

# THE ANTI-MESMERIST.

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

SHAKSPEARE.

No. V.]

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## TENDENCIES OF MESMERISM.

That our readers may thoroughly understand not only the nature, but the tendency of Mesmerism according to the shewing of mesmerists themselves, we insert some specimens, which must enlist the earnest endeavours of all men in whom there exists one spark of reverence for holy things, to put down a vehicle for blasphemy of the most horrible nature—an engine of vice capable of uprooting every moral feeling. The seduction of innocence, and the destruction of all religion, are the avowed objects of many of the leaders of this crusade against virtue and intellect; and as a climax we have a wretch claiming holiness for the hem of his garment in ribald mockery of divine mercy and truth—

"*Cælum pssum stultitia petimus.*"

### MAAMANISM.

SIR.—May 10.—A person whom I had often cured, took hold, by my previous directions, *unknown to me* till I was told of it, of the bottom of my jacket: in half a minute the pain he had in his back left him.

May 11.—The same person was cured in as short a time of pain in the back, stomach, and head, a sore throat, and dulness of the eyes, by taking hold of the fan of my trowsers. This was also unknown to me till I was told of it. A pain was removed by holding the collar and another on May 12 by holding the cuff of the jacket. In these same cases I *did* know when it was done; there seemed to be no difference. None of these places in the jacket had any hems. Previous to the last experiment I gave the person my stock to hold which in ten minutes produced no effect whatever; I then tied a handkerchief round my waist, and on giving it some hours after, when he was again in pain, it entirely removed it in one third of a minute. The next trial was his taking hold of it while tied round me; and the next was to lay it on the fender and hand it him without being again tied round me; in each case the pain was removed in less than half a minute.

May 13.—A handkerchief was taken, not given by me, and which I had not touched since it was washed, the effect was precisely the same. Others have been used ever since except on two occasions, and the time of removing the pain has never exceeded half a minute, up to May 19, when it took longer; perhaps through the cold weather. In the first exception I used a borrowed apron it was on me about sixteen seconds, and on May 15 it was

given to the same person; it removed in one pain in about eight minutes, but not in another in more than ten. I then put the apron doubled up round my waist for a quarter of a minute, and it removed the second pain in a few seconds. I have had one made for myself since out of new cloth, the edges being left rough. I wore it five minutes, and it now removes pain, but not so quick as the handkerchiefs. On one occasion my thumb was taken hold of; it did not remove the pain, but drove it into four other places in succession, and then settled where it began, and I then cured it by Naamanism. I have nothing to do with what these things *lead* to, I have only to record them as philosophical experiments. It is plain the cures were performed through purely natural causes, that all other persons can do them as well as me, when learnt such.

The other exception was the use of sixteen feet of twine, I held one end and my friend the other, he being in a different room, with a brick wall between us: the pain was removed in a minute and a half. My numerous assistants having now pretty well relieved me from the mechanical labour, I am directing more to curing disease instead of pain, although this has been done under the process for the latter in the greater half of about 12,000 cases within my knowledge, and from the experience I have now had it is largely on the increase, although many experiments are so dangerous that I shall never be able to trust them out of my own hands. That putting the handkerchief round my body should have had anything to do with removing pain is perfect nonsense, only fit for the intellects of the Fetish and mystery men of Africa and America. In former times every disease was attributed to a *demon* having entered the body of the person who had it, and the driving out these *demons* formed a rich source of profit through the gullibility of the wretched asses who who could suck in such absurd trash. The length of this letter warns me to defer the remaining experiments. The one above with the handkerchiefs has been repeated and crossed fifty times on males and females.

P. LECOUNT. C.E., &c.  
Constantine Cottage, Wellington-road.

## SCRUTINY AT THE ADELAIDE GALLERY.

This investigation has commenced; twenty members upon the committee, and two meetings have been held. From the first we were unavoidably absent: at the second we attended, but as a resolution had unanimously passed that no proceedings should be reported until the termination of the enquiry, we can only promise our readers a faithful report, when this devoutly to be desired consummation shall be achieved.

## MODERN MESMERISM.

BY THE EDITOR.  
(Continued from page 27.)

It may be well before quitting the subject Phreno-Mesmerism, to revert to the points already proved, which are, first: It formed no part of the system which bears the name of Mesmer! It was unknown to his disciples. Dupetot, Elliotson, or even Lafontaine; but is of recent origin, and Dr. Collyer calls himself its discoverer\*.

\* Will any of our readers inform us at what University Dr. Collyer took his degree? We have special reasons for asking.

When we examine into its claims, we find that it is only exhibited by trained patients; or should here and there a private individual pretend to the power, he must submit to the same imputation, so evidently deserved by all who come publicly forward—*he is deceiving!* For no manifestations ever yet exhibited, have been in accordance with Phrenological truths. Phrenology declares that the brain is not one but many, that to various portions are assigned various functions—the nerves of the eyes terminating in one part, those of the ears in another. The intellect being manifested by the forehead, and the feelings by other parts, that nerves of sensation are distinct from nerves of motion throughout their whole course, and that the fibres of brain which manifest the one, are incapable of exhibiting the other. When therefore, a mesmerizer puts his finger upon one part of the brain, if any stimulus be imparted, the exhibition should be confined solely to that particular part. They say it is so, they call our attention to the excitement, and the instant cessation which accompanies the impress or removal of a finger. For instance, tune is touched, and the patient sings; the finger is removed, and the song instantly ceases. Destructiveness is aroused, and its striking effects are instantly allayed by removing the finger to benevolence, hence, by the very mode adopted, do the mesmerizers admit the great phrenological truth of multiplicity of cerebral functions; and their whole proceedings go to shew that if their system be true, the organ excited, and that alone, should act. This is the very essence of their doctrine, and they cannot get away from it.

What then shall we say when we find patients sing *when tune only is touched?* Tune is the organ of sound, its lowest function is to appreciate sounds—its highest is simply to appreciate them more perfectly. Concorde are grateful, and discords displeasing in proportion to the size and quality of this organ; but it has no voice, it knows nothing of time—it has no memory of words, nor has it the slightest power over the muscles—and yet these people sing! *performing half a score mental functions, dependent upon so many portions of brain, seated in various parts of the skull!!* This is enough, it stamps the whole thing as an imposition, and Professors feel it, for now they “touch language, or the patient cannot speak.”† But they did not do this until we pointed out the mistake, and even now they do not touch the organ of hearing, and yet the patients hear! When wit is excited and the girl “sees a man eating bread and butter in the street very funny,”‡ the following organs at least are in action. Form, size, colour, locality, individuality, comparison, wit, eventuality, order, number, and language; and yet these men have the impudence to call themselves philosophers, scientific professors, Gentlemen, nay, Esquires!! Mountebanks and jugglers we know them to be; but neither in their words or deeds do they exhibit the smallest acquaintance with any one subject they are impudent enough to handle, and of mesmerism they are more profoundly ignorant than the silly dupes who credit them. “Oh!” but they cry, “it is in the nature of the human mind that when one faculty is excited, the whole of those

† Phreno Magnet.  
‡ Phreno Magnet.

that act in its manifestation, should be roused along with it. Thus, when danger approaches, we fly from it, although fear is the only faculty primarily affected. If veneration be active, the usual modes of exhibiting it also shew themselves. And so of every function of the mind. But this is not true. When a man kneels in prayer, *he wills so to do!*—in the street, he does it not, nor do all nations adopt the same attitude or employ the same means for the expression of piety. One falls prostrate, another stands; a third, bends to the east, one cries out with a loud voice, another prays silently. Each has some conventional method which he has learnt from his fathers, and he adopts it or not, as the occasion may suit. The feeling is inherent: it's more or less of intensity, is independent of us; but the mode of exhibiting it depends upon our memory and our volition, and however rapid the transition from thought to action, a clear and well defined existence of consciousness and will is traceable as connecting links between our deepest feelings and our wildest deeds. Even the madman, in whom “*some of the faculties of the mind are excited, beyond the control of the remainder,*”§ can act or not act as surrounding circumstances controul; volition and consciousness are both present, whenever any one of the mental faculties answers to the call of another; nor will it do to take refuge in natural somnambulism. The recorded cases are (as I have already observed) far too obscure, to found an argument upon. If we can forget our dreams, we can forget our waking deeds, and much that has been done in the dark upon the plea of somnambulism, if inquired into, would probably bear a very different designation. But allowing, (which we do not) that the above argument is inconclusive, we have abundant evidence that the patients exhibited are fully instructed—*they all give something away when benevolence is touched*, and commonly to their mesmerizer, who, as the trade has lately gone, is little likely to be in want. *Lundies' boy*, at Bridgewater, gave to his master, his, *Lundies own pocket handkerchief!* evidently handed to the boy for the purpose, as if the mere giving of physical goods were the constant, the only expression of that bond of sympathy which links together the miserable and the happy; of that charity which covereth a multitude of sins. They always nurse or pretend to nurse a baby, when philoprogenitiveness is touched, as if boys ever nursed babies, or this was the sole expression of that paternal love which protecteth youth, and sheddeth the blood of the Pellican to feed her flock in the wilderness. They always fight when combativeness is touched; though combativeness never struck a blow in its life; being a simple faculty of defence, it allows no wrong, but it inflicts none. Destructiveness alone can wound, and men soon observe which feeling is up and doing. The brave man differs from the bully, because the one is combative, the other destructive. He, who can coolly oppose an adversary, and merely ward off his blows, is combative. If he find no other way of averting danger from himself than by knocking his opponent down, destructiveness deals the blow, for it is essentially the faculty of offence, and men permit, nay oftentimes applaud the act. The distinction between

§ The Editor's definition of insanity.

the two faculties is so well understood, that Mr. Robt. Cox (I think it is) has proposed to change the name of combativeness and call it "opposiveness," because its present name does not designate its function, but this is not the first time that Mesmerists have shown their shallowness, and lied to proclaim their own shame. We have seen false manifestations given of almost every organ. Faculties speaking, which have no tongue; some answering when not called upon; others silent, when earnestly solicited; and at every exhibition, some few alone capable of being manifested—such as imitation, veneration, self-esteem, &c.; their manifestations being supposed more easy to learn and remember, and as a rule, none of them being manifested without contact, or some sign or collusion, if not always detected, yet so certain that the experiment ever fails if care be taken to prevent it. The means by which detection is sought to be avoided will be detailed when we come to speak of cross magnetism.

WE THEREFORE CONCLUDE THAT NO EVIDENCE EXISTS OF WHAT HAS BEEN CALLED PHRENO-MESMERISM, BUT THAT EVERY RECORDED MANIFESTATION HAS BEEN ONE OF DIRECT AND WILFUL DECEPTION.

### ANIMAL MAGNETISM.

(Continued from page 28.)

Mesmerists are accustomed to lay great stress upon a report issued by a commission of the Medical faculty of Paris, in 1831. "The whole of the previous investigation, (already reported) is alleged by the professors of Animal Magnetism to have been conducted in a very superficial and unsatisfactory manner;"\* and therefore they rely upon the modern report to assist it. But if ever there existed evidence of the want of common prudence, common sagacity, common sense, it is to be found in the report of 31. Not only were the Commissioners palpably imposed upon by their patients, but they seem to have taken the greatest pains to impose upon themselves. The tests they employed were for the most part ridiculously inefficient, the conclusions they drew often gratuitous.

Thus, in sec. II, of their conclusions they adduce "a sudden and considerable increase of strength"† as an evidence that magnetism exists; and what are the facts upon which they build their belief; why, a certain Paul Villegrand was magnetised; they "then made him try his strength upon the dynamometer,‡ when pressed by the right hand, the hand of the instrument indicated thirty kilogrammes; when by the left hand, twelve." At other times the index pointed to twenty-nine, twenty-six, three and three-quarters, &c., and this they assume as "undoubted proof that his strength was increased!" I conclude it on the contrary, "an undoubted proof that the weakness of the committee was remarkably increased," it is evident that if this patient were awake, (which I contend he was) it was quite competent to him to use as much or as little force as he chose, and as it would suit the purpose of himself and his employer. This Mr. Paul was gifted with clairvoyance too; and he was tested by having cards and books presented to him, when he read the one and distinguished the other. Some one member of the committee "pressing down the upper upon the under eye-lid"§ they remarked that the ball of the eye was in a constant rotatory motion, and seemed directed towards the object presented to his vision," seemed, gentlemen? nay was—for you found that he could not "distinguish cards which were applied to the pit of the stomach," and in cases where no clairvoyance was attempted, you found the eyes turned up under the brow, as they invariably are in all of us when the lids are closed and no effort is made to direct them otherwise; as they would have been

\* Colquhoun's Translation, p. 67.

† A machine which measures force.

‡ Colquhoun, p. 168.

§ Ibid, p. 155

found in Paul himself, when not attempting to see. This is ample evidence of his dishonesty and your credulity, but lest any doubt should remain of your unfitness for your task, let us examine another case or two. Monsieur Petit is cited as an evidence of the existence of clairvoyance;|| he, too, read from books, played cards, and distinguished the crest of a snuff-box, &c., his eyes being closed the whole time; and what was considered sufficient evidence that they were so? why, the "HOLDING A CANDLE ALMOST CONSTANTLY DURING THE EXPERIMENT BEFORE HIS EYES, at the distance of one or two inches: several persons keeping their eyes continually fixed upon his. "Mr. Ribes indeed remarked, that their edges were superimposed so that the eye-lids crossed each other."\* Now, when it is remembered, that in the experiments testing clairvoyance, the patient generally chooses to have the object placed under his chin and directed upwards, when it was found that Monsieur Petit had his eyes bandaged when experiments not requiring vision were performed; but that the wrappers were taken off when clairvoyance was to be exhibited HE DECLARING (innocent candour!) "THAT HE COULD NOT SEE WITH THE BANDAGE ON." When it was found too, that "each time they interposed a body, (a sheet of paper or paste-board) between the eyes and the object to be perceived, Mr. Petit COULD DISTINGUISH NOTHING." Let any one of our readers honestly try the experiment, by placing a book before him on the table, close his lids so that the "eye-lashes shall cross," but leave just room enough between them to "see and deceive," and then if any one try to prevent deception by gently pressing down the "upper lid upon the lower"—(gently of course, for the eye is a delicate organ)—let him roll his eyes about as Paul did, or turn it "downwards, and direct it towards the great angle of the eye" as Mr. Petit did; and he will find that the candle blinds his observer, but not himself, and that he can read any thing of decent size in spite of the mild controul adopted.

The case of a Lady, P—, aged 64 years, who had a cancer removed by Monsieur Cloquet, during a supposed mesmeric sleep, without pain, is not only equally unsatisfactory, but carries its own refutation upon the face of it. We do not mean to deny that no operation took place, nor that she seemed insensible to pain; but we do deny that she was asleep or mesmerized, for she "undressed herself, and continued to talk (quietly if you please) with the operator during the whole of the operation;" this is sufficient evidence that she must be classed with those whom we have proved in the preceding pages to be mere pretenders either to sleep or insensibility; and when Mr. Chatelain asks us to believe that she continued mesmerized during the whole day, he stretches our credulity to breaking. As medical attendant, HE COULD NOT BE WITH HER THE WHOLE TIME; no evidence whatever is given that she did not eat and drink, &c. during that period. No testimony is offered but the bare assertion of Mr. Chatelain, of a fact which he could know nothing about; the only point worth a rush, is her apparent insensibility to pain—and every medical man who has operated for cancer, will vouch for the calm, quiet, patient endurance with which the operation is usually borne by the most patient of all living beings, lovely but much suffering woman. As we shall treat of insensibility to pain under a different head, we defer any further remark upon this subject.

But however much we may blame Mr. Chatelain for the looseness of his evidence, what shall we say of a body of men who are deputed by the faculty of Paris to examine for themselves, to rigorously test and faithfully report—but who present a case as "most evident proof of the annihilation of sensibility during somnambulism," although they confess that "they did not witness it," and who were unable to perceive that their informant, when he told them that she slept forty-eight hours could not possibly know the truth or falsehood of the assertion, what shall we say? Why, that the report of the French commission is not worth the paper it was printed on. As for the cases of "prevision," "introversion," and "prophecies," which the parties were tolerably able to fulfil, some pretty good guesses seem to have been made, but when so much fraud was detected, as the commissioners confess to have been attempted by patients who up to that time were proclaimed true and honest evidences of the truth of mesmerism, who were so introduced to the committee, and who would have continued so to appear had not their tricks been discovered. When

|| Colquhoun 150 to 151

Ibid, 152.

too, we reflect upon the singular want of tact displayed in the investigations, we are bound to doubt any evidence supposed to be involved, and reject the conclusions which are drawn from them; but after all, the report of the commissioners itself is not very flattering to professors of Mesmerism or their patients either.

They declare that "They have established the following four divisions:—

I. Magnetism has no effect upon persons in a state of sound health, nor upon some diseased persons.

II. In others, its effects are slight.

III. These effects are sometimes produced by ennui, by monotony, by the imagination.

IV. We have seen them developed independently of these last causes, most probably as the effect of magnetism alone—page 120, *Colquhoun*.

This, of course, we deny; but we invite those who prate so incessantly of the French Report, to remember, that most of the cases of mesmerism at present palmed upon the public are "healthy subjects" and these the French commissioners declare to be "unsusceptible of magnetism!"

### MEETING AT WATERFORD,

TO TEST PROFESSOR BARNETT'S CLAIMS TO PUBLIC PATRONAGE.

*Phreno-Mesmerism to the Tune of "Rory O'More."*

A gentleman named Barnett, who styles himself professor of an art very popular now a-days, and which he has dignified with the title of a *science*, exhibited, in the course of a lecture delivered by him in the Rev. Mr. Ryland's rooms, at the Town Hall, to a crowded assembly on Tuesday evening last, such apparent manifestations of humbug, that some gentlemen of the medical profession present, notwithstanding his wholesale denunciations of the profession, had the temerity to question the orthodoxy of the learned professor's doctrine, and asserted boldly, that the hopeful young scions produced on the stage, figuring with the most perfect self-possession, through all the extravagancies of phreno-mesmeric influence, were nothing more nor less than impostors. A row was the consequence, and a perfect hurricane of wordy warfare ensued. It was a strange scene. The lovely portion of the audience (and they were numerous) were all but frightened into hysterics. The doctors were speaking fast and furious; such was the excitement that some of the Quaker gentry present were loudest in the "confusion of languages." A more unanimous riot we seldom had the pleasure of witnessing, even at fair or pattern; meanwhile professor Barnett stood the shock with a most stoical fortitude, surrounded by his youthful disciples, practising their various parts to perfection. One young gentleman, locked in the embraces of mesmeric somnolence, delighting the audience with a reading lesson, as a practical illustration that people may be "wide awake" even though fast asleep, and their eyes shut; another describing himself as Lord Roden, with a large estate up the country; a third hero, dancing with might and main, and in admirable style, to the tune of "Rory O'More," while a *catapultized* brat extended on the platform was beating time for his own particular amusement with a precision worthy the leader of an orchestra.

The professor remonstrated against the interruption offered to the performance, and pledged himself to satisfy the most sceptical that there was no delusion in the phenomena of "exalted vision" then exhibiting, and offering at the same time, to abide the ordeal of any reasonable mode of inquiry instituted by a committee which the audience should select, pledging himself, also, that the fact of exalted vision, or reading with the eyes shut, should be performed by one of his pupils on the next day, in the presence of the committee and under their surveillance.

Order was then partially restored, and the play was proceeded with.

On the following day (Wednesday) a committee selected from the following gentlemen who were in attendance, attended at the scene of incantation—the Rev. Mr. Ryland's apartment—at the Town

Hall:—

Sir Benjamin Morris Wall was unanimously appointed chairman or foreman of the Jury for the occasion. Drs. Carroll, Cavet, Elliot, Sheehan, Connolly, O'Donnell, Kehoe, Pyne, Alderman O'Reilly, Alderman Aylward, Messrs. Davis, Downs, Clements, and Walker, Civil Engineers, Rev. John Sheehan, P. P., Rev. Archdeacon Kennedy, Rev. Mr. Lawson, Rev. Messrs. Sargent, Morton, Martin, Blake, Bolton, Barron, &c.

Alderman O'Reilly said—Before this investigation is proceeded with, Mr. Chairman, I wish to draw the attention of this committee to a matter of some importance in connection with the matter about to be submitted to them. Statements will be made here and counter statements will be put in. It is possible that accusations may be made of subornation of witnesses, and of corruption, and to meet such I think it right, in the first stage of the proceedings, to state how I obtained the evidence of the boy Suffolk, or Shuffle. I was proceeding to leave my house this morning when I met him at my door. I asked him if he would come with me to Dr. Carroll. He accompanied me thither, and made to him a similar declaration which, I understand, he is now ready to repeat here—*hear, hear*—I may be permitted to say, Mr. Chairman, that I have no personal interest in this matter. I have a small smattering of science, and am a great lover of truth; and as a Citizen of Waterford, I should wish, if fraud has been practised, that it should be detected and exposed,—*hear, hear*—I regretted to perceive that many persons supposed that the members of the medical profession have a direct interest in resisting the doctrine of mesmerism—(*hear, hear*)—I cannot conceive any charge to be more unfounded. They all, I believe, admit the doctrine; from their scientific pursuits and education they are the best fitted to test the experiments connected with it; and their right to do so cannot be questioned. I believe that mesmerism has not been used as a medical agent to any extent, and they cannot be charged with any interested motive for instituting a strict inquiry into its phenomena until it is first proved that it has a tendency to deprive them of their fees by its general application. I have thought it necessary to make this statement to show the mode in which the boy's evidence was tendered to me, otherwise I should not have trespassed on your attention.

Wm. Shuffle, one of the performers, was then examined, and stated that he never was really asleep on the occasions of his feigning it at the exhibitions, he was promised sixpence every night he performed; 'twas all for the sake of the sixpence he acted; was at professor Barnett's apartment in High-street; used to go on with tricks there like all the rest of the boys; was never in a right sleep; never really asleep any more than this minute; got no instructions; was told he would get sixpence for falling to sleep; Mr. Barnett did not tell him to fall asleep; knew very well that if he remained awake he would be turned away; was only put to sleep three or four times; was paid a penny every day he went to High-street; Mr. Barnett held something before his eyes in his own room.

Mr. Barnett.—The boy says he received no instructions from me. I ask, now, did he see my own boys from Clonmel?

Shuffle.—I heard the Clonmel boys say there were *ripe* boys in town able to do him; saw Mr. Barnett in his own room four times.

Mr. Barnett denied having had the boy so often in his own room, and continued to say, I don't doubt but that every word the boy says is true. My custom when about to exhibit is to procure three or four boys for the purpose; never showed in this boy's presence any manifestation from my own boys, except putting them to sleep; I believe what he says; never mesmerised this boy publicly but once, having heard from other boys that they did not like to associate with him.

Dr. Elliott.—Name the boy who told you so?

Mr. Barnett.—His name is Crawford.

John Keough was next interrogated, and stated that he met Mr. Barnett, who asked would he go with him to be put in a chair; went with him; there was one boy in the room; his name was James Hogan; he (Keough) was put asleep really; never awoke until Mr. Barnett awoke him himself; he was asleep the night he exhibited at the lecture, but heard every thing that was going on; heard the music; said to Shuffle and others that he was not asleep; was told by Shuffle outside the door to contradict

that; he was not asleep; he heard the music; he pretended to be asleep when in Mr. Barnett's house; does not recollect any one question that was asked him, or whether he danced or not; he pretended to Mr. Barnett that he could not go to sleep the first night, but afterwards went asleep to be paid the sixpence.

Mr. Barnett.—I believe every word the boy says; he was not asleep on the first occasion of my experiments on him, but was on the second, although he heard the music; I always stated that there was great difficulty in mesmerising a patient before an audience, in consequence of the great excitement under which he labours; it appears from the boy's own account he was afraid of not getting money unless he fell asleep; he knew several instances where patients who recollected nothing else, recollected hearing music.

Richard Dee (a particular knowing looking chap) whose performance on the preceding night called forth the most enthusiastic applause, was next examined. [Dr. Elliott impressed on him the importance of his adhering to the truth, as did also Mr. Barnett.] He stated that he met Mr. Barnett in the Square, who asked him would he like a job; he said he would; the professor said he was going to have a play in the Town-hall; went home with him, and saw Mr. Barnett put the Clonmell boy to sleep; he was asked some questions; saw him make an effort to speak; heard the boy speak when Barnett put another boy in the chair; he would not go to sleep at all for him; his name was Ned Donovan; he himself, was not asleep at all; he couldn't go asleep for him; he was in a sort of a doze, a sort of a little slumber; heard every thing going on about him; he was put asleep again in the same place three or four times in Mr. Barnett's own room; wasn't asleep when dancing here; was wide awake, though his eyes were shut; he was not trained or taught by any one; he was perfectly awake through all the performance at the lecture.

Mr. Clements.—These are leading questions.

Dr. Carroll.—I beg your pardon; they are simple, straightforward questions.

[Several gentlemen then suggested that Dee should be interrogated as to some of the events that occurred during his performance at the lecture.] He (Dee) understood all that was passing; he made answers because his organs were touched; he was dozing a little; there was no danger of his falling off the platform; he thought he knew how far to go.

Alderman O'Reilly.—I now beg to propose a question which, if answered satisfactorily, will, I think, afford unquestionable evidence of the boy's consciousness when dancing. Now, Dee, do you know which of the other boys were on the platform when you were dancing?

Dee.—Yes, Sir, I do, 't'was Crawford. [This being the fact, created a strong impression, which was very loudly given utterance to, in favour of the boy's veracity.] He remembered the tumult that took place the night before the clapping and cheering.

Dr. Elliott.—I'll ask him another question. Now, Dee, I ask you were you marking time when you were lying on the platform last night, and another boy dancing?

Dee—I was, Sir.

Several then inquired what made you stop?

Dee.—I heard Dr. Elliott say I was humbugging—(great sensation.)

Alderman O'Reilly.—Did you find yourself snoring?

Dee—Yes.

Mr. Clements.—Do you recollect that any gentleman proposed to try an experiment on you?

Dee.—Yes; I recollect a man saying I was not asleep, and Mr. Barnett said he would not allow any one to come near me.

A gentleman inquired was Dee one of the boys who exhibited an acceleration of the pulse?

Dr. Elliott said, he found an acceleration of eight in this boy's case; he believed that Mr. Barnett said it was eighteen.

Professor Barnett.—My anxiety is to vindicate my own reputation—to show that my conduct was correct, and that I acted fairly throughout. If the boys are willing to expose their own deceptions, let them. One hundred such cases can't injure the science of mesmerism; it is still true if one thousand such deceptions were practised on me.

Dee, in continuation said, he saw dancing in High-street at Mr. Barnett's house; there was a fiddler there; he used to play "Rory

O'More;" Mr. Barnett touched his organs, put his hand on his head, and then let him dance.

Alderman O'Reilly.—Were you, Mr. Barnett, aware that these boys were in a state of consciousness?

Mr. Barnett.—Or my oath that boy deceived me; I would not exhibit them as being under mesmeric influence if I thought there was deception. I was always afraid of this boy, and I said so.

Dr. Carsoll.—All the evidence hitherto adduced is against Mr. Barnett.

Mr. Barnett.—I felt perfectly satisfied that I mesmerised Dee.

Alderman O'Reilly.—What is the ordinary duration of somnolence resulting from mesmeric influence?

Mr. Barnett.—I never knew mesmerized persons to awaken of themselves, unless when frequently mesmerised, say thirty or forty times; when that has been the case the whole manifestations appear more natural to the patient, the sleep becomes more light, there is less torpor, and they can awake by forming a resolution in their own minds when going to sleep; cannot tell whether deception is practised in some cases or not; if I was deceived in Crawford's sleep, I may be deceived in any one; I say, gentlemen, if Crawford should say to every man that he was not asleep, don't believe him.

Alderman Aylward then inquired of the professor, what is your test of this science, if it be one? If there be no test whereby you can distinguish real cases of mesmeric influence from those simulated, it is unworthy the name of science.

Professor Barnett.—I have several indisputable tests—that is when certain manifestations are made; one is exalted vision; some will display it; others will not. Another test is, the cataleptic condition—a true and genuine test with regard to the rigid condition. I have one I pledge my existence.

Alderman Aylward.—Your answer refers to mesmerism, and not to phreno-mesmerism.

After a prolonged and fruitless discussion in the attempt to elucidate the professor's test, a lad named Crawford, to whom reference has already been made, was examined, Mr. Barnett advising him strongly to tell the truth. He (Crawford) was at the lecture; did not recollect what was said there; went to Mr. Barnett's house on Saturday last; saw nothing done there, but that he was put sitting in a chair, and fell asleep really; his eyes could not keep open; he was awoke by slapping him with a pocket handkerchief in the face; felt sleepy and cold when awoke; was asleep here at the lecture; recollected nothing that occurred there; heard a great noise last night; does not know whether there was a fight here; recollected a person coming on the platform; does not know what the person said; does not recollect that he said he was Lord Roden; saw Lord Roden's name in the newspapers; saw a little boy from Clonmell in High-street; saw him mesmerized; he was three times mesmerised himself; he pretended once to be really asleep when he was not; saw no dancing in Mr. Barnett's room, but saw a fiddle there; heard the fiddle play "Rory O'More;" doesn't know whether he danced.

A gentleman here asked—Now, my good boy, will you tell, honestly whether you are actually asleep or not?

When, after considerable hesitation, and evidently much excited his pulse at the time rating at 112 per minute, he said boldly, *Pl tell you the whole truth* from beginning to end—I was never asleep—(Sensation.)

With regard to this witness, it is right to state, that previous to questioning him, the Rev. Mr. Lawson said, he wouldn't believe one word from him.

Mr. Barnett.—I'm positive I mesmerized the boy, and I'll try him now.

Crawford was then placed sitting in a chair on the platform, and Mr. Barnett consumed a period of twelve minutes in the attempt to woo him to forgetfulness, but in vain; not as much as a wink could be coaxed out of Crawford.

The professor then gave him up as a *mauvais sujet*, maintaining that he could mesmerize him under ordinary circumstances.

Dr. Carroll remarked that he certainly exhibited very strong powers of resistance, and then proposed that Mr. Barnett should redeem his pledge by exhibiting an instance of exalted vision. The professor should conduct his operations under their inspection.

Mr. Barnett stated that he was in the habit of making the ex-

periment by simply holding the eyelids; he objected altogether to bandaging; had no objection that the lids should be sealed up with adhesive plaster; thought that ought to satisfy any reasonable person that no deception could be practised.

The medical gentlemen contended that this mode was by no means satisfactory; it would be almost impossible to seal the eyes so that light would not present itself; the spasm of the muscles tended to open the eyelids.

Mr. Barnett.—It appears gentlemen, you object to everything.

Dr. Carroll.—No, we do not. All we require is, that the experiment should be tested fairly and openly, without any subterfuge or peep holes for fraud or trickery.

Professor Barnett.—This is a delicate experiment; great caution must be used or it will fail—(here there was great laughter);—bandaging will never do, because if the nose was at all covered, the patient would see his breath ascending, and that would distract his attention. At length it was agreed upon by the professor and the committee that the celebrated Clonmel boy, who was to perform the wonderful feat of exalted vision, should have his eyelids closed and kept shut by the chairman, Sir Benjamin Morris Wall, while the professor should be allowed to excite the eyeballs for the purpose of stimulating into the required miraculous action the organs of vision and language. Expectation was now on tip-toe, when the learned professor dashed the cup of science from the lips of the spectators by the following strange announcement:—“Now, gentlemen, I take you all for incorrigible sceptics. I will not allow the interests of this great science to be endangered. I don't care so much about my own reputation. You must pledge yourselves that you'll be satisfied with the experiment when it's made

“What!” exclaimed twenty voices together, “do you want to extort a verdict in your own favour before the trial? Let us see how you will conduct the experiment, and witness its results, and then, but certainly not before, you shall have our opinions.”

“No, no,” responded the professor; “you are all sceptics—incorrigible sceptics; you must say it's done when 'tis done, or I won't perform. No, no, I'll not risk the interests of this great science in your ignorant hands”—(great laughter.)

Dr. Carroll.—Surely you don't imagine we are such incorrigible fools as to pronounce a favorable opinion upon an experiment not yet performed.

However, the professor was inexorable himself. He would not perform unless upon an assurance that the exalted vision-miracle was to be attested as true, genuine, and authentic, no matter by what jugglery it was to be accomplished. The committee shortly afterwards separated; and, on the next day passed a resolution, declaring the system of phreno-mesmerism, as practised in this town, to be false and deceptive.—*Waterford Chron.*

### MR. S. VERNON'S LECTURES.—No. I.

*Cupps Inn, Colchester, June 4th, 1844.*

MR. ALDERMAN PARTRIDGE, Surgeon, in the Chair.

The usual history of Mesmer and mesmerism, its present high and sterling state—its increasing popularity—its high importance as a remedy, &c. &c., has no opponents—always excepting Mr. Wakeley and Mr. J. Q. Rumball; but then they live by writing against, and, (risum) their works are only kept up so long as they do oppose the science. They both believe, and know it to be true, but they will not acknowledge such to be the case!—Then a little touch of clerical and medical bigotry, ignorance, &c.; and assume a solemn and distinct assertion that every thing was true in Mesmerism, and that the lecturer was only actuated by a love of truth, and desire to benefit mankind in general, (and himself in particular, I suppose.)

Then the experiments:—

Miss ——— at about 16.

She was speedily thrown into the ——— state—mesmeric coma, I think; woke up, and with her eyes closed sat up, looked, or rather turned her head round and prepared for action.

No. I.—Arms rigid, and at right angles, to fall down at signal, or will. Mr. Blair was requested by the Chairman and Lecturer to give signal. Did so—arm fell to side in three minutes. Mr. Blair requested Lecturer to raise one arm at a time; began, right,

and immediately signalised to do left—right continued to ascend, and seemed rigid; left, no effect. Mr. Vernon said the experiment was not satisfactory.

No. II.—Repulsion and Attraction: Mr. Blair again requested to conduct the experiment. A silk handkerchief was thrown over her shoulders to prevent the passes being felt. Miss, standing with her back to Lecturer.

Mr. Blair signalised to go forwards:—(No words made use of.) Passes made—Miss. would have fallen backwards, had she not been supported by Lecturer.

Signal repeated:—Went forwards—to stop—to retreat—came back to her place.

No. III.—Renewed sleep—but could hear with her stomach, in a whisper! Mr. Partridge did whisper; no result. Mr. Blair appeared to do so at her stomach, (at this time she was said to be quite deep, utterly incapable of hearing the loudest, or softest sounds.)

[Mark this—As Mr. Rumball would say.]

Miss—On Mr. Blair's leaving her side—“I wish you would speak louder.”

Mr. Blair said—“Not speak at all.”

Miss then said—“I don't think you did.”

Again mesmerized!—to make her more deep!

Whispered again—No result! Mr. Norman, surgeon, suddenly struck a metal tray with some force with his hands, close to her head—no starting, or notice of it whatever.

Experiment IV.—To shew Phrenomesmerism.

All with contact—Combativeness, philoprogen, tune, &c., all very well performed. No attempt made without contact. Other experiments were promised to be shewn, and Mr. Blair and another gentleman, requested to assist, but as the chairman and audience considered it only fair and right that the Lecturer should be permitted to conduct his own experiments on his own patients, in his own way, Mr. Blair disclaiming any intention whatever of dictating to the Lecturer, sat down.

Miss ———, at about 10—clever, intelligent, little girl; to shew clairvoyance and phreno-mesmerism, without contact; combativeness and veneration were excited and shewn.

Clairvoyance.—Mr. Partridge held his fingers even to the eyelids, and the little patient having walked about, twisted, and turned to the light with a small pamphlet in her hand, held close under her eyes, and read from the title page, two lines, and afterwards the large capitals in a bill.

Mr. Vernon then was requested by Dr. Chambers to mesmerise some one of the audience.

Mr. S. offered himself; Mr. Vernon attempted, but no effect whatever produced.

Mr. S. T. then submitted—no effect.

A little more talk, and lecturer's exit.

A. B.

### CHELLENHAM.

Some time since I advertised a lecture there, but family affairs called me home, and I was obliged to postpone it. The Mesmerizers got hold of this, and circulated the report in common with much more slander, that I was afraid to meet a lady who amuses herself and her friends with the science, and was said to be burning with the fray; however, at my convenience, I re-advertised my lecture and went offering in my circulars, five pounds for a case of clairvoyance, or phreno-mesmerism, without collision or contact. Some parties (seven I think) attended the lecture, and asked if I would deposit the money, I said yes, but if it should prove a base attempt to pick my pocket, the reputation of the parties both before and behind the curtain should be considered as staked against my money. No case of clairvoyance was attempted, but phreno-mesmerism was, and it utterly failed. I was not even asked for the money. One girl was exhibited, at my request, and a gentleman put some powdered whalebone up her nose, with a camels hair pencil; she blew it out three or four times, but enough remained to produce after a minute or two the most violent attempts at sneezing, which shook her much, although she repressed outward sounds, but she leant against the wall, put her hand to her side, and cried “Oh dear! oh dear!” and yet there are those now I doubt not who believed her insensible, as the operator declared her to be.

Another girl held out her arms after the much-approved fashion, but as she figured on another occasion, I proceed to the crowning affair, remarking, however, that there was not one thing done that any person could not do better in three lessons.

One young girl upon the platform was said to be so susceptible that the will of the mesmerizer was sufficient. He had, on a previous day, gone to Tewkesbury and lulled her to sleep, and she went off at the precise time (so he said) although still at Cheltenham, and ignorant of the hour, which was *previously* fixed upon. A repetition of this experiment was called for, and I proposed that the mesmerizer should accompany me and two other gentlemen into another room, and there try what his will could do. Watches were set, and we adjourned. When there I declared my conviction that she would go off whether he willed or no, and begged him not to will her to sleep at all, but to wait patiently a quarter of an hour, and see the result; to this he objected, because it would be deceiving her (are they really so simple?) I then asked him to wait ten minutes—No! he would wait five; I did not like five—then he would wait six—No! I must have ten; he would compromise the matter, and give me seven—No! I was inexorable, nothing less than ten, and I reminded him that it took much more than ten minutes to go to Tewkesbury. At last he consented. The negotiation had occupied three or four, thus making nearly a quarter of an hour before he was to begin to will. In about five minutes after this had been settled, Dr. J. Boisragon came, deputed by the audience, to know when he had willed her to sleep. This was enough; we returned to the platform, and there she was, fast enough, and had been so for some time. One of the gentlemen who had gone with me confirmed my relation of the facts, and added, holding up his watch, it wants yet one minute and a half of the time in which he was to begin to will.

But the farce had a second act. A Dr. Collyer, travelling about with an Indian, issued a hand-bill, modestly stating that he found that "the infant science required protection," and that he determined to meet me, and this without any previous intimation to me, or arrangement of any kind. He cunningly ascertained that I should be in Cheltenham on the Monday, and so put me in this predicament. Either my name would fill his pocket, and I should work for nothing, or if I resisted the barefaced imposition and refused to meet him it would have been said that I was afraid. I put myself into the hands of a medical committee, which decided that I should not meet him unless he consented to give the profits to a charity, or divide them—but this did not suit the pocket of my antagonist, and it was evident that he desired nothing better than my absence, his object having been gained by the publication of my name. I met him; and what did he do? why he brought the same girls forward as were exhibited on the previous evening, and Mr. Fry operated. But on this occasion acting, I presume, under advice, the arms, instead of becoming rigid, as before, were put into a state of apparently true catalepsy. Wherever they were placed there they remained, like the wooden articulated limbs of a Dutch doll. She seemed to have no power over them, but they were perfectly flexible, and resisted no effort to move them. Reader, can you reason? if so, remember that these very arms only three days before were made rigid, unbecomingly rigid, by the same operator, and the same means, and now they assume a directly opposite state, no change whatever being sought, or professed in the mode of manipulating. This at once does away with the whole evidence of rigidity, and proves, sorry am I to say it, the grossest imposition. Is it possible to exculpate any of the parties concerned? I for one, think not. The mother of this girl standing by, thinking her daughter thirsty, asked one of the mesmerizers in my hearing to give her a glass of water, but, catching the idea, I called Dr. Collyer, and both committees into an adjoining room, and having stated to them that I had heard the patients mother express a desire to give her daughter a glass of water, requested that she should be allowed to do so, alleging that it was my thorough conviction that the girl would drink it, which circumstance, in my opinion, would fully prove that she was perfectly sensible, and "wide awake" To this Dr. Collyer objected, on the ground of its being no test, but ultimately expressed his belief that she would have drunk the water if presented to her. And so, because Dr. Collyer thought it no test it was not allowed to be applied. Why the smallest reflection will shew that it would have proved her to

be subject to the ordinary want, sensation, and violation of our mocking nature, and have completely exposed her, and no man should know this better than Dr. Collyer, himself. Phreno-mesmerism, without contact, was again tried, and again the failure was complete; so complete, that Dr. Collyer volunteered another lecture, offering free admission to those then present. We were about to part when a young female voluntarily came forward to be mesmerized, on condition, as she herself stated, that the audience would not set her down as an impostor or a liar, if the experiments should succeed with her, as she assured them that she had never before been mesmerized, and she did not think Dr. Collyer would succeed. The doctor forthwith proceeded to make the attempt, and succeeded, in about ten minutes, in throwing Miss Parker into the first state of mesmeric influence. A medical gentleman present, here stated that having been frequently called in professionally, to the patient, he felt it his duty to state his conviction that the affection under which she then appeared to labour, was one of hysteria, as she was subject to those attacks. To this Dr. Collyer triumphantly replied that she might be readily tested by her recovery, as he would undertake to restore her instantly at his will, an operation which, he resumed, no medical gentleman would pretend himself capable of performing. He accordingly, in a few minutes, de-mesmerized his subject. The lecturer was greatly elated at his success, and, appealing to the audience, as to the result, was received by loud plaudits from those who thought with him, that the experiment was conclusive of the truths of mesmerism.

This, which was the last experiment undertaken, though it seemed to indicate that the state of the patient was not hysterical, as Mr. Eves appeared to think was the case, did not so clearly prove that the operator was not himself deceived, for, presuming that Miss Parker was in a state of consciousness at the time, she must necessarily have heard, in common with all present, the statement of Dr. Collyer, that he would effect her restoration; and, if feigning her part, would, of course, act accordingly, and thereby establish the desired result.

Our assumption that Miss Parker was in a state of consciousness we grant, may appear wanting in courtesy; but, from information which has come to our knowledge since the Meeting, we feel justified in doubting the truth of the patients own statement that she had never before been Mesmerized. We have reason to believe that such has been the case: we feel perfectly convinced that Elizabeth Parker, when at *ALCOTT HOUSE SCHOOL, HAM COMMON, RICHMOND*, had been Mesmerized *times without number* by *Mr. White, the Master of that Institution!!*\*

Can any one doubt after this that the whole scene was premeditated, or that gross deception was practised—and yet the Vote of the evening went in favour of Mesmerism—We say nothing of the numbers also here admitted free (chairman and others) just before the question was put which distinctly proves a promiscuous audience even though all be honest, to be a most unfit arbitrator in any question of science. And in the "People's Phrenological Journal," this was called Dr. Collyer's triumph over Mr. Rumball, referring to a report in the "Examiner," which Dr. Collyer stated in my presence he had sent round to get inserted. A more disgraceful imposition than the whole of this Cheltenham affair, from the first trick of the handbill to the last, it is not easy to conceive.

† Cheltenham Looker-On, Feb. 17, 1844.

\* Looker on Feb. 17. 1844

The following advertisement from the "*Rhone*," a Lyons paper, will be some comfort to John Bull. He really is *not* the most gullible animal alive :—

"SOMNAMBULISM.—Le Somnambule Ferdinand qui voit les malades, le siège et la nature de leur mal quelque soit leur éloignement, et sans être en rapport avec eux, par quoi que soit, est endormi tous les jours de midi, a trois heures par son magnetiseur M. Possin, coura Bourbon, 40, a l'entresol, presque en face du

pont Lafayette.—Consultations sous la direction d'un Medicin."  
Mercredi, 17 Avril. 1844."

In English as follows:—

"**SOMNAMBULISM.**—The Somnambulist Ferdinand, who sees the sick—the seat and nature of their complaints at whatever distance they may be, and without being in communication with them in any manner, is put to sleep every day from twelve till three, by his magnetiser Mr. Possin, at No. 40, Bourbon Road, on the first landing, nearly opposite the Bridge Lafayette.—Consultations under the direction of a medical man."

"Wednesday, April 17, 1844."

[We think that we deserve some remuneration for enabling fire-side travellers to receive clairvoyant visits from so splendid a practitioner. It is evident that he sees further than most people, if not clearer, and is willing to receive fees from fools, all round the globe—the world's his oyster, which he with wi would open.—ED.]

### MODERN MAGNETISM.

In the course of last year a man of the name of Sandie was *Lecturing* upon Mesmerism in the West of England, and at Exeter, challenged us to a meeting. The terms, however, which he employed induced us to think that he was a most unfit person for any gentleman to come in contact with, that we declined. Others did, however, test his experiments, and the following account will shew that we were correct in our estimate of his character.

Athenæum, Exeter, 8th January, 1843.

DEAR SIR,—I have attended the two last lectures given by Mr. Lundie, and must confess that I never in my life felt so much disgusted with any man. It appears that he has been pretty well trained in abuse and insult, which he pretty freely makes use of to those who attempt to test his experiments. He stated on Friday that he would meet you in the way you proposed on Tuesday week or any day after that to the Saturday following, from ten to five o'clock. On that night he proceeded to shew clairvoyance in a boy he had brought with him. The boy's eyes were plastered; he played at cards and told what trumps were, &c. Mr. Daw, the attorney, afterwards went on the platform, and held his watch before him, having altered the time by putting the hands forward. I watched with my friend Tucker, the lecturer's eyes, which were fixed on the watch. The boy, after a short time, told the correct time, which was ten minutes past eleven. Mr. Daw went off, and was asked by the Lecturer if he was satisfied. He said he was satisfied before he went up that the boy's eyes were closed, but whilst he was there, he certainly thought that the boy saw from the part of his right eye nearest the nose. Mr. Tucker ascended and held his watch before the boy, and perceiving that the Lecturer was looking at the watch, begged he would not do so. Lundie's wrath was excited, and coming closer to Mr. Tucker, he exclaimed "What do you mean, Sir? I am as honest a man as yourself!" The watch was again held in front of the boy, but in such a manner that the Lecturer could not see it. When the boy being repeatedly asked the time by it, would not answer.

On Saturday night Dr. Elliott tested the boy. The Lecturer first

(To be Continued.)

### CHRONOTHERMAL SYSTEM OF MEDICINE.

**FALLACIES OF THE FACULTY**, with the Principles of the Chronothermal System. By Dr. DICKSON. People's edition, enlarged, price 2s. 6d

There is but one health, which is strength: there is but one disease, which, wherever situated, is weakness: there is but one cure, which, however produced, is attention to temperature. But there is a time to apply heat, and a time to apply cold. Time (chronos) and Temperature (therma) are the elements of the Chronothermal System.

Simpkin and Marshall, Stationers' Court, and all Booksellers.

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**GREAT SALE OF FIRST CLASS ENGRAVINGS** from Pictures by the best Modern Masters, selected from the Stock of COI NAGNI and Co., and other Masters, five hundred per Cent. under the Publishing Prices.

On View, at 126, REGENT STREET, near the Quadrant.

**MR. RUMBALL** begs to inform numerous inquirers that he has completed every arrangement, and intends to commence the LONDON PHRENOLOGICAL MAGAZINE on the first of October. As this will be an expensive undertaking, it is very desirable that those who intend to support it should send their names immediately, direct to the Editor, 3, King William Street, Strand. Parties subscribing are not PLEDGED to take more than the first Number.

On the first of December, Mr. Rumball's Phrenological Class will meet—terms, one guinea for six months. Ladies and Gentlemen intending to join it, are requested to enclose their names and addresses.

N.B.—Phrenological Books and Busts supplied, and Casts taken from the living or dead.

### INSANITY.

Mr. RUMBALL, Surgeon, Author of the Letter upon Insanity to the Lord Chancellor, &c. &c., wishes to receive a quiet patient at his country house. The situation is high, dry, and healthy, twenty miles from London, and almost unequalled for beauty and privacy. His own medical, and son's personal care are offered, and the sole occupation of a cottage on the grounds if required, with any amount of attendance and accommodation.

Mr. R. may be consulted daily, except on Sundays, at 3, King William Street, Strand, and has it in his power to place patients in the best possible position for their care and cure, with or without his own supervision, upon terms suited to the wants and means of the parties. His claims to public confidence consist in his having been the pupil at Bethlem of Dr. Monro, and the late Sir George Tuthil, the latter of whom constantly deputed him to attend country patients of the very highest rank.

During twenty years he has also had under his roof and at his table one or more patients, many of them having been cured, and all having been treated as members of the family; Mr. R.'s father and himself having been among the very first to adopt the system of non-restraint.

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 SCALE OF FEES ARE AS FOLLOW:

For a Craniological Examination .....	2	6
Ditto ditto, with written observation & advice	5	0
Ditto ditto, with a lengthened statement .....	10	0
As minute a Portraiture as can be given	1	0

Mr. RUMBALL is open to engagements for the next season, to give Lectures upon "Phrenology," or "Education Phrenologically Considered." Of his fitness, the following extracts may afford some evidence.

### 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.

### TO CORRESPONDENTS.

Mr. MARSHALL.—Our Challenge was to Dr. Elliotson, and to him only. We cannot afford time or patience to meet every one who may wish to trespass upon either.

The words "other Mesmerists" were inserted in our Circulars by mistake. We have seen quite enough of Mesmerizers generally to determine for the future not to meet any of them, except Dr. Elliotson, or some few whose professional standing is a voucher for their competence and fairness.

LONDON:—RUMBALL, King William Street, Strand, in the Parish of St. Martin in-the-Fields, in the County of Middlesex; STRANGE, Paternoster Row; and Sold by all Booksellers.

Star Press:—20, Cross Street, Hatton Garden:—JAMES TURNER.