! or to derange the apparatus of the astronomer? But I should have just as much right to do this, as you have to test my patients as you please, and their experiments would be as unsuccessful under such circumstances, as my own." Most plausible and most sophistical reasoner. The astronomer declares that by means of a telescope he can observe a star invisible to the naked eye. He offers to you a clear case of clairvoyance—but suppose it were a trick? suppose I suspected that a "bright particular star" was painted upon the object glass, and that what he asserted was untrue; it is manifest that I should take the glass to pieces, direct it to a blank wall, and adopt such other means as would be likely to discover the truth, but if he were to say you shall not touch the instrument, you shall only look through as I please, what would be the inference? Why, that he was a cheat, and knew it.

If the chemist tells me that by putting together a particular salt and acid, he can produce some peculiar result, I have a right to test this experiment, by any means in my power; it is for him to show the error in my test, or admit the error in his experiment. Again and again, has the Editor demanded that Jane Knowles and the other clairvoyant pretenders should have a piece of green baize thrown fairly over the head, (a table-cloth would answer the purpose admirably); again and again, it has been refused, as no test, why? because they see with their foreheads is the reply. A manifest untruth. For in every case but Hewes's boy "Jack" (and he was disposed of at Manchester) they invariably hold the paper to be read, *down under the face*, and are always incapable of reading until allowed to do this: of course they don't commit themselves by reading whilst the gaze is steadily fixed—but having

learned the sentence, they bring it up to the forehead, and then repeat it. Now there is a very simple mode of testing this: let the Lecturer blind his patient; let no one interfere; and then demand that the patient read a whole page without interruption. If she do this, it will be observed that she will hold the book down under the nose, vision usually being had from rays of light passing up the side of this organ, and thus the mode by which she does it will be made manifest. Care must be taken of course, that she does not see through the plaster, if she do, the uniform position of the book will still detect the fraud.*

At the Mary-le-bone Institution, one or two instances of very modest assurance occurred. The Editor took Mr. Vernon aside, and proposed, in the presence of three persons, that when he intended to shew an instance of attraction, which he sometimes does by *going behind the patient and willing her to fall*, he should put himself into the usual position, and *not will at all*. He refused this, and upon what plea? Why, that it was *no test*. If she had fallen down, without the will, as well as with it, I apprehend that it would have been conclusive evidence; but Mr. Vernon says it would have been no test, and Mr. Vernon is an "*honourable man*;" so are they all, "*all honourable men*."

I have my doubts however, of one in bushy whiskers, who sat just in front of the place where the girl was put by the lecturer, and who held up his thumb so that the girl could see it, just at the very moment that the indication was given to Mr. Vernon to will the girl to fall. If any one would wish to identify this individual, it is he who tried to bully down all opposition at the termination of the proceedings.

At the Adelaide Gallery on Monday night, May 13, Mr. Vernon exhibited a new patient, at least, one who had not been mesmerized for a month; and although she failed, egregiously failed in every experiment, to such an extent, that two gentlemen left the room in disgust, yet he had the adroitness to make the dupes who remained, believe that it was a most interesting specimen. If, when he had to pull her arm up, it would go down, and the more he tried, the "more it would not come"—he told us that he could not all at once arrest the preceding direction, or neutralize the opposing force. If he blew upon her arms, so that she could perfectly feel it, and lower her arms accordingly, he had the assurance to call this a proof of mesmerism! and at the end of the evening, really congratulated himself upon the success of his experiments, when one single fact is sufficient to expose the cheater of the whole. He wished to shew attraction and repulsion. With this view he stood behind the girl, and made forward passes with his hand—walking towards the girl at the same time, so audibly, that she could not help but hear him—when nearly at the end of the room he attempted to draw her back: he therefore stepped back, making reverse passes, the girl did not hear him; she still kept on, and then came the dilemma. If he went further back she would be still more unable to hear him; if he went forward so as to increase the strength of the passes, she would advance

as he did. So he progressed, retreated, made violent motions, with noise sufficient to be heard all over the room; stood still, frowned, but all would not do, till the girl bethought herself there was something wrong, and in order to solve the difficulty, she actually turned her head, her cataleptic, unconscious, blind, insensible head, over her left shoulder, looked upon the white disc on the wall—observed the motion made by the shadow of his arm which was thrown on it, and then, *and not till then, she followed him*. Verily, there is good reason for one of Mr. Vernon's conditions, which is, that the experiments shall not be interrupted.—Had we been allowed to start up and point attention to the fact, as well as to draw the necessary inference, the whole audience must have received instant conviction of the disgusting fraud exhibiting before them. As it was the thing passed noticed by the few, applauded by the many.

But the most impudent thing Mr. Vernon has yet been guilty of, was refusing to hold any communication with Mr. Blackwell, because he had protested against delivering up 20l. upon a verdict being given by a packed, or at all events incapable meeting. But as we shall enter more fully into this, we only say here, that the suspicions floating in our mind of Mr. Vernon's good faith, became fixed certainties upon that evening.

The following communication has been received by the Editor and is inserted as a reply to the defunct "*Peoples Phrenological Journal*":—"When you lectured here on the fallacies of mesmerism, I was one that cried out against you. Having since that time been convinced that mesmerism is all a hoax, I take this opportunity of conveying to you my sorrow for having said anything against you."—*Maidstone*. J. G.

DISPROOF OF PRETENSIONS TO CLAIRVOYANCE.—We learn from Manchester, that Mr. Hewes, a very respectable gentleman of that town, has been recently exhibiting at its Literary Institution, a boy who pretended and with a great deal of success the extraordinary powers of clairvoyance. On Monday last however, Mr. Dunn, a surgeon of that town, delivered a lecture in the Theatre of the Athenæum, and cleverly and by practical experiment demonstrated that the patient who is known as "Jack" is merely a clever impostor, deceiving Mr. Hewes as much as his audiences. Mr. Dunn suffered his eyes to be covered precisely as the boy was accustomed to be treated. The utmost care was taken to exclude vision, and Mr. Dunn was yet able to achieve all that was accomplished by the boy in the way of describing objects, &c. Mr. Hewes, convinced of his mistake, has turned over all the money he obtained from the different exhibitions of "Jack" to the Literary Institutions of Manchester.—*Medical Times*.

TO CORRESPONDENTS.

We shall insert *Dr. Smethurst's experiments in our next No.*—Conclusion of *Mr. Blackwell's Lecture in ditto.* Private Mesmerism in due time.

NOTICE.—*Mr. RUMBALL is in Town for the Season, and may be consulted daily from twelve o'clock on Monday, until five on Saturday afternoon, until further notice. His fee for a Craniological examination and written development is Ten Shillings Three Members of the same Family £1. 1s.*

REMARKS OF THE PRESS.

"*Mr. Rumball's eminent success in describing the characters and dispositions of individuals, after a craniological examination, is, we think, of itself, one of the best proofs that can be adduced of the truth of Phrenology.*"—*Gloucester Chronicle*. Dec 8, 1838.

"*The correctness of his conclusions are startling, and his skill in reading characters by the aid of his science, is little less than marvellous.*"—*Plymouth Gazette*. Oct. 9, 1841.

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* Other modes of vision will be noticed in the next Number.