

THE ANTI-MESMERIST.

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

SHAKSPEARE.

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INSENSIBILITY TO PAIN.

THE strongest evidences ever offered in support of Mesmerism have been the recorded cases of apparent insensibility to pain during severe and protracted operations, produced by and solely attributable to mesmeric influence; and valuable indeed would be a discovery which should rob humanity of its suffering, and deal out more than mercy to miserable man. It is however our painful duty to deny any such power to any one less than God, and to expose delusion and collusion in every instance.

In the *Medical Times* of January 20, 1844, there is a letter from a Mr. Webb, of Bungay, giving an account of his extraction of two teeth from two young women under supposed mesmeric influence. Amongst other proofs, as he thinks, of the truth of the science, he states that "neither at the time when they were awakened, nor the following day, did they experience pain in the jaw, in the teeth, or in the gums;" and so he is a believer.

Now it is a canon in Mesmerism that sensibility returns when the influence is removed; we see the parties go about their occupations exhibiting all their ordinary senses and sensations.

Extraction of teeth lacerates the gums, these cannot heal without inflammation; inflammation is *always* accompanied by pain—then these girls *did* feel pain; and therefore their account is not to be believed, unless we adopt the charitable supposition that they did not feel *wuch* pain, but spoke positively when they should have used a comparative term. This may, and I believe does, account for Topham's case; but these girls were evidently acting all the way through.

We do not mean to assert, we never have asserted, that all the supposed cases of insensibility to pain during operations, have been instances of deception. We do not even contend that all of them were attributable to self-delusion entirely, or imagination. We distinctly admit the possibility of a leg being taken off, without the knowledge of the patient, and yet the patient shall

be perfectly awake with all his senses about him. If we shew that this, not only can be, but has been, we shall exhibit a more wonderful fact than any the Mesmerists have attempted.

At Wolverhampton, not many months since, John Marion, aged 46, received an extensive injury in his finger, for which amputation was deemed necessary by Mr. Dunn, his surgeon. And in order to test Mesmerism he was placed under treatment by Dr. Owens, who mesmerized him daily for about ten days; the operation was then performed:—"in two minutes and a half sleep was produced, and the operation neatly completed in one minute." "Not a muscle quivered, nor did a sigh escape."—Dr. Owens then excited *laughter*, and the patient laughed heartily."—"Being awake, which was done instantaneously by Dr. Owens touching the organ of firmness, which seemed to act almost miraculously, and finding his arm in a sling, he ejaculated "Thank the Lord for that." In reply to questions, he said he had not felt the operation, and a host of medical and other gentlemen became converts to Mesmerism in consequence. This case is similar to many that I have alluded to: a strong belief having been induced in the man that Mesmerism would render him insensible, he sat down to the operation under the influence of an indomitable feeling, which like many predictions has the remarkable property of being capable of self-fulfilment. A strong feeling was taken for external influence, and finding the operation to be what it really is to those who choose to make it so, a very bearable matter, he sighed no sigh, uttered no groan; but to assert that he was asleep is to assert an untruth—and if not asleep, he was conscious; if conscious, he could feel; and if so, it is untrue to profess ignorance, when he betrayed knowledge. When some question, whilst under the supposed mesmeric influence was put, he replied "Proceed with the operation." This one sentence settles the whole matter; it proves him to have been as conscious as any one in the room. But I wish to be fully understood as acquitting the man of immorality; he was under the influence of his own strong feeling, and believed that to be mesmerism. He spoke what he thought to be the truth.

We have already noticed a case of supposed insensibility to pain during an operation for cancer, performed at Paris, by M. Jules Cloquet, and reported by the French committee of 1831. Mesmerism is a proved truth the moment those who practise it can by its means produce results not belonging to the natural condition of the body. If part of the body can be awakened whilst the rest is asleep, Mesmerism is true, and not the

less so because nature herself produces this very condition. Not only in somnambulism, (which is considered to be a waking condition of some portion of the brain, during present insensibility of the remaining,) but in many other abnormal states, in sleep-walking, hearing is usually, if not always, fast asleep; whilst touch, vision, perception memory, thought and volition, together with some of the feelings, are awake and active. Persons in this condition act and speak, and eat, and walk, and remember places and things with the precision and purpose of full consciousness; but they hear not, and at the same time are so devoid of fear, that they can—

“O'erwalk a torrent foaming wide,
Upon the unstable footing of a spear.”

SHAKSPERE.

The subject is of so interesting a nature that we feel tempted to treat it at some length; but as our space is limited, we shall condense what further we have to add in as compact a form as possible.

Even where it is really produced, we are not therefore to conclude Mesmerism to be true, for nothing that has ever been evidenced can bear the remotest resemblance to the intensity of suffering a strong mind can endure, and “make no sign.” A girl in Ireland had her arm amputated for a supposed incurable disease, which was afterwards discovered to have been produced by herself, needles being privately thrust into one part as soon as another was produced.—(*Phren. Journal*, No. 5.) I assisted Mr. Lulle, at the London Hospital, in removing needles which she had inserted in her legs, and it was and is a common trick with schoolboys to run needles through their cheeks for a halfpenny each. What can be endured in this way may be gathered from the following facts:—

A man of the name of Smith was exhibited at the Mechanics' Institute, Southampton Buildings, by Mr. Charles Hall, as an evidence of the capabilities of enduring pain bestowed by a beneficent Creator upon the human frame. Needles were thrust through his cheeks, and he moved not. Sixteen pins were driven up to their heads into the calves of his legs, and he winced not. He smashed a common quart pewter pot flat upon his forehead, and shrunk not; and he offered, in our presence, to permit any person for a sovereign to drive a tenpenny nail clean through his foot into the floor, and he would then tear his foot away, leaving the nail in the board!

The writer had a tumour taken out of his back by Mr. Hooper, of the London-road; counted the cuts, which amounted to sixteen; neither sighed nor moaned, but at the twelfth cut warned him to “Mind and go deep enough.” When much younger, he had a tooth out and all he said was “Pull away, you have it!” And when Mr. Pritchard, of Manchester-street, Manchester-square, put a seton-needle three inches through the integuments of his chest for asthma, he seemed to hesitate when half through, and all he said was “Through with it;” and yet we were ever timid, as regards personal suffering, from extreme sensitiveness to pain—but once in for it, we had sufficient firmness to endure.

Cramer is not reported to have uttered a sound when he burnt off his recreant hand; and the North American Indian dies mute under excruciating tortures: so that even were the reported cases true, they prove nothing. But they are not true. A girl in the London Hospital confessed that when her tooth was taken out she felt it painfully enough, but deceived them.

Upon a review of the facts and necessary deductions, it would appear—1st, That no satisfactory proof of any effect whatever being produced is afforded in the majority of cases. 2dly., That in such cases as that of Dr. Bull, of Liverpool, a certain amount of congestion of the brain would appear to have been induced; but this is a natural result of cerebral excitement however produced, whether by imagination, fatigue of the optic nerve, or intense attention; and does no more evidence the influence of one man on another, than does sea-sickness, or any other physical derangement of the nervous system. Looking at a point, or a very small check, squinting, and a hundred other daily occurrences, produce the same results. 3dly.—Mesmerizers always fail

when an unbeliever presents himself for manipulation; they always fail when they allow their subjects to be properly tested. 4thly. Although delusion may fairly be offered as an excuse for the conduct of many mesmerizers and some patients, yet that charity itself must admit that in all the instances related in the foregoing account of experiments made by public exhibitors the grossest fraud and imposition has been manifest; and the conclusion is inevitable, that a greater series of impositions were never attempted upon mankind than those which have resulted from the practice of MESMERISM.

Have we never read of sailors and soldiers losing their limbs in battle, and becoming conscious of the wound only when some comrade informed them of it. It is related of a sailor in the late war, that the shot which carried away his arm, blew off his hat at the same time. Ignorant of his loss he stooped down to pick up his hat and thrust his bleeding stump into it, instead of the hand which was no longer his; this is but a sample of hundreds of similar instances, and establishes our position. How often has it not occurred to all of us to become first acquainted with an injury by finding blood upon our faces, hands, and clothes. A cut with a sharp weapon quickly done, is not felt until the attention be called to the consequence; and persons have been greatly burnt without perceiving it, during some employment which deeply engaged their attention. A gentleman has just informed me that, when at Demerara, a horse threw him, and kicked off his hat as he fell: he picked it up, replaced it, and went home, thankful to Providence for his narrow escape. At supper he felt a tingling in his head, and put up his hand to rub it, when lo! he discovered a clot of blood, and upon this being removed, it was found that the horse had kicked a piece as large as a shilling clean out of the scalp. Most of our readers will call to mind instances of a like kind occurring to themselves, or, if not, let them only consider for a moment how completely the occurrence of some violent pain in one part of the body (the gout, a boil, a blister) will remove all previous uneasiness elsewhere—and it is upon this fact much medical practice is founded; how deaf we are when attentively viewing things—how when examining form we shut out colour; how we tell people not to talk when we compose; how indeed we throw the whole mind into any one particular object, and thus render the senses engaged insensible to ordinary stimuli, and, in extreme cases, to any violence that can be done to the body. It is the knowledge of this physiological law, viz.:—*That the intense direction of perceptive power to any particular portion of the nervous system diminishes the sensibility of every other part*, that enables us to account for that moral courage under trial which even weak minds, well trained, occasionally exhibit, although firmness may not be a striking characteristic. Men who have vacillated all their lives, have become stoics when the public gaze was fixed upon them. The condemned who suffer agonies whilst there is a hope of pardon, sleep soundly the last night of life, when the warrant for execution has put an end to that diffuse attentiveness which flies from hope to fear, doubt to despair, and ever grates on anguish in its course. When all suspense is ended, the prisoned mind ceases to flutter against the bars, and taking to itself what consolation it can, dies as Thurtell did, determining “to shew how a brave man could die,”* or as a Christian should, though guilty. Keep the whole attention fixed upon eternity and mercy—and thus “death loses its sting, the grave its victory.” Or, if these examples seem to bear but little on the question, learn from the Indian how pride and determination will enable him to laugh his tormentors to scorn, to wince not from the fire, nor the knife; and if you doubt him, look back to your own moments of passion or of action, and tell with joy, but not with pride, that if rightly sought, endurance is as much a law of our nature as is pain; and that therefore those who will not to suffer, rise superior to physical misfortune. This power is not equal in all, though it may occasionally be exhibited by all, and it fully explains accidental heroism. And here we have a key to the whole history of Mesmerism, when supposed to be exhibited by patients above suspicion. In every case that we have read of, a firm belief in the science, and conviction in its power to deaden pain, has been steadily instilled before the operation has been consented to or attempted. That lassitude, and even drowsiness, produced passive submission to the customary manipulations, and which all feel more or less, as a

* His own words.

necessary consequence of monotony, is understood to be Mesmerism. They hear, they feel, they are conscious, but they shut their eyes, therefore they do not see. They become convinced that they shall not suffer; and an operation being so immeasurably less painful than most people believe, they combine the whole of these protective powers together, and we need not suspect of deception those who are only agreeably surprised. There is no evidence that any one of them sleeps, or is entirely insensible to pain. From the patient in Paris who took off her own clothes, to he of Wolverhampton, who told them to "proceed with the operation," we have every evidence that they have always been conscious, and therefore awake; and the whole question resolves itself into the following propositions:—

How much pain can a man endure without crying out?

How far can pain be mitigated by directing the attention from it? And

How much self-delusion or deception on the part of others is necessary to produce both these results?

In partial paralysis, where only one-half of the body is affected, life remains, but all power over the muscles is lost; and if there is seldom an entire annihilation of sensibility, still sensation is greatly diminished in almost every case. In the disease called anæsthesia feeling is so entirely lost, that the patient may be cut or burnt to the entire destruction of life and limb, without the smallest consciousness on his part; but the strangest part of the story is that the voluntary nerves are unaffected. This disease is most rare, and I only remember one case of it; it occurred to a patient of the late Dr. Yelloly, or at all events he published a report of it. The man had lost all feeling in the limbs, but motion remained, and his intellect was little, if any way impaired; any possible damage might be done to his flesh with impunity, so far as pain was involved. He could use his hands, and could grasp any thing, and hold it so long as he looked at it; **BUT THE MOMENT HE TOOK HIS EYES FROM OFF IT HE LOOSED HIS HOLD AND IT FELL.** In this case vision supplied the place of feeling, as it does in common somnambulism.

Partial loss of sensibility occurs in many other nervous and muscular affections. Cold will produce it; so will strong affections of the mind.

The reader will not fail to have been struck with this fact, that as all majors contain the minors, so to whatever extent and by whatever cause insensibility may be produced, it involves all those inferior degrees of pain which would otherwise affect us:—thus, if the hand be, in any manner, rendered so insensible that boiling water cannot be felt, it is equally incapable of feeling any degree of heat less than the boiling point. If 212 fail to affect, neither will 200, 100, or 96, or any degree above the heat of the body, be that what it may. If a sharp knife hurt not, neither will a blunt one; if a heavy weight oppress not, neither will a light one; if a great degree of pain cannot be produced, neither can a less. The insensibility may not be perfect in excess, it may have its limits in intensity, and the limb that feels not the knife may quiver at the fire; but if there be one truth more certain than another, it is this, that if pain is not produced by severe injuries, neither can it be by slight ones.

NOW ALL, EVEN THE SLIGHTEST, SENSATION IS THE COMMENCEMENT OF PAIN! Under ordinary circumstances smoothness gives pleasure, so does warmth. But this very pleasure is the first link in that chain, whose last link is agony. Increase the warmth till it burn, the roughness till it tear, and Nature cries out in a voice which will be heard and must be attended to, that life is in danger; pain to whatever extent, or wherever situate being nothing more nor less than nature's sentinel, awakened like the geese in the capitol when an enemy is within the gates, and arousing by its vehemence whatever help is near. But for this salutary provision, we should scarcely live a month; our limbs would be cut off or burnt, our teeth broken, our blood shed, and our eyes put out without warning, without the possibility of prevention. So long as anything affecting the nerves operates within healthy limits, an agreeable sensation is the consequence, but the moment the bounds of safety are passed by, that moment does pain commence, and its intensity will be in proportion to the danger, until it shall arrive at that point where it is of no further use, and then it ceases. Thus when disease has disorganised, pain disappears. That inflammation will terminate fatally when sudden

ease announces that all further remedies will be useless, for mortification, or matter, has usurped the place of living fibre. Thus the man upon the wheel ceases to feel after the first few bones are broken; and the savage at the stake, although he faint not, suffers little anguish, after the first triumph of his indomitable will. If the sting of a wasp be not felt, the sting of a gnat will also be disregarded. And we again repeat that pain in all its gradations, up from uneasiness to anguish, is nothing more nor less than increased sensibility, whose healthy manifestations are pleasant, and whose use is to put us into relation with all the physical properties of bodies. By the common sense of touch we become acquainted with the forms, and magnitudes, and weights of material objects: by touch we apprehend, and retain, lift or move, eat, drink, walk, and stand. Destroy touch, and we could do neither, except under the imperfect direction of vision.* We should bite stones for bread, drink scalding liquids for cool, tear the flesh from our bones, fall prostrate and so remain, and be perfectly unable to use hand or foot. A blind man would have no possible means of knowing whether his knife were in his hand or his food in his mouth; he could neither untie or tie, dress or undress, or perform any act of muscular volition, so as to produce any definite action. In common sleep we are precisely in this condition; but our common sensibility is so easily excited, that much mischief cannot be done without awaking consciousness, and so we awake up at once to the danger and the remedy.

But here, again, we see a further confirmation of the position we have endeavoured to establish:—1st. That there is no essential distinction between pain and common sensation except in amount; or, in other words, "that there is no difference in kind, but only in degree, between pain and the very smallest sensation of consciousness."

2dly.—"That it is by conscious sensibility that we perform every muscular act involving volition."

And as corollaries from these propositions, we declare that—

1st.—"Those who perform any act of consciousness possess common nervous sensibility; and

2dly.—"That those who have common sensibility ARE NOT INSENSIBLE TO PAIN!!!"

And surely, if ever man might put Q. E. D. at the end of any argument, we may place it here. The woman at Paris DRESSED AND UNDRESSED HERSELF—she therefore felt the tapes and stays, hooks and eyes, buttons and bones which go to make up that heterogeneous absurdity a lady's dress. She felt soft and rough, and round, and square, and heavy and light, and hard and smooth, or she could not have undressed herself. She had therefore the common sensation of our nature; she therefore possessed the very essence of sensibility to pain; she told a falsehood, a gross and a wilful falsehood, when she declared that she felt it not.

The man whose limb was taken off by Topham "moaned the whole of the time," and felt a crunching when the saw cut through the bone. If he had feeling in the bone, he must have had much more in the skin; for skin is far more sensible than bone, as they will tell you who ever had a limb removed.

John Marion held out his hand, and told the surgeon to "Proceed with the operation;" he was therefore conscious, and (as we shall shew that there is no such thing as "Mesmeric rigidity,") he was sensible, for HE SAT IN HIS CHAIR, and held out his arm, neither of which he could have done had he been insensible. How far he was "deceiving or deceived," we hope to inform our readers very shortly, as, long before this Number is in their hands, we shall have had an interview with him, having proceeded to Wolverhampton for that very purpose.

That the wretched mountebanks who have imposed upon the public by their scandalous exhibitions have all without a single exception been sensible to pain is evident enough. The evidences

* The Editor is not attempting to explain the physiology of the senses, beyond the necessary elucidation of his argument. He knows that there is but one sense really, and that is touch, whatever be the agent manifesting it. Thus light touches the eye, and sound the ears; or, to speak more correctly, the ear and eye touch light and sound, or we could neither see nor hear; but by the word touch is merely meant the general power of the skin to convey motions of things to the mind, and not the special function of a special organ.

offered in the preceding pages are so conclusive that we shall not waste a word upon them.

What takes place in common somnambulism we know not.—That the motor nerves can be awake, and the sensor asleep, was amply proved in Dr. Yelloly's case already alluded to. A sleep-walker may also walk along parapets, open windows, and unshut doors, without remembering what he has done. And with only just so much of the brain awake as is necessary to perform these actions, and not lead to the remembrance of them; but if he FEEL the handle of the window (and he must feel it to open it,) he would feel it much more and remember it better if it were red hot, that he does feel it is evident: for *shake him, pinch him, or produce in him anything approaching to pain, and he wakes,*—that is, he exhibits full instead of imperfect consciousness, and remembers instead of forgets.

That this is the true theory will be found more than probable if we reflect upon our own waking doings. How often do we hunt for scissors, or books, that we have only one minute previously laid aside and forgotten? How often does man forget the momentous deeds of his youth? How often do the occurrences of morning fade from the old man's memory ere set of sun?—There is no question of *time* when memory is concerned, only as one of degree, depending upon innate power, health, and attention. It is just as easy for one condition of brain to forget events of a moment's date, as it is for another to disremember those of half a century: even in the same individual this occurs in every stage of his existence, and sometimes so entirely as to wipe out as with a sponge every trace in the tablet that memory has made. Numerous instances will be recorded in the Editor's forthcoming Phrenological Magazine, where the memory has disappeared, as if it had never been, and old men had again, even as little children, to learn the very horn-book of knowledge. The natural somnambulist appears to be in this condition—he is both sensible and conscious: he proves this by replying to those who speak to him, and by directing his limbs through the agency of his senses, but he is only half awake, and moreover labouring under a morbid condition of brain. And as memory is the highest function of any intellectual faculty, and he is manifesting only the lowest, so he remembers not that which he has done, even for the brief instant necessary to record it. But he is sensible to pain, and cannot be injured without exhibiting it.

There is one case of motion without sense which would seem to be still less explicable than even somnambulism. Those who have ever driven a single shot right through the brain of a partridge, will have noted with surprise that he instantly mounts, rising with violent speed almost perpendicularly into the far-off clouds, when at once, and without a flutter, he falls dead and stone-like to the earth.

This is the explanation thereof. All animals with brains have also the spinal system of nerves, which subserve what is called the automatic or vegetative functions. Thus, the liver secretes, the heart beats, the stomach digests, independently of our will, and, in a state of health, without our consciousness. It is by this system that we act: it is *through* the medium of this system that sensation is conveyed to the seat of consciousness, the brain; and *through* this system that definite orders for muscular motion are given and executed. But although this spinal system is usually subordinate to the brain, yet we often see it acting independently of it: it shakes the hand in paralysis, in defiance of the will, and often without the consciousness of the patient. It throws the muscles into violent spasm and into pain, when any part of the nerve is irritated in its course, and this without involving the functions of the brain. But its most essential and insulated action is seen in the writhings of the eel, and the flapping of the duck's wings, long after both fish and fowl have been decapitated. The functions of the brain of the partridge have been destroyed by the shot, but the spinal system is yet alive, and, irritated by the mischief, muscular action is violently increased, the tail is spasmodically fixed, the wings beat the air with deadly violence, and the bird, like a Christian's soul, leaves the cold earth and its cruelties for that sky where the wicked cease from troubling, and the weary are at rest; but wanting the Christian's faith, hope, knowledge, and destiny, it falls back to whence it came, a cold clod of the earth, its mother.

The convulsions of executed criminals, nay, even of those who

die in their beds, are but the spasmodic throes of the spinal nerves, involving neither consciousness nor pain; and the death struggle loses half its horrors when science detects its source. But we observe in all actions of this system of nerves, that as there is no consciousness, so is there **NO WILL—ALL THE MOTIONS MADE ARE AIMLESS.** The bird flies in one direction solely because its rudder is spasmodically fixed. The duck flutters and falls, the pig escapes not the butcher nor the knife. No will is manifest, no intention evident: no power exists of moving a single limb with any definite object, and therefore they are but stronger confirmations of the fact that **"WHEREVER DEFINITE POWERS ARE EXHIBITED, THERE CONSCIOUSNESS IS PRESENT—THAT WHERE CONSCIOUSNESS IS, THERE IS SENSIBILITY; WHERE SENSIBILITY, THERE IS WILL; AND THEREFORE THAT THOSE WHO PRETEND TO BE INSENSIBLE TO PAIN, AND AT THE SAME TIME EXHIBIT CONSCIOUSNESS AND WILL, ARE ALL OF NECESSITY RANK IMPOSTORS.**

ALEXIS IN LONDON.

THE *Times* newspaper advertises the arrival in London of the famed clairvoyant Alexis, who, it seems, is intended for private exhibition at evening parties.

We do not doubt that he will succeed, as the O'Keys, Miss M'Avoy, the man Dan, the boy Jack, and Mr. Vernon's clairvoyant subjects have succeeded, so long as the experiments upon his powers of deception are conducted by believers in Mesmerism, or by persons whose physiological knowledge, or whose inexperience in the measures necessary to detect fraud and to baffle collusion, render them unfit investigators of the evidence by which the apostles of the so-called *science* endeavour to uphold it.

In a late number we recorded some extraordinary statements regarding this Alexis: the *Times* of Tuesday reports a *soirée* at Dr. Elliotson's, of an equally astounding character; the writer of the article innocently "pledging" himself that he had effectually blinded the patient *with wool and handkerchiefs!* Why, the reporter must be green indeed in the subject of Mesmerism, to place any reliance on such bandaging as he describes; and this fact alone is quite sufficient for any one who has tracked the professors of this humbug as we have done, to shew that the correspondent of the *Times* is incompetent to judge of his subject.

We regret that prior arrangements compel our absence from London for a short time; but on our return, we shall take measures personally to investigate the pretensions of this French clairvoyant; and we pledge our reputation, in that event, to strip his manifestations of their mystery, and to prove to all but those who choose to remain willing dupes, that he, like all the Mesmeric subjects with whom we have come in contact, is nothing but a pretender.

We had written to Paris to procure some information respecting this eighth wonder of the world, when, lo! he comes to answer for himself! **ALEXIS IS IN LONDON,** and has exhibited at Dr. Elliotson's such strange wonders that even "the *Times* are out of joint."

As it is our purpose to hand down to posterity a record of the follies of the day, and as this our extraordinary production will outlive the *Times*, although it may not survive till time shall be no more, we will even take an arrow from Time's wing, and shoot him as he flies. In sober earnest, we hope to be pardoned transferring to

the Anti-Mesmerist a report, which, although it will be known probably to half England, long ere it appear in our pages, requires to precede our review, that we may be clearly understood.

"SOMNAMBULISM.—A young gentleman, known as Alexis the Somnambulist, has just arrived from Paris under the care of M. Marcellet, and was exhibited yesterday, for the first time (we believe) in London, at the residence of Dr. Elliotson. Alexis has for some period excited much interest in Paris by the wonderful powers of *clairvoyance* which he manifests whilst in a state of magnetic sleep. Through the kindness of Dr. Elliotson, a large number of ladies, and scientific and distinguished persons, had an opportunity yesterday of witnessing M. Marcellet's experiments. It is but just to Dr. Elliotson to observe, that previously to the commencement of the experiment, he stated that he did not hold himself at all responsible for what M. Marcellet had advanced. Knowing M. Marcellet to be a gentleman of undoubted respectability, Dr. Elliotson permitted him to hold his first levee in Conduit-street, taking no part whatever in the proceedings. Without admitting that we have become believers in the possibility of producing such a condition as that known by the name of *clairvoyance*, we must nevertheless honestly confess that we have been much staggered by what we saw after M. Marcellet had thrown his patient into the magnetic state, and exhibited the tetanic spasm or rigidity of the muscles of the arms and legs which usually accompanies this condition of the nervous system. Preparatory to the phenomena of *clairvoyance* being shewn, the patient's eyes were bandaged. We pledge ourselves that we did this effectually. To see, in the ordinary sense of the word, a ray of light was physically impossible. Two large pieces of wool were placed over each eye, and above this were bound with great care two linen handkerchiefs folded several times. Thus blindfolded, he was placed at a table and commenced playing *écarté* with a strange gentleman in the room. It was, indeed, wonderful to see with what accuracy he played, not only knowing every suit he had in his own hands, but, by a species of divination, being able to detect the condition of his opponent's hand. Several persons played with him, and among others Dr. Jerdan, who, however, was fortunate enough to beat the Somnambulist. To exhibit the man's extraordinary powers, a large book of plates, nearly two inches in thickness, was placed between Alexis and his opponent, and, notwithstanding this physical impediment, the Somnambulist was able to tell the person with whom he was playing the cards he held in his hand. It may be said there was collusion. We know such was not the case. Alexis then had a letter placed in his hands by Colonel Gurwood, with the view of ascertaining whether he was competent to make out the name of the party who had written the letter. It appears that Colonel Gurwood had placed himself in communication with Alexis, some time back, in Paris, in order to discover whether he had it in his power to give him any hint by which to enable him to discover the residence of a French soldier, whose life Colonel Gurwood had saved during the siege of Badajoz.

"Alexis, during the magnetic state, gave Colonel Gurwood some valuable information on the subject of his inquiry; and, acting upon this, he was fortunate enough to find not only the name of the person, but his place of abode. Colonel Gurwood wrote to the soldier, and the letter which he placed folded in Alexis' hands was the answer which he had received. Alexis, after a little examination, wrote down the person's name, and told Colonel Gurwood the purport of the letter which he held in his hand. He made certainly one mistake, in the final letter of the person's name; but this did not in the slightest degree detract from his ordinary penetration. Another gentleman who had not seen Alexis previously, (Colonel Gardener we believe,) asked the Somnambulist to describe his residence. This he did with great accuracy, telling him the number of pictures he had in his drawing-room, their peculiar position, and the subjects of the pictures. Watches were then placed in his hand, and, by merely feeling on the back of the case for a few minutes, he pointed out, with one exception, the exact position of the hour and minute hands. A large book of plates was subsequently held to the back of his head, and to the amazement of every person in the room Alexis was able to describe the various prints to which his attention was directed.

"We have thus endeavoured faithfully to record the facts which we witnessed this day. It is our belief that the experiments were performed fairly, and that in no single instance did anything like collusion exist. We do not pretend to account for the strange, the wonderful phenomena which the youth certainly manifested. Of course there were many present who refused to admit the possibility of any person seeing under such circumstances. One gentleman, more incredulous than the rest, declared most emphatically that Alexis was able to see down his nose—an hypothesis, we must confess, at variance with all our anatomical and physiological knowledge. With his eyes almost hermetically sealed he was able to read a book taken from among a number of works on the table. Independently of this, a handkerchief twice folded was placed over the printed page of a large volume, and through this the somnambulist was able to read with facility. We have thus endeavoured faithfully to record the experiments performed this day.—We draw no conclusion from the facts: we confess they are mysterious and inexplicable—beyond our comprehension. Let those who are disposed to be sceptical examine the matter for themselves; they will, we understand, have frequent opportunities of doing so."—*Times*, Tuesday, June 25.

Now here the Editor of the *Times* identifies himself with the Reporter, and yet he can scarcely have read the article. SOMNAMBULISM means sleep-walking, and he who applies the term to any of the exhibitions of Alexis is manifestly ignorant of the subject of which he is writing; and we note this especially, in order to deprive him of the moral weight necessarily attached to an opinion of the *Times*. But for this and his own explanation, we might have believed that the "patient's eyes were effectually bandaged." Had the Editor of the *Times* "pledged himself" to this, we had scarcely dared to doubt him; but we tell the man who does not know the meaning of "somnambulism," that the patient's eyes were NOT effectually bandaged; nay, of all the most ineffectual attempts to shut out light and detect fraud, the wool and the handkerchiefs are just the very worst. Let our readers turn to the account of Mr. Vernon's lectures and experiments reported in the *Anti-Mesmerist*, and they will find that patients *do* see down the sides of the nose when thus bandaged; and the mode in which this is managed has been described at page 8 of this work. We deny, therefore, that he exhibited *clairvoyance*, or any thing approaching to it.

In reading Colonel Gurwood's letter, it is evident that he guessed, and guessed rightly—no difficult thing, when we find that "Colonel Gurwood had placed himself in communication some time back with Alexis, at Paris," and had asked him questions about a French soldier who had saved the colonel's life; and this letter was from the *very* man. With respect to the watches, Colonel Gardener's pictures, &c., as we did not witness the experiments, we should be loth to deny, still more unable to admit them, unless there were collusion in the case, which we cannot for an instant expect.

We date this from Walsall, in Staffordshire: ere it is in the press we shall be still farther from London; but we will come up from any distance, at any cost, if Alexis will accept this our challenge:—

WE PLEDGE OURSELVES TO PROVE TO
A COMPETENT COMMITTEE, THAT ALEXIS
DOES NOT POSSESS THE POWER OF CLAIR-

VOYANCE; AND WE ARE READY TO WAGER 20*l.* UPON THE RESULT IF HE REQUIRE IT.

His answer, addressed to J. Q. RUMBALL, Surgeon, or to the Editor of the *Anti-Mesmerist*, 3, King William Street, Strand, will be promptly attended to.

"MUM'S THE WORD."

Worcester, 22d June, 1844.

Dear Sir,—About four years ago, I happened to witness an operation performed on a boy by Mr. E. A. Turley, of this city. It was the amputation of the thigh. A few minutes previous to the patient being laid on the table, Mr. T. promised to give him five shillings provided he would not cry; and it appeared to have the desired effect, for he certainly did not *cry out* during the whole of the operation, but, to the best of my recollection, gave only a few sighs, as if he had endured simply some slight pain. I know not which surprised me most—this determined suppression of sensibility to suffering, or the quickness and skill with which the operation was performed; for not quite forty seconds elapsed between the first incision and the limb being off.

I remain, dear Sir,

Yours truly,
J. FIRKINS.

To J. Q. Rumball, Esq.

Note by the Editor.—We give insertion to this not uninteresting fact, merely to shew what can be done by the will—what torture may be patiently endured "for a consideration." A promised crown of Victoria, good current coin of the realm, went a great way further with this poor lad, we dare say, than would a promised crown of glory many years after date; so much more precious is the bird in the hand, or near the hand, than the two birds in the bush a mile away. It is this pleasing present "consideration"—this five shillings reward—not to cry out, but bear your sufferings like a man and a martyr to Mammon, which makes the lying O'Keys, and the boy Smiths, and the *jeune* Alexises, so quiet under the torturing tricks and tomfooleries of the Vernons, Elliotsons, and M. Marcellets. "Mum's the word," and five shillings the price of their silence; and money hardly earned too. We should be sorry to be so bewaped, befooled, and befouled for "forty times our cousin"—a crown.

MORE MESMERIC MUMMERY.

OBEEDIENCE and volition disprove Mesmerism. It is almost an insult to our readers to notice the absurd proofs deducible from obedience. One man tells a patient during his supposed sleep to read the third chapter of St. John, at half-past one o'clock, on the following day: and at half-past one precisely, she gets up from table, takes the bible, selects the chapter, and reads it, having solemnly declared to him that *she did not hear him direct her*, that she was in fact, fast asleep; and whatever you tell them to do, said Mr. Luward's, they must do, they cannot help it. But lest any doubt the extent to which folly may go, let the following extract from the fifth No. of the *Phren. Magnet*, p. 160, vouch our accuracy. It begins:—

"CURIOUS EXPERIMENT.—Previous to the departure of Mr. Hall's patients for Sheffield, one of them named Furness was Mesmerized by another, during the forenoon, and then in the mesmeric sleep, he was told that when the coach stopped at the Inn, at Conisbro' in the afternoon, he was to procure a glass of

water and drink it off, and immediately afterwards to sing part of a certain song which was named; on being dismesmerized the young man had not, as is generally the case, the least knowledge of what had taken place during his sleep.* The matter was kept from him by those who were in the secret, and who anxiously awaited the result of the experiment." Need I say that it fully succeeded. that "on their arrival at Conisbro' where the coach was stopped, Furness (who is a teetotaler, said he should like to have a glass of ginger beer, but as they had none, some water would do. He accordingly called for a glass of water and drank it off, and immediately sang the verses, &c. Who can doubt it? Well might a patient in America (*P. M.* 155.) when asked how he felt, exclaim, "That we are all fools together;" and yet it does not seem that she was honest enough to expose the roguery.

Sir T. Wiltshier of Chatham, mesmerized a woman (Mrs. Coster,) and then said he would test her obedience, "It is now 20 minutes past two" he remarked, loud enough for all in the room to hear, and looking at the subject, "I desire you to wake in half an hour!" When the time had nearly elapsed he again said, "The time is nearly up, I will now test her—Mrs. Coster, what is the time?" After some hesitation she replied, "Ten minutes to three!" And when Mr. Whitehead, of Chatham, exclaimed, "Why, Sir Thos., any schoolboy could do that, I should imagine, you left her little to guess;" he turned angrily round, with "Sir, she could not hear what I said!" "and I say Sir, she was more wide awake than you seem to have been. But thus do they ever reason in circles. She was asleep because she told the time;" she told the time because she was asleep—the dunderheads!

MODERN MESMERISM.

(Continued from page 43.)

As we have promised, we shall for the present conclude our personal narrative, by a brief report of some few cases, which we have elsewhere tested:—

At Northampton, one boy was left mesmerized, whilst another was being operated upon, but wishing to see the fun he was detected opening his eyes and watching the experiments. What did the operator do? Did he join in the shout of the other witnesses, and acknowledge his delusion. No! he instantly went up to him, and made some passes, and when Dr. Prichard arrested his arm and asked what he was about, he said "I am going to wake him!" Why, he is awake enough already, was the reply! Was or was not this man desirous of secreting the imposition? and did he not thereby become *particeps criminis*?—*Oh jam satis.*

Sleep, coma, hysteria, epilepsy, fainting, apoplexy, may all be produced; but the moment a patient acts, either hearing, speaking, lifts up leg or arm, or pretends to be insensible to pain, or any but one influence, that instant does folly and imposition begin.

The only experiments were the following:—A boy had his arms touched and lifted them up, when a weight was suspended and then cut; his arm rose with a jerk higher than did the arm of another who came forward to do likewise.

The lad who came to expose him held up his legs longer and steadier than the boy who was said to be mesmerized—the one sixteen minutes, the other eighteen. The patient's legs sank during that time more than half the distance—the other not an inch: oscillations continually went on in both. Dr. Prichard our chairman, declared his conviction, that the patient held up his limbs voluntarily, and when Mr. Lachmore declared, that he believed the boy could not help it, I asked him to point out the difference between the two, and after floundering about in his ignorance of causes, for some minutes, I brought him to the point and demanded the data—the differendes; to that the audience might judge of the value of his opinion. He suddenly held his tongue, became confused and relieved. At half past eleven, Mr. Lachmore declared the

* The cool impudence of this assertion is amusing; and how nicely the word *generally* comes in! Whenever detected—oh "*generally*" will save them.—Faugh!

meeting dissolved, when it was impudently demanded, that a new chairman should be appointed, and that I, who had already been before them three hours and a quarter, should stay for as many hours more as they chose to sit, and this after many of the audience had left, and those remaining showed pretty plainly what their intention was; namely, to bully him, they could not beat. This I declined to do, and so after I had left, they passed a vote of censure—the greatest compliment a set of cobblers could pay a gentleman. Men are hit hard when they begin to abuse.

THE following humorous description of a Mesmeric Lecture has been sent to us, and if it amuse our readers as much as it has ourselves, they will not object to its insertion:—

In the days of old Gal.* when, with knowledge profound,
He declared to the world that this globe was quite round,
The folk called him mad, and would have it 'twas flat,
Nor could he convince them of this or of that,—
Rolling on, rolling on.

In the present great days of our knowledge and sense,
The multitude rush with their shillings and pence,
For the truths of old Mesmer to lighten their souls,
And see people sleeping talk sense with their polls,—
And read with their eyes shut.

One day I was tempted to join with the mob,
For I thought that such learning was good for my nob.
Squire Hum'em to lecture, so I thought it profane
To doubt his pure honour and put him to pain,—
Though he's paid for't.

The lecture commenced—with bow most discreet,
The orator spoke, as he stood on his feet,
Of Harvey's great truths on the blood's circulation,
And how he and Gal both did puzzle the nation,—
And how infidels doubted.

He related with ingrates mankind ever were,
When great minds would teach them "this here" and "that there;"
And exhorting his hearers to listen to him,
Declared he would prove to them thickness was thin,—
If they would but believe him.

To operate he then began with a stare
At a meek little girl who sat in an arm-chair,
And she stared at him too for sympathy's sake,
For to mesmerize sure must both sides be awake,—
And think what they 're doing.

He stared most sagacious—he pointed his hand—
The patient his power could no longer withstand;—
She tumbled right back and became as a ghost,
Whilst breathless in wonder the people were lost,—
And thought him a conjurer.

With movements mysterious he raised up her head,
Her eyes were fast closed, you'd have thought she was dead,
With much clever fingering he caused her to sit,
And left her a short time to gather her wit,—
She had need on't.

"You see, my dear friends, though this innocent lass,
Whilst of sense is deprived rather looks like an ass,
Yet ere the effects of my passes go from her,
She will puzzle your noddles, she will, 'pon my honour,"—
And sure we believed him.

The patient looked brighter—"Now bring me a book,"
The orator cried with a dignified look,
"Now, Sir, with your fingers obscure both her eyes,
And she will read through them, or I shall tell lies,"—
Could we doubt him?

"But stay, Sir! 'tis justice I should here observe,
That excitement is strong on the brain and the nerve,
And should you feel motion in lash or in ball,
'Tis the effects of somnambule in my patients all,
When they read with their eyes shut."

The fingers adjusted, the book was produced,
She spoke out so ready I thought she was deuced!
"The book's upside down, now I must declare
To treat so a poor sleeping child is unfair!"—
Oh wonder of wonders!

She has read (cried a voice,) ah! what has she read,
Asked then many others—the lecturer said
Three words by her forehead she's ascertained here
From the page that's before her! oh, dear me, oh, dear.
Sure Mesmer's the deep one!

Then Fanny clapped hands into both of her eyes,
And looked clearly through them as if they were spies,
"Oh," said she, "I perceive here's a gentleman nice,
And through his dear hands I will read in a trice,"—
And forward he stood.

The hands were placed over the eyes as before,
The lash was held down by the finger secure,
The book was held upward—and downward—askew—
The girl could not read! it all would not do,—
He was not to be done.

The lecturer frowned and complainingly said,
The eyeballs so press'd make quite useless the head;
Come, bring me a 'kerchief,—a bandage I'll make,
And with that o'er her eyes she will read all awake,—
With her eyes shut.

Yet stay, said the orator, our friends it may please,
The subject to vary and give them some ease,
A female sat forward—they each at each stare—
Egad! it was like seeing fun at a fair,—
She swooned like the other!

Behold! said the orator, my power is much!
Each arm was stretched out at his magical touch!
The legs followed suit! now doubt not, he said,
But for Mesmer, this could not be done by this maid,—
'By practice' said some one.

The lecturer spoke fierce,—"Those words I disdain!
Collusion! is meant! which I scorn to disclaim!
Insult to this female, is insult to me!
And I will resent it whoever he be!"—
And the audience clapped him!

The shovel and poker were then raised in the air,
With clang most tremendous they assaulted her ear,
She's deaf! cried the enchanter—'tis part of my art!
I breathe—now she'll speak—straight she answered so smart—
It was ludicrous quite!

The limbs were released,—next orator Pam,
Brought forth all his wonders of Phreno-Somnam:
The organ of music was touched, and she sang,
So sweetly the notes upon my ear rang,—
'Gad! I thought she had learnt it.

By two sudden passes her voice was then stopped,
As if down her wind-pipe the old one had popped!
Her mouth was fixed open.—Behold! cried he grave,
I have laid no hands on, yet I've cut short her stave!
And he laughed in his sleeve, for she heard him!

Your attention, cried he, to this miracle draw,
Catalepsy and Mesmer have settled her jaw!
Then he breathed on her face, and again made a pass,
Her mouth became shut; but the people, alas!
Thought it looked like a joke.

Squire Hum'em looked grave; but fearing a riot,
He kept us to business, and that kept us quiet;
And tricks full as many as those I've related,
The infant enacted and prettily prated,—
As he fingered her pate.

Imitation was touched, she appeared to sew;
Acquisitiveness, straight to his pockets she flew;
Conscientiousness, returns him the ill-gotten pelf;
Self-esteem now possesses the poor little elf,—
All under his thumb.

Veneration's next touched, and brought into play,
She raises her hand, and she falls down to pray ;
But the audience disgusted call out for a song,
And the patients are bustled from out of the throng,
With some half dozen passes !

Oh, orator ! lecturer ! do not be wrath !
Our shillings bear witness unto your great worth,
Your patients do both share our pity and praise,
But bread may be earned in much better ways—
Than by hoaxing our neighbours.

Oh ! could you indeed Mesmerise but the blind,
You would do a great good unto all humankind,
For then they would see, as you say, without eyes,
And should they see through you, they would not surmise
What we do ! what we do !

* Galileo.

† It appeared that the Lecturer expected implicit belief from his audience that he had mesmerized the patient ; and to suspect any imposture was an insult not to be borne.

THE EDITOR'S TOUR.

Walsall, June 26.

WE are again upon the wing, to seek out facts, and sell our book ; but did not expect to obtain matter worthy notice, until we arrived at Wolverhampton. It has, however, happened to us to find Walsall devoted to Mesmerism ; and a challenge was the consequence, after our lecture, to test a patient this morning, which we did. A young man brought a young woman three miles for this purpose, and a number of gentlemen met at the New Inn to watch the process. She was put to sleep in artistical style, and Phreno-Mesmerism shewn *with* contact. This, of course, we put an end to as soon as possible, although even then she knelt to Benevolence ; and the operator consented to put a handkerchief over her head, and try it without contact. We wrote down the names of several organs, which he attempted to excite : the results of the first two were written by ourselves ; the rest by Mr. Edwards, surgeon : they were as follows:—

ORGANS EXCITED.	MANIFESTATIONS.
HOPE, (with Language)	<i>I won't sit there!</i>
ADHESIVENESS,	<i>No effect.</i>
CONSCIENTIOUSNESS,	<i>She knelt down as in Prayer.</i>
CONCENTRATIVENESS,	<i>I am going!</i>
MARVELLOUSNESS,	<i>She began to sing.</i>
TIME,	<i>She recited.</i>
LOCALITY,	<i>No Manifestation.</i>
CONSTRUCTIVENESS,	<i>I shan't tell you !</i>

It is evident that she guessed, and guessed wrongly ; she fancied the fingers were over Veneration in the third experiment, over Firmness in the first ; over Tune in the fifth, and Secretiveness in the last. And what was the effect upon the knot of Mesmerists present ? Why, she was declared to be a splendid proof of Mesmeric influence ; and when we objected that not a single organ had spoken correctly, we were told that Phrenology and Phreno-mesmerism were two distinct things, and the above was a true manifestation of the organs. And one gentleman, a man with a capacity which enables him to carry on one of the largest concerns in the town, a man who is looked up to for integrity and intellect, absolutely contended that “ to kneel down was the proper effect of the excitement of Conscientiousness.”

Our readers will gather from the above upon how slender a foundation Mesmerizers can build their belief ; and so perverted are their imaginations, that, if facts will not square with their theories, why, they make them. It is useless to reason with them—they cannot reason !

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.

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 **PLEGGED** 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 Tuthill, 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 ARR 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 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 is 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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